

Manager's Column.

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Yours truly, G. L. Blackwell

RACE DISTURBANCES.

[CONTINUED FROM FIRST PAGE.]

even under Democratic rule there had been some colored officers in Wilmington, and without any friction. But so far as we are concerned ourselves the root of the evil is the insatiate desire for office, regardless of fitness. We are plagued both in Church and State by office-seekers. Everybody seems to want an office, and many do not stop to think whether they have fitness for office or not. I was once offered the position of Collector of Customs at Wilmington. Of course, I did not accept it, for what do I know about a Collector's business? All my training and study have been in a different direction. I am sure I am called to preach, and I think I know something about that. I am at home in the pulpit, but in the Custom House I would have been like a cat in a strange garret, as the saying is. And yet there are many seeking such offices who are no more fit for them than I am.

No one can complain because the Democratic party prefers that the members of that party should have the offices, but I am inclined to believe that the best white men of the State would not, apart from any party considerations, be necessarily opposed to colored men holding office who were entirely qualified by character and intelligence to do so.

I do not know to what extent we shall enjoy the right of the elective franchise hereafter; but I have this to say, that it is indispensable on our part to have more religion in our politics; that is to say, we must cease following irreligious, ignorant and immoral political leaders. In some places we have noticed that the colored men who help to control the political machinery are not men who command the highest respect, and the white men with whom they are associated are often little or no better. This class being without principle, and therefore being easily influenced by the means sometimes used by designing politicians, have played into the hands of that class of white men who have affiliated with the Republican party for the sake of gain.

Notwithstanding the bitterness of the recent campaign and its results, I cannot allow myself to believe that the future of my people in this State can be as dark and discouraging as some are now prophesying. The Democratic party is now in full power, and, therefore, can have no need to fear the effect of fair treatment of the colored race.—The Philadelphia Times.

Woman's H. & F. M. Society

- Mrs. K. P. Hood, President, Fayetteville, N. C.
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THOUGHTS ON SANCTIFICATION.

BY BISHOP C. R. HARRIS, D. D.

I. SANCTIFICATION: THE HIGHER LIFE.

A highway shall be there, and a way. It shall be called the way of holiness.—Isa. 35: 8.

Religion is a divine life in the soul of man. Regeneration is the beginning of this life; sanctification is the continuation of it. With respect to this divine life, a sinner may be denominated an unborn saint, a backslider, a lifeless saint—one from whom the divine life has departed. Of those who are really Christians or saints, some are weak, others are strong. St. Paul calls weak Christians, babes. Strong Christians he calls, men. St. John speaks of three grades of Christians: little children, young men and fathers.—(I John 2:12-14.)

The question of degrees then has a prominent place in the doctrine of sanctification. Let me illustrate by one of Christ's parables, that of the "pounds"—(Luke 19:12-26.) Will the reader please turn to the passage here quoted? Reading carefully, we shall see at least four classes of persons represented, viz., (1) sinners, or unconverted persons, who are called "citizens"; (2) backsliders, represented by the servant who refused to use the money given him to trade with; (3) the highest grade of Christians, represented by the servant whose pound had gained ten pounds; (4) medium Christians, represented by the servant who, with his one pound had made five more. Eight of the servants represent Christians who were more or less perfect, while the first represents the perfect Christian.

So in the parable of the sower—(Mark 4:3-20.) The wayside hearers are unconverted persons; the stony-ground and thorny-ground hearers are backsliders; while three grades of Christians are represented by the produce respectively of thirty-fold, sixty-fold and a hundred-fold. The energy of divine life, represented by the good seed, is the same in all, but its development and productiveness vary according to the character and disposition of those in whose hearts the divine life is implanted.

Let us look at Isa. 35:8. This occurs in a highly figurative passage, but, as elsewhere, the figures set forth real truths. The highway, doubtless refers to the roads constructed through a country by authority of the king, for the easier and rapid transportation of his troops. The literal truth seems to be that Christ has come to this world to be a Way whereby men can get from earth to heaven. In John's gospel (14:6) our Lord declares that He is the Way. He is also the Door by which if any man enter the pasture he shall be saved.—(John 10:9.)

Now Christ is not only the Way, He is also a Highway. The road is elevated, a highway cast up (Isa. 62:10) and upon it is a path or way higher than the rest of the road. Those who get upon the way, may, with a little more exertion get into the higher way which lies in or upon the Way of Holiness which is Christ. Holiness is the perfection of God's attributes. It represents God Himself—the entire

Deity. Whoever comes to Christ, the Way, comes to holiness. He who walks in Christ the Way, lives a holy life. Hence all Christians are holy, if Christians at all.

But there are degrees of holiness. The highway, then, may designate the state of those persons who have not only become holy by coming to Christ, but are holier than many others who are walking in Him. They are living a higher life—a life more full of unselfish, devoted service, of deeper and more constant faith, which are the result of a more complete consecration to Christ. The highway represents the life of perfect Christians or of those most nearly approaching that state; while the way represents the life of ordinary Christians—the less holy ones.

It is a matter of common experience that some Christians are much better Christians than others who are truly converted. Some whose whole course of life is much more consistent, truer to the vows made at their conversion than others. Their lives are full of hopefulness and joy and peace. They exemplify the prophet's declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee." While others who are converted and are trying to live up to their vows, are frequently falling—having downfalls and uprisings—because they have not been so filled with the divine life, the Christ-life of holiness.

[TO BE CONTINUED.]

Salisbury, N. C.

DEAR BISHOP HARRIS.

[CONTINUED FROM FIRST PAGE.]

made a name for his race before the "Afro-American," "Negroid" or any other kind of hybrid was strong enough to breed discord or bold enough to attempt to destroy the race, without which they would have been impossible.

I am satisfied with the term "Negro," and all that it stands for, all that it is, and all that it hopes to be.

The Negro race has a place in the history of the great races of mankind; and as it develops in civilization, in learning, and in the arts and sciences, it will carve its name among the foremost races of the earth. Many of us will live to see the day when the term "Negro," of which so many cowardly Negroes are ashamed, will be one of the proudest titles borne by the people of any race under the canopy of heaven. In the providence of God the Negro race will rise with healing in its wings and no power on earth can prevent it. "The meek shall inherit the earth," saith David. And God knows the Negro is meek enough to inherit not only the earth, but everything on it.

I am, dear Bishop, Your Negro friend, BRUCE-GRIT.

LITERARY NOTE.

"PARADISE LOST."

Thousands have read this charming production of Milton's, but there are thousands of others, of our subscribers, too, who have not been able to purchase a copy because of the high price charged. Hurst & Co., 135 Grand St., New York, have gotten out an edition of "Paradise Lost" just to meet this popular demand, and they are offering the book in convenient size to carry in the pocket, strongly bound in cloth, with clear print at the extremely low price of 35 cents. We have a copy before us, and assure you it is just as represented. Think of it: "Paradise Lost" for 35 cents. Write the publishers at once for a copy.

EDUCATION OF THE NEGRO.

A Great Wave of Enthusiasm Among the Race for Higher Branches.

Despite the wicked and futile efforts to keep the Negro down he is rising, educationally. The recent report of the United States bureau of education says the school population of the Negro race, embracing persons from five to eighteen years, is about 8,100,000; and of this number 50 per cent. are enrolled in the schools and are taught by 26,370 Negro teachers. There are nearly 200 Negro collegiate and university schools with an enrollment of 33,000 students pursuing courses of study ranging from elementary to university courses. Of this number 5,940 are studying to be teachers, 25 to be nurses, 1,067 studying the learned professions, and 8,605 are in the industrial departments. The attendance in these higher and better schools has increased 172 per cent. during the past fifteen years. North Carolina and Georgia are in the lead of the other States in the number of higher institutions of learning for the Negro, the former having 26 and the latter 22. The Negro denominations have been the chief builders of the higher institutions in the South. This last statement is indeed a great compliment to the liberality and sacrifices made by Negro ministers and members to establish and build up institutions of learning for the race. No race that will educate can be kept down.—Star of Zion.

No Future in America.

Bishop H. M. Turner, of the A. M. E. Church, says the Negro has no future in this country, and that the best thing he can do is to call a great national convention and ask the United States Congress for \$100,000,000 to meet the expense of starting a line of steamers between this country and Africa so that the black race can go to Africa. He says this country owes the Negro forty billions of dollars for 246 years' of hard labor. He says he is going to call a convention in the next three or six months. Bishop W. J. Gaines, of the A. M. E. Church, says: "I confess that for the first time in my life, I am beginning to despair of race harmony in this country. In my book recently published on the 'Negro and the White Man,' I oppose emigration for every reason except one. I say in that book that when it shall appear that the white people in this country do not desire the Negro's presence here, that when they cease to treat him with fairness and justice. Then it will be time for the Negro to emigrate.

A Full Fledged Citizen.

The colored man is a full fledged citizen of the United States. We can not banish him. We can not colonize him against his will. We can not deprive him of any of his rights on the ground simply of his color. None of these propositions should be entertained in considering the race problem. What is the use to waste time over that which is impossible? Rather let the colored man and the white man adopt the golden rule as quickly as it can be done. If the races could not live together in peace there would be no help for them. But they do live in peace, and race conflicts are the exception and not the rule.—Galveston News.

Resolutions Against Race Disturbances.

At a mass-meeting of negro citizens of Omaha, Neb., the recent disturbances in the Carolinas were "considered." After the matter had been discussed at length, a committee reported a lengthy preamble and resolutions, which were adopted. The resolutions condemn the "criminal collusion of Governors and State authorities in those communities where the outrages occurred." They call on the President to afford protection to Negroes "with military force, if necessary," and call on the Negroes to petition Congress to enact such legislation as will "prevent a recurrence of such outbreaks."

Afro-American Council.

Bishop Walters, President of the National Afro-American Council, has issued a call for a general meeting of all persons who are interested in the success of the Council to meet in Washington, D. C., December 29th, next. This is to be no political gathering. Those who meet will meet for the purpose of considering things that pertain to the moral, material, and best interests of the race. It should be largely attended.

No Race Problem.

Industrially speaking, the South should proceed with the race problem in such a way as to have the benefit of the labor of the Colored man. When one comes down to hard pan, what would the white men and the colored men in the South do without each other in agricultural pursuits? If there were a plain business understanding all around and the pestiferous politician could be muzzled by both sides to the understanding, ten to one in a few years a person couldn't find a race problem without a telescope lens.—Galveston News.

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.