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## UNPARDONABLE SIN.

What is It? Is It Possible to Be Committed In Our Day?

MATT. 12:31, 32—II HEB. 12:17.

[Synopsis of a sermon preached in Asheville, N. C., by Rev. G. L. White, M. D.]

You see from the first passage that I read that there is a sin against the Holy Ghost for which a man is never pardoned. Once having committed it, he is bound hand and foot for the dungeons of despair. Sermons may be preached to him, songs may be sung to him, prayers may be offered in his behalf, but all to no purpose. He is a captive for this world, and the world that is to come. Do you suppose that there is any one here to-night who has committed that sin?

All sins are against the Holy Ghost; but my text speaks of one especially. What is it? It is very clear to my own mind that the sin against the Holy Ghost was the ascribing of the works of the spirit to the agency of the devil in the time of the apostles. Indeed, the Bible distinctly tells us that. In other words, if a man had sight given to him, or if another was raised from the dead, and some one standing there should say, "This man got his sight by Satanic powers, the Holy Ghost did not do this; Beelzebub accomplished it," or, "This man raised from the dead was raised by Satanic influence," the man who said that dropped down under the curse of the text, and had committed the fatal sin against the Holy Ghost.

Now I do not think it is possible in this day to commit that sin. I think it was possible only in Apostolic times. But it is a very terrible thing to say anything against the Holy Ghost, and it is a marked fact that our race has been marvelously kept back from that profanity. You hear a man swear by the name of the Eternal God, and by the name of Jesus Christ, but you never hear a man swear by the name of the Holy Ghost. There are those here to-night who fear they are guilty of the unpardonable sin. Have you such anxiety? Then I have to tell you positively that you have not committed that sin, because the very anxiety is a result of the movement of the gracious Spirit. I can look off upon this audience and feel that there is salvation for all.

But while I have said I do not think it is possible for us to commit that particular sin spoken of in the text, I have by reason of the second text, to call your attention to the fact that there are sins which, though they may be pardoned, are in some respects irrevocable; and you can find no place for repentance, though you seek it carefully with tears. Esau had a birthright given him. In olden times it meant not only temporal but spiritual blessings. One day Esau took his birthright and traded it off for something to eat. Oh, the folly! But let us not be too severe upon him, for some of us have committed the same folly. After he had made the trade he wanted to get it back. Just as though some of these business men to-morrow morning should take all of their notes and bonds and government securities, and should go into a restaurant, and in a fit of recklessness and hunger throw all those securities on the counter and ask for a plate of food, making that exchange. This was the one Esau made. He sold his birthright for a mess of pottage, and he was very sorry about it afterwards; but he found no place for repentance, though he sought it carefully with tears.

There is an impression in almost every man's mind that some where in the future there will be a chance where he can correct all of his mistakes. Live as we may, if we only repent in time, God will forgive us, and then all will be well as though we had never committed a sin. I will show you to-night, if God will help me, that there is such a thing as unsuccessful repentance; that there are things done wrong that always stay wrong; and for them you may seek some place of repentance, and seek it carefully, and never find it. Belonging to this class of irrevocable sins or mistakes is the *folly of a mispent youth*. We may look back to our college days and think how we neglected

Chemistry, or Geology. We may be sorry about it all of our days, but that doesn't bring them back. My brother, they are gone! Gone! You may be very sorry about it, and God may forgive you so that you may at last reach heaven; but you will never get over some of these misdeeds that have come to your souls as the result of neglect of early duty. You may try to undo it; you cannot undo it. When you had a boy's arms and a boy's eyes and a boy's heart, you ought to have attended to those things. A man says at fifty years of age, "I do wish I could get over these habits of indolence." When did you get them? At twenty or twenty-five years of age. You cannot shake them off. They will hang to you the very day of your death. If a young man, through a long course of evil conduct, undermines his physical health, and then repents of it in after life, the Lord may pardon him; but that does not bring back good physical condition. The simple fact is that men and women take twenty years to build up influences that require all the rest of their life to break down. Talk about a man beginning life when he is twenty-one years of age; a woman beginning life when she is eighteen years of age. In many respects that is the time they close life.

## CONFERENCE GLEANINGS.

BY REV. J. C. COLN.

A few dollars privately dropped into the purses of some of the superannuated ministers will sweeten their closing days.

Fishing committees abound, but they often fail to get their drag nets into the waters where the big fish swim.

The Satanic Conqueror comes up to the annual session with the preachers, and "Jesus" is the Conqueror's name.

If the bishop looks grave do not take it for a sign that he means to send you to a grave town where you will need a coffin and a grave-digger.

If a presiding elder rushes past you hurriedly when you want just a word with him, remember the Lord is always ready to talk with you.

The way to have a pleasant conference is to sleep in the chamber of peace, with the bosom of Jesus for a pillow, and your head close up to His heart.

If the bishop, as he comes into the conference, does not happen to stop and shake hands with you don't let the devil make you think that he intended to slight you.

The roll-call is solemn, especially when the names of the translated ones are reached. How about the general roll-call? Who will be there? Shall you, shall I?

Presiding elders should not promise more than one man, Gold Hill. He knows only one can go there, and as a rule, he knows who that man will be.

The presiding elders are the devil's scare-crows; they represent them as having horns, porcupine quills and iron heels to tread offending preachers into the dust; but they are clever fellows after all.

A beautiful bouquet for the bishop's table, made up of the rose of Sharon, and the flowers of meekness, gentleness, patience, long-suffering and brotherly kindness, is beautiful and rich and in fragrance.

Secretaries of the benevolences should bring an alarm clock to conference, and set it to go off in half an hour from the time they commence speaking; then wind up with half an hour of short, sharp, earnest, evangelical service.

Salvation is the treasury replenisher.

Happy is the preacher who when asked where he lives can reply: I live on the margin of two great oceans; one the great ocean that has been heaving and rolling since the creation; and more than all in full view of the fathomless ocean of God's love so that I often sing:

Thou art the sea of love  
Where all my pleasures roll;  
The circle where my passions mourn,  
The centre of my soul.  
To Knoxville, S. C.

Bishop G. W. Clinton is a young man but he is fast going to the top as a leading exponent.—*The Western Index.*

## POWER OF THE BALLOT.

Let Us Use It To Enforce Equality Of Opportunity For All.

AN ABLE AND TIMELY ADDRESS.

[Counselor T. McCants Stewart makes the oration at the Emancipation Celebration at Bath, N. Y.]

In the month of August for over a half century the people of Western New York have publicly celebrated the emancipation of the slave. The custom grew out of Great Britain's abolition of slavery in the West Indies; and Gerritt Smith, Frederick Douglass, Samuel Ringold Ward, Henry Highland Garnet and other American anti-slavery leaders used this celebration to arouse sentiment in favor of the abolition of slavery in the United States. Although slavery is a dead issue, the people of Bath, Penn Yan, Ithaca, Rochester, Corning, Canandaigua and the regions of the State of Pennsylvania bordering around these towns still annually gather and rejoice with exceeding great joy over the fact that "freedom is national," as Charles Sumner once put it. They hold the celebration one year at one town, and the next year at another, and wherever it is held crowds gather there from every neighboring locality. From break of day, when bells ring, and cannon fire a salute, there is bustle and go until the stars sink. The chief feature of the day is the procession through the streets, which are decorated, to the public park, where an oration is delivered. Frederick Douglass, John M. Langston, W. B. Derrick, T. Thomas Fortune, J. C. Priece, B. K. Bruce and other leading men of the race have furnished the oratory for these celebrations. Counselor T. McCants Stewart, the orator of the day, said, among other things:

"A new question has come upon the stage of action since the eloquent voice of Frederick Douglass and Samuel Ringold Ward sounded in these parts and at such celebrations as this the battle cry of freedom. We gather here to-day, and, despite the new conditions, we shout the same old battle cry of freedom. We recognize the fact that a conflict is upon us sterner than the old fight, in which Henry Highland Garnet was a leader. We are striving for equality of opportunity in the enjoyment of life, liberty and the pursuit of happiness. And we are not without hope in this struggle, because freedom is spread throughout all the earth, brushing out of its way, like Niagara, fossilized ideas of despotism and monarchy and scattering new conceptions of brotherhood and equality. The sovereignty of the individual, the fact that no man is naturally entitled to be called master, but that all men are created equal in their right to opportunity, is fast becoming the universal law. Witness the marvelous change in Europe. Even Russia's grasp of its iron rod is changing, and Great Britain long since became a practical Republic with its Prime Minister as president by grace of the people. While herein our own country citizenship is the symbol of individual sovereignty and the ballot is the sceptre of his power; so that in the exercise of his elective franchise, each American is king, illustrating in his person the only rule by divine right.

"If we win the fight we are now in—the fight for equal opportunity, opportunity to labor and opportunity to enjoy, we must use as weapons business and industrial pursuits. We must become producers. We must stop being dependents; stop working for salaries and wages, and become employers; create something, which other people will want, and upon which other people will depend. Then let us use the ballot, and make it do better work in the future than in the past. Every race variety under the American flag, except Afro-Americans, finds in the ballot a battle axe, which never fails to destroy the enemy. Tax beer, and the Germans overturn the government. Touch the Catholic Church, and the Irish vote strikes like a thunder-bolt. Discriminate against the Jew, and every Hebrew ballot pierces the politician to the very heart, and he does so no more. But the Afro-American takes kicks, cuffs, lashings from every hand and marches like a slave to the polls to reward with renewed honor and power those who treat him with scorn and contempt.

"Throughout the nation a wall is going up from among Afro-Americans over the shabby treatment which he is receiving from the present Administration. Editor Fortune of the New York Age is leading a protest whose echo is heard throughout the land, and which will sooner or later take shape in such form as will startle the politicians, and arouse them to the fact that Afro-Americans have passed out of the period of complaint into that of action. Why is not Lyons appointed postmaster at Augusta, Ga? Will Orum be named for postmaster at Charleston, S. C.? Should not Langston have been nominated for Commissioner of the District of Columbia, and

Bruce sent as Minister to the South American government? Why is Colonel Pledger, and why is Colonel Lewis, and why are other deserving Afro-Americans ignored, while their white allies in politics, no able, no more influential, no more deserving, have been given places of honor and emolument in the public service? What public man of our race in the great State of New York has been honored? Not one! Why are these things true, I ask? Why have Afro-Americans in the President's own State been passed by in the distribution of patronage with only a crumb thrown to one of Ohio's ablest men, who ought to have declined the job without thanks? Why has Mayor Stroog of New York City ignored Afro-Americans entirely, although he owes his place to our vote? Why are all these things true? They are true, because we have habitually turned the other cheek, when smitten on the right. We have cried at election time as we faced those who turned us down 'With all thy faults I love thee still!'

"But this thing will end. Aye, yes, the end is near. We must strike back when struck, no matter who gets hurt. If we should do this, we would teach a national lesson, we would show what a mighty weapon the ballot is in our hands. We would use it to enforce justice and equality to our brethren in the South, and we would roll away the stone from the mouth of the sepulchre of political degradation in which we now lie." The orator then discussed the question of citizenship in its largest sense and stirred the patriotism of the entire audience by dealing with matters affecting black and white alike, and then sketched the results accomplished by the race since emancipation. He dwelt upon the fact that we are in the country to stay and that we must work out our destiny here. He advocated industrial education and urged the race to become producers by engaging in business pursuits and in farming. He illustrated many of his views with humorous anecdotes, and kept the vast audience enthusiastic throughout his address, which occupied an hour. He ended by saying:

"We cannot change in 25 years the conditions of 250 years standing. We shall come up, fellow citizens, through the process of evolution. A change in our relationship to other races will come when we get wealth as a class and culture as a class; when we come to be a class of producers; when we come to represent as a class business and industrial forces. Let us never forget, fellow citizens, that wealth is power, that knowledge is power, that character is power, and that we are charged with a great responsibility so far as it is our duty to bring these forces to our aid both as individuals and as a class. Napoleon said to his mighty legions, as they stood in battle array under the pyramids of Egypt, 'Forty centuries look down upon us.' Moved by the same spirit, Nelson said to his brave sailors, as they faced the enemy, 'England expects every man to do his duty.' So to-day, generations look down upon us, and expect us to do our duty. Voices shout 'forward' at us out of air and out of sky. They bid us strive to transmit to generations yet unborn our grand nationality and citizenship, so that liberty and equality may be the last best heritage of our common brotherhood."—N. Y. Age.

## BACKWOOD PHILOSOPHY.

BY REV. T. H. MERRIWEATHER.

Truth hates nothing worse than concealment; but if men's breasts were made of glass the truth could not be hidden.

There are some trees like some men they enrich the earth; others—improverish.

The Arab said: "If thou canst not take things by the head, take them by the tail," but we say: "If you can't be the bell sheep gallop in the flock."

We have plenty of ministers in Zion who can make the spread-eagle equal, but our bishops have said in other words that "hustling must be done" if we expect large churches.

I have heard it said that whoever will eat the kernel must crack the nut; but there has been such a thing in Zion (and may be now) of eating the kernel without knowing whether there is such a thing as a nut.

Whenever the winds of trouble whistle around us, we should join in the whistle; for two whistles make harmony.—Harmony is a law of heaven.

The winds are composing a dead march to be sung this winter, the title of which is: "Where have you been all the summer, the winter time is come and you've got no clothes."

The man who has a chronic debility for lying makes himself the hero of every incident narrated.  
Eatonville, Ky.

## MAN OF GREAT FAITH.

The Great Faith And Wise Choice Of The Hebrew Lawgiver.

BISHOP CLINTON'S ELOQUENT SERMON.

Yesterday morning a large audience assembled in Taylor-st. First Methodist church and listened with great interest and profit to a fervent and eloquent sermon by Bishop G. W. Clinton, of the African Methodist Episcopal Zion Church. In introducing his distinguished guest, Dr. Chas. Edward Locke, the pastor, said that a few years ago he and the Bishop were brother pastors in the city of Pittsburgh, and it afforded him great pleasure to present the Bishop to the congregation as his personal friend.

The sermon was a strong presentation of the character of Moses, and bore the marks of the refinement and scholarship of the earnest preacher. Following is a transcript of the excellent discourse:

The Bishop announced as his topic, "The Great Faith and Wise Choice of Moses," from the text: Hebrews 11:24-26. He began by saying:

"To strive for a place of honor and a position of distinction in a good cause, or among noble persons, is an endeavor worthy of the ambition of any man. When such an endeavor brings a man into the higher favor and greater service of God, and at the same time tends to promote the happiness of his fellows and the good of his country, it then becomes a duty. History, both secular and religious, furnishes the names of men whose lives and deeds have come down to us as a heritage and benediction which we do well to profit by emulating their worthy examples. In the beautifully interesting chapter from which the text is taken, the apostle gives a list of worthies who won their achievements for God and man by their simple and earnest faith. In this list, no name stands deservedly higher and shines with more brilliant luster in the galaxy of religious stars than the name of Moses. The Bishop then gave a graphic account of Moses' life from the time when he was adopted by Pharaoh's daughter until he visited his oppressed brethren and started out from Egypt to the land of Midian.

"Moses' checkered, adventurous and varied experiences charm our fancy and call forth our highest admiration. There are many phases of his life upon which I might talk at length, but the present occasion affords only time to briefly consider his great faith and wise choice. The first point in this connection that impresses us is the time when he makes his choice. Says the text: 'When he was come to years, that is when he was 40 years of age.' Acts 7:35. His youthful frolics and unsettled notions were things of the past. He had not only reached manhood, but his inexperience and lack of wisdom had been overcome by the training which he received from the wisest of the Egyptians, and the advantages offered by Pharaoh's court. This was a most opportune period for him to make a decision which marks the turning point in his marvelous career and forms an important epoch in the history of one of the greatest peoples of the earth. His example is commended to all young people whose school life is ended or who may be called upon to decide what shall be their future course in life. His great faith stands out prominently when we note the things which he surrendered in making his choice.

"1st. He refused to be called the son of Pharaoh's daughter. This refusal not only deprived him of the comforts of the elegant home in which he had long abode, but precluded the possibility of his attaining to the throne and crown to which he would have been the legal heir, since Pharaoh had no son. \* \* \* To have remained at court did not necessarily prevent him from being pious as some have argued. We have in Joseph, Daniel, Esther and Nehemiah illustrious examples of persons occupying similar positions, whose piety shines forth in resplendent beauty when compared with the profligacy, idolatry and wickedness of their times. But Moses knew, doubtless, that he could not accomplish the great task which he felt was laid upon him amid such enjoyments. Are there not men to-day occupying positions where their lives and influences do not tell for God? If there be such it is full time they were giving up and taking a decided stand for Christ. Says the Master: 'Whoever would come after me, let him deny himself and take up his cross and follow me.'

"2nd. Moses also surrendered the prospect of vast wealth—all the riches of Egypt. Like the great Apostle Paul, he counted all things loss that he gain the greater riches of Christ. His conduct was quite different from that of men even of our own time. The love of money, which is the root of all evil, is deep imbedded in the hearts of a majority of mankind. Men have compassed land and sea, faced danger and death, resorted to ways that are dark and tricky that are vain in the greedy efforts and mad rush for gain and gold. What an illustration of this we see in the heedless rush to the ice-bound coast and frozen regions of the North-west territory since the new discovery of gold there. Oh,

that men were as eager for the one thing useful, that good part which cannot be taken away: When we consider what a deteriorating effect vast wealth and much power have upon religious lives of most men we say, well might Moses have given up all these.

"3rd. He renounced the pleasures which his position would secure to him. Happily are they termed 'pleasures of sin.' 'Tis true, there are innocent pleasures and harmless amusements, but too many fall to stop at these. Some to whom position will never come and whose prospect for vast riches is not sufficient to make these great snares, yet how often these same persons are lured into paths to ruin and go down deeper until the victims are cast into outer and irretrievable darkness.

"Many ask what harm is there in certain things. This is putting the question wrongly. Rather should we ask, What good is there in it? We are taught that the chief end of man is to glorify God and enjoy Him forever. The apostle says whatsoever we do we should do all to the glory of God. Any pleasure or amusement in which we are called upon to engage in where we can't glorify God, we should refrain from it.

"Men of all times have been beguiled, bewildered and destroyed by certain pleasures. Wise Solomon, of Bible fame; brave Mark Anthony, victorious Alexander the Great; brilliant Edgar Allan Poe, and the famous Parnell, and many lesser lights in past and present times, have bowed their knees at the altars of the god of pleasure and gone from thence to the lowest depths of infamy and death. To all who are enticed by such dangers I hold up the example of Moses."

The Bishop concluded his discourse by referring to the hardships which Moses endured by casting his lot with the people of Israel, and then referred in glowing terms to his career as a great leader, his undying fame thus acquired the lasting glory which he gained as a faithful servant of God. He wound up with a beautiful climax made by contrasting the fading glory and perishing character of all that Moses forsook with the abiding and ever-increasing beauty of the things gained by choosing Christ. He invited all to examine the two and urged upon them to make the choice made by Moses.—*The Portland Oregonian.*

## OUR SMALLER COLLEGES.

"There are a few striking facts about the small American college," writes Edward W. Bok in the August *Ladies Home Journal*. "One striking fact is that sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own States. It is a fact, also, that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges, and have been adopted later by the larger ones. Because a college happens to be unknown two hundred miles from the place of its location does not always mean that the college is not worthy of wider repute. The fact cannot be disputed that the most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller American colleges. The names of these colleges may not be familiar to the majority of people, but that makes them none the less worthy places of learning. The larger colleges are unquestionably good. But there are smaller colleges just as good, and, in some respects, better. Some of the finest educators we have are attached to the faculties of the smaller institutions of learning. Young girls or young men who are being educated at one of the smaller colleges need never feel that the fact of the college being a small one places them at a disadvantage in comparison with the friend or companion who has been sent to a larger and better-known college. It is not the college; it is the student."

Rev. C. R. Conrad, our beloved pastor, is visiting all mission points on his circuit. During his *turkey-hunt* about and around the village of Turkey, he found several of us Zion members, who would not leave Zion, though too far from any other Zion church to attend conveniently. We are very eager to build a church here which will make the fifth on the circuit. God has enabled us, with the help and encouragement of our beloved pastor, to frame our new church. We are also receiving some help from our friends, white and colored. We mean to have a new church at Turkey. Our pastor is a graduate of the Goldsboro State Normal School, and also a student of Livingstone College, and is, of a truth, a "living-stone" in the conference building. He, by revival meetings, has increased the membership of the circuit one-twelfth. Look out, brethren, "Turkey" receiving her fethers will soon be able to fly. Turkey, N. C. B. McFalls.

## ZION IS EXTRAVAGANT.

Suffering Institutions—Centennial Money—No Need of Robes.

BY REV. W. J. SIDES.

Extravagance, poor institutions, abusing ministers for non-performance of duties, seem to be the most potent subjects agitating the minds of those who desire to see the old ship of Church sail gloriously over life's great ocean.

"I must commend you, Mr. Editor, in every action you have taken to champion the cause of Zion, but why don't you knock the life out of this monster, extravagance? We are tired of seeing the money of the Church collected for the various institutions of our Church, prodigally spent. What has become of the Centennial money? It does seem to me that from the interest that was stirred up in the Church, and the excitement that was displayed in New York last Fall at the Centennial Celebration, that the various institutions of the Church ought not to be in such a critical condition; they ought to have something left besides the eloquent speeches that were delivered.

All of our institutions were crying before the Centennial and now they are still bleating. The institutions have not been benefited from the results of the Centennial Jubilee. If they had, there would be less whining in the convention. The situation is becoming to be very precarious and morbid in our Church. There are a number of men not doing any thing in the Church and you are knocking them senseless. There is a class of men that spend the money of the Church injudiciously and they need pelting. We are going to wait patiently to see what has become of the Centennial money.

Another extravagance is spending a whole lot of money uselessly for episcopal robes. I am informed that an annual conference appropriated the money collected to print their minutes to buy an episcopal robe for the chieftain of their conference. Thousands of members are deprived of the proceedings of this important assembly and one man wears the great robe that actually cost the taxation of many a hard day's toil to raise the money that the people thought would be spent directly for the benefit of the Church, when to their surprise the money is invested in robes. The time has come when we must spend the money of the Church in its entirety judiciously.

I remember one esteemed and highly honored prelate who was not a thousand miles from here on a sacramental occasion, and actually the people were so cold and excited, so wonderfully amazed, until it seemed that the robe knocked all of the spiritual life out of the communions and the Eucharistic services. We are to excite the people to continue a perpetual memory of the death of Christ until His coming again. How are we to do this when we encourage a cold, obsolete and ceremonious rite in the Church? Primeval Methodists stepped much of their ceremonious devotions in the earlier days of Metholism. They saw that it was a failure and it is nonsense and foolishness for us to follow the fathers of Metholism and pick up their failures to experiment upon in our Church. I am satisfied with the progress that Zion has made during the last century; her triumphs, her successes; and the stubborn conflicts against the strong powers of darkness have astounded the very powers of hell itself. And this success must be accredited to the wonderful working of the Holy Ghost and not to vain show, prodigal living and ceremonious devotions.

Rev. A. J. Rodgers, Presiding Elder, held my second quarter May 14th and 15th. We had a glorious time. I have received in church 29 members and have not started my revival yet. I have raised on my work up to the second quarter, \$380.26. We had a grand rally the 5th Sunday in May and raised \$30. We intend, God being our helper, to build a new church at Little Zion. Presiding Elder J. E. Rodgers is carrying the Evergreen District like a burning meteor. T. M. Moore.  
Furman, Ala.