



YOUTH'S CORNER

dom, I did my utmost to make things better. This is my motto wherever I am sent to pastor.

My first effort was to get the congregation in an incorporeal mood. I began to spiritualize the folks by holding cottage prayer meetings for two weeks. Then I preached the gospel of God to the people, and sang the songs of Jesus Christ to saint and sinner. This moved upon the heart of every person in the community and out of this great movement the church was greatly revived and twelve precious souls were saved and added to the church.

Second Revivication

Our spring rally that was so well known throughout Knox county was so real it needs no advertising. Everybody looked forward to this pertinacious day. We began our day's work with a sunrise prayer meeting and the Lord wonderfully blessed us with the outpouring of His Holy Spirit. We were able to break all records previous to this time. We raised \$340. This being the highest amount ever raised at this church, it seemed to set everybody's heart aglow and tongues to talking about the wonderful success. Just before my great rally, a society of ladies called the Busy Bee club,

in a hundred dollars, they would do the same thing, and they did it. Mrs. Matilda Brooks, a splendid lady, raised \$40. Mrs. Nina Criukshank and Mrs. Lucinda Vance, captains for club No. one, Star of Bethlehem, raised \$78.00. On the day of the rally their friends greatly augmented this sum by laying on the table \$151.60, making the total for this particular club \$229.60. This made this club the victorious club—Mrs. Holden and Mrs. Bacon raised \$109.47. This brings our grand total with some minor donations up to \$360.00. Out of this great rally we paid our Ter-centenary money which was \$40 for this church. Byington church paid \$12.00 making \$52.00 Tercentenary money collected and paid in except \$5.00 on hands. We have raised our annual assessments—general claims, \$25.00; education, \$4.00; foreign mission, \$2.00; church extension and home mission, \$2.00.

We are up with our presiding elder. He is a prince among men, and is one of the best presiding elders in the Tennessee annual conference. He is not only a good presiding elder, but one of the best preachers we have anywhere in our great church. He possesses fine business qualities, is kind and patient in all his administration and never fails to bring good results, making his district the banner district each year.

The last great lineament in our year's work that brought delight to the hearts and minds of our good people, was the district Sunday



REVERENCE
Planted in Childhood
will
Bear Fruit in Manhood
in
BETTER LIVES
HAPPIER HOMES
NOBLER CITIZENS

"TRY BEFORE YOU BUY"
A Korean Tale.
Translation by E. R. Lawton.

There was a certain elderly man who all his life wanted a pair of spectacles through which one could see exactly as with the naked eye. One day he went to a spectacle shop to look around, and the merchant, noting the foolish appearance of the old man, laid down a pair of rims with the remark, "Here is a pair of spectacles that will match your eyes exactly; try them." The man tried them on and sure enough, it was just as though he were looking with his own eyes. So he bought them and took them home, boasting that he at last had obtained his lifelong desire. His sons took a look, and seeing that there were no lenses, but only the rims, exclaimed, "You have made a worthless purchase!" To which he wrathfully replied, "Just as I have my heart's desire and have found what fits my eyes, do you deride me as an antiquated old man?" "Well," said his sons, "put on the spectacles and try sticking your finger through." The old man responded at once to the suggestion, and jabbed his finger into his eye till the tears started. The demonstration was conclusive and ever after when he met a young person his advice was this: "Don't buy a pair of glasses until you have put them on and tried to stick your finger into your eye."

PAMLICO FLASHES.

To the Editor of the Star of Zion: I read an article under the caption "The ringing of the bells near the city by the sea." It seems that the writer was stirred up over an article under the caption, "What shall we do?" I was quite amused when I read it.

The presiding elder system first came about in the days of Rev. Edward Hill. This was about 1874 or 76. The system was not perfected as it is to-day: It was regulated in the eighties when the General conference passed a law giving the bishops the power to nominate, and the annual conference, elect. During these times, the P. E. and pastor were closer together than they are now; because the presiding elder was dependent upon the pastor's suffrage. That too the election was to be every two years. Bro. Bell quotes in his article, "If our system were similar to the M. E. church, south." Why our two years system was better, because we could elect every two years. The trouble was, we were not satisfied with that. We thought there was too much buying of votes and offering of appointments, such as was desired by the voter during those balmy days of franchisement. The question was discussed pro and con by the ministers and the majority of them thought wise that the presiding elder should be appointed by the bishop: Therefore the matter became a General conference issue, hence becoming a law.

It seems to me that the ministers gave up their rights, and of course the General conference thought it wise to do so as they thought there was nothing greater than a gift, see? Now since the appointment has been going on for nearly forty years, it is becoming now to taste badly.

Some say, "It is useless, that it is the fifth wheel in the wagon." Others say, "Whether he is a blessing or not to the district, you have to take him and pay him". Another

FAMILY ALTAR

group say, "If he and a certain charge disagree, he will send to them a preacher that cannot measure up to the standard; thus the progress of the church is hindered spiritually and financially."

The preacher sent to officiate in his place must bring back the money. And many other complaints.

The writer of the caption, "The ringing of the bells near the city by the sea," seems to think that the present presiding elders are appointed for life. I suppose they are. I know several who stayed such until they died. Those who are serving now would not object to a life-time position: I am sure that I would not if I were honored. Why! because it is a nice place, no responsibility of any note. The pastors have the burden. If they fail to come up, what is said by the P. E.? "If Bro. Moore had paid his claims he would have had a round report".

So you see when Bro. Moore fails, the district fails. Listen! Bro. Moore will get it in the recommendations.

Bro. Bell, the same power that made the law to appoint presiding elders must change the law so as to read like the M. E. church, south as regards the presiding elders.

I want to inform you and the other writer that the General conference is composed of all the presiding elders.

This reminds me of the story of the "Rats convention". Old Tom had been destroying their families to such an extent until he had become serious, and they decided to call a meeting and discuss the best methods to prevent their families from being entirely destroyed; finally, it was decided to bell old Tom.

All had spoken except one old rat, and the members wanted to hear from him. He arose and said, "Gentlemen you have not come to the right question which is, who will bell old Tom?"

Now if there is so much said in the write-ups about our presiding elders who hold their positions as long as they desire, and quit when they die, go to the General conference and see who will bell old Tom.

W. J. F. Moore.

WATCHFUL WAITINGS.

My dear Editor of the Star of Zion:—For some time and for very good reasons, I have been a little reticent as to the matter of writing through the luminous Star of our beloved Zion.

I have not complimented you for giving us such a fine journal. It is remarkable that we have not even noticed one word of criticism from a man in Zion. That means you are giving the most satisfaction generally, and therefore need not lose any sleep as to your chance to continue in this position should you desire.

I have been considering you among the aspirants for the more excellent position from several angles, and will say more at a later day.

I am very fond of the men already filling the office of bishop in our church at present. They are men of quality and fully prepared in every sense of the word; men of broad visions and kindly over-sight of those over whom they preside, and knowing you as I do, I feel that no mistake can be recorded should you be called.

Now there are some great and good men in the ranks of our church from whom we can choose in this coming quadrennium. We cannot get along without electing five or six more new bishops. No one who is studying and watching sincerely the interest of our church, but will agree that the over-work and taxation upon the bishops is causing or threatening too great a sacrifice of life, and that of men we are least prepared to lose so early.

Bishop Caldwell, our senior bishop is one of the hardest working bishops on the staff physically and mentally, and is by no means a young man.

Bishop Blackwell, the scholarly man on the bench is not contented to rest, even though he might. "Zion his Zion," is always his slogan.

Bishop L. W. Kyles, brimful of fire and zeal to make his conferences

DO ANIMALS REMEMBER?

L. E. Eubanks.

I have read an article in which a trapper denies that animals have a real memory. He admitted that most of them knew enough to avoid a trap after an experience or two with it, but contended that this was merely a manifestation of the self-preservation instinct.

The same man cited an instance—not at all unfamiliar—of a dog's refusing to hunt with a man who had kicked him. He said that this, too, was only the instinct of all living creatures to avoid injury.

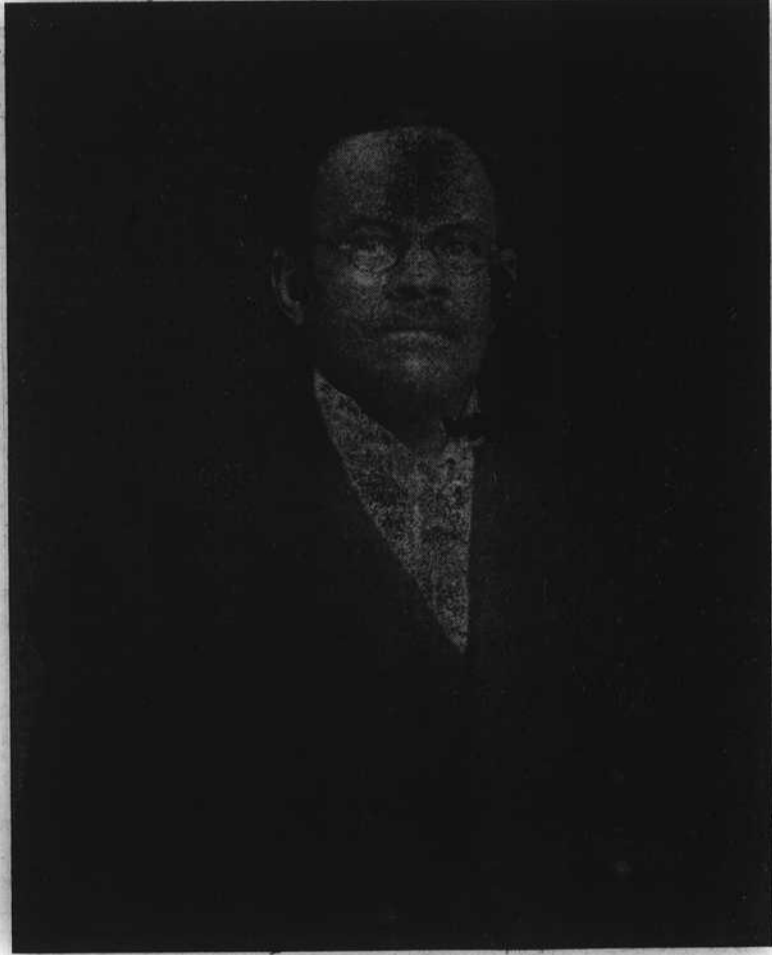
Animals do have a memory—at least some of them do. The trapper's theory would not explain those many evidences of recollection wherein self-preservation plays no part. I once carried a fox terrier into the house after he had been well-nigh killed by an automobile. His master had just moved into the apartment-house, and I had never seen the dog before that day. We moved away two days later, and I did not see the terrier for over four months. Then one day I passed the house—or I was about to do so—when out came that dog, wagging his stubby tail. He jumped all over me, in joyful recognition—and memory.

An amusing story, significant on this subject, is told by my father. As a boy he lived on a farm, and was always a close student of animal nature. The mare he usually drove was old and fat, and would never go faster than a walk unless urged. There were two roads to town, one branching off from the other and a little shorter. It had been old Maud's custom to take this road, of her own volition, until on one occasion a vicious dog barked at her and snapped at her legs. After that the driver had to be on his guard; Maud would speed up when about fifty yards from the turn-off, and try to get by it before she could be restrained. This showed not only memory, but a sense for planning.—Our Dumb Animals.

NOTES FROM CONCORD, TENN.

Dear Editor:

It has been some time since I have attempted to write a letter to The Star of Zion for publication. I am proud to say our success has been marvelous this year at this place and I want our friends to know about it and that forces me to say a few things about the splendid success that has been ours to enjoy this conference year. I was transferred to the Tennessee conference and stationed at LaFollette, Tenn. I took charge of this church, January 8th, 1921. This church and people had been without a preacher for some time, and has had its third pastor this year, 1922. Here I had a pretty hard struggle to maintain myself and family, but was able to bring a fairly good report to the annual conference at Knoxville, Tenn. At this conference the good bishop and presiding elder, W. H. Mitchell, found it convenient to send me to Concord and Byington circuit. Here I found that the church and parsonage were in great need of repair. But knowing it was my duty to make things better wherever I am sent to labor for the church and people, and the Master's king-



Bishop Geo. C. Clement, A. M., D. D., Secretary Board of Bishops.

laid hold of the plow handles and began plowing the furrow to the end. They made good in their efforts raising \$52.00. With this amount the church was grandly beautified inside. This society is headed by Mrs. Della Fox, Mrs. Maggie Moulden Mrs. Lucinda Vance and others who are worthy ladies. They stand ready at all times to spend and to be spent for the cause of Christ and His Church.

Organization

The best method in raising money for the church is to plan well, and to have each scheme well organized. My congregation had never organized for a rally. They seemed to think it was impossible to raise this amount of money at this little church with so few people. But I laid my plans in good faith, and organized two clubs and gave each club its name.

Club No. one was called the "Star of Bethlehem." and club No. 2 was named the "Morning Star." After a little hesitancy these ladies coaled up their little ship, and pulled out for the other side. Miss Agnes Siler fired the hearts and minds of the captains promising to raise one hundred dollars herself, which she did. Mrs. Holden and Mrs. Mary Bacon, president of the stewardess board and captains of Morning Star club, declared if Miss Siler brought

School convention. This was the first time it had been attempted to operate a meeting of this nature. It proved an epoch making proposition. Hon. John A. Huff, district Sunday School superintendent, presided with great dignity and credit to all. Rev. Mitchell, D. D., presiding elder, opened the convention and presided the first day. Rev. W. B. Gibbs, pastor of Lonsdale A. M. E. Zion church, preached a fine sermon on Friday at noon. His text was taken from St. Luke, the 10th chapter, and 37th verse. The convention lasted three days and a half, raising \$60.00. This was disbursed as follows: to the reporter, St. Clair Cobbs, \$4.00; church, \$10.00; sexton, \$1.50; stationery, \$1.00; Sunday School union, \$5.00; programs, \$12.00; secretary, \$3.75; Hon. John A. Huff, \$10.00; Rev. W. H. Holden, P. C., \$5.00; Rev. W. H. Mitchell, P. E., \$3.10; with the understanding that this amount be augmented from the Sunday's collection. The folks here are highly elated over the convention.

Yours for success,

Rev. W. H. Holden, pastor.