

LIVING FOR OTHERS.

LET US GET RID OF SELFISHNESS.

BY MAGGIE E. WOOD.

Nothing exists for itself. The fruit tree does not bear fruit for itself. The flower does not bloom for itself. The bird does not sing for itself. Every bird that sings, flower that blooms, and tree that bears, contributes something to the beauty and the life of the world. The ground does not produce the food that sustains life for itself, nor does the sheep produce fleece for itself. Each little creature appears to be made for the comfort and life of something higher. These being undeniable facts, how much more should man show that he is living for something higher and contribute something to the life of others' comfort.

I remember when a very small girl in the country where I was raised, a mother left her baby asleep with no one with it but her dog, and when she returned she found the house vacant; but after a diligent search they were both found, and the dog was standing over the child trembling and exhausted. Nearby lay two dead snakes. The dog was suffering very much from the killing of the snakes, but the child whose cheeks were stained with tears was unharmed. They were both taken home. The poor dog died from the serious poisoning that he received. He was given a decent and honorable burial. A deed like that challenges not only our admiration and respect, but our love, also. There is something like heroism in such behavior. The noble animal proved not only that he could think, but had something in his nature which we are disposed to call character. He lived and died not for himself, but for the child. How much more should man live for others, and, if need be, die for others.

Human beings are so related that society could not exist if each one lived for himself. The mother lives for her children. She does not do this because she is compelled by the law or public opinion; there is something in her nature, a law in her being which constrains her. This law operates far beyond the family circle.

When the heart of a man or woman is right with God he will live for his neighbors, strangers and his enemies. To live for one's self is to cramp and paralyze the spirit. The narrow and small man lives for himself, and he is an unhappy man whose bitterest pangs we feel are the result of the most intense selfishness. The large-hearted, generous, heroic soul that gives his money, strength and himself for the good of others is admired, loved and happy.

I will speak of one person whom I believe is not living for self and who seems to be always ready and willing to lend a helping hand to others, to cheer up sad hearts and make one feel happy—he is Rev. M. R. Franklin, pastor of Mother Zion of Greater New York. It is the opinion of the entire community that he is a broad-hearted, generous Christian. He makes friends with strangers, invites them to a higher seat in church, opens his doors and makes room at his table for them. He is always ready to speak some cheering words about our home eternal. Oh what an association what a glorious union,

we have with such Christians. Not only does Rev. Franklin himself exercise this great Christian principle, but his loving wife also. God strengthen them.

We have all heard of self-made men and women. The man or woman who has been thrown on their own resources early in life and has made his or her way to a high place by indefatigable, persevering efforts is called a self-made man or woman. But such a one owes more to others than they are willing to admit. Their parents may not have given them money or education, but they gave him a mental consideration capable of achieving success. He is made of an element which came to him from others. He has got something from a book, a sermon, a song, a conversation, or something from an example of a friend. He boasts that he has made himself, while in truth multitudes have contributed to make him what he is. Since we owe what we are to others, we in turn should give what we have, and do what we can to help others; then shall we know the beauty and sweetness of life.

Jersey City, N. J.

ARE YOU ORGANIZING?

BY AMANDA J. PARKER.

To the Ministers of the Allegheny-Ohio Conference: Brethren, what are you doing in the way of organizing mite extension societies? Last year I addressed each pastor by special letter, because I had received my appointment during the Conference year, but as you were all at Conference and know what was done, that is not necessary now, so I have waited until you could get your work all arranged, and have decided to write you, each and every one, at once, through the STAR, which we all so love to read.

Brethren, think of the many cities and towns within the radius of these two Conferences, where Zion has no churches at all; then let us resolve to work this year as never before in the interest of the extension work.

I am deeply interested in it, and ready and willing to do all in my power to make it a success.

I am for missionary and Church extension. I work both in foreign lands and all around us at home. Wherever the Negro race is found I want a Zion church. Didn't you hear Dr. Warner ask me to raise \$50 this year? I am going to try it. You are going to help me aren't you? I sent each of you an appeal for a thanksgiving offering, coming from the Bishops and Dr. Warner, but that has nothing to do with our \$50.

During the Conference, several pastors spoke to me about visiting their churches in the interest of the work. Brothers, whenever you are ready let me know. If you have organized please send me the names of your officers. If any one has not yet received the appeal, please notify me by postal card, as I may have made some mistake in the addresses.

Sewickley, Pa.

Rev. L. B. Bell, of Winna, La., writes: Sister Lula Guy, a member of Berry chapel, died December first. By her request we read and prayed for her. She said she was going where Jesus is. It is said that her death was the happiest ever seen in this place. She had not been married a year.

PLEASING NEWS.

BY RICHARD ALLEN.

The Mt. Zion circuit is in fair condition along most lines. We are erecting two new churches and ceiling one. We are about out on our general fund assessment, and 52 souls were converted during our revivals, the most of whom joined our church. Recently we were highly pleased with a visit by Bishop Hood who preached at Mt. Zion one of those soul-stirring sermons characteristic of himself when a large audience turns out in the country in the week in the press of work time to appreciate their Bishop.

The A. M. E. Zion Disciplines and hymnals will sell like hot cakes. I speak from experience. Boys, if you want to get a bargain in the above books, see Bishop Hood. That he is the chief pioneer of the A. M. E. Zion Connection, living, is everywhere acknowledged.

I wonder what Bishop Walters is thinking about now? Mr. Editor, you are right. Go ahead. You are master of the high journalistic sea. Zion is with you. Your red-hot editorials are doing more to make the STAR interesting than anything else. I certainly do admire the able manner in which you are defending the interests of our great Zion.

Marshville, N. C.

THE TRUE SERVANT.

OF HIS OWN GENERATION.

BY REV. J. W. A. BLAKE.

The claims of the age in which one lives are supreme. It is the measured span of his existence. Within that period will come all the opportunities of his career. It is the testing season for him. Now or never will the astronomer discover his star, the warrior win his fame and the reformer lift the race to the divine level. Some men are far in advance of their generation. They are pioneers in the mental and moral progress of humanity. They are heralds of better times. This is by no means a common lot of mortals as only now and then a genius is born before his time.

Other men lag in the rear of their race. It is their office to magnify generations long since moldering in the dust. They fall out with their own times and wage endless warfare on all the policies and institutions that mark a new and grander epoch. Between these extremes stands the representative of the period deeply interested in all the problems of the day. He yields himself unreservedly to the enterprises of exploits calculated to elevate and refine the race.

In order to do faithful service one must be a discriminating student of the signs of the times. What a call for investigation nowadays. The elements of good and evil are strangely mixed. The Church and the saloon thrive side by side; brotherhoods keep multiplying, while on all hands rage the fierce conflicts of rival interests. Bibles in every tongue are scattered to the four corners of the globe and meanwhile the bitter warfare of the sects shows little abatement. One must scan with special care all the checkered aspects of his period and then strike a balance sheet. Such a

course will furnish solid ground for cheer and hope.

Intelligent enthusiasm is vastly better than whistling to keep up courage. Every true man will leave his mark on his times. He will ever keep in touch with his fellowman. Whatever his talents, education and position, he will sound the thoughts of the people and fathom their experiences. A man among men, he will speak the language of his day and generation. Pedantry will never shackle his influence with the uncolleged masses. In the swift currents of thought and action he will be a living picture, a positive force. His voice will be heard in the agitation of burning questions; his sword will gleam in the breach of every battle where the sacred interests of his generation are involved and a period of brilliant inventions and daring enterprises will excite the liveliest exercise of his energies. One who serves well his own times must draw his inspiration from heavenly sources. The religious theory of life lays a man under heavy obligations to his age, and impels him to their instant and perpetual discharge. It uncovers every fountain of evil.

Hickory, S. C.

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HOW TO STUDY THE BIBLE.

BY THE REV. W. B. FENDERSON.

No. III.

Regarding the divisions and outlines of which I spoke in article No. 2, let me suggest that after a suitable subject is selected for each chapter in the book, that the several chapters be grouped into a less number of divisions.

Take the book of Joshua, in which I gave former divisions. It might easily be divided as follows: Chapter 5, Joshua's preparation and entrance into Canaan; chapters 6-12, the conquest of the land; chapters 13-22, the distribution of Canaan among the tribes of Israel; chapters 23 and 24, Joshua's farewell and death.

This makes it easier to grasp the contents of the entire book. Thus the contents of the book might appropriately be called "Joshua's conquest and division of Canaan among the tribes of Israel." Having not studied the entire Bible by the book method, I am not prepared to advise, from experience, whether or not it is best to study the books *consecutively*. I think, however, that this is the rule of those who have adopted this method of Bible study, although I have not adhered to it.

Let me suggest, in connection with the study of the gospels, that after the books have been studied separately, the synoptic books, Matthew, Mark and Luke, be studied as one book. This will give a clearer and more concise view of the Harmony of the Gospels, than will most likely be gotten from any other source. Later on I propose to give my views on the Harmony of the Gospels.

The method of book study is not intended to take the place of the family devotional readings, nor the brief daily readings connected with the Sunday-school lessons or the Christian Endeavor topics. It is for Bible study independent of any other method, and is intended to give a deeper hold on the Word of God, than is usually acquired from the ordinary method. Do not grow impatient because the process seems slow, but bear in mind that no one graduates from this school, it matters not how many times he may have gone through the course.

The Bible study has a life time curriculum, and when we think we have its teachings well in hand we are simply prepared to do our best and most profitable studying. The doctors of divinity who are supposed to be the teachers of the Word are merely better prepared to study the Bible for themselves, and to advise others how they may do the same. Whatever Bible study you adopt, let me advise you to "make haste slowly."

In conclusion, let me urge the young minister to make it the rule of his life to spend the forenoon in his study and the afternoon and evening with his people, in their homes and in the church. Remember the old maxim, "No time is lost in sharpening your tools."

Knoxville, Tenn.

Rev. H. R. Phoenix, a stirring gospel preacher, useful pastor and Christian gentleman, has renovated the interior and exterior of his church.

Rev. M. L. Blalock, pastor of St. Luke A. M. E. Zion Church, Wilmington, N. C., passed through the city enroute to Washington, D. C.—*Norfolk (Va.) Daily Recorder*.