NEW RECORD IN CHURCH WORK

Success of the Rev. Edward H. Hunter as Minister.

KNOWS HOW TO GET RESULTS

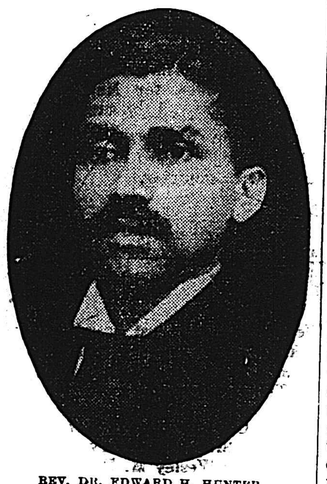
Brief Summary of the Achievements of St. John's A. M. E. Church Under the Leadership of Its Capable and Influential Pastor—Norfolk as Religious Center.

By H. C. YOUNG.

Norfolk, Va.—In the life of this city and community the influence of the ministry and churches is a predominant factor. Perhaps no city in this country can boast of a more substantial ministry and a corps of church workers who are doing more for the elevation of the race than Norfolk. The churches here are the pride of the race and are putting into practice the principles for which they stand. Among them none in the community is a more potent factor in the religious culture and social betterment of the race than St. John's A. M. E. church, of which the Rev. E. H. Hunter, LL. M., D. D., is the pastor.

At no time in its history has it made such remarkable strides as under the one year's leadership of Dr. Hunter, which recently came to a close. The plant of the church is valued at $90,000. Its membership constitutes a portion of the most cultured and refined citizens and numbers 1,400, 250 having been added during the pastorate of Dr. Hunter. The Sunday school is ideally conducted upon one of the finest systems in the country. It numbers 1,100. Its organization is so thorough that any effort put forth by it for any cause is a complete success.

Dr. Hunter has every department of the church working in harmony and upon a thorough systematic basis, and through his energetic efforts the church has raised practically $10,000 during



REV. DR. EDWARD H. HUNTER.

the fiscal year, $2,144 being raised in one rally. The bonded debt on the church has been reduced from $10,000 to $7,500. All of the floating indebtedness was wiped out during his early administration.

The pastor's guiding hand is seen in every department of the church, and the entire plant is a beehive of religious activity. Dr. Hunter has shown unusual ability for unifying discordant forces, rallying the membership, managing the financial difficulties and making his church take its rightful place as a leading, uplifting force in the community life.

Has Won Success In Many Fields.

Rev. Edward H. Hunter was born and reared in Raleigh, N. C., and received his early education in the public schools of that city and later graduated with honor from Lincoln university, receiving the degree of A. B. He took a course in law at Howard university and has had four degrees conferred upon him. He taught five years in the Raleigh public schools. In 1890 he entered the government service in Washington, his promotion was fast, and he finally reached a position of the highest rank as law examiner, with a salary of $1,600. In 1896 he passed the bar examination and was admitted to practice in the supreme court.

In 1902 he was admitted as itinerant in the Methodist ministry. His training consists of a lifetime of church and Sunday school work, along with various other philanthropic endeavors. He was prepared for this higher calling in the Howard Theological school and through private study. He was first a member of the Baltimore conference and filled several charges in that connection before he was transferred to the Virginia conference, when he was the assistant pastor of the Metropolitan church of Washington.

The all absorbing topic of African Methodism throughout the country today is the spirited contest for the important office of financial secretary, which is to be decided at the general conference, which convenes in Kansas City in May. The Virginia conference is unanimously putting Dr. Hunter forth as its candidate for this important office, and through him it hopes to gain its first official recognition by the general conference. It is conceded that he is the most popular candidate for the office, and his special qualifications peculiarly fit him for the position.

WANTS LYNCHING STOPPED.

Right Use of the Ballot Will Do It, Says Dr. W. A. Creditt.

In an able article which appeared in a Philadelphia paper not long ago from the pen of the Rev. William A. Creditt, LL. D., are found the following interesting and logical statements:

"It is difficult to make us believe that our nation can exert influence to the advantage of the Hebrew in Russia and at the same time be unable to exert an influence upon the states where our people are lynched without trial, without judge, without jury, and portions of the charred, riddled, mutilated and dismembered bodies carried around as souvenirs.

"The colored men in the section of the country where they have the right of franchise have a mighty power in the ballot. Let them, as the Hebrew, remember, no matter how highly they themselves may develop, their development, opportunities and successes are only theirs in order to help their suffering brethren and they are connected by blood with the colored men who suffer in certain sections of our country.

"If the Hebrews in America can succeed in having America protect the Hebrews in Russia, why may not the colored men of the north so use their political power as to cause the statesmen of this section to come boldly out in their utterances and say, 'Lynch law must go?'"

Dr. Creditt is the successful pastor of the Cherry Memorial Baptist church in Philadelphia, Pa., president of the New England Baptist missionary convention, which includes ten states of the Union, Haiti and Nova Scotia within its jurisdiction. He is also president of the Industrial school at Downingtown, Pa.

DELEGATES TO GENERAL CONFERENCE THRONG CITY.

Bishops Turner, Schaffer and Smith Among First Speakers.

Kansas City, Mo.—Representative African Methodists from all sections of the United States, the West Indies and Canada are gathering here to attend the twenty-fourth quadrennial session of the general conference of the African Methodist Episcopal church, which opens in the Allen A. M. E. church Monday, May 6. The delegates will number more than 500 and will represent 800,000 members of the strongest colored Methodist body in the world. At the forthcoming session reports from all departments of the church will be received, laws made and revised, the general needs of the denomination discussed and several new bishops and all of the general officers elected.

The new bishops are to take the places of Bishops Edward W. Lampton, Abraham Grant, James A. Handy and Wesley J. Gaines, who have passed away since the last general conference. Prominent among those mentioned in connection with the bishopric are John Hurst, financial secretary of the denomination; W. W. Beckett, secretary of missions; G. W. Allen, editor of the Southern Christian Recorder; T. N. M. Smith, W. D. Chappelle, president of Allen university; Joshua A. Jones, former president of Wilberforce university; J. M. Conner, Little Rock, Ark.; F. Jesse Peck, California; James Dean, Florida; William T. Vernon and H. T. Kealing.

Revs. A. L. Gaines, Carl M. Tanner and the present incumbent, R. R. Wright, are aspirants for the editorship of the Christian Recorder. Dr. C. V. Roman and the Rev. R. C. Ransom are among those mentioned to succeed H. T. Kealing as editor of the A. M. E. Church Review, and John R. Hawkins, commissioner of education for the denomination, is among the aspirants for the financial secretaryship. Dr. D. J. Jordan, president of Kittrell college, wants to succeed Professor Hawkins as commissioner of education. Rev. M. W. Thornton of Philadelphia is among the aspirants for business manager of the A. M. E. Publishing House, in Philadelphia.

The various boards of the African Methodist church have met here this week to receive annual reports from their agents. These meetings are usually held in the city, where the headquarters of the respective boards are located. Bishop Henry M. Turner, the senior prelate, will call the general conference to order. At other sessions the bishops will preside in turn. The opening sermon will be preached by Bishop C. T. Shaffer of Chicago. Bishop Charles S. Smith will read the quadrennial address of the bishops.

The finishing touches were put upon the address a few days ago at a meeting here of all of the bishops. A great array of speakers will take part at the formal opening service. The general conference is made up of lay and clerical delegates from each annual conference. Prior to 1868 every elder who had traveled for six years was a member of the general conference. The next session of the general conference will probably be held at Mother Bethel church, in Philadelphia, in connection with the centennial of African Methodism.

Baptist Convention May Change Date.

The New England Baptist missionary convention will not hold its annual meeting with the Monumental Baptist church in Philadelphia, as previously announced. Due notice of the time and place of meeting will be announced later. This change is due to the fact that the Rev. Alexander Gordon has resigned from the pastorate of the Monumental church, where the convention was to be held in June.

HON. WILLIAM C. MATHEWS.

Who was recently appointed assistant District Attorney for Boston, the position formerly held by Wm. H. Lewis.

UPLIFT AMONG FARMERS.

Bureau of Plant Industry to Aid Tillers of the Soil.

Secretary of Agriculture Wilson recently announced that during the present year the farmers' co-operative demonstration work of the bureau of plant industry will have thirty-two colored agents in the field. These agents now have enrolled as demonstrators and co-operators something like 3,500 farmers. The list will probably be increased to 4,000.

In addition to this work, having for its object the aiding of the colored farmer in the south, a number of colored farmers are also enrolled under the white agents, of whom there are new 681.

Altogether it is estimated that there will probably be between 10,000 and 15,000 colored demonstrators and co-operators on the lists working with the department's agents the coming season and that in addition to these another 10,000 will be indirectly reached, making 25,000 colored co-operators in all.

WESTERN UNIVERSITY NOTES.

Ward Hall Was Named For Bishop and Pioneer Educator.

Ward hall, one of the largest of the group of buildings at the Western university, Quindaro, Kan., which was recently destroyed by fire, was named for Bishop T. M. D. Ward, under whose supervision the school was permanently established.

The institution had its beginning nearly forty years ago, when the Rev. Eben Blatchley, a Presbyterian minister, conducted a school known as the Freedman's university in the town of Quindaro.

The plan for the present university was perfected by the African Methodist Episcopal church. Ward hall was erected at a cost of $25,000 and was the gift in donation subscriptions from members of the A. M. E. denomination in all sections of the United States.

Political Ambition of George H. White.

In speaking editorially of the political ambition of ex-Congressman George H. White of North Carolina the Dallas (Tex.) Express says everywhere the colored man is giving evidence of his determination to "come back" politically. He refuses to die and cannot be legally eliminated. The Hon. Mr. White recently announced his intention to become a candidate for congress next fall. He is now a resident of Pennsylvania.

President Taft Condemns Lynching.

The president of the United States has expressed his disapproval of lynching human beings. Now, let the whole machinery of the national government be set in motion against this lawless practice. Lynchers should be dealt with to the full extent of the law.

DIET AND HEALTH HINTS

By DR. T. J. ALLEN
Food Specialist

FRUIT MENUS.

A reader asks whether it is better to eat one fruit or several at a meal. In the menus recently given, several were suggested for each meal, not because it is thought best but in deference to the custom of eating several articles at the same meal. The fruits are divided into acid, like the lemon; subacid, like the peach, and sugar-fruits, like the fig. All these harmonize passably, yet it would be better to keep them classified. Prunes, dates and figs are slower of digestion than apples, peaches and oranges. The former class are appropriate in the evening, but acid fruit is best in the morning, as suggested in the saying, resulting from the experience of people who were more observant than we in regard to the ordinary effects of diet. "An apple in the morning is golden, at noon silvern and in the evening leaden." In this connection, it should be noted that the banana is not a fruit.

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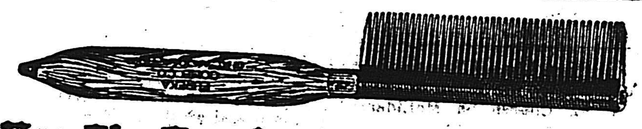
SUNDAY SCHOOL.

Lesson V.—Second Quarter, For May 5, 1912.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke vi, 20-26; xvi, 19-31—Memory Verses, Luke vi, 20, 21—Golden Text, Luke xii, 15—Commentary Prepared by Rev. D. M. Stearns.

These few verses in Luke vi are a part of His discourse in the presence of His disciples and a great multitude of people who came to hear Him and to be healed of their diseases as He came down from the mountain and stood in the plain. The teaching is somewhat similar to that in last week's lesson, but the poverty and hunger and weeping seem to be more literal physical conditions than in the Sermon on the Mount; also by contrast the riches and fullness and laughter of verses 24, 25. The contrast between the "now" and a future time is more fully set forth in the Luke xvi lesson, and the bright side of it is concisely stated in I Cor. xiii, 12, "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." As to literal poverty, we know the grace of our Lord Jesus Christ—that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich (II Cor. viii, 9), and as we think of the Bethlehem manger, the Nazareth home and the hunger and thirst and homelessness of His life ofttimes in His public ministry we may perhaps imagine something of ordinary poverty, but who can tell the full meaning of the emptying, the service, the humility and obedience of Phil. ii, 7, 8, R. V.? The literally rich are often poor in spirit, meek and lowly at heart, while the literal poor are often proud and self centered. We must always remember that the Lord looketh on the heart and trieth the heart (I Sam. xvi, 7; Jer. xvii, 10). The "woe unto you when all men shall speak well of you" of verse 25 seems not to be a very popular verse in some quarters, for even preachers and evangelists have been known to hold back the truth on certain great topics so as to have the approval of men, a very prominent worker having recently said publicly that he aimed never to hurt the feelings of his fellow ministers. How very different from Him who said, "I do always those things that please the Father," and also from the apostle whose principle was "not as pleasing men, but God, who trieth our hearts" (John viii, 29; Thess. ii, 4). Concerning the topic of our lesson, "Poverty and Riches," Luke abounds in records of rich men, as in xii, 16; xvi, 1; xviii, 23; xix, 2; xxi, 1, besides the rich man and Lazarus of the last part of our lesson. From these passages we note that a man's life consisteth not in the abundance of the things which he possesseth, and some would do well to ask themselves, "Then whose shall those things be?" Riches sometimes make it difficult for the owners to enter the kingdom, and yet Zaccheus, who was rich, did enter. Sometimes the gifts of the rich did not count as much in His sight as the gifts of the poor. We are simply stewards, whether intrusted with mysteries or money or other things, and we must give an account of our stewardship. We may so use that which is intrusted to us as to become rich toward God (Luke ii, 21), and those who have been helped by us to know the Lord will make greater to us the glory in His kingdom, while the Lord Himself will reward all His faithful ones at the resurrection of the just (Luke xiv, 14; Rev. xxii, 12). Our Luke xvi lesson study reads like a statement of facts, and there is no reason why it should be called a parable. It is the one occasion on which our Lord drew aside the veil and gave us to see the unseen realities after we leave these bodies, plainly teaching that for each one it will be happiness or torment, not the highest degree of bliss which will be the believer's portion only after the resurrection of the righteous nor the deepest woe which will be the unbeliever's portion after the judgment of the great white throne, but a conscious existence in bliss or woe, with no possibility of passing from one to the other. The reason of the rich man's condition after death was not because he had been rich, but from the last verse of the chapter it is evident that when on earth he had no use for Moses or the prophets. He was not a believer in the Scriptures, but evidently proud and self satisfied. After death he proved the reality of a place of torment and became anxious that his brethren should not reach the same destination. He pleaded that if one went from the dead they would believe, but was told that the writings of Moses and the prophets were all sufficient. We know from John xi and xii that another man named Lazarus did rise from the dead, but while some believed others sought to kill him again (John xii, 10, 11). Our blessed Lord Jesus Christ, by whom and for whom all things were created, knew the unseen realities as no one else did, and we may count on every word He said as being literally so. By his death for our sins and resurrection from the dead He has provided forgiveness of sins, eternal life, eternal redemption, a joint heirship with Himself for "whosoever will," and only those who receive Him are the truly rich for time and eternity (Prov. viii, 18; Rev. iii, 18). All others are poor indeed. Oh, the multitudes of rich poor people!



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