

The Star of Zion.

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CHICAGO CHURCH.

Amazing Progress Made By Dr. J. F. Moreland.

BY BISHOP J. W. HOOD, D.D., L.L.D.

As a member of the committee appointed by the Board of Bishops to report on the condition of the work here, I rejoice to be able to report that amazing progress has been made by Rev. J. F. Moreland in his effort to firmly establish Zion in this city.

There was much regret expressed when we failed to secure that Institutional church some years ago. But I am now satisfied that our failure in that was providential. Bethel having been long established here, and having several other strong churches in the city may be able to do something with it; but if we in our struggling period here had taken it, it would have been a "white elephant" on our hands. The good Lord had something better—much better—in store for us. That Railroad church, as it is called, is in the middle of a block, and there is so much of it that it costs a large sum to take care of it, to say nothing of the large debt we should have had to stagger under.

Now we have an up-to-date church on the corner of a street in the very heart of a settlement of the best colored people of the city, with not a saloon within a block of it. The first thing that strikes you is the quietness and good order of the community. Then, the building from start to finish, is churchy. At the entrance you feel that you are approaching a sacred place, and that impression is deepened as you approach the altar. I am not one who think the last church I see is the finest one in the Connection. Having, naturally, an eye for architecture, I carry with me an impression of what I have seen. I have seen nearly all of our fine churches, and if I chose to do so, I could note the fine points and the defects of each; but I shall not do that, for it would simply call the attention of others to what they may not have noticed.

I may say, however, that the church in Hartford, excepting one defect, comes as near to my ideal as any. I am therefore inclined to compare the church in Chicago with it. The defect in the church at Hartford is that its basement story was pitched a little too low. The basement of the Chicago church is pitched higher, and it, therefore, from outside appearance, has the advantage. The church in Hartford, however, has the advantage in its audience room the ceiling of which is pitched higher than that of the Chicago church, which gives it the better appearance. But bear in mind, that I am comparing two beautiful churches with each other, both of which are far beyond the ordinary. Taking them in all their parts, I should have hard work to choose between them. There is possibly one church which excels them; but it also has a defect which makes the matter doubtful.

The thing that amazes me respecting this Chicago church, is the smallness of its cost. Here, where men refuse to do skilled work for less than fifty cents an hour, and where materials are all high, twenty-five per cent additional cost would not have greatly surprised me. So it is my candid

opinion that Dr. Moreland has not only done a good work, but he has done it at the lowest possible cost.

It is evident to all that he has the confidence of his own people; and if he had not the confidence of those with whom he deals he could not deal with them on such favorable terms. I feel that he has done a praiseworthy work for which great credit is due him. The building is 120 feet long and 70 feet wide. The total cost of church and parsonage when completed will not exceed \$27,000, with a mortgage of only six thousand on the church, and seven thousand five hundred on the Connection. This will include the seats and a twenty-one hundred dollar organ, and the heating arrangement. The church itself including the lot cost only about twenty thousand.

Pittsburg, Pa.

Negroes Still Leaving.

HIGH WAGES THE RESULT.

The question of keeping laborers is getting to be a serious question, not only to the farmers in this county, but to the people in Charlotte who employ many hands. For three years Mecklenburg county has suffered more for the lack of farm hands and this year it is feeling the scarcity of laborers more than ever. Crops suffer and the yield is cut short because of the lack of attention at the proper time.

The one good effect this has on the farmers of the county is that it is compelling them to open their purses and invest in improved, labor saving machinery. More machinery has been sold in Charlotte within the past two years than for any four years previous.

But the exodus of Negro labor is also beginning to affect the people in the city. The scarcity of hands has greatly increased the size of the wages of the remainder. The builders of the city, and grading contractors are paying more for labor now than they have in many years. This is for unskilled labor, and there has not been an idle mason nor carpenter or other skilled workman in the city for many months, if he desired the work. More builders and skilled workmen are employed in the city now than ever before and the demand is still greater than the supply, although the good wages is attracting the class of workmen desired from other towns.

About 20 Negroes are from the city and the Southern at a point above Charlottesville, Va. Some of them were taken from the railroad section forces around the city and many of them were green.—Charlotte (N.C.) Daily Observer.

Asheville District.

BY REV. M. SLADE, P. E.

The Asheville district conference will meet at Shiloh Wednesday before the second Sunday in August 1903. The Sabbath-school convention will meet with the district conference.

Bishop I. C. Clinton's Appointments.

- JULY.
- 19, Millers Chapel
 - 20, Salisbury, N. C.
 - 21, Moore's Chapel.
 - 22, Cleveland.
 - 23, Providence.
 - 24, Mocksville, N. C.

Use every man after his deserts, and who shall escape whipping?—Shakespeare.

REV. G. W. HARRIS.

The Father of the A. M. E. Zion Church in Georgia.

ASLEEP IN DEATH.

Rev. G. W. Harris, one of the oldest ministers of the South Georgia Conference and justly styled the father of said Conference, died Friday July 3, 1903, at Goff, Georgia, where he had been living with his daughter for about one year. His home was in Georgia. He leaves two sons and one daughter to walk in his footsteps and meet him in heaven.

Rev. G. W. Harris, whose life work has been a minister of the Gospel of the blessed Son of God, was born a slave about the year 1823. He well remembered the days when Augusta, the city of his nativity, was very small, and when



REV. G. W. HARRIS.

St. John M. E. Church was practically a small building and was on the edge of the city. At this church he received some early training which compelled him to seek special favor with God. In 1857 or earlier he was truly converted to God and became a member of the Methodist church, the church of his choice.

Bishop Pierce, one of the leading lights of the Methodist Church of his day, is credited largely for the faithfulness and the usefulness of this subject. The first colored Methodist Church of the South; the subject of this sketch was among its first members. This church was presided over by the white ministers known now as Trinity C. M. E. Church. Rev. G. W. Harris and Rev. Ned West were contemporary authors. Rev. G. W. Harris, whose education was limited, was a lover of books, but failed to prepare himself for the ministry; however he did the best he could under the circumstances. He felt that he was called to the ministry; finally he was licensed under the auspices of the M. E. Church South, now Trinity C. M. E. Church, to preach by Rev. Ned West in 1867, who was presiding elder and pastor.

A short while after he was licensed he desired to come out of the former Church with which he was identified and to organize in this city the African Methodist Episcopal Zion Church. He met many strong oppositions and discouragements, but finally succeeded in the establishing of the A. M. E. Zion Church, which is governed entirely by colored. Rev. G. W. Harris longed for a church of this character to be here, and by the assistance of a few friends he succeeded. This was in the year A. D. 1865. He continued his feeble efforts by organizing missions until Bishop J. J. Clinton, D. D.,

made his arrival in Augusta, Ga., at which time they were properly set apart.

Rev. Harris was ordained to the office of a deacon A. D. 1867, June 20th, by Bishop J. J. Clinton, who was the first bishop of the A. M. E. Zion Church to come to Georgia. He also held the first Conference of the A. M. E. Zion Church in Georgia. Rev. G. W. Harris finally succeeded in organizing several churches of his choice in Richmond and Burk counties. He continued to inform the people of the A. M. E. Zion Church, and that it was the Church for his brother in black. In 1868, March 29, he was ordained to the office of an elder by Bishop J. J. Clinton. In the years '68 and '69, he organized and built several churches, and licensed several men to preach the gospel of Christ. Elder Henry Thomas, a noted and strong minister, who spent his life for the cause, has long since crossed the mystic waters of death; several others were licensed during the same; some of whom still survive.

In the year A. D. '69, Bishop J. J. Clinton in the month of March convened his Conference in Augusta. This was a grand session; several prominent applicants were received into the Conference, and the Church received new inspiration. Revs. M. Broomfield and S. P. Drayton, were ordained to the office of an Elder, March the 20th.

The subject of this sketch is the father of the Georgia Conference. He also served in the capacity of presiding elder for several years, and pastored most of the prominent churches of his Conference. Bishop J. J. Moore, D. D., made his second visit to the State in the year A. D. 1870. He convened and held a grand Conference to the delight of all. During this session several new societies were received into the Connection. He has served under quite a number of the Bishops of his Church, namely, in 1867, Rt. Rev. J. J. Clinton; 1869, Bishop J. J. Moore; 1870, Bishop Brooks; 1871, Bishop Loguen; 1872 Bishop Lomax; 1874, Bishop Tolbert; 1876, Bishop J. P. Thompson 1884, Bishop C. R. Harris; 1886, Bishop I. C. Clinton, and to 1902 Bishop G. W. Clinton.

He associates succeeded in organizing and building a good church at Monroe, Georgia, and several other places of importance in Central Georgia. He for some time had been on the superannuated list drawing some support for the comfort of life. While it was late in the evening of his life, he was spiritually strong.

He had lived out almost his four score years. His birthday came on December 25, 1902. May this brief sketch of his life be of inspiration and encouragement to all of his sons in the ministry. He has gone over the river of death where his dear old mother and wife have gone and where he has many of his colleagues who are enjoying that Eden of light in the presence of God. The Zionites in Georgia will greatly miss this old hero for God. His name will never be forgotten while a church which he organized and built stands, or a soul which he led to Christ lives. He has well earned a glorious rest in the kingdom of God. Peace to his ashes. Augusta, Ga.

Let us speak the fullest truth and do the plainest duty that we know; and then we shall not widely fail of what is best for us in this or any world which shades the boundless fullness of the life of God.—J. W. Chadwick.

I TOUCH AGA'N.

The Ministerial Brotherhood—The Star of Zion.

BY REV. W. H. DAVENPORT, A. M.

Mr. Editor: In consulting the law I find that the Brotherhood promises nothing to the widow of a minister who dies in active service. If you should live long enough to become superannuated and die, your widow would get \$25 I mean it promises nothing to the widow of a minister who dies in service, except one half of what he has paid in! I carry \$1,000 worth of protection in a certain company. In case of sickness from certain causes, I get \$5 a week for ten consecutive weeks. In case of death from those same causes my wife would get \$1,000. This costs me two dollars per year! Should I die before Conference, my wife would get from the Brotherhood about six dollars. Just enough to make her lose her—ah well just enough! Say, brother, turn to your Discipline on page 280, paragraph 613, Section 2. Read it for yourself and go out and look at the stars. You will come back convinced that that thing ought to be changed.

My Dear Dr. Smith: I have somewhat to say to thee. I want to congratulate you, first, upon the excellent work you are doing upon the STAR OF ZION. You have set a pace which will be difficult for a great many to maintain. You are deserving of all the encomiums coming to you. Other things being equal, successful men are the ones to hold out hands when there are honors being passed around. You have the other things. If you had been a failure, it would be presumptuous in you to expect future honors in the Church, as well as demoralizing and discouraging to your friends to give you support. You have done well on the STAR, and no other man, perhaps but me, could have done so well. So when you leave the STAR, give me a chance. You are to be congratulated, secondly, on building that handsome brick church in Charlotte. It is difficult to side track merit and ungrateful to turn down hard and successful workers. Mobile, Ala.

Welcome Dr. Offley.

The welcome of Rev. G. W. Offley, D. D., former pastor of Wesley church, into our ministerial brotherhood of the city of Brotherly Love. He comes to take charge of J. P. Thompson mission and now, in order to sustain his past good record, we shall expect great things of the mission. It would be a grand good thing if one hundred or more of the good members of Wesley would in the near future join J. P. Thompson chapel so as to assist Dr. Offley in the work his heart is now indicating.

Rev. J. Stephen Smith, S. T. B., former pastor, deserves the compliment that no pastor of the mission prior to him could claim. He leaves \$133 in bank as a nucleus of a building fund. He did well, and we are to give him credit for sticking to it. His voyage was stormy, but he outweathered the gale, and carried up a good report. Now, since you must go, good bye.—Philadelphia Courier.

Laughing cheerfulness throws sunlight on the paths of life.—Richter.