

# The Star of Zion.

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## SHAKING THE PLUM TREE.

### More Money.

REV. E. D. W. JONES, D. D.

Bishop O R Harris in the issue of October 11th strikes the keynote when he says "more money;" and I believe in the Bishop's sincerity because being a great thinker and ready writer he has not thus far used the STAR to attack any candidate.

Poverty is the curse of our great Church. Poverty among the Bishops in the ranks of the Elders, and with our departments are things to be seriously considered. "More money" is really what we need. The question is, however will we get this increase of revenue by not electing Bishops, or will we get it by adding strong men to our episcopacy, and fully equipping all other Church departments. The latter of course.

There are two reasons why we are ever lacking in funds to run our Connection. 1. We raise the howl of poverty too often and, therefore, impress the people that we are a poor Church, and are expected to provide poorly for the Church out of scant means. 2. Because we have not developed all of our Connectional departments, and make entirely too many draws on our only permanent treasury, the General Fund. If the mission field lacks—we take it from the General Fund. If the Church Extension hasn't money to loan on a church—we get it from the General Fund. If there are any emergencies to meet—we get it from the General Fund. And then there is a constant drain on our financial exchequer. It is the only momentary source we have in the Church. Everything and everybody is to be paid out of General Fund. This keeps the Bishops in poverty, for in obeying the law to pay them at the end of every year, the General Steward does it; and because they have no fund from which to draw to meet necessary obligations which are continually presented to them, they pay out of their own pockets to needy interests of our Zion. It is bad financing for a great Church to be run on personal bank account of its individual members. The Bishops are kept poor because of this policy, and others institutions go lacking because they are not able to support them out of their individual accounts.

I agree with Bishop Harris "that the General Fund has enough on its hands to provide for," because, however, it provides for things that it should not, and would not have to do so, if the Connection were properly organized and financed. In this connection the Missionary has no right to address the Bishop for funds to support his wife and children on a field that the Church has given him to plant Zion, but because it has been our training to expect everything of the episcopacy, since it is the only well developed department of the Church, we write him for our every need. If he does not send or lend it, he is put down as stingy. This man should send his requests to a Missionary Secretary elected for the purpose of providing for sacrificing missionaries and to keep money on hand to supply their needs.

Interest money on bonds is ordered to be paid out of the General Fund where if the Church Extension Department had received the same support from Bishops primarily and men secondarily under other Secretaries as it is now under Dr. Coffey, we would have had means sufficient not only to pay interests, but to take up principals. The Publication House officers should not be paid any longer out of the General Fund, but now that it has a handsome balance on hand, has also the Easter money and a revenue from literature and periodical, we could give the Easter Day money to some other struggling Department as Manager Hill has admitted, pay him out of his self-sustaining institution \$1,000 per year. This would at once take a thousand dollars from the General Fund that could be easily appropriated on one of our new Bishops salary.

If you elect an Educational Secretary and give him something to do besides printing Children's Day programmes once a year, you could even take the \$1,000 off the General Fund now appropriated for Livingstone College and raise it from the people by a direct educational effort, aside from Children's Day, and give the entire Connection a chance to aid our chief institution of learning once a year, the balance then in equal proportion to be distributed to our other struggling schools. To admit that six hundred thousand members could not raise six thousand dollars on a Price Memorial or endow-

ment day, would be indeed an admission of shameful weakness. Let the Educational Secretary assess the churches to an amount of \$10,000, which could indeed be easily raised now that our educational system is so well advanced, and here you would have Livingstone's money and \$4,000 to be divided among the others. We directly raise no educational money only indirectly through what is unfortunately called Special Assessment, which means absolutely nothing; and the Church is to a place where it must adopt some plan to give the Negro what he most needs in connection with his religion—education. I know that there will be a few that will raise a howl of protests against this, because they have so long depended upon General Fund for maintenance, but if something like this would prevail, "My Livingstone" would get more, other schools would be cared for, and the General Fund enriched. Look out Brother Goler. *St Louis, Mo.*

## Our C. E. Society.

BY REV. A. M'CALLUM.

On November 8th at 2 o'clock, the Christian Endeavor Society of our church raised \$50. The society is in better condition now than ever before in its history. Its president is Brother Wm. Thomas, a strong, progressive young man in C. E. work; Mrs. A. Eggleston, secretary; Rev. A. Hoffer, chairman of prayer meeting committee; G. Gatling, chairman lookout committee; D. Hunter, treasurer. George Hopewell and Rev. Blake are both active workers in the society.

Mrs. Turner and Miss Phipps raised \$19 of the \$50. These two young ladies are hustlers in church work. Miss Julia Johnson and Miss Julia J. Mills are among our leading Christian Endeavor workers. They are now arranging for a Christian Endeavor revival to discuss the pledge for a week. They have supplied themselves with C. E. literature, and have greatly assisted the stewards. May God bless them and their wide-awake president.

*Waterbury, Conn.*

## As We See It.

BY REV. E. D. WOOD.

We sit musing over the condition of things appertaining to the South Florida Conference and see no reason why its next session should not be one of the greatest for good in its history. We believe the sunlight of brotherly love and affection has already begun to rise, the reflection of its rays and the warmth of its enthusiastic spirit are already seen and felt, and many good results will be the outgrowth of such a spirit which is so essential to the success.

This Conference has some as great a ministers as there are in Zion, all things being considered. We have two presiding elders, Revs. L. A. Patrick and A. Jackson, who are worthy to grace the P. E. chair anywhere in Zion. There are scores of others in the conference equally as worthy.

One feature of the condition of things as we see it is the wide area of land to travel over where Zion is not. The vast territory that this Conference covers almost two-thirds of the State, with islands of the sea, a field much too large to be covered and successfully operated we believe by one Conference. We believe the time is that the third annual conference should be organized to operate along the Atlantic coast and the central parts of the State. More work would be accomplished if a new Conference was set off than can possibly be done as it now is. How about it, brother ministers of the South Florida Conference? Hurrah! once, twice, three times, for the new Conference.

*Bennington, Fla.*

## I OFFER A PROTOCOL.

For Peace—A Proposition For Consideration.

BY REV. R. S. RIVES, D. D.

Why not let us have peace? For the past months several articles in the STAR have exhibited a scene of relentless hostility. There is evidently bad blood, ill will, if not real enmity, brewing up among those from whom the world should expect the opposite.

It is to be regretted that the Senior Bishop and some of the younger men should be forced to expose a trend of thought and feeling from which no good can come. However, if we sow to the wind, we may expect to reap the whirlwind. Our Church maintains an aspect in its policy of dealing with and recognizing its men widely different from any other Church I know of.

I am not surprised when I scan the history of our Church for the past few years. Every willful wrong committed must have a just recompense of reward. The young men are being criticised for their aggressiveness. They should not be blamed; they are only doing what they feel is their duty. They have been given the field, and now they are trying to man it.

Our Church is a church of young men. At Mobile, Ala., several of our most brilliant men were elected delegates to the General Conference before they had traveled four years, as the law requires they should. And some of these very kids were put on and allowed to dominate some of the most important committees. Since which time they have been in evidence, and some of those father Bishops who were party to the maladministration of the very law they had sworn for conscience sake to keep. I don't pretend to say I understand it, but the fact is there is not a pronounced leader in Zion Church to day who is over fifty years of age. Dr. Warner may be the exception. One of two things may exist and either would be a condition that does not exist in any other Church in the world. (I do not mean to include the Bishops.) If the older men are all unfit for counsel and leadership, shame on us. If the young men of our Church are so much superior to the old men of their own and that of other Churches when we compare the strength of the seniors and the juniors, then Zion has outstripped not only other Churches, but herself in developing young men.

Dr. Jones has the courage to speak out and I have no reason to disbelieve him. He declares that he was promised Mother Zion four years ago. Who ever heard of such bluster? I saw and heard a Bishop stand up before a Conference last Spring and say that we promised Drs. Caldwell and Smith if they would give way for Dr. Alstork at the last General Conference, that they should be elected bishops at the ensuing General Conference. I have made special inquiry to find out who "we" were that made such a promise. I found one young man whose name is true: the old men know nothing of it.

At the death of Solomon the counsel of the old men was completely ignored. If the Bishops of our Church have and mean to ignore the old men, they need not be surprised to find themselves rather busy when they undertake to check the ambition to which they have given unlimited free-

dom. This freedom and domination so fully accorded has developed a degree of aspiration for office, the subject of which overshadows everything else.

Let me offer this protocol of peace: Suppose the General Conference select eight good men and appropriate the salary of two Bishops, giving each five (\$500) hundred dollars a year, and send them out as missionaries to such places as Trinity mission, Washington, D C, Mt Olive mission, Baltimore, Md., Philadelphia, etc. These eight men, with a salary of \$500 each, could go into any of these mission fields and in four years build up eight first-class stations. This is more work of the kind than any two men could do as bishops if their lives depended upon it. Bishops are not missionaries, nor should they be expected to do missionary work.

Then in 1908, those whom "we" promised at the last General Conference would not be too old, but would have more experience, that of which I am sure they have not too much of to-day. By that time, perhaps, more of the good qualities in Dr. Smith referred to by Bishop Hood, may be so well developed that the present objections could be waived. As I see it, we need pastors, not more bishops.

*Washington, D. C.*

## Gladden's Grove Church.

BY J. B. WHITE.

Tho a long ways from any railroad, we felt much discouraged when the Conference moved Rev. D. D. Moore from us, he being a young man, good preacher, good singer, and knowing how to hold his congregation and raise money. But the Lord will provide.

We had one of the nicest camp meetings at Campwellfair as ever was at that spot of ground, with Rev. A. J. Williams, the pastor, Rev. S. T. Meaks, presiding elder, and our captain Rev. D. S. Miller and others to help. The time was grand. Everybody seems to have had self control and behaved well.

We were sorry to mourn the death of Rev. J. P. Cohen, but the Lord will take his own at his own appointed time.

We have painted Gladden's Grove church in bright colors which adds much to the church. By the help of the Lord we do not expect to be behind with our Connectional claims. Shine on, bright STAR, we cannot do without you.

*Mitford, S. C.*

## Church Items.

The John Wesley church tendered a public reception to its pastor, Rev. L. W. Kyle Tuesday night. Rev. Logan Johnson was master of ceremonies. There were several addresses including speeches by Revs. Rives, J. Anderson Taylor, O. J. W. Scott, Randall Bowie, Dr. Daniels, Lawyer Clinkscales and Mr. J. W. Cromwell. Dr. Kyle made the closing address. The Stewardesses had prepared a most sumptuous feast to which all were welcomed.—*Washington Record.*

Brother Allea Brown, one of our active members of Goid Mine mission, died October 2, the writer preaching his funeral assisted by J. B. Stevenson and S. L. Rosborough, from Job 1:19. He leaves a wife and one child.—D. McCollough, White Oak, S. C.

## CHIPS FROM THE WOOD-PILE.

Bishop J. W. Alstork was not a Compromise Candidate.

BY REV. J. S. JACKSON.

When our dear Dr. Goler in his article last week said Bishop J. W. Alstork was a "compromise candidate," all Alabama felt not complimented, but that he had drawn upon his imagination instead of facts. The statement is a grievous and blundering one and not a vote catcher for Dr. Goler. If Alabama, like other Conferences, with her able men does not merit honors, then she wants nothing as a favor, not a compromise.

For several months before the convening of the last General Conference the eight Bishops and leaders sent the word bounding through the veins and arteries of the general Church that Dr. Alstork must be elected because he was able, worthy and the logical man, because another bishop was needed, and because Alabama by reason of her great financial, spiritual, numerical worth, patience and loyalty under two defeats was entitled to a bishop. If these reasons did not show that Alabama won on her merit, then the General Conference by acclamation did violence to its conscience and assassinated truth and justice in the election. Alabama believes it did neither. Had the general Church listened seriously to the songs and speeches that Dr. Goler made in several annual conferences four years ago, there would have been no bishops made in 1900, and no Bishop Alstork to-day; and if they heed him now, there will be no bishops made next year. Dr. Goler says the Church is yet suffering from the poor legislation of 1896. If the election of Bishops G. W. Clinton, J. B. Small and Jehu Holiday, whose great labors show that God was in it, was poor legislation, I, for one, am willing to go down for poor legislation then, and the same in 1904. One Bishop elected then has told many of us in Alabama that God brought him to the episcopal throne. No doubt the other Bishop living feels the same.

The Church needs more bishops, and is going to have them. She is familiar with that old alarming political cry every four years from some of the high celebrities in the Church, "No more bishops; and if any more, only one, because the present set of bishops can do the work, and the Church is top heavy." When a thing is top heavy, the top not only hangs down but, to a certain proportion, the body is inclined also. If Zion had 12 or 13 bishops like some other Negro churches, she would be top heavy. If other Negro Methodists with 45,000 members to the bishop can pay their bishops \$2,000 annually and traveling expenses, and run their schools and departments, why cannot Zion whose members live in the same towns and get the same wages? I have been in Zion 24 years, and if Zion Church expects to expand, spread out, capture and house her thousands of members who are leaving the South for the West and Northwest, she must, like other aggressive Negro Churches, follow them. There are thousands of Negroes across the Mississippi river who have seen Bethel and C. M. E. bishops and preachers, but no Zion bishops and clergy. Some of those brethren who are surrounded with bishops and can see them every one or two months may not see the need of any more bishops, but we in the far South and Southwest, who only see a bishop once a year, see the need. It is an irrefutable fact that wherever the Episcopal head abounds, the glory and advancement of our Zion much more abounds.

*Birmingham, Ala.*

## Congratulations.

The Negro State Fair held in Raleigh last week was a credit to the race and to the management. The exhibits showed that the Negro is making progress in agriculture, industry and education. The attendance was the largest in the history of the fair. Hundreds of Negroes were attracted to Raleigh to attend it, and they conducted themselves in such a way as to receive the commendation of the people of Raleigh. President Middleton, Secretary Dudley and all those who had part in conducting the fair are to be congratulated upon their success.—*News and Observer, November 1.*