

FROM SAN FRANCISCO, CAL.

BY BISHOP HOOD.

LETTER NO. 6.

This it is presumed, will be the last from the Pacific slope. When next, if all goes well, we shall be east of the Rocky mountains. We were honored by a splendid entertainment on the 7th inst., given by the best people of this community.

Friday July 10th we went to San Jose. Our church at this place is having a law suit over an adjoining lot which belonged to the church lot when they bargained for it, but by some means another person got a deed for it, notwithstanding the church deed covers it. A law suit in church is never conducive to its growth, and we cannot expect great spiritual improvement while the suit is pending. We had a good and attentive congregation on the Sabbath and a fine entertainment on Monday night. Bro. Davis and lady entertained us grandly. The Sabbath school here has a band of hope, and the children are receiving instructions which are calculated to fortify them against the seductive influences of intemperance. Sister Davis is an untiring worker in the temperance cause.

The colored people at San Jose as well as here in San Francisco, are rapidly improving in every respect, especially are they gaining intelligence and wealth. The religious growth is not as rapid as one could wish, but even in this respect the prospect brightens. The Elevator, a newspaper which has long battled for the right, still lives. Its veteran editor, bent beneath the load of hard and well spent years, has the satisfaction to see men of his own make, taking up the work which time compels him to lay now. May the good Lord bless this younger management with wisdom, patience and ability to continue long the useful life of this time-honored journal. With their new outfit, a press of their own and their splendid locality, they have a fair start and the outlook for a prosperous future. The press is a great power, and wielded by men possessing the high and honorable aspirations which stimulate the men who control the Elevator, there is no reason why it should not be what its name indicates—a successful agency in the elevation of the race.

We have enjoyed many splendid private entertainments during our stay here. Sisters Jones, Hatgro, Campbell, Jackson, Harris and Fields are among those whose entertainments cannot be passed over in silence. In fact there has been a general effort to make our stay pleasant. Elder Walters has departed himself in such a way that the best people, both black and white respect his church. At the preachers' meeting, at the holiness meeting and at the Young Men's O A where the Sabbath school workers meet, marked attention is paid to him, which indicate the respect in which he is held. No where in this broad land of ours, is a colored man of real worth appreciated as he is here. If a difference is shown at all, it is in his favor. Whatever is free to the public is free to him. Whatever is obtained by money, he can get if he has the money to pay for it. California is certainly the land of the free. Let our ministers live and act here, for a few years as Rev Walters has, and our church will be second to none in its influence in this community.

The qualities we possess never make us so ridiculous as those we pretend to have.

METHODISTIC UNIFICATION.

BY BISHOP S. T. JONES.

No event in the history of the Negro element of the American nation has yet transpired, involving so much interest to the church, and so much hopefulness to the entire Negro race, as will result from the consummation of the union, the stipulations of which were so happily and harmoniously agreed on in joint commission of the chosen representatives of the A. M. E. and A. M. E. Zion General conferences, in Washington D. C., July 18th 1885.

The approximation toward the termination of the long standing and bitter hostility heretofore existing between the rival jurisdictions of the Masonic fraternity as represented by the Negro element in this country, and the commendable effort toward the harmonious blending of all interests by the brethren of the mystic tie, is a hopeful movement in the interest of Negro progress. But to a people proverbial for their religious fervor, even under most disadvantageous circumstances—not excepting even their condition of savagery in the wilds of Africa, the mutual and harmonious blending of the religious interests of nearly three-fourths of a million of communicants, with a following of at least twice that number, a movement originating not in any fear or dread of decay or absorption in either body, but a measure self-originated, self-imposed, prompted by a deep conviction that it was a proper thing to do, and therefore ought to be done, for the centralization of Christian influence, appliances and power, to the glory of God and the progress of the race, is an event of far greater significance, and grandly foreshadows the breaking away of those formidable barriers in the way of our progress born of, and essential to the perpetuity of slavery, the recognition of all beneficial and helpful influences and interests, and an entire want of confidence in each other's ability to do aught that was permanently good, or even commendable.

Our divided councils, our want of concentration and harmony, even in matters of a common interest is not, as is sometimes claimed, traceable to the "divisions" of our ancestors in our father-land. We should have outlived their example in this time, quite as effectually as we have outlived their idol-worship, had we been instructed that discord, division, hate, strife, jealousy and all those things which antagonize friendship, love, helpfulness and union, are just as detestable to heaven as idol-worship. But the safety and perpetuity of the peculiar institution required and necessitated that the slave be taught, not union, concentration and mutual helpfulness, love, but suspicion, doubt of each other, petty jealousies and strife, to "divide and be weak" instead of "unite and be strong." So that without the bond of union which our mutual suffering tended to create, we are so thoroughly educated in the art of distrusting each other, that that gloomy phase of our instruction stands out in bold relief to-day, boycotting our every effort, effecting the unmistakable sign of the emancipation it gives to all who dread our unity because opposed to our success.

The consummation of the work so auspiciously begun will not only strike terror to that class, as it marks an epoch in the history of the renewal of that mutual confidence so long and fearfully antagonized in the interest of slavery, but must largely enhance all our interests, social, moral, material, educational and religious. Opposition to such a consummation may be expected from three classes in addition to the one already named. 1—From an element quite large, that regard religion as a mere business, like any other secular interest, and who, consequently, apply to it the old hackneyed phrase, "opposition is the life of business," believing, or affecting to believe, that that system whose heaven-ordained mission, assuming by the angelic host, is to establish peace, good will, friendliness and love on earth, and thereby reflect glory to God on high, is best promoted by division, unfriendliness, discord and bitter strife.

2—From another element whose hope or pride of position is far in advance of their ability and fitness for it, and who, consequently dread competition, preferring to delay, and if need be, to sacrifice any quickened progress of the race, to their own personal ambition and love of leadership. 3—From still another element and possibly the most numerous element of antagonism, whose preference for the old condition of things, however objectionable, renders them indifferent, if not prejudicial to any change, even for the better, whose favorite motto is, "Let well enough alone."

The first class of these opponents fail altogether to comprehend the genius of the Christian religion and need more light. The second need to pray for the modesty and self-abnegation of Moses. "O Lord, send, I pray thee by the hand of him whom thou wilt send," and to remember that God "buries his workmen and carries on his work." The third will do well to learn that nothing is "well enough" that is capable of being improved and made better.

The consummation of this union may and doubtless will, jostle a few thousand conservatives in either branch out of their favorite grooves, and soon what becloud the prospects of others; but what is this compared with the good it will accomplish by placing hundreds of thousands in positions of far greater usefulness than those they now occupy?

New York, July 31st 1885.

FROM HUDSON NEW YORK.

Mr. Editor:

Please allow me in our valuable columns to speak a word about our work here. First, our church under the administrations of Rev Dr E. J. Miller is in a thriving condition also the Sunday school. Dr E. J. Miller delivered an excellent sermon July 5 at 7:30 p.m. takes from Matthew xvii, 8 verse. And when they had lifted up their eyes they saw no man save Jesus only, theme—Jesus only—which he delivered with much feeling, the people enjoyed it very much. Sunday evening July 18th at 7:30 text taken from Job xxiii, 3. "Oh that I knew where I might find him," subject, Jesus desired. In discussing this topic his congregation was highly animated from the doctrinal truths set forth by him. After preaching eight probationers were received into full connection and the right hand of fellowship extended to them. On July 4th they had lunch box and picnic festival, it was well patronized, they made \$25.00 and paid to the pastor \$22.00 on the 22nd and 29th there will be a beautiful basket festival and concert, given by the ladies of said church for their pastor. On 8th and church excursion will be August 26th. Mr. F. P. Livingston Sept. Mr. Miller will be home on the 24th inst. Send 7 copies of the Star to me. Yours truly, Mrs J. E. Miller, P. O. box 326.

COLLEGE HILL CHURCH, ALA.

Mr. Editor:

Please allow us to inform your many readers of our spiritual and successful rally at College Hill church on the 25th and 26th inst., in a Sunday school entertainment. The pastor, looking for better methods of Sunday school work and the advancement of the children on this circuit, invited a number of educators to meet him on the above date to reach the desired end. They did so, and gave the information that was greatly needed. He and his people gladly accepted the information. Those he invited were: Messrs E. A. DeYampert, P. C. Alexander, J. H. Howard and Misses E. J. Guy, S. R. Guy and Mrs. S. M. Sims. About 10 o'clock on the above named date, we assembled in our new church which had been building part of last year and this. The pastor conducted the devotional exercises and then took the chair and made the address of welcome in a telling manner, and was responded to by Messrs DeYampert and Howard. Their responses were simply grand. A committee on resolutions was appointed as follows: Misses E. J. Guy, S. R. Guy and Mrs. G. M. Sims Messrs E. A. DeYampert, P. C. Alexander and J. H. Howard. The programme for the day was changed so that the pastor should open the discussion, which he did. His subject, "Are the present methods of Sunday school instructions satisfactory? If not, how may they be improved?" Remarks were submitted by Messrs DeYampert, Alexander, the Misses Guy and Mrs. Sims. Then music by Mr. Alexander.

"The good of Sunday schools," by Mr DeYampert. "The duties of children" by Mr Alexander. "Duties of teachers," Mr Howard. Music by Mr Alexander. The following resolutions were then adopted. Be it resolved that this convention meet quarterly on this circuit. 2d That each teacher embrace all opportunities for thorough acquaintance with the lesson for each Sabbath. 3d That each teacher and officer of this convention put forth every effort to gather into the Sabbath school and convention, all persons who may in any way be benefited thereby.

4th That each one be requested to report at each meeting of the convention, the number they have gathered into the Sabbath school and into the convention during the quarter. The tables were dressed and we partook of the niceties that were prepared for the refreshing of the body. At 9 o'clock Sunday morning, we were found in our seats, and our hearts were made glad by the pure word of God. I wish you could have been here, and heard those teachers explain the word of God. Mr P. C. Alexander taught the advanced Bible class of females and Mrs Sims the advanced class of males, Mr Howard and Miss S. R. Guy the other two classes. Every body declared that they were blessed and a vote of thanks was tendered for the addresses and to Mr Alexander for the music. Benediction by Rev James Washington. Eleven o'clock services were opened with sweet music from the organ, then the tenth chapter of Luke was read by the pastor. The subject of his discourse was, "The grace of salvation has come nigh us." He preached a short sermon to a nice little congregation. Mr Alexander is a fine organist and plays well. These little children will not forget soon the beautiful hymns that were sung in this church. Thus closed one of the most interesting Sunday school meetings held on this circuit during these three years. July 27th. J. C. SAUNDERS.

The world belongs to the energetic.

DEDICATION OF A CHURCH.

Mr. Editor:

The re-opening and dedication of the A. M. E. Zion church, Johnstown N. Y., Sunday July 5th, was the most significant event of this conference year. Saturday morning 25 inst I took leave of the Forest city to attend the services. As the train rose higher and higher above the valley, passing fertile fields, vine-clad hills dense forests the sun scattering wide, the blaze of day glared down in the woods, where the breathless boughs hung heavy and faint in a languid drowse. And the ferns were curling with thirst and heat. Glared down on the fields where the sleepy cows stood munching the grasses dry and sweet.

Passing many places of interest after several hours, I arrived at Johnstown. I was met at the depot and received a cordial welcome by the pastor, Elder G. C. Carter. As I passed some of the principal avenues I was considerably surprised at the manufacturing and commercial enterprise of the town. As the magnificent temples and tombs of Hindoostan indicate the grandeur of former times, and the gorgeous edifices of more recent periods denote the wealth and classic taste of her princes, so in this thriving and prosperous city, the Gothic structures and beautiful residences evince the pride and culture of the citizens. The colored population number about one hundred. I resided with Mr & Mrs W. H. Thompson and was hospitably entertained. Sunday morning came. The sun rose clear and beautiful. Its glorious mid-day beams were gladdening the hillsides and distant land-scapes, when at 2 p. m. throngs of the representative citizens could be seen wending their way to Zion church. The location of the chapel is excellent. The external as well as the interior appearance of the edifice is attractive and cheerful. At 2:30 the time for commencing the services, the church was filled to its utmost capacity. Many remained within hearing distance on the side-walk and at the windows until the close of the service. Before proceeding with the dedicatory service, Bishop J. P. Thompson spoke with considerable feeling relative to his indisposition. The Hymn 966 was then read by Elder Carter, and sung with thrilling effect, by the choir of the First Methodist Episcopal church, Miss S. E. Leggins presiding at the organ. The dedicatory prayer by the Presiding Elder, Rev. John Thomas, elicited many hearty amen's. Elder Thomas is certainly wonderfully gifted in prayer. Appropriate scripture passages were read by Dr Feltz of the Lutheran church and Rev. L. Marshall. Joint pre-arranged, Rt. Rev Bishop J. P. Thompson preached the dedicatory sermon. Subject, "The Glorious Church." Ps. 87, 8. "Glorious things are spoken of thee, O city of God." The Bishop explained very comprehensively and forcibly each division of his sermon. The effects of this practice application were very apparent. The narration was especially impressive, and his amplification upon the glory and destiny of the church at times eloquent. All present seemed animated with the thought, though the glory of the ancient Eden was great, the glory of the heavenly paradise is infinitely greater. Though the beauty of Canaan was most enchanting, the earth with all of her remaining wildness is a desert waste, howing wilderness when compared with the

Father's house.

And thus the Bishop transported his hearers from one wave of glory to another, until one could imagine himself walking amid the crystal fountains falling in crash of pearl, to tingle in diamond and silver on the rocks or seated beneath the ambrosial bowers of paradise, drinking out of the chalices of everlasting love. After prayer by Elder G. W. Wright of Little Falls, Rev. G. C. Carter made a very comprehensive and satisfactory statement of the financial condition of the church, showing he had collected and paid to the creditors last Sept over \$1200. He then made an earnest appeal to the audience and a collection of about \$40.00 was lifted. In the evening the P. E. Rev. J. Thomas preached to an audience crowding every part of the auditorium. That other disciple about the same time addressed a large congregation in the spacious M. E. church. The writer was informed that the P. E. preached with unusual fervor and power from John's Gospel 3:13, 14. Thus ended the most brilliant and auspicious occasion in the history of the A. M. E. Zion church Johnstown.

For several years the idea of reclaiming the church seemed preposterous—the hope of paying the mortgage an impossibility without the aid of a special agent. But through the indefatigable exertions of the present pastor Elder Carter, what was considered absurd and impossible has resulted in a glorious victory. Elder C. deserved great praise for his noble work. No person but one possessed with unusual and indomitable pluck and energy could have succeeded amid so many embarrassments. With a society affording him but little support in view of internal discords, discouraged by friends as well as foes, he pressed on his way. Here is a specimen of the character of preachers so greatly needed in the connection to-day. Men who will work and toil for the church not simply for the loaves and fishes, but because they love God—because they love his chosen Zion. What seven of his predecessors failed to do in several years, under God's especial direction and blessing he accomplished in a few months. I have read in the Star with considerable interest relative to the zealous young representatives of Zion here and there. But whatever name may shine with resplendency in the future in the churches of the Genesee Dist. the grand worth of Elder G. C. Carter at Norwich and Johnstown stands to-day as an attestation of his ineffable energy, untiring zeal, devotion and consecration to God, the church of his choice. JAMES ED. MASON, of Ithaca, N. Y. FROM POPLAR BLUFF, ARK. Mr. Editor: Please allow me space in your paper to tell the members and friends that Zion is holding up her head. We have been blessed through much labor to get up another church 30x50 ft two story. Though money is scarce, the prospect seems brighter. We hope to be able soon to pay up all the general funds. W. H. Thompson, P. E. held his third quarterly meeting on the 15th and found his officers all in good standing. The elder preached a good sermon on the 12th and we had a soul stirring time in love-feast. Yours etc., R. J. Sims. Many of our cares are but a morbid way of looking at our privileges. We let our blessings get muddy, and then call them curses.