

# The Star of Zion.

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## SEARCHLIGHT SCENES.

Turned On "Mother Zion's" Corner-Stone And On Henderson.

BY REV. J. HARVEY ANDERSON, D. D.

Dr. J. M. Henderson is a high-gabble writer, but at times, pertinent and pointed, but is not fitted for hard, stubborn and continuous controversy, lamentably lacking in resource and tact. In his normal mood he is easy, graceful, vain and catchy; but under nervous and mental strain is labored, excited and impulsive, "flying the track," and reasoning wearisomely at random.

In his contest with Dr. J. W. Smith it is the frail, delicate, effeminate constitution brought in contact with the ruggedly physical, and strong, master-masculine mind of inexhaustible resort, resource and of peculiar controversial powers and information. We are compelled, however, to admire the persistent pluck of Dr. Henderson, which is highly illustrative of Spanish bravery as against American triumph.

Dr. Henderson, in a long, labored, spongy, piquish article in the *Christian Recorder* of August 4th, among other things said accused the corner-stone of "Mother Zion" of this statement—"Founded in 1820." Being, and having been for years, read up on both the history of Zion and Bethel, we were of the opinion that the said corner-stone did not use that language, notwithstanding the "painfully deep emotional regret" with which the startling information was solemnly divulged. On our way to the Bishops' meeting at Asbury Park, we turned the searchlight on "Mother Zion's" corner-stone and read, "Founded, 1800; Rebuilt, 1820; Burnt, 1839; Rebuilt, 1846; Removed, 1864." The founding took place four years after the withdrawal and incipient organization of Zion from the old John Street Methodist Church in New York. The long preliminary manner in which Dr. Henderson approached his "painful" declaration of an inexcusable mistake is quite significant of "a mountain in labor, and bringing forth a mouse."

It is a singular fact of history that notwithstanding Bethel has ever counted upon Zion's ignorance and inferiority in status and churchmanship, that from the earliest times, in every public competition between the two denominations, Zion has carried off the honors. In every attempt at organic union Bethel has been outgeneraled and retired by Zion; that Zion's pulpit is more powerful is reluctantly conceded by Bethel men generally; that of denominational mistakes they are set to the credit of Bethel; that in chronicling reliable ecclesiastical history, Zion leads all; and in controversy Bethel has always been repulsed, with loss.

The sound diplomacy and pow-

erful preaching of Bishop Jehu Holliday discomfited the eloquent, wiry and dashy Bishop W. B. Derrick in the Southwest. There is a grim purpose sitting upon the countenance of Zion, indicative of her intention that the world shall know that there are two great Negro Methodist organizations in this country of about equal proportions and intelligence, and that the audacious assumption of priority and superiority of the one is not named "Zion." The energy and efforts at attack, affront, misrepresentation and uncalled-for abuse on the one hand, provoking necessary, earnest and efficient self-defence on the other, could be better used in the moral, material, educational and religious uplift of our unfortunate race. But it is a hard lesson for Bethel and equal sister, entitled to her love and respect; and that where appear points of superiority she must submit gracefully. But she shall learn it, (since the outside world knows it), even at the exposure of her poltrooney, prevaricating, assumptive, pompous policy and snarling attitude.

To our brethren, who think we are giving Dr. Henderson undeserved popular attention, we have only to say, his popularity is of the Weyler type. He has failed to "pacify" Zion and will be "recalled" by the home government. The "casus belli" by Dr. Henderson afforded the A. M. E. Zion Church an opportunity of release from her chronic reserve, modesty and humiliating submission, and to magnify Bethel Church's pick-thank methods, and pickery of history.

Binghamton, N. Y.

## NOBLE WOMAN GONE.

Mrs. Annie Hodge departed this life on August 14, 1898. She was a noble woman of noble character and led a life of unquestioned Christianity. She performed her various duties with ability and faithfulness, and although her days were filled with routine work she always managed to find time for sharing labors of the various philanthropic societies to which she belonged. In the Council of the Golden Chain she was particularly honored and beloved, having connected herself with that organization years ago. To many a sufferer she ministered. Many a night she passed at the bedside of sick friends, and we in this society who mourn her death realize that a tower of strength is gone. Let us ever keep her example before us. Golden Chain Society.

Carlisle, Pa.

Mr. J. R. Austin, of Meadow View, Va., says the people of his town had a literary feast a few nights ago; that Mr. W. M. Brooks, of North Carolina, lectured on "Why the colored man should enter into the business world." The audience appreciated the truths eloquently told.

## REV. AARON A. McLEES.

Pathetic As D. L. Moody And Sarcastic As Sam Jones.

NATURALLY GIFTED.

We present the cut and sketch of a noted Southern divine. Rev. Aaron A. McLees was born in Newberry, S. C., November 25th, 1856. His mother was sold with five children to a white minister of the county of Anderson, S. C.



REV. AARON A. McLEES.

At the close of the war, young Aaron was about nine years old. Being the oldest of the five children he had to help his widowed mother feed and prepare for the younger ones.

In 1868 he joined the M. E. Church; in 1869 he was converted; in 1877 he was licensed an exhorter; in 1878 licensed a local preacher; and in 1879 he joined the annual Conference at Greenville, S. C.

For 15 years he grew very popular in his Conference and Church and was called to fill some of the best charges, remaining two and three years on the same charge. Throughout those years he built over twenty churches and repaired more than twenty-five. He was sent for in all parts of his State (South Carolina)—towns, cities and country to help other ministers, and gained the title of "Black Sam Jones." He filled every position in the Methodist Church up to an elder. In 1891 he had 415 converts in one revival at Clio, S. C.

In 1892 he became displeased with his Church relations and joined the A. M. E. Zion Church—375 members came out with him and he built a nice church in 1893. He pastored Lancaster station, the home of Bishop I. C. Clinton, D. D., for two years and had 358 conversions in one revival. He repaired the church and parsonage at a cost of \$350. From there he was sent to Fort Lawn, S. C., in 1895-6. There he also repaired the church and parsonage and built a school house at a cost of \$400; and a large number was converted and came into the church.

He was a ministerial delegate to the General Conference at Mobile,

Ala., in 1896 and preached ably before that body, and was chairman of one of the committees.

He was transferred to the W. N. C. Conference in 1896 and was sent to Clinton Chapel, Charlotte, N. C. Owing to some misunderstanding he resigned and went to Mccresville, N. C., where he had 147 accessions to the church and did considerable repairing and paid off a debt of \$100. In 1897 he was stationed at Winston A. M. E. Zion brick church, where we could not get a standing congregation. Now the church is packed day and night on the Sabbath. He has added 72 to the church and brought the Sunday-school up to 170.

A learned man said recently that he has the eloquence of a Talmage, the pathos of a Moody, and the sarcasm, wit and humor of Sam Jones. Another said, to hear him once you will hear him again and again and take him for a graduate. Bishop Hood, after hearing him preach at the W. N. C. Conference last year in Salisbury, told Bishop Lomax that if Rev. McLees was educated he would set this country on fire with his stirring gospel sermons. He is indeed a remarkable preacher—a rough diamond—and his evangelical sermons will yet attract much attention in Zion.

## HE SUITS US.

BY L. PROCTOR.

Sunday, June 12th, was taken for Children's Day. The members of Hosanna thought they would have it while the flowers were in bloom. The church was beautifully decorated with flowers and flags. It was said by many that it never looked better before. At 11 a. m., we had a sermon by Dr. Fisher, P. E.; at 2:30 p. m., Sabbath-school assembled with a large number of parents and friends. A fine program was carried out. At 8 p. m., song service. The pastor, Rev. J. E. Allen, delivered an address on Livingstone College. Collection, \$12. We think he did well.

The Sabbath-school and church started to mourn the loss of having Rev. P. A. Wallace taken away from them this year, but they found out that the Conference had sent them another good man. Too much cannot be said of Rev. Wallace as a pastor, affable and loving in his disposition. He won the love of all under him; the work received new impulse. He left with the prayers of all the people of Lincoln. We know of no other man who could fill his place as well as Rev. J. A. Allen. He has been received and welcomed by all of his members. They were pleased with him and decided to give him the salary he asked for, which was more than they had ever given to any minister. He is the kind of man that Lincoln wants. He has taken hold where Rev. Wallace left off and he is carrying it right along. Lincoln, Va.

## IT'S PAINFUL TO NAME

Many Things Nowadays Not Belonging To Methodism.

BY E. GEO. BIDDLE.

"Zion has a woman elder, robe-wearing, a brother—E. George Biddle who refuses to wear 'Rev.' to his name, and a House of Bishops. Do all of these things belong to the landmarks of Methodism? Bishop Turner and Brother Biddle please answer."—Editorial in the *Star of Zion*, August 11th, '98.

We accept this special invitation of Editor Smith and answer as follows:

1. In reference to "a woman elder," so much has been said on both sides of this subject, by some of our ablest writers, that it seems unadvisable to say any more till the General Conference meets and defines the polity of the Church. Our present, only woman elder, is such a fine Christian woman that some of us who are opposed to this step, do not like to speak against it for fear we would seem to be raising opposition to her advancement in the Church.

2. As to "robe-wearing," we have said about all we desire to say on that subject. Episcopal robes in Zion are about thread-bare already. That piece of extravagance and vain show will not make much headway in Zion until we degenerate to the level of those churches which value show more than character and power.

3. As regards our preference to have the title "Rev." omitted from our name we think we have said sufficient, save that we may quote the following from "Emory's Defense of our Fathers," page 112, as showing that we are not far from original Methodism in this matter of abhorring title-seeking and title-wearing.

"Some time after ordination was introduced among us, several of the ministers altered the inscription of their letters to each other from 'Mr.' to 'Rev.' Some were dissatisfied: they thought that it savored more of pride than of piety; others had more serious scruples, and even doubted whether it were not impious to address men in a style and title given to Jehovah Himself, as in Psalm 109:9—'Holy and Reverend is His name.' In the Conference of 1787, this was made a subject of conversation, for the sake of those of scrupulous consciences. The Conference advised that every one should use his own choice; and that those who doubted the propriety of Reverend, might have the simple name, with the official character, as Bishop, Elder or Deacon."

It will be seen by the above quotation that our course is not contrary to original Methodism. In the colored or Negro religious press and publications, TITLES are as thick as flies in mid-Summer; the title parading characteristic of our Church is disgusting. We find great relief and comfort in being out of the scramble for office and title now more prevalent in the Church than in the world.

4. In reference to the House or Bench of Bishops in our Church it is sufficient to call attention to the fact that our Board of Bish-

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