

THE 56TH SESSION OF THE LOUISIANA CONFERENCE.

By M. S. Berry.

The Louisiana annual conference convened with Tasker chapel A. M. E. Zion church in Ponchatoula, La., on November 16th to the 20th, 1921, with Bishop P. A. Wallace, A. M., D. D., presiding. He is the bishop of the eighth Episcopal District.

The conference opened with nearly all of the ministers and delegates present. At 10 A. M., the Presiding Elder Rev. D. J. Adams, lined hymn "And are we yet alive," etc., and it was sung with a spirit by the conference. The Scripture lesson was read from the Psalm of David and it was deeply commented upon by the bishop. Prayer was offered by the P. E., Rev. D. J. Adams, D. D., after which the second hymn was sung led by Rev. A. James.

The bishop introduced Rev. A. Beckham to preach the annual sermon for the conference. His text was taken from the 1st chapter of St. John and the 9th verse, and from this text he preached an interesting and inspiring sermon.

The conference was then organized.

Mrs. Ada F. Reid was elected secretary; Rev. A. Shinn, D. D., statistical secretary; M. S. Berry, reporter to the Star of Zion; Mrs. Bertha McKay, reporter to the Seer; Rev. A. Beckham and S. Miles, marshals.

The bishop then delivered a fine address on his trip to the European countries and the Ecumenical Conference. This address was fine. Also 45 minutes each morning was taken up in lecturing to the conference on his trip to Europe.

All the ministers with churches made good reports.

On Wednesday night we were blessed with a sermon delivered by Rev. G. W. Lee, pastor of Big Zion church in Roseland, La. He announced for his text Isaiah 30: 27, and from this text he preached a good sermon.

Thursday was devoted to collecting personal taxes and hearing reports from the lay delegates. All with the exception of a very few asked for the return of their pastors.

Friday night was given to the women. A spicy program was rendered and Rev. Draper preached a fine missionary sermon. Collection \$150.00.

Sunday was a high day in Zion. Rev. H. M. Reid, pastor of Tasker chapel spared no pains in making everything pleasant. At 9:30 A. M., the Sunday School was conducted by the district superintendent, Brother M. S. Berry. At 11:30 Bishop P. A. Wallace preached a wonderful sermon and ordained Rev. J. C. Mayfield and Rev. I. C. L. Robertson elders.

On Sunday night the appointments were read by the bishop as follows: New Orleans district, Presiding Elder Rev. D. J. Adams.

Pettie chapel, H. M. Reed; Timothy Mission, S. L. Brown; St. Mark, E. Dillon; Tasker chapel, J. H. Hall; Alstork Mission and Natalbenna, I. C. L. Robinson; Claborn, A. D. Jackson; Beckham chapel, C. H. Wright; Zion Believer, J. S. Calahan; Covington, I. C. Calahan; Gibson, W. McWatson; Goslen Mission, A. F. Goslen; Mt. Peleor, S. Preston; Kennored, Fred Collins; Baton Rouge, W. M. Turner; Manderville, L. Walker; Wallace Mission, J. C. Mayfield; Sidedell, S. Miles; Madisonville, W. H. Hill; Over the Lake Mission, E. Seamore.

District Officers.

President W. H. and F. M. society, Mrs. L. B. Thornton; secretary of the Y's, Mrs. R. C. Pierre; superintendent of the Buds, Alice Haynes; district secretary, Ada F. Reed; district superintendent of the Sunday School, M. S. Berry; President of the V. C. E., W. C. Davis.

Roseland district, J. W. Gravis, Presiding Elder.

Big Zion, A. Shinn; Butler's chapel, G. W. Lee; New Hope, H. Bell; Trinity, H. L. Davis; Ard chapel, H. L. Davis; Pleasant Valley, A. Beckham; Camp 15, J. G. R. Singleton; Kentwood, S. M. Washington; Magnolia Mission, J. M. Draper; New Star, H. Bell; Zion Hill; Jas. McCoy; McComb, H. Washington; Crier chapel, Jas. McCoy; Holmville, A. Beckham; Osyka Mission, G. B. Curry.

District president of W. H. and F. M. society, Buds, B. E. McKay; secretary of Y's, Mrs. Clara

Crummjoil; superintendent of the Buds, Willie Calahan; Sunday School superintendent, H. C. Carter; V. C. E., Collier; secretary, Sister Annie Curry.

The next session will be held at Butler's chapel A. M. E. Zion church, Amite, La., November 15, 1922. Ponchatoula, La.

THE WORK AT ST. JOHN A. M. E. ZION CHURCH.

By Rev. Dennis S. Blackwell.

The old historic St. John is moving right along with one of the best set of members in all Zion. We did not only raise our Publication House money, but we sent in our general claims, and on Monday the second we observed the emancipation celebration. A large gathering composed of some of the leading talent of Gates county, common laborers and farmers, teachers and ministers was present, and a most excellent program was rendered. It was cold, but people came from far and near.

The old Virginia conference has changed her date from November to July the 19th and will convene with St. John A. M. E. Zion church, Sunbury, N. C.

We have organized and started off. Our Sunday School is graded with more than 200 scholars, 20 teachers and a regular training class. We have teachers' meeting every Tuesday evening. Beside the regular school we have a cradle roll of 39 babies. Mr. J. M. Beamon is the efficient superintendent.

Our church is also organized. We have 3 classes or departments. We practically run two churches in one. Our church is called a bee-hive.

Our minor or juvenile church with 64 children as members of that church from 9 to 15 years old are all at work. We have 24 class leaders in the main church and 5 in the juvenile. Each church has its own officers.

The people at Sunbury are big hearted. We have a seven room parsonage well furnished.

The loyal trustees have raised pastor's salary to \$1,200.

We keep up our current expenses and have paid for our new \$600.00 pews. We rejoice to say the church is moving on.

Sunbury, N. C.

UNION OF COLORED METHODISTS.

By Rev. J. T. Moppins.

On February 8, 1922 the College of Bishops of the A. M. E. Zion church will meet in winter session at Montgomery, Alabama. We are informed the bishops of the A. M. E. and C. M. E. Connection will meet at the same time and place. We presume from the joint call or notice published in the general organs of the respective Connections that the subject of organic union between these bodies will occupy supreme place in the plenary sessions at Montgomery. It is not definitely known whether there will be representatives and privileges outside the inner circle; therefore it seems befitting that we who are deeply concerned should at least make public our positions. The writer enjoys the pleasure of personal acquaintance with most of the leading spirits in these Connections and has somewhat of an idea as to the programme and ambitions. We feel justified in saying that to our honest opinion neither of these Connections can put forth real, tangible, material or moral grounds based on logic for the continual separation of these Churches. It is even now being said that a few ambitious, self-willed men are hindering and obstructing organic union between these Connections of Methodism. Is it true that the Colored Methodist organizations comprising nearly two millions of members and adherents are without sufficient moral force and faith to overcome a few wilful men caring only for themselves and a few false friends? Are we as a church ready for the leadership of Jesus who is the head of the church? Have we arrived at the point where we must make a public confession that after almost a hundred years of continuous effort we are no nearer the hill-top of vision than our grand-fathers were when they talked union and practiced isolation? Can we give any just reason for this overlapping and almost criminal waste of the Lord's money, contending and contesting for first

place among the worldly minded people while the real cause of Jesus Christ suffers defeat right at our doors? We can build or purchase great buildings within a block of each other and suffer honorable old age to die of need in the center of the block between, untouched and friendless. We send two fullfledged pastors in a community where only one can be cared for decently, thereby overtaxing a credulous people with burdens we know they are unable to bear. We take advantage of insurrections in local congregations, where worldly minded people, led on by the evil spirit, seek to destroy the good of other days whenever it fails to serve their selfish purposes and aims.

With organic union all of this will ultimately pass and true mission workers will take the place of ministerial black-mail. Hospitals we will have and paid deaconesses to visit the sick. The blind man will have another chance at Christ on the public highway, and the real pastor, God-sent, will have time to read his Bible before he ascends the pulpit.

With organic union public speaking in assemblies concerning our relative strength as a distinct organization will give place to an honest and honorable survey of our resources.

With organic union we are assured of a real theological seminary from the start, also a mission training school.

With organic union we will carry the cross to foreign lands under one banner. There will be no Zion Methodist church of God, no African Methodist church of God, and no Colored Methodist church of God spread out before the heathen mind demanding that he make a choice.

Finally, the only way to unite is to unite! When the pastor at Bethel, Indianapolis, Ind., is sent to Metropolitan, St. Louis, and Metropolitan is sent to St. John, Montgomery, Ala., we will be on the direct road to organic union. But so long as Bethel pastor opposes organic union on the ground of his ambition for general office and the same thing of Metropolitan we will get no where.

May God give to the church and to the ministers within the spirit of the great baptizer, who said to his followers, "I must decrease, He (Christ) must increase." Alas! we have not yet discovered the fine art of taking second place, even for Jesus Christ, the Master of life.

St. Louis, Mo.

THE 52ND ANNUAL SESSION OF THE FLA. CONFERENCE.

By Dr. J. S. Nelson, P. E.

The 52nd annual session of the Florida conference convened in Big Zion church on Wednesday, November 9th, 1921, with Rt. Rev. P. A. Wallace, A. M., D. D., presiding bishop of the eighth Episcopal District in the chair. The opening hymn was led by Dr. M. Rankin, P. E. Scripture lesson was read by Dr. J. S. Nelson—the 12th chapter of Romans. Prayer. Dr. J. H. Hall led in singing "There is rest for the weary." At 11:00 A. M., Rev. G. W. Powell was appointed to preach the opening sermon which was enjoyed by all. The bishop arose and made some timely remarks and urged the members to cooperate in making the conference a success. The bishop proceeded to organize the conference. Prof. Aaron Brown was chosen as chief secretary; Rev. D. W. Tillman, statistician; Dr. J. S. Nelson, reporter to The Star of Zion and daily papers; Miss Annie Brewer, reporter to the Seer; Miss C. E. Baker, the bishop's secretary. We then had the administering of the Lord's Supper. Dr. Nelson led in singing, "I heard the voice of Jesus say," etc. Dr. W. W. Matthews, secretary of Missions, was introduced to the conference. He gave us a new vision on mission work. Dr. Matthews is the right man in the right place. The general routine of business was then taken up. In spite of the dull times each pastor made a splendid report. Dr. M. Rankin, presiding elder of the Pensacola district, gave good account of his work. Dr. J. S. Nelson, P. E., of the Milton district, made a fine report of his work.

The conference was well attended each day. Every preacher who preached seemed to be at his best. On Friday night the missionary ladies gave us a fine program. Dr. Matthews is a live wire in Zion. He knows how to handle mission work.

The bishop told us of his trip to

London which was much enjoyed by all. Dr. Matthews also told of his trip in a very pleasant way.

Sunday at 11:00 A. M. the bishop preached a wonderful sermon from the text Matthew 14th chapter and 4th verse. He proved himself a workman for God. Bishop Wallace is a great leader of men.

At 7:30 P. M. Dr. W. W. Matthews was appointed to preach. The doctor's text was found in I Samuel 17th chapter, 39th verse. All present enjoyed the interesting discourse.

Prof. Aaron Brown is a strong layman in our Zion. He is making the V. C. E. go. This was one of the best sessions we have ever held.

Appointments.

Dr. J. S. Nelson, P. E. of the Pensacola district.

Big Zion, Dr. G. W. Johnson; Houser chapel, Dr. J. M. Cornell; Mt. Mariah, Rev. H. Graves; St. Mark, Dr. M. Rankin, Muscogee, Rev. W. M. Sias; Quintett and Powelton, Rev. J. W. Williams; Millview, Springhill and Olive, I Knight; district president W. H. and F. M. society, Mrs. G. W. Johnson; secretary of Y's, Mrs. Elizabeth Graham; superintendent of Buds, Mrs. Rebekah Robinson.

Rev. C. M. Joshua, A. B., P. E. of the Milton district.

Rev. W. K. Killingsworth, Isalah chapel; Rev. McHenry Vente, Edward chapel; Rev. L. W. Rice, Escambia chapel; Rev. E. E. Scott, Woodville and Haynes Mission; Rev. W. M. Renzie, Holts and Milligan; Rev. L. W. Parham, Caryville and Bonifay; Rev. E. M. Sherfield, Homes Valley; Rev. I. F. Bell, Panama City; Rev. E. L. George, Tallahassee; district president of W. H. and F. M. society, Mrs. Perly Kelker; secretary of the Y's, Miss C. E. Baker; superintendent of the Buds, Miss Lottie Scott.

Pensacola, Fla.

SEED THOUGHTS.

By Rev. N. T. Hunter, Pastor of St. Paul A. M. E. Zion church.

Church extension is divine. It is God's ideal thought. It is God's perennial stream to bless mankind. It has two meanings; the first is expansion, spreading out, going forward, planting the visible kingdom of God among men. The church is the visible kingdom of God.

Secondly, it means to perpetuate, keep alive what you have—let not the fire go out on the hearthstone—to improve, rebuild. Expansion and perpetuation of the kingdom of God are inseparably connected with the salvation and well-being of mankind. All of God's laws and commandments have come to us through the church; and perhaps the greatest manifestation that God has made of Himself has been in and to the church. This sometimes was to an individual representative of His church; at other times to the church itself. The smoke of Abel's sacrifice is still ascending. Enoch is still walking with God. The sound of Noah's hammer in building the Ark to perpetuate the church is still heard. The marching forth of the sons of Noah to preserve the name of God and to extend and perpetuate His church has not ceased. Abraham, leaving his home and going forth into a strange land is not forgotten. Jacob is still contending for a blessing, and the place is still named Bethel—House of God. The burning bush is still on fire. Mt. Sinai has not forgotten the great conference between Jehovah and Moses. The thunder has ceased, the lightning disappeared, and the smoke vanished, but the footprints of the divine and the human are still there. The Shekinah is still hovering over the ark of the covenant. The wings of the cherubim are still touching the walls of the inner and outer courts. The bells upon the skirts of the sons of Levi are still crying: "Holiness unto the Lord;" and the tambourines beaten by the daughters of Levi are still echoing: "The Lord God dwelleth here and this is His holy temple." The manger in the stable of Bethlehem will never be forgotten. The Judean hills are still echoing: "Glory to God in the highest, peace on earth, good will to man." The command is still ringing over the land and sea: "Go ye into all the world and preach my gospel." Jerusalem's pentecostal showers are still being poured out upon the nations and the tongues of fire are still speaking, Constantine's cross is still appearing in the heavens, and the church is reading, "By this sign we shall conquer."

Nineteen hundred and twenty-two is written over the door of the temple of the A. M. E. Zion church, and out of that door comes a long line of heroes: Bishops J. S. Caldwell, G. L. Blackwell, L. W. Kyles, W. L. Lee, G. C. Clement, J. W. Wood, P. A. Wallace. Then come our general officers and pastors. I must stop. The host is too numerous to name, but they all have one object. It is not written on paper, but deep in their hearts with the blood of Christ, "The extension of the A. M. E. Zion church."

The A. M. E. Zion church extension means to extend the Zion church into countries, villages and towns and cities where we have no churches; it means to perpetuate the A. M. E. Zion church by paying off debts, rebuilding and building churches where we are already established, and hence it is the most important work in the church, because it is extending the visible kingdom of Christ, and ought to have the first attention and care. It is divine, and he who helps in this work is a co-worker with Christ in extending the kingdom of God. Saving souls and building churches are the highest and best work that a man can do in this life, and possibly, there is no better work in the life beyond. No money is better spent and will produce better results than when given to extend the kingdom of Christ, to build churches.

We are here located on 12th and Spring Streets in the city of Little Rock, Ark., and we expect to build a magnificent church and ask for the Board of Bishops in 1923 at St. Paul A. M. E. Zion church.

Yours for God and the uplift of humanity.

Little Rock, Ark.

ECHOES FROM THE LAND OF THE SKY.—PARAGRAPHIC COMMENTS ON THINGS IN GENERAL, ETC.

By Rev. E. M. Argyle, B. D.

Reminiscences.

Looking back over the year 1921, one can but scarcely keep back a sigh of relief. As we begin to enumerate the trials and heartaches, the clouds and shadows, the disappointments and moments of utter discouragements all rushing up behind us, seemingly to remind us of what yet awaits in the New Year, but as these hazy clouds roll away in the distance, we grasp a new hope, and behold a new vision and our hearts bound with new energy, and the soul sings a new song, from which we catch new inspiration, and enter the New Year with a new jubilation.

But only the man or woman who has absolute faith in God can look forward with new jubilation. There may be joy in anticipation of accumulation of many of the good things of life by the sensual minded. There may be hopeful anticipations of success by the business man. There may be some men and women who anticipate achieving greatness and winning a place in the limelight of the public. But there is no joy like that of a true Christian who knows that his heavenly Father will not only take care of, but provide for him, so with this assurance of Christ as our leader we start down the trail to the grave with Christ as our leader, trustful, hopeful and believing.

M E N.

We have been wondering for quite a while of the possibilities at our next General Conference. We might attach a new title to those who stand to fore and most mentioned, "Who is who and why?" It is our purpose to write a series of articles under this New Caption later on, not as boomerangs—far from any intention to boom any special class or set of men for office in the church; but since men have laudable ambitions that would embarrass them personally to launch their own campaigns, and since some of them are my personal friends, and since we have no aspirations to go to the top—for as I am—laboring in the trenches among the meek and lowly—I really have a chance of being saved when my labors are ended; but should I get up higher, I might catch the prevalent distemper of sordid greed and avarice, and in the scramble for popularity—and wealth—finally be lost. From such "Good Lord, deliver us."

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