

## EVERGREEN DISTRICT.

REV. A. J. RODGERS, P. E.

The pastors and members of this district are encouraged and are doing more and better work for God and Zion than for many years past. We are improving in a moral, spiritual, intellectual and material way. The pastors with the aid of our superintendents and teachers have almost doubled our Easter collections of last year. We are making every effort to increase the general fund, Children's Day and Easter collections over that of last year. The brethren of the district are making efforts to pay Bishop Lomax their subscription for the Varick Building.

Twin Beach circuit. Rev. J. H. Parker is the preacher for this people. He is succeeding; well and raised \$10 for Easter. His work is assessed \$50 as general fund this year.

Stockton, Rev. J. Crockett, pastor. He is preparing to build a new house of worship. Rev. R. C. Johnson was appointed to this church, but failed to attend and Brother Crockett will carry out the time. The general fund assessment was \$25.

Brewton, Rev. H. Tally is a great singer and good preacher. He is drawing large congregations at this place. General fund assessment \$25.

Evergreen circuit. Rev. J. W. Armstrong is having a hard time on this circuit. He and family have been down with smallpox and the doors of the church were closed; but he is now up and is arranging to enlarge the Evergreen church for the meeting of the annual Conference. His circuit is assessed for general fund \$35.

Monroeville circuit. Rev. J. R. Rustin is one of our pioneer preachers and is moving things on this work. Brother Ellis Pugh and Sister Rhody Kyle on this circuit died during the second quarter. They were among our best members. General fund assessment \$50.

Burnt Corn circuit, Rev. H. P. Shuford, D. D., pastor. He is a good theologian and great preacher and is doing well with this people. They love and respect him. General fund assessment \$75.

Milledgeville circuit. Rev. G. Sexton is a good man and pioneer preacher, but he is not a success on this work. The people are failing to give him proper support. Assessed for general fund \$30.

Georgiana circuit. Rev. A. Stokes is among the old ministers of the Conference and always succeeds wherever sent. This circuit is in its bloom. He is arranging to remodel the church at Georgiana and says if Evergreen can't take the Conference, Georgiana will. Assessment of general fund \$35.

Pine Apple circuit. Rev. J. W. Eason is not doing well on this circuit. He does not understand his people and they do not understand him. He preaches well, but can't build up. Assessed for general fund, \$20.

Pleasant Hill circuit, Rev. A. Gregory, pastor. This is the third time the Bishop has sent him to this work. He is doing well and has lumber on the ground to build a new church at Hopewell. Assessed for general fund \$25.

Repton mission. Elder Worthy is doing what he can to build up this mission. General fund, \$3.

Iduma circuit. Rev. C. W.

Motley is one of our strongest young men. He has built a steeple on the church at Old Town and Iduma, has bought and paid for ceiling and sashes for church at Iduma. The young people love him. Assessed for general fund \$30.

Green Street mission, Rev. T. A. Shuford, pastor. This is his first appointment and his people love him. He has the lumber on the ground to build a church at Glensdale and to build a recess for Green Street mission. General fund assessment \$20.

Zion Chapel circuit, Rev. T. M. Moore, pastor. This is the best country work in the Conference. He is a success on all lines of pastoral work. He has the lumber on the ground to build a new house of worship at Little Zion. He is the foremost man of the district. On Easter he collected \$12. General fund assessment for this year \$125.

The district conference and Sunday-school convention will meet in Georgiana.

Montgomery, Ala.

## AFTER MY SCALP.

BY REV. P. A. HUBERT, D. D.

I made a very excellent showing this year to the President and faculty of Livingstone College. I was late for commencement but, thank God, the college got the money all the same. Because of my absence some parties tried to defame me, but my friends were there and the Lord foiled them. I was late because I was making my engagements for next Fall. I know that money is what the college needs, and whether I am there or not, as long as I send them what is theirs, I am satisfied. The faculty assured me that no matter what any one says they valued the \$700 I sent in to them and will always be grateful for any aid that I may give according to the contract. Bishops Walters and Clinton and Dr. Goler and hundreds of others are willing to trust me.

Is it not strange that when there was no agent in the field no one cared to go or say anything? When Dr. J. C. Price—God bless him—called me outside of the John Wesley church in Pittsburg in 1892 at the General Conference and said, "Bishop Hood and I have decided that you shall be the one to go forth and represent our college as a collecting agent," no one was jealous of me then; but now that I have been successful some people are after Hubert's scalp. They do not take pains to find out how much money I have turned into the college since then, but they are trying to find out how much I did not turn in. No praise for what I have done, but censure for what they have supposed I have not done. I suppose, though, nothing helps a man like persecution.

In eight years I have given the STAR over \$50 and you can put me down for \$10 more for the STAR, payable in 30 days. Let some one kick now. I think, Mr. Editor, that you are the only man that has ever spoken a kind word for me in the STAR, save Brother Biddle in his paper. God bless such a man like you, Doctor. Hurrah for the STAR in its new garb.

Brooklyn, N. Y.

The Star of Zion has discarded the four for the eight-page form and got a new dress of type and makes a real handsome appearance.—New York Age.

## THIS PRESENT WAR.

SHOULD CHARITY BEGIN AT HOME?

BY L. S. SLAUGHTER.

From my youth I have heard it said that charity should begin at home, but there is such a deviation from it that I call in question the truthfulness of the assertion. I have seen children who would do more for their neighbor's friends than they would for their brother and sister and husband and father; more for some neighbor's woman than they would for wife and children. I have seen church members go to other churches and do more for the cause of Christ than they would in their own churches. I am now confronted with the fact that this country will do more for the citizens of another country than for the citizens of its own.

In 1859 and 1860 this country fell into a political dilemma over the question of an extension of the Mason and Dixon line in order that a number or all of the unoccupied territories west of the said line might be utilized as the eleven slave States south of that line were then being used. The masters of the South had seen with a covetous eye that those territories were fertile, and bid fair to become fruitful fields with the labor of four million slaves. The North set her foot on the Mason and Dixon line and said to the South, "Thus far shalt thou come and no farther." This demand and command agitated the minds of the North and South until the nation found itself in that condition that provoked the Plutarch. The South said, "We will secede and set up a kingdom of our own and have for our king, Jeff. Davis." The North said, "Two kings cannot reign on one throne." The two contending parties rushed to arms and Mr. Lincoln being President of the United States, made several proposals to Mr. Davis, asking him to lay down his arms and come back into the Union. He gave him from 60 to 90 days to accept his offer. Davis refuses, and now begins one of the most bloody wars ever witnessed by the American people. The question of Negro freedom was not as yet involved only on the part of the South as a suspicion that the North wanted to take from them their Negroes. Mr. Lincoln replied, "We do not want to interfere with your Negroes; all of them you can have, only come back into the Union." But Mr. Davis said, "I will fight it out on this line." Here we have in those two men a Moses and a Pharaoh—one to lead and the other to drive, and God the great General to command.

After the lapse of two years of unprecedented war, there is nothing said yet of the slaves; but the war was so protracted and the battle so torrid, that Mr. Lincoln said "I was necessitated to arm the Negro." So we see with Mr. Lincoln to lead, and Mr. Davis to drive Lincoln was driven to the above conclusion. The Negro played a soldier's part during the war worthy of commendation; yet that commendation was unuttered. After the war he was treated by the Government as a poor man treats his horse after a hard day's work—turned out to graze on a dry pasture.

The Negro is lynched almost daily; nearly as many Negroes without the shadow of a trial to prove their innocence, have died

by lynching since the close of the war as died in the war; and the Government has never opened its mouth in defense of them, but generally says in such cases it is the State's duty to look after such matters. Has any State a right to make a law that would infringe upon the laws of the United States? We who were declared free and equal before the law and citizens of the United States, are to the fullest extent citizens; do we not with services rendered demand the respect and protection of the United States, having been for 240 years the best servants that masters could have had and as good soldiers as ever faced the foe.

The United States affiliation with Cuba in this war measure was a mystery to me until a few days since. I know if this country was attacked by any other nation, its citizens would have to fight, but to see it playing such a conspicuous part in the war between Cuba and Spain, I was a little surprised until a few days ago, an eminent white gentleman told me it was for sympathy. I think sympathy ought to begin at home. Some of our people say the North is their friend because they can go into some of their inns and sit down by the side of a white man. Some say the South is our friend because we can work side by side with white men to earn a dollar. In this present war neither section of the country is showing much friendship for us. Our patriotism is being chilled because our willingness to help to defend the flag is not appreciated. Let us wait on the Lord who will see that justice is done.

Louisville, Tenn.

## GOING TO THE TOP.

BY D. W. TILLMAN.

Mr. Editor: I am proud of anything gotten up by Negroes. It makes me think that the Negroes are reaching at the second round from the top. I think if he makes two more steps forward he will be in reach of the top round. The Negroes are hustling. About 30 years ago they were like dumb driven cattle; they had no home; nothing to eat nor to wear, but they had a God and a brain and they went to work and God provided the way and to-day they stand among the commonwealth of the nation. The only way we can make a grand nation is to stop reaching after things beneath us and grasp at the things that are above us.

I hope, Mr. Editor, that you may live long to spread the news of our wonderful Zion. I have often heard of the right man in the right place. J. W. Smith, you are the right man in the right place. I was born in Mobile June 11, 1872, and began to preach September 4th, 1892.

Frankville, Ala.

Rev. H. T. Wright is the name of the minister sent by the Blue Ridge A. M. E. Z. Conference to West Asheville. Since his arrival in the "Land of the Sky," he has proven himself to us to be an all-round race man and Christian gentleman. The time is at hand when our ministers should lay aside selfishness and join hands with any cause that is being put forth for the elevation of the Negro. We find Rev. Wright more than willing to encourage and foster the progress of the Enterprise and other efforts put forth by us as a race.—Asheville, N. C. Colored Enterprise.

## DEEDED TO ZION.

BY W. M. SPEIGHT.

Salem church is considered one of the largest churches in the South Mississippi Conference. Rev. Murphy organized it more than twenty years ago. The church owns the five acres of land upon which it is standing and a cemetery on the grounds. Some of the best men of the Mississippi Conference have pastored and been presiding elders over it, but never before has this church and land belonged to Zion. When our Presiding Elder, Rev. J. S. Jackson, held his first quarterly conference here in February, in questioning the trustees he found out that Zion did not have a piece of property or church here. When he finished talking on the matter many of the trustees and members saw that he was right.

So Brother Prat Spater, a few others and myself decided not to rest till the old deed was changed. The old deed was made out to the members of Salem church; Zion was not on there at all, but now Zion owns at least \$800 more in the South Mississippi Conference than ever before and I must say that the credit belongs to our pastor, Rev. J. H. Bell and Presiding Elder Jackson. On the first Sunday in May Salem was dedicated to God and Zion. Presiding Elder preached the dedicatory sermon.

St. Luke's church four miles from Salem was to have been dedicated the second Sunday in May and Rev. Jackson was to preach the dedicatory sermon there. I said with many others I must hear him again. Very early on the Sabbath you might look East, West, North and South and you could see people in buggies, road-carts, wagons, etc., wending their way to St. Luke. Rev. J. H. Bell assisted in the services. At 11 o'clock Rev. Jackson preached and at one time more than two hundred people were praising God. A great day was enjoyed.

There are many churches in this Conference that do not belong to Zion Connection. We need such men to lead us as Presiding Elder Jackson and J. H. Bell, our pastor, who have the Church at heart.

Fair Oak, Ala.

## BACKWOOD PHILOSOPHY.

BY REV. T. H. MERRIWEATHER.

There are men who had rather do right by pursuing an honorable course than to do otherwise for promotion.

There are men very popular in Conference who are very unpopular in their charge.

We often tell the truth in a joke when we say our brother got a good appointment not by merit but by lobbying.

When our brother asks us how we enjoyed his sermon we are often tempted to tell a lie.

That lazy brother who tries to re-preach his sermon to you ought to be pitied.

One of the meanest men in the world is an educated man without principle.

The great study is man; for there are few men that know men, and still fewer men that know themselves.

Some men are like modern fire works; they attract more attention descending than ascending.

Earlinton, Ky.