

WEEKS  
COLLECTION

THE

# Quadrennial Address

OF THE

Bishops of the A. M. E. Church

TO THE

GENERAL CONFERENCE,

Convened in Wilmington, N. C., May 4th, 1896.

READ BY BISHOP BENJ. W. ARNETT.



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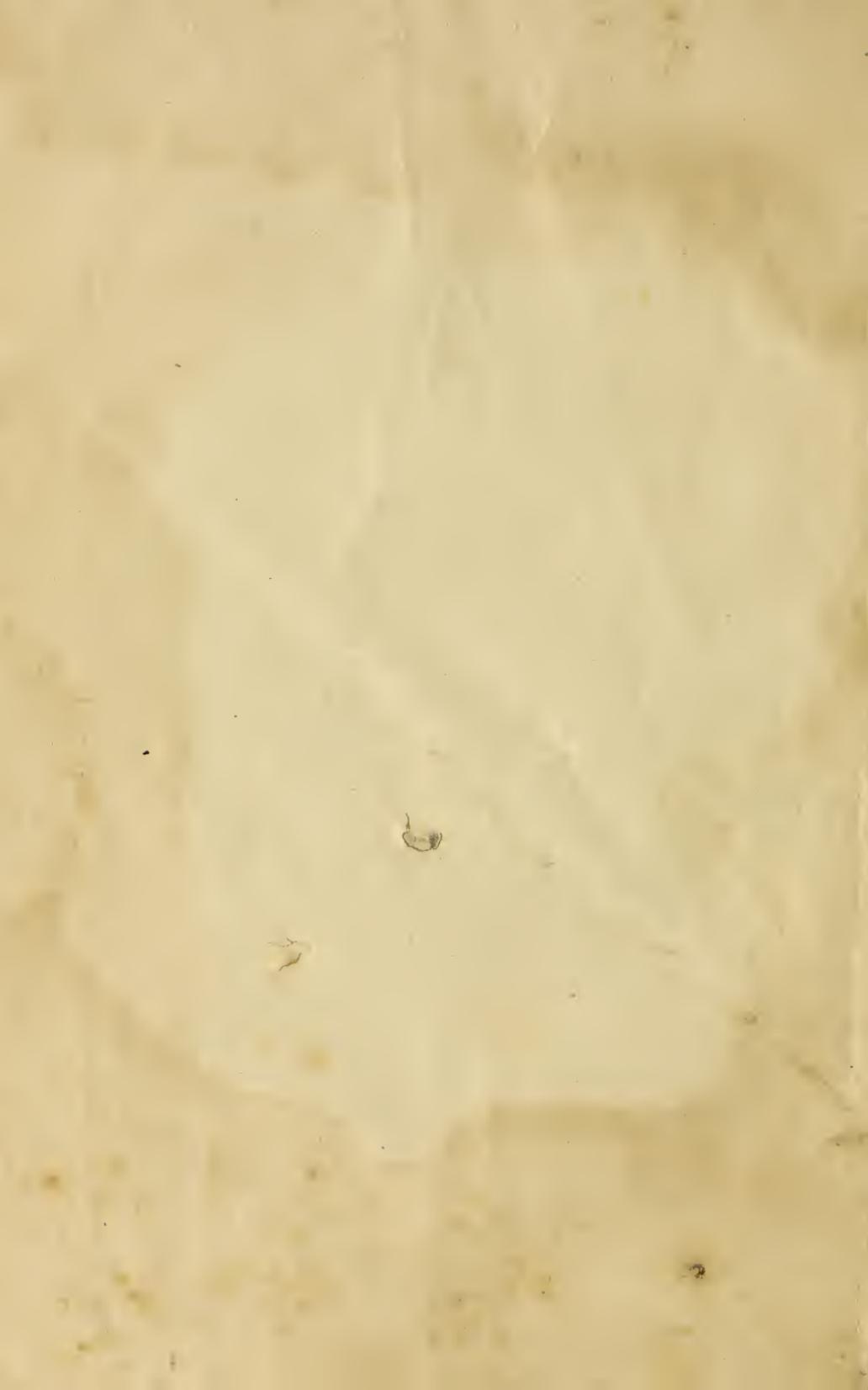
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**BISHOP HENRY M. TURNER, D. D., LL. D.**

Born in Newberry, S. C., February 1st, 1833.

Ordained Bishop, May 20th, 1880.



# THE QUADRENNIAL ADDRESS

OF THE

BISHOPS OF THE A. M. E. CHURCH.

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## SALUTATION.

*Dear Brethren, Members of the Twentieth General Conference of the African Methodist Episcopal Church, Greeting :*

Grace, Mercy and Peace from God our Father, and from the Lord Jesus Christ, and the presence of the Holy Ghost, the Comforter and Guide of our Fathers, in the night of their bondage, and our church in its infancy, our Shield and Buckler, our help in the ages that are past, and our hope for years to come.

We feel a deep sense of gratitude to Almighty God for His manifold blessings toward us, He has wonderfully preserved our lives and watched over us and cared for us, and has continued to furnish life, health, food, shelter and raiment for our bodies, knowledge for our minds, and the grace of our Lord and Saviour Jesus Christ for our hearts. For these blessings and all others, we thank our heavenly Father who has led us by His counsel and protected us by His omnipotent arm; to Him be the glory for the victories we have won, for the golden harvest we have gathered, for the success that has attended the preaching of His word, and for the answers to the prayers of our Fathers in preserving our Country and its Institutions.

We meet as veteran soldiers of the army of the living

God, to recount the weary marches, the days of hunger and nights of thirst, the struggles on many a field, and to testify to the power of the captain of our salvation.

Let us review the past history of the Church, confer as to our present duty and future action, consult the Guide book of Pilgrim man, and then let us persevere until we shall have gained the victory.

Brethren, let us wait on the Lord and get our orders as from His own lips, and then let us pass them from delegate to delegate, and they pass it from church to church. In short, let every man put on the whole armor of God and fight the good fight of faith, laying hold on eternal life.

### CONGRATULATIONS.

DEAR BRETHREN:—We congratulate you as citizens of the commonwealth of humanity, that we live in an age of religious liberty and toleration; an age of comparative theology, which has summoned the correlative forces of religion before the bar of Public Opinion there to establish their claim to the right of public confidence and favor. In every contest whether at home or abroad, it has been demonstrated that Revealed Religion is superior to Natural Religion in giving the true conception of God, His nature, attributes, and relations to the physical, spiritual and intellectual world,—the origin of matter and mind; the origin of man, his duty and destiny; the origin of evil, its effects upon the physical, intellectual and spiritual man; the remedy for evil; the originating, meritorious and receiving cause of salvation.

The co-ordinate forces of Christianity were never more united than at this time; there is a general spirit of co-operation on the general lines of evangelization; the Evangelical Alliance of the world is bringing about a denominational reciprocity of respect and brotherly love. There is a greater unity of action on the great subjects now than has ever been before. Never in the history of the world were the auxiliary forces of the Church of God so active and so efficient. The

Missionary Society, the Sunday School, the Bible Society, the Tract Society, and Religious Press are furnishing the world with a living ministry and an open Bible.

The strength of the Church is seen in its power and number of the subsidized forces of Christianity, which contribute directly or indirectly to the support and spread of the Gospel of peace and goodwill. In fact, they modify our social, religious and political life; build up or destroy political parties; found institutions of learning, harness the secular press which furnishes Christian literature for the poor; organize the womanhood of the race into an army to fight the foe of home and country; called young men and young women of all denominations to meet beneath the shadow of the cross to declare war against the social evils of the day, and finally to encourage denominational loyalty.

We have great reason to rejoice that we live in this wonderful age which furnishes us with so many opportunities to do good and to work for the elevation of our race and the salvation of mankind.

#### THE OPEN FIELDS.

You will accept our hearty congratulations as a part of the family of Wesley on the wonderful success that has attended the progressive movements of the sons of Wesley, Asbury and Allen. The M. E. Church and the M. E. Church South are marshalling their forces to bring China and Japan under the influence of our christian civilization; British Methodism has captured Australia, has emancipated the Fiji Islands and are stationing the watchmen of Zion along the borders of Egypt and the Holy Land; Canadian Methodism has captured the North American Indian, who has thrown down his tomahawk and scalping knife and now smokes his "Pipe of Peace" beneath the shadow of the cross.

My Brethren, we congratulate you that all the fields of labor have not been let by Providence; but there is a Macedonian cry coming across the sea from Africa calling on us

to come over and occupy the land; calling us to come with our name, or history, our trained and tried men, and organize the intellectual, moral, religious and commercial forces of our ancestors. We have letters and petitions in our possession asking this General Conference to make provision and come and answer the prayers of our brothers and our sisters.

Brethren, we trust that you will take such action as will strengthen our Foreign work. Hayti and San Domingo want to feel the influence of our church: they call "come and help us!" The new born freedman of South and Central America are calling us to come and deliver them from the power of Roman Catholicism and ignorance.

#### THE MANTLE OF ELIJAH.

God has given His Church into the hands of Elisha; the demands of the age and the duties of the hour are asking, "what will they do with the mantle of Elijah?"

The members of the church below and the saints above are saying, O what will they do with the mantle of Elijah?

Jesus Christ who purchased His Church by His own blood, by the opportunities presented, repeats the refrain: "what will they do with the mantle of Elijah?"

The Holy Ghost whispers to every heart—"what will you do with the mantle of Elijah?"

*Honored Brethren:*—It is with joy and thankfulness that we look in the faces of the members of this General Conference; when we think of the future of our Church, Race and Country, we rejoice at the presence of so many young, intelligent and consecrated men,—men who are putting on the harness of governmental responsibility, the bow of hope and promise arch the pathway of your future success. While we are sitting in this magnificent temple, the true and tried members of our Zion are praying that God may guide us in our legislation, and the world is saying: "what will they do with the mantle of Elijah?"

And when the judgment is set, and all nations and kin-

dred and tongues shall appear before the great Assize, and all men will stand before the Judge of the quick and the dead, each member, pastor, officer, presiding elder, general officer and bishop will be asked:—"what did you do with the mantle of Elijah?" And if we have performed our duties honestly and faithfully,—if we have opened the waters of the Jordons of opposition, God will say to each one of us: "Well done! well done, good and faithful servants, you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of thy Lord." "Thou didst endanger thy life on the coast of Africa; now enter into my kingdom! Thou didst break the bread of life to the hungry; now partake of the ambrosial fruit and drink of the waters of life! Thou didst leave thy home, kindred and friends; thou shalt meet them and part no more."

### NECROLOGY.

As we look over this audience, we miss the familiar faces of many who had graced the highest counsels of the Church for a quarter and a half century. We miss some men that the church and the world had loved to hear, honor and obey; they are no more; they have completed their task; their labors have been rewarded and have entered into life eternal, and have left us to lead on the moral, religious and educational forces. It is impossible for us to catalogue the illustrious dead; but we all miss the venerable Thos. W. Stringer, the founder of our work in the Mississippi Valley. When about to leave us, August 1893, he said: "Brethren, heaven's just a mile away!" And he was not; for God took him. We will take suitable notice of other members of the last General Conference at our Memorial Exercises.

We will notice their life, work and triumphant death; we will give them a Christian Soldier's burial. We will hang the lamp of hope on the portals of their tombs, that we might clearly see our way to the gates of Immortality.

## THE EPISCOPAL DEAD.

### A

Bishop John Mifflin Brown, D. D., D. C. L., was born at Odessa, Del., September 8th, 1817. Died at Washington, D. C., March 16th, 1893. Aged 75 years, 6 months and 8 days. Buried at Washington, D. C., March 20th, 1893. Served in the ministry 57 years, 3 months and 16 days. Bishop 24 years, 9 months and 18 days.

Bishop Daniel Alexander Payne, D. D., LL. D., was born Feb. 24th, 1811, at Charleston, South Carolina. Died Nov. 29th, 1893, at Wilberforce, Ohio. Aged 82 years, 9 months and 6 days. Buried Dec. 5th, 1893, at Baltimore, Md. Licensed to preach in 1837. Served 56 years. Bishop 41 years, 6 months and 16 days.

Bishop Thomas M. D. Ward, D. D., was born Sept. 28th, 1823, at Hanover, Pa. Died June 10th, 1894, at Jacksonville, Florida. Aged 70 years, 8 months and 12 days. Buried in Washington, D. C., June 14th, 1894. Entered the ministry Aug. 1843. Served 50 years, 10 months and 10 days. Bishop 26 years and 12 days.

Bishop Alexander Washington Wayman, D. D., was born Sept. 21st, 1821, at Tuckahoe, Md. Died Nov. 30th, 1895, at Baltimore, Md. Aged 74 years, 2 months and 8 days. Buried at Baltimore, Md., Dec. 4th, 1895. Served in the ministry 56 years. Bishop 31 years, 6 months and 7 days.

### B

Total ages of the four deceased Bishops,  
303 years, 2 months and 4 days.

Average :—75 years, 6 months and 16 days.

### C

	YRS.	MOS.	DAS.
Total Ministerial Service, -	221	1	26
Average Ministerial life, - -	55	3	14
Total Episcopal life, - -	123	10	23
Average Episcopal life, - -	30	11	20

Thus, these Fathers of the Church, were abundant in labors and full of years. I know of no paralled in the modern church. They were pioneers in the work of race elevation and of race redemption. They honored Religion by their blameless lives and strengthened the church of their choice by their earnest, zealous and consecrated work. The elevating influences of their lives, has for the third of a century been the one potential factor in shaping the destiny of half a million people, and their names, fame and worth are the common heritage of Methodism and Christianity and will be guarded and kept by the African Methodist Episcopal Church as a sacred heirloom for a hundred generations.

Respect for the Dead is a pervading instinct of our common humanity; it has been cultivated by all the races and nations in ancient and modern times, in some form or other. Consequently where we find a hamlet of living men, we will find a hamlet of dead men; a village of living men, a village of dead men; a town of living men, a town of dead men; a city of living men, a city of dead men; between the two there is a constant communication; the living of to-day bury their dead, return to their home to be borne the next day by loving hands to the "City of the dead." Each generation buries its predecessor; and they in turn are buried by their successors. So in families, in State and in church, the change goes on and on until the living become the dead. The minister (Pastor) buries his members, the Presiding Elder in turn buries the Pastor; the Bishop buries the Presiding Elder; and finally all survivors of the flock are called upon to honor the memory of their Chief Pastor. The sacred trust is left to the faithful discharge of affection and friendship. We are glad that a good man's fame and memory are not left to the sole guardianship of those who knew and loved him in life; there is something in the helplessness of the coffin and the sepulchre that appeals to the better nature of man; so that discord and passion and the conflict of individual interest

retire in silence from the presence of the Master of unnumbered generations.

By the death of four of our Chief Pastors and General Superintendent's of the work of God during the past Quadrennium; we are brought face to face with a duty and responsibility that will require calm deliberation, mature thought and an implicit reliance on the Great Head of the Church that the result of our deliberations may guide us to loftier heights of purpose and effort, and inspire us with a fresh zeal and devotion for the cause for which our honored dead worked so nobly, and for which Jesus died.

Measuring time by years, these men lived an average of seventy-five years, more than the average allotted to the generations by our beneficent Creator and Father; but the true length of life is best measured by its usefulness, goodness and intelligence, for he lives most who thinks most, feels the noblest and acts the best. Applying this standard to our illustrious and honored Fathers; who can measure or will attempt to measure or estimate the length of their years or the end of their days? They have won a place on the roll of human immortality; all coming ages are theirs; time their spacious vestibule, and Eternity their temple of Praise and Honor.

### THE PUBLICATION DEPARTMENT.

The Publication Department is the oldest in the church. Bishop Allen and J. Tapseco printed our first Discipline in 1817, a 16mo of 192 pages.

In 1818, Bishop Allen, Daniel Coker, Jas. Champion, compiled and printed a Hymn book containing 314 hymns of 280 pages, 16 mo.

In 1822 the first General Minute was printed containing the proceedings of the Baltimore, Philadelphia and New York Annual Conferences.

In 1832 Rev. J. M. Corr was elected General Book Steward. Published an edition of the Discipline.

In 1833 a General Minute was published by the Book Steward of the Philadelphia Annual Conference.

In 1840, George Hogarth, General Book Steward, published the Minutes of the General Conference and the Annual Conference from 1836-1839 in one volume.

In April 1841 the first number of the A. M. E. Magazine was published.

In 1848, the General Conference elected Rev. A. R. Green, General Book Steward, and authorized him to purchase a newspaper called the "MYSTERY," edited by Martin R. Delany, and to change its name to "THE CHRISTIAN HERALD," also to move the Book Concern from Philadelphia to Pittsburgh; which he did and continued the publication of the paper until General Conference of 1852. The name of the paper was then changed to the "CHRISTIAN RECORDER," and from 1852 it has continued to visit the homes of the members of our church bearing the tidings of peace and war, the sorrows of slavery and the joys of freedom. It is the only paper belonging to the race that has survived the storms of forty-five winters. It is a pleasure to have the privilege to review the Financial Statements of the Publication Department from 1836-1895. The figures speak for themselves.

George Hogarth, General Book Steward, reports his business from May 1, 1836 to May 1, 1840, \$1954 11

May 1, 1840 to 1844,	2168 00	
Total,	<hr/>	\$4122 11
1845, Business,	\$1550 28	
Two cent money,	870 46	
1846, Business,	1223 30	
Two cent money,	347 58	
1847, Business,	1993 43	
Two cent money,	424 91	
1848, Business,	1522 62	
Two cent money,	475 00	
Total,	<hr/>	\$8407 58

Grand total, \$12529 69

## THE CHRISTIAN HERALD.

Rev. A. R. Green, General Book Steward, 1848 to 1852 reported as follows :

September 1849, Business,	\$2405 19
Two cent money,	722 52
1850, Business,	1171 76
Two cent money,	123 23
1851, Business,	2650 27
Two cent money,	825 62
1852, Business,	2752 56
Two cent money,	925 32
	————— \$11585 47

Recapitulation of the business of the Book Concern from 1836 to 1895.

Geo. Hogarth, twelve years business, 1836 to 1848,	\$ 12530 69
A. R. Green, two years                   “   1848 to 1850,	4421 70
A. R. Green, two years                   “   1850 to 1852,	7163 77
W. T. Cato, M. M. Clark }           “   1852 to 1854,	3995 80
J. P. Campbell, two yrs. }           “   1854 to 1856,	
J. P. Campbell, four years           “   1856 to 1860,	6449 57
Elisha Weaver, four years           “   1860 to 1864,	7410 26
E. Weaver, four years,               “   1864 to 1868,	29149 86
J. Woodlin,                                }           “   1868 to 1872,	25275 47
A. L. Stanford, } four years           “   1868 to 1872,	
B. T. Tanner, }                                }           “   1868 to 1872,	
W. H. Hunter, four years           “   1872 to 1876,	41368 69
H. M. Turner, four years           “   1876 to 1880,	50142 27
T. Gould, four years               “   1880 to 1884,	63139 65
J. C. Embry, four years           “   1884 to 1888,	49123 49
J. C. Embry, four years           “   1888 to 1892,	55597 86
J. C. Embry, four years           “   1892 to 1894,	34350 91
J. C. Embry, one year           “   1894 to 1895,	13076 53
J. C. Embry, Dec. 31, 1895,	10576 87
Grand total,	————— \$413773 39

Having thus reviewed the work in the several departments, we would now call your special attention to the Report of Dr. J. C. Embry :

THE BOOK CONCERN.

*The Building.* The new building was commenced in September, 1892, and completed in June, 1893, and was dedicated in that month. Its cost was a little more than \$11,000. Its machinery and furnishing cost approximately \$5,000. The old indebtedness was \$4,273.44. The total indebtedness was \$15,245.40. The present debts are \$16,800. Our property is worth to-day, \$30,000.

*Literature.* During the term we have enlarged *The Christian Recorder* and are publishing it at the old price.

We have revised the Hymn Book, paid for the plates and issued and sold nearly twenty-five thousand copies. And but for the very hard times and the pressure of indebtedness, we should have been ready to present a music edition to this counsel of the Bishops. The work now being done by the Concern is well known to the Bishops. We have printed a number of new books that speak for themselves.

*Business of the Concern.*

Our first annual report for 1892-93, was	\$18826	00
Our gross receipts for 1893-94, was	15753	64
For last year, 1894-95, was	13184	53
To December 31st, this year, it is	10576	87
	<hr/>	
Total,	\$58341	04
This against	\$55071	86
for the preceding four years.		
Difference,	\$3269	16

So we shall probably be more than \$5,000 ahead of our last report.

*Our Needs.* The chief need of the Book Concern is better support. It can never be prosperous until its business

is raised to \$30,000 or more per year. Rapid progress could be made toward this attainment every year if we can once secure co-operation.

*Methods of Co-operation.* 1st. The circulation of *The Recorder* can be increased to ten thousand or twelve thousand copies weekly, by making it obligatory on all our ministry to take the paper and pay for it.

2d. Oblige our entire local ministry after 1896 to take the paper as a condition of license.

3d. Oblige all church officers, leaders, stewards, trustees, superintendents, to purchase and study the Discipline.

4th. All subscriptions by the ministry should be made a part of the Annual Returns the same as Missionary Money, or Dollar Money and go into the hands of a committee.

*Organization.* To my mind, our organization is the best we have ever had. The most convenient, the most efficient. It is quite certain that a Board of nine men will be more efficient than one of twenty-five.

Our Board, since reduced to nine has always been harmonious and easily called together.

### HIGHER LITERATURE.

We are pleased to inform the Members of this General Conference that our Fathers have the honorable distinction of being the first of their race to recognize the necessity of having a magazine, where the best and matured thoughts of the race could find a door of entrance into the Commonwealth of Letters. They not only recognized the necessity, but also had the courage and intelligence to make provision to supply the same. The New York Annual Conference recommended and the General Conference adopted the recommendation to establish an A. M. E. "Magazine," Rev. Geo. Hogarth, General Book Steward as Editor. The first number was published September, 1841 and continued until 1848. The following language of the Editor will give you some conception of the Fathers idea of the Mission of a Magazine:—

“ Among the prominent objects of our enterprise which call for immediate and particular attention, is primitive Christianity as was understood to exist in the Methodist Church in Mr. Wesley’s day; a vindication of the rights and privileges of our Church in all its bearings in this country as African Methodists, its episcopacy and doctrines, holding up to the observance of our Christian brethren, regardless of color, the importance of union among us, not only as Methodists, but as worshippers before the same Lamb in whose blood we are washed; the extension of the Redeemer’s kingdom among our brethren of color in this country, who are still perishing for the want of an opportunity of hearing his sacred word to their advantage; the importance of turning the attention of our brethren to the land of our fathers—the millions of souls who are enshrouded in midnight darkness under heathenish superstition and idolatry—that the prayers of our brethren may ascend to the ear of the Lord, that he may in mercy raise up some of our young men and prepare them to carry to Africa’s shore the glad tidings of salvation, that the sunbeams of the morning may burst forth with its radiant light upon these benighted regions and dispel the shades of ignorance, superstition, idolatry and death that now lays them prostrate in the dust; the necessity of contributing to the education of our pious young men who may be called of God to the work of the ministry, that they may be able to study unembarrassed to show themselves approved of God, workmen that need not be ashamed, rightly divining the word of truth.”

### REPOSITORY.

The “Repository of Religion and Literature” was published in Indianapolis, Ind., the first number is dated April, 1858 and continued until 1864. Rev. Jno. M. Brown was Editor with the corresponding Editors. This was the second effort of the church to furnish the race with the thoughts of the leading men and women of the race.

The General Conference in Baltimore 1884 made provision for the establishment of the A. M. E. Review and elected Rev. B. T. Tanner, Editor. His experience as Editor of the Christian Recorder gave him peculiar fitness for his new

duties. The Review took its place with the other Reviews of the world and has held its own as an exponent of the thoughts, hopes and aspirations of the Negro on five continents. In 1888, Rev. L. J. Coppin was elected by General Conference to succeed as Editor. He has kept up the reputation of the Review and manifested a scholarship and business capacity creditable alike to his church, race and profession.

The following is a Summary of his Report and recommendation:—

### REVIEW.

BALTIMORE, MD., Jan. 15th, 1896.

SECOND QUADRENNIAL STATEMENT OF THE EDITOR AND MANAGER  
OF THE A. M. E. CHURCH REVIEW.

*To the Bench of Bishops of the A. M. E. Church:*

*Rev. Fathers in God:*—I have the honor to present to you this my second quadrennial statement as Editor and Manager of the A. M. E. Church Review.

The object of this publication may be thus briefly stated.

First. To give recognition and opportunity to the men and women of our race variety who have talent as writers.

2nd. To place in the hands of our people in general and our ministers in particular, a higher class of literature than is found in the ordinary newspaper.

3rd. To give to the world our best literary products and thus show the advancement that we are making in literary pursuits. We have endeavored to avoid sectarian or other discussions that would have been offensive to a part of our people; and have thus striven to make the publication a popular family journal. At the same time, our columns have been open to persons of every religious sect, or political opinion.

We have also endeavored to strike the golden mean between the Secular and Religious. The following list is a

fair sample of the kind of subject matter that we have published :

- |  |  |
|--|--|
| 1. The Elements of National Strength.      | 13. Church Architecture.                   |
| 2. Happiness from Intellectual Conditions. | 14. Heredity and Character.                |
| 3. Christ the Vine Stock.                  | 15. Fermented Wine on the Communion Table. |
| 4. The new Language or Volòpuk.            | 16. The Hope of Africa.                    |
| 5. Industrial Education.                   | 17. Building Associations.                 |
| 6. Tariff Reform.                          | 18. Civil Rights.                          |
| 7. Brazillian Freedom.                     | 19. The Afro-American Women.               |
| 8. Ministerial Influence.                  | 20. Liberia and her Mission.               |
| 9. African Methodism.                      | 21. Our Episcopacy.                        |
| 10. Melchiezdek.                           | 22. Mob Violence.                          |
| 11. Russia's New Literature.               | 23. Life Culture.                          |
| 12. Biblical Research.                     | 24. Sunday School Work.                    |
|  | 25. The Study of Universal History.        |

Beside such practical subjects, which are suited to the average reader. We have kept always a sprinkling of classical topics, discussions on higher education, poetry, higher criticism, biography and symposiums on various subjects. Each edition contains a portrait as a frontispiece of some prominent man or woman among us and occasionally illustrations occur elsewhere in the book.

Our exchange list consists of many of the leading literary and religious publications of the Anglo-Saxon people, hence, our mission has not only been one of education among ourselves, but one of information to those who without this medium, would have been the more ignorant of our social, religious, and literary advancement.

Besides a large number of new and previously unknown writers, we have secured from time to time contributions from men and women of national repute. Among whom may be mentioned:—

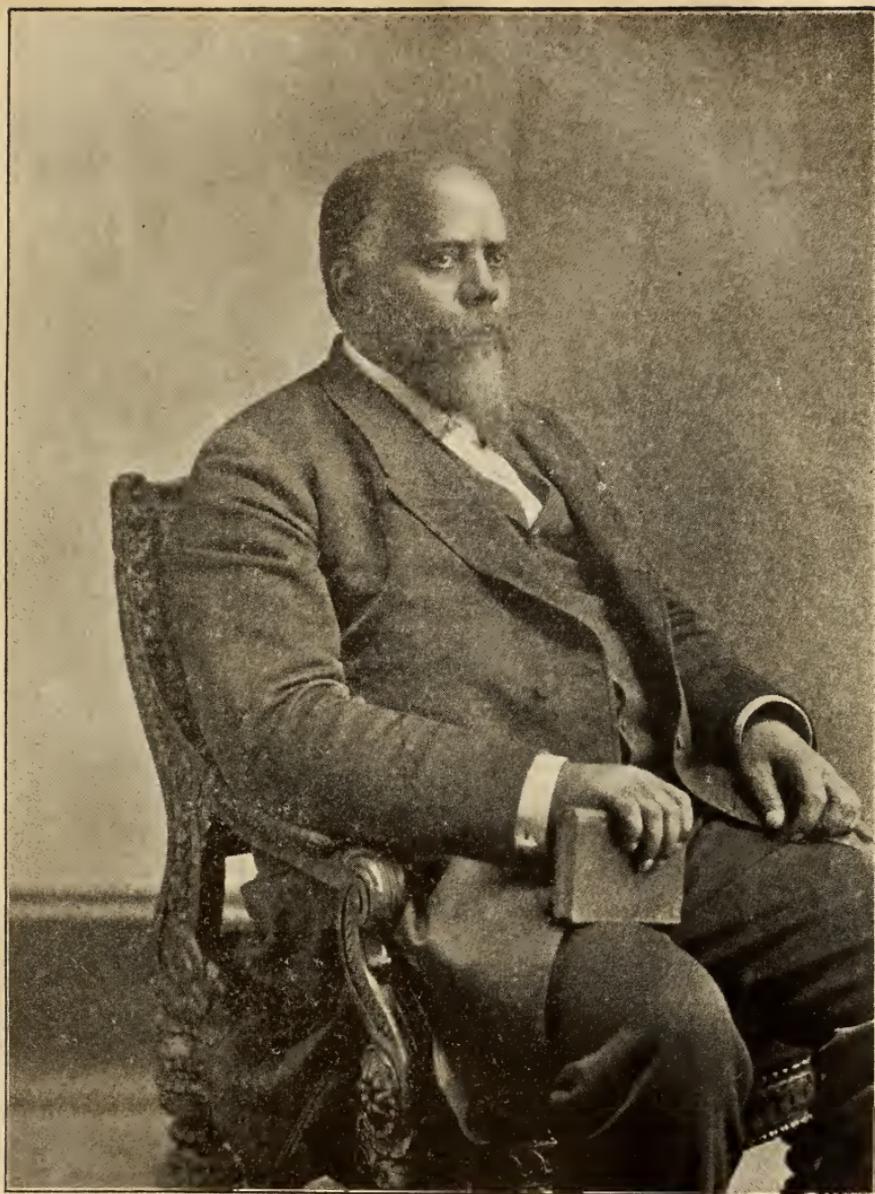
Dr. Ed Blyden, the late Fred Douglass, Dr. Alex Crummell, Prof. W. H. Scarborough, Hon. D. Augustus Straker, Mrs. Josephine Turpin Washington, Mrs. F. E. W. Harper, Mrs. Ida B. Wells Barnett, Mrs. J. Silome Yates, Con. T. McCant Stewart, T. Thomas Fortune, Hon. John S. Durham, Mr.

Isaiah C. Wears, Wm. Hannibal Thomas, Mr. Archibald Johnson, Prof. Orishatukeh Fadumar and Prof. Booker T. Washington, nearly all of our Bishops from Bishop Daniel A. Payne to Bishop Jas. A. Handy and including them both have contributed to our columns. Bishop Tanner, the first editor, being a frequent contributor. These with a host of others of both sexes within and outside of our church, from Europe, Asia, Africa, Bermuda, Hayti, the West Indies, and almost every part of the United States, make up our list of contributors.

Our subscription list varies. The largest edition was thirty-two hundred, and the smallest two thousand. In these oppressive times, when the majority of our patrons cannot secure the necessities of life, it is exceedingly hard to keep our department in anything like a healthy financial condition, and keep the subscription list up; and yet our last edition was twenty-one hundred, and present indications are, we shall be unable to fill the demands made upon us during this quarter.

During the twelve years of the existence of the *Review*, the department has not received any financial aid, and has not brought one penny of indebtedness upon the church, but has been absolutely self supporting. If it is said that the editor of the *Review* receives a salary from the church, the same must be said of every minister who is employed by the church.

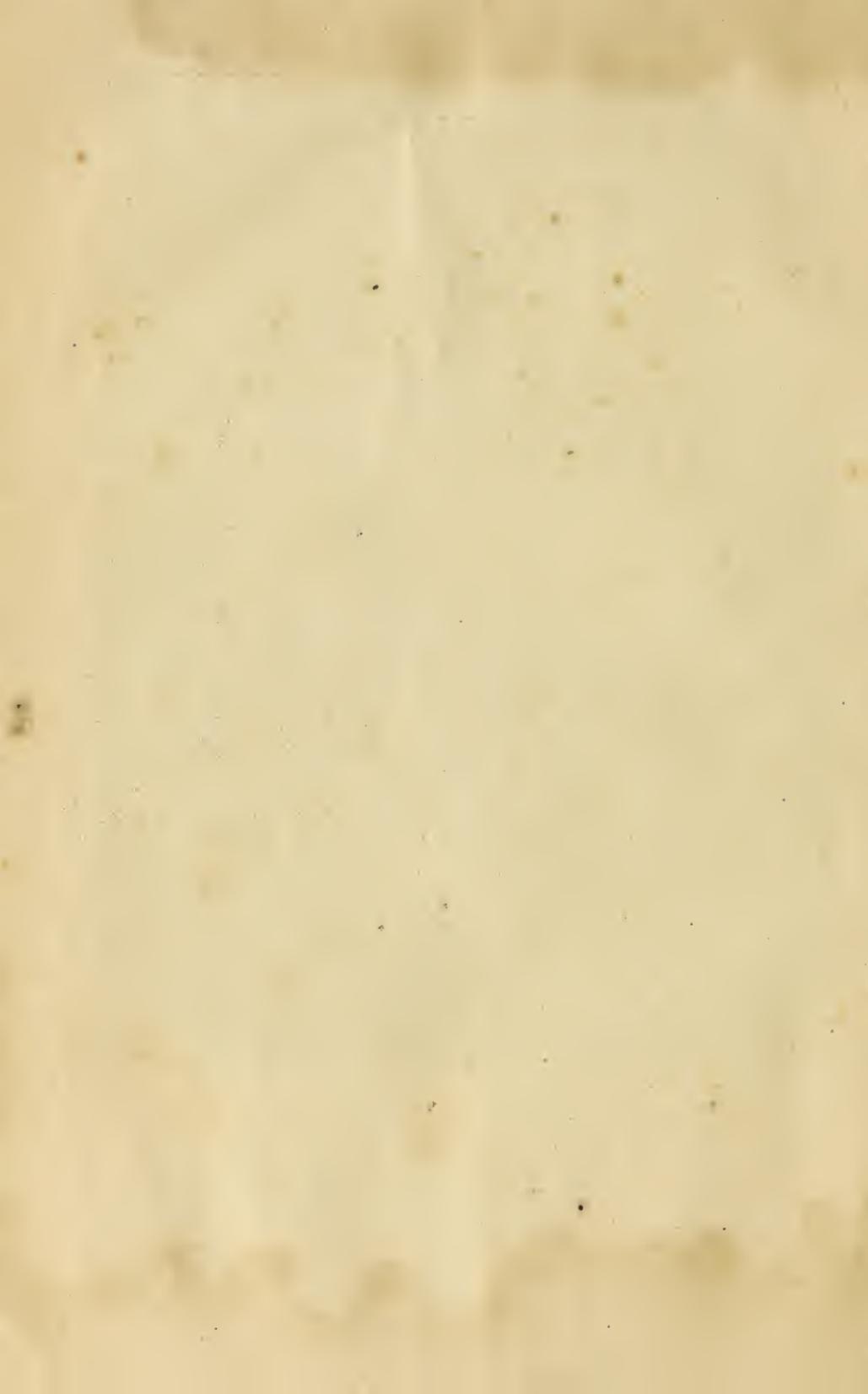
Our editor has to solicit and examine all contributions; attend to all the correspondence of the office; do the most of the clerical work of the office, including the booking; read proof, collect all the money for running the department, and travel about eight months in the year to solicit subscribers. If this amount of work were not done by the editor the publication would either have to be suspended or else, like every department of the church not subsidized, ours would be involved in debt.



**BISHOP WESLEY JOHN GAINES, D. D.**

Born in Wilkes County, Ga., October 14th, 1840.

Ordained Bishop, May 24th, 1888.



## WHAT OTHERS THINK.

Since we began publishing the *Review* in 1884, a number of literary publications varying in size and merit have come into existence and passed away. But we stand 'till to-day, and are acknowledged by all, to be the leading literary publication by our people in the United States, and so far as we know, in the world. That this claim may not seem an ideal boast, we quote a few out of many clippings in our possession.

“The Contents of the January Number 1895, of the A. M. E. Church Review, show the high character of this paper, especially the articles on Higher Criticism; the Roman Coena; the Shakesperian School of Ethics; Alexander Pope and Heredity. The time is past for the literary and educational work of our colored brethern to be patronized with an encouraging smile. It commands admiration by its own merit.”—*Canadian Review*.

Referring to a recent number, *The Bi-monthly of the M. E. Church South*:—after citing every article, closes up by saying,—“This is by far the ablest number of the very creditable quarterly of our African brethern that has fallen under our notice.”

*Colored American, Washington, D. C.*:—The Review is the very best literary effort published by negroes any where in this country, and its corps of correspondents are among the brightest intellects of the Negro race.”

The good accomplished by the A. M. E. Church during the last twelve years of the publication of this journal, is simply inestimable. It is more than the most sanguine among us could have even hoped for, and has been a genuine surprise to the outside world. The Hon. Fred. Douglass, in an autograph letter just before his death writes as follows:

“I fully recognize the great work you are doing with the *Review*, and am surprised by the literary ability you are bringing to light. I hardly seem to be living in the age so near my slave life for that was dark indeed.”

This letter came unsolicited and unexpectedly, and is the

endorsement of one whose opinion upon public questions was then being sought by the people of two continents. Having achieved such splendid victory and having been so helpful to the race and to mankind, any change of operation that would hinder the good work would be a serious blunder quite unworthy the Church that projected the plan. Our best work has not been done; we have but gone far enough to discover what is possible. The scores of books and magazines which come to our tables for review cannot receive proper attention with the editor absent from the office so frequently and at such long periods and yet without this absence from the office the Review would have long ago suspended for the want of means.

The talk frequently indulged in about merging the Review into some other department, is suicidal. The result would be deterioration, loss of caste and final death. To use the vigorous language of St. Paul, it would be beginning in the spirit and ending in the flesh; a backward step, which in the present state of our development, would do us untold harm. The great religious denominations about us find it necessary to select their very best man for this important post, and surround him with the very best facilities for carrying on the work. If the A. M. E. Church, after twelve years of successful effort against great odds, finds that it is not equal to continuing the work, it will be far more honorable to retire from the field and give the work over to other hands, then it will be to cripple the effort and cause it to die by degrees.

Personally we had great pleasure in doing the work, Though hard and exacting, it has been to us a school of experience. We feel to be placed under lasting gratitude to the church for trusting us with a post so responsible, and for kindly help and co-operation during two consecutive terms of office. We have done the best we could with limited opportunities; we have rendered faithful, if not efficient service; the result of our work is before you for your inspection. If in making up your address to the general church you find it

worthy of your approval, we feel that we have not labored in vain.

Having heard the statement of the Editor and Manager of the A. M. E. Review, we are pleased to congratulate the Church on the work accomplished during the present quadrennium. He has done well and deserves of the Church its thanks. After having carefully and prayerfully considered the subject, we recommend that the editorship of the A. M. E. Review continue separate from that of the Christian Recorder, but that he be the Book Editor of the A. M. E. Church, we further recommend that the General Business Manager publish the A. M. E. Review in common with the Christian Recorder and other Church publications.

It is highly gratifying to learn of the very high stand the Review has taken on the great questions of the day. It is a beacon light for the race, and well deserves the support of the General Conference. We cannot afford to lower our colors in the pursuit of the duties of the hour.

The Rev. H. T. Johnson, D. D., Ph. D., was elected editor of the Christian Recorder in 1892. He reports his work as having been satisfactory. He has exercised his talents in giving the church what the age demands, a newspaper to speak for the whole people before the bar of public opinion, demand the rights and defend the doctrines of the church, the liberties of the people and the honor of the nation.

We call your attention to the editor's recommendations and trust that the duties of the editor and the manager will be so clearly defined, that there can be no mistake as to the authority of the one or the duty of the other.

### **THE SOUTHERN CHRISTIAN RECORDER.**

Rev. A. M. Green, D. D., editor and manager of the Southern Christian Recorder will give you his report, which we hope you will consider and take such action as will make this paper what was intended when it was purchased. It

was hoped that it would be a mouthpiece for the ministry, a sentinel on the southern wall of our beloved Zion, a watchman in our doctrinal towers, the trumpeter to warn the people of danger, and the herald of peace and goodwill between man and man, race and race, and church and church.

There is a wide field for this messenger of the Gospel of the Son of God, and we trust that you may be wise in your legislation in relation to this important interest.

### MISSIONARY DEPARTMENT.

The Missionary Work of our church may be considered under two divisions; the unorganized and the organized.

The *unorganized* may be dated from 1784-5. When Richard Allen returned from the Christmas Conference at Baltimore, December 25th., presided over by Rev. Dr. T. Coke and began his evangelistic work in Philadelphia, Pa.; which work caused the first trouble with the colored members and finally culminated in the organization of an independent class, November, 1787, which became the "MOTHER OF THE A. M. E. CHURCH" and all other independent and inter-dependent Negro churches.

Daniel Coker was the first Missionary Preacher in Baltimore; Father Spencer, Wilmington, Delaware. The final results of these pioneer missionaries was the organization of the A. M. E. Church, April 9th, 1816. Then we had for a number of years Conference Missionaries.

In 1840, the General Conference commissioned its first General Missionary, William Paul Quinn, who was sent out to organize churches, open temperance societies and to establish schools for the children. The result of his work produced a new era, so that when he reported at the General Conference, 1844, at Pittsburg, Pa., a new spirit came over the conference, and they made provision for organizing missionary societies in every church and in every conference.

The Parent Home and Foreign Missionary Society was then organized and has continued until this day.

From 1844–1864 the Parent Society was under the control of the Baltimore Annual Conference; but in 1864 the Board of Managers was enlarged and the Corresponding Secretary elected in the person of John M. Brown.

The southern field was opened, 1863, and missionaries were sent to organize churches. Rev. J. D. S. Hall and Jas. Lynch were the pioneer missionaries to the South land; they were soon followed by Revs. Jas. A. Handy, Jas. H. A. Johnson and T. G. Steward. As the work proceeded Rev. H. M. Turner took charge of the forces in Georgia; Rev. R. H. Cain in South Carolina; Rev. G. W. Brodie in North Carolina; Rev. Chas. H. Pearce in Florida and under the leadership of Bishop J. A. Shorter the work spread into the Mississippi Valley, and Bishop J. P. Campbell carried the Episcopal banner of African Methodism and planted it at the Golden Gate on the shores of the Pacific.

The following summary will give some idea of the financial progress of the missionary Department:

J. M. Brown,	-	1864—1868,	-	-	\$ 5425 65
J. A. Handy,	-	1868—1872,	-	-	9317 32
G. W. Brodie,	-	1872—1876,	-	-	6556 42
R. H. Caine,	- -	1876—1880,	-	-	5947 80
J. M. Townsend,	-	1880—1884,	-	-	34811 83
J. M. Townsend,	-	1884—1888,	-	-	19001 09
W. B. Derrick,	-	1888—1892,	-	-	25675 47
W. B. Derrick,	-	1892—1895,	-	-	30250 00
TOTAL					\$136,985 58

The above figures represent the amount paid into the general treasury of the Missionary Society and is about forty per cent. of the missionary collection. The sixty per cent. or \$202,463.37 was retained by the annual conferences to assist in the home missionary work which gives us a grand total of \$337,438.90.

This amount has been laid on the altar of missions during thirty years. The annual conferences have had another

source from which they receive money to assist in carrying on the home work, viz: The twenty, (20) thirty, (30) and forty, (40) per cent. of the Dollar Money. The following are the figures:—

Burly and Embry, 1872—1880,	- -	\$ 27,913 56
B. W. Arnett, - 1880—1884,	- -	54,510 51
B. W. Arnett, - 1884—1888,	- -	73,227 18
J. A. Handy, - 1888—1892,	- -	187,772 45
J. H. Armstrong, 1892—1893,	- -	36,211 91
J. H. Armstrong, 1893—1894,	- -	39,438 33
J. H. Armstrong, 1894—1895,	- -	34,400 00
J. H. Armstrong, 1895—1896,	- -	36,000 00
		<hr/>
Total, Per cent.	-	489,473 94
Total, Missionary	-	337,438 98
		<hr/>
Grand Total,	- -	\$826,912 89

This gives the amount expended directly and indirectly in the mission work since 1864.

The report for the missionary department from 1892—1896 will be seen in the figures and facts given in the report of Secretary W. B. Derrick, D. D., who has done a good work in arousing the people to a sense of their duty to the sacred cause of missions. He has sent money to the African work and assisted the Presiding Bishop in his marvelous work on the coast.

### THE MITE MISSIONARY SOCIETY.

In 1874, the Woman's Mite Missionary Society was organized for the purpose of assisting in the missionary work. They have been very successful, and are still doing good service. It was through their efforts that Bishop Shorter was enabled to carry on the work in Hayti and Santo Domingo. By their efforts the work in Sierra Leone, Africa, was rescued from an untimely death; and with their co-operation, we will assist in the redemption of Africa. Without them

we cannot do much, but with them and God we can do all things.

The Society will present to the General Conference an enlarged plan of operation—one looking to an Annual Conference Mite Missionary Society, composed of representatives from the local societies, and the presidents of the Conference Missionary Society become representatives in the parent (H. and F. Missionary) Society, thus making a complete chain, each link depending upon the other.

The following will show the amounts collected by this organization since 1874.

1874 to 1876,	\$ 627 29	1884 to 1888,	1963 27
1876 to 1880,	1705 75	1888 to 1892,	2565 95
1880 to 1884,	1869 93		<hr/>
Grand total,			\$8732 64

In 1892, the Ohio Conference met at Lancaster, Ohio, Bishop D. A. Payne, presiding. Rev. John Coleman offered the following resolution:

“Whereas, The General Conference has ordered the establishing of Auxiliary Societies to the Women’s Mite Missionary Society in all our churches;

Therefore, Be it resolved, that each pastor be required to proceed immediately after entering upon his work to organize a Mite Missionary Society in all the churches under his charge, where there exists no society.

Resolved (2d.) That a convention of said societies be called to meet at Columbus, Ohio, July 3d, 1893, and that each society send one delegate with report of all the doings of said society.

Signed,

JOHN COLEMAN,  
JNO. W. GAZAWAY,  
CHAS. BUNDY.

After some discussion the resolution was adopted with the hearty approval of Bishop Payne.

The convention met at St. Pauls’, Columbus, Ohio, July

3d, 1893, 2:30 p. m., Bishop Payne conducting the religious exercises.

Mrs. Emma Ransom was elected president of the first session, and a president was elected for each session of the convention.

Mrs. W. T. Anderson was elected secretary. Thirty-two societies answered the roll call. \$81.66 was collected.

Mrs. Lucy A. Collins was elected permanent president, and a full corps of officers.

Revs. J. H. Jones, W. J. Johnson, J. M. Gilmore, W. H. Coleman, C. W. Dorsey and others were present, and assisted in the organization.

Mrs. Fannie J. Coppin and Mrs. Amanda Smith were among the visitors and did much good by their presence.

The first annual meeting convened at St. John's A. M. E. Church, Cleveland, Ohio, July 5th, and continued until the 8th, 1894.

The session of the convention was pleasant. Mrs. Bishop Tanner came as a fraternal delegate from the parent society. The following distinguished personages were present: Bishops H. M. Turner, B. T. Tanner, and Drs. W. B. Derrick, W. D. Johnson, C. S. Smith, W. H. Brown, C. Asbury, and others. Bishop Arnett was absent by reason of sickness.

Forty-two societies reported total money collected during the year from all sources, \$517.67.

The convention held memorial services in honor of their founder — Bishop D. A. Payne; and adjourned after having accomplished much good.

The second annual meeting convened at Wylie A. M. E. Church, July 4th and continued in session during the 5th, 6th, and 7th.

Mrs. L. A. Collins was absent on account of sickness, and Mrs. Grace P. Offer was elected president.

Fifty-two societies reported at roll call, and ninety-one (91) members answered to their names.

The sessions were profitable and the papers and addresses excellent.

Total money paid into the treasury \$652.22.

Raised for contingent expenses, \$113.23.

Making a total of \$765.49.

Dr. Derrick was present, also Presiding Elders, Brown, Asbury and Drs. Ransom, Bently, Ross, Lowery, Morris, C. H. Brown, D. F. Caliman.

The convention closed and everybody went away having a deeper interest in the cause of Christian Missions.

Since the close of the convention, the treasurer has reserved \$200. This makes the total of \$1,482.16. This shows that if the church was properly organized, we would have, at least, eleven times the amount raised in the Third District, for eleven of the twelve districts could raise that amount or more. If they only raised as much as the Third District in two years it would be \$16,303.76, and the quadrennium would be \$32,607.52. It is our opinion that if the women were properly organized, we would raise \$50,000 in the next quadrennium.

We trust that the women will be encouraged in their work by this General Conference and the church in general.

### FINANCIAL LAWS.

1817. The Discipline of 1817, page 188, on raising a General Fund for the Propagation of the Gospel, is as follows:

“Every preacher who has the charge of a circuit, shall make a yearly collection, and, if expedient, a quarterly one, on every congregation where there is a probability that the people will be willing to contribute, and the money so collected shall be lodged in the hand of the steward or stewards and brought or sent to the ensuing Annual Conference.

Second, That an annual collection shall be made at every Annual or General Conference for the above purpose.”

Section IV makes provision that the profits on all books published shall go to the support of the traveling ministers. Two book stewards were provided for, all to be paid out of this General Fund.

1832. The General Conference of 1832 continued the old law and made provision that the General Superintendent should receive \$25.00 at each Annual Conference that he attends, and his traveling expenses, and that this expense should be made up on the circuits and stations by the preacher. It was further provided that the Assistant General Superintendent should have his traveling expenses paid on attending at any Annual Conference.

The Philadelphia Conference was given charge of the Book Concern at this meeting.

1840. The General Conference of 1840, adopted the General Financial Plan, and made provisions for a general collection for the purpose of raising an outfit for the Bishop's immediate supply, to enable him to employ all his time in traveling throughout the connections unencumbered. The preachers were recommended to take monthly collections or voluntary contributions for the General Book Steward.

1844. The General Conference in 1844 provided that "it shall be the duty of every preacher having a charge to do all in his power to make a collection of Two (2) CENTS per month from each member at the end of each month or quarter for the purpose of raising a fund; half of which is to be applied to the relief of the distressed itinerant superannuated and supernumerary preachers' and bishops' salaries; and the other half to create a fund or capital for carrying on the measures of the Book Concern. Such collections to be forwarded, at least, quarterly to the General Book Steward."

The General Book Steward was authorized to publish a magazine, monthly.

This General Conference provided for the organization

of an Annual Conference Missionary Society. The headquarters of the parent society was to be in Philadelphia. Auxiliary Societies were to be formed among the laymen for the purpose of assisting the parent society. A public collection was to be taken up at every Annual Conference for the purpose of missions.

1848. The General Conference of 1848 adopted the General Financial "Two Cent Money," one half to go to the Annual Conference and the other half to the Book Concern.

The District Book Steward was to receive six per cent. of all cash received in order to encourage him to work. A provision was adopted to take up a general collection throughout the church.

The Missionary Section was re-adopted.

1852. The General Conference of 1852 re-adopted the "Two Cent" Money Financial Plan; provided that the Bishop should have \$200 per year, traveling expenses, board, fuel and house rent; it also made the same provisions for married preachers. It made provisions for a General Book Steward, Editor, Committee, Treasurer, Secretary and General Book Agent. All were to receive their pay from the proceeds or sale of the book.

1856. The General Conference of 1856 adopted the General Two Cent Law; provided for the expenses of the wife and children of a preacher and bishop. It also made provision that at the close of a General Conference, the balance in the hand of the Financial Committee shall be paid over to the General Book Steward to pay for the printing of the minutes of the General Conference.

1860. The General Conference of 1860 re-adopted the General Laws without any special modifications.

1864. The General Conference of 1864 continued the general collections; requested the Annual Conference to set a specific day to raise the collections within its bounds. Annual Conference Missionary Societies were authorized to

fix the annual dues, which was fixed by a majority of the conferences at \$1.00. Provisions were made to elect a Corresponding Secretary to take charge of the general missionary work of the church.

The Parent Home and Foreign Missionary Board was reorganized, and Rev. John M. Brown was appointed corresponding secretary of the society; Rev. J. F. A. Session was appointed agent to visit various churches and collect missionary money. During this quadrennium a new activity was given to the missionary work, and as the army advanced on the South our secretaries and missionaries followed and organized and re-organized societies and missionary societies. So that where ever the American flag, representing freedom and union was unfurled, the African Methodist itinerant unfurled the banner of the Cross, representing manhood and christianity.

During this quadrennium Bishop D. A. Payne returned to Charleston and re-organized African Methodism in the home of Bishop Morris Brown.

### **THE FINANCIAL DEPARTMENT.**

1868. At the General Conference, convened at Washington, D. C., 1868, it was provided that each preacher should collect one dollar (\$1.00) from each member per annum; that twenty-five (25) cents of the dollar be sent to the general book store; that twenty-five (25) cents be sent to the treasurer of Wilberforce University; and that fifty (50) cents be carried to the Annual Conference.

This was the beginning of what is now known as the "DOLLAR LAW."

The Financial Department was reorganized in 1872 by General Conference at Nashville, Tenn. The Rev. J. H. W. Burly was elected Financial Secretary and reported at Atlanta, 1876.

## RECAPITULATION.

1876.	Total Dollar Money,	J. H. W. Burly,	\$	95,553	93
1880.	“	“	J. C. Embry,	99,999	42
1884.	“	“	B. W. Arnett,	175,253	45
1888.	“	“	B. W. Arnett,	229,013	85
1892.	“	“	J. A. Handy,	313,341	44
1896.	“	“	Jan. 1 J. H. Armstrong,	335,231	66

Grand Total, - - - \$1,248,393 75

We call your attention to the partial report of the Financial Secretary. He speaks there of his department.

We give you the total amount by districts, calling your attention to the fact that the total amount cannot be given in the first district as the New Jersey Conference has not yet convened; in the second district, because the Baltimore and Virginia Conferences have not met; in the eighth district, because the Florida Conferences have not had their sessions, and in the tenth district on account of the Louisiana Conference not having convened.

First District,	-	\$30,353.61	Seventh District	-	31,621.69
Second “	-	22,935.48	Eighth “	-	22,106.96
Third “	-	14,443.32	Ninth “	-	38,282.30
Fourth “	-	10,614.51	Tenth “	-	35,866.71
Fifth “	-	24,672.38	Eleventh “	-	14,385.05
Sixth “	-	87,186.30	Twelfth “	-	2,763.35

Total, - - - \$335,231.66

The Conferences which have not met, gave us last year about \$15,000. Should we receive the same this year, which completes the Quadrennium, we will have a total of \$350,231.66.

Taking this into consideration, and as you are aware of the condition of the country, and the almost universal depression in the financial world, would but convince us that the Dollar Collection in our church is more popular than ever.

From a business standpoint, the maintainance of our gen-

eral departments is one of the most prominent features of the church, and our collections and disbursements show our ability to carry on the material government of the church.

According to our present law, the above amount should be divided as follows:—54 per cent. or \$189,125.09 to the Financial Department; 6 per cent. or \$21,913.89 to the Church Extension Department; 40 per cent. or \$140,092.66 to the Annual Conferences.

If we consider the liabilities of the Financial Department, making an estimate for the salaries of ten Bishops, for the quadrennium, we shall have \$80,000; for the present staff of General Officers, \$47,800. Total for salaries, \$127,800, leaving a balance to the Department of \$61,319.88.

I think with the increased interest, all things being equal in the next quadrennium, we may confidently expect to so increase the collection that we will secure an amount sufficient to meet all the current expenses, for which this Department is responsible, or in other words, we may reasonably hope for \$400,000, during the next quadrennium.

We have paid up to date, from our 54 per cent. to the Publishing House, \$5,702.40 which, including the \$10,140 paid for salaries of officers who run this department, we have given for the support of the House, \$16,140.40. We do think that this amount invested in the Publishing House, directly or indirectly, as a capital should yield a profit. But we cannot expect satisfactory results without systematic application.

We have paid to the Metropolitan Church at Washington, \$5,220, but this amount has only reduced the bonded debt, \$4,000, the Department having paid \$1,220 interest. Yet we have received nothing by which we could recover this amount, if the principal creditors forelose the mortgage, the notes being cancelled, before they reached our hands. To me it is apparent, if the Metropolitan Church is to be saved, the Connection must pay the principal indebtedness.

I would hazard this suggestion.—Why not transfer from

this department this obligation, and place it with the Church Extension Society?

If necessary supplement the Church Extension Treasury from this department, with the amount acquired by the Philadelphia Trust Co., for annual payments, instructing the society to pay or buy these notes, without cancellation, thus securing to the connection an indisputable claim upon the church.

We have paid for the maintainance of the Educational Work, \$12,361.99 and if we add to this amount the salary paid to the Secretary, we shall have given the total amount of \$17,781.99 to the support of this work. When we add about \$23,000, disbursed for the same purpose by the Annual Conferences, from the 40 per cent. we shall have the very respectable sum of \$40,781.99. This amount does not include what has been given by the Ninth District during the last two years from the 40 per cent., for this department has received no official report from this district for that time, of the percentage.

We cannot help but think that some change is necessary in the Educational Department, and that there might be a more systematic application of the money accruing from the dollar collection for this purpose.

The Financial Secretary, Rev. J. H. Armstrong, has done a grand work in his department, and deserves the good will of the church for his wise, economical and successful administration.

### EDUCATIONAL DEPARTMENT.

Louis Woodson, of the Ohio Conference, offered the first resolution on the subject of education in 18—.

The resolutions were sent to the Baltimore, New York and Philadelphia Conferences and adopted, pledging the church to the support of education and temperance.

The subject was discussed in the pulpit by ministers and

by laymen, and was finally crystalized in the organization of the Union Seminary in 1847. The South having been opened to the spelling book and Bible, various schools were organized throughout the church.

The General Conference of 1876, at Atlanta, Ga., provided for the organization of a General Educational Board, whose duty it was to supervise the educational work of the church. Rev. J. C. Embry was elected Secretary of education. His administration was wise, economical and honest.

The General Conference of 1880, at St. Louis, Mo., elected Rev. B. F. Watson Commissioner of education. He carried on the work for two (2) years and finally resigned.

The General Conference of 1884, at Baltimore, Md., reorganized the whole educational system on a plan proposed by President S. T. Mitchell. The connection was divided into four educational districts; a secretary was to be elected to superintend the work of each district; Rev. W. D. Johnson was elected General Secretary, to work under the control of the General Educational Board, and to give inspiration and direction wherever needed.

A general educational day was provided, called "ENDOWMENT DAY," giving the whole church an opportunity to contribute to the sacred cause of Christian Education. The following figures will give you some idea of what the church has done. We will give you a comparative table by districts, and Dr. W. D. Johnson the General Secretary report will show the magnificent work accomplished since 1884.

AMOUNT OF MONEYS RAISED FOR EDUCATION BY THE AFRICAN M.  
E. CHURCH IN TEN YEARS, FROM 1884 TO 1894.

First District,	-	-	\$36,099	68
Second District,	-	-	33,114	21
Third District,	-	-	4,552	71
Fourth District,	-	-	5,903	21
Total,	-	-	—————	\$79,669 81



**BISHOP BENJAMIN W. ARNETT, D. D.**

Born in Brownsville, Pa., March 6th, 1838.

Ordained Bishop, May 24th, 1888.



Twenty-five per cent. to Gen. B'd Ed.	\$2,484	38	
By Conferences to Schools,	13,024	76	
Subscriptions Secretary Education,	6,677	13	
By Financial Secretary,	13,106	92	
Total	-	-	35,293 19
By Schools themselves,	\$387,629	44	
By Donations other than acc'ted for,	17,000	00	
Total,	-	-	404,629 44
Grand total,	-	-	\$519,592 44

We would recommend that the general educational system of the church remain intact. It has been tried and not found wanting. It has commended itself to those interested in the work of Christian education. It has been adopted in a modified form by a number of the leading denominations; and wherever it has had a fair trial it has worked well. Under it we have done more for the cause of Christian education than in all the history of the church. The only thing we see to make it more efficient, is to so adjust the educational districts that they will concentrate the local efforts of our special denominational schools, and make, at least, in each district one representative institution; for so long as the moneys collected in our districts are given promiscuously to the cause of education, it will be impossible to accomplish the greatest good for the greatest number.

It is our opinion that no school should be established, looking to be supported by the church, without first receiving the recommendation of the conference in whose bounds it is located and the district board which controls the work in that conference; and then it should have the sanction of the General Board of Education. We must do this if we expect to make our educational work a success. ONE HEAD is all that is needed for ONE BODY.

Ultimate authority in organizing Schools should be lodged in the General Board of Education and the General Conference.

**ENDOWMENT DAY.**

The Endowment Day ought to be continued. It has been a great benefit to our institutions of learning. It is growing in popularity, and if properly fostered and encouraged it will be universally observed. We want to emphasize the importance of this day: It is the celebration of the preliminary Proclamation of Emancipation by Abraham Lincoln, from human slavery. In fact, this educational day is an altar on which the emancipated sons and daughters of the race annually lay their contributions for the emancipation of the human mind from ignorance, and the human heart from sin. This day ought to be to us what the Passover was to the ancient Jews; we ought to make it a feast of holy Sabbaths and a general Jubilee.

We would recommend that provision be made in the law so that a part of every Dollar raised on this day shall be sacredly set apart and used for Ministerial Education, so that we might furnish a trained and intelligent ministry to preach to our trained congregations. The time has come when we must be able to beget sons and daughters in our own image and after our own likeness. We cannot succeed as a race nor as a body of christians until our leaders shall have been thoroughly indoctrinated into our laws, customs and habits. This can only be done by maintaining the Schools where the love of race and the love of God are both taught; where the Fatherhood of God and the Brotherhood of Man are taught by precept and example.

It should be the duty of each annual conference to establish a Scholarship and to make the necessary appropriations to sustain it in our Theological Seminary. This scholarship should be supplemented by the Financial Board, so that each year we would have a large number of trained men entering into the active work of the Itineracy, thus giving strength, aid and comfort to the home-trained men—that class that has done so much for the church, that have suffered priva-

tions and labored without compensation in all seasons that the poor might have the gospel preached to them.

We are pleased to inform you, that during this Quadrennium the per cent. of applicants into our Annual Conferences is higher than that of any other period of our history. We are not only receiving good and useful men, but also intelligent men. The time has come when we must demand of every man gifts, graces, usefulness and intelligence; and that in sufficient quantities to meet the demands of our congregations that have been trained in our common schools, high schools, seminaries, colleges and universities. We must go through and through, throw up a highway, gather up the stones and lift up the standard before the people.

### **PAYNE SEMINARY.**

We further recommend that ample provisions be made for the support and maintenance of Payne Theological Seminary, which was established by the concurrent resolution and consent of the Bishop's Council, the Trustee Board of Wilberforce University, the General Board of Education and the unanimous concurrence of the Committee on Education of the General Conference of 1892, which was unanimously adopted by the General Conference and referred to the General Board of Education and the Financial Board for its execution.

Both Boards have done the very best they could under all circumstances to carry out the plan of ministerial education, but they have not been able to meet all the demands of the Seminary, consequently we have been financially embarrassed and handicapped in our work. It will be the duty of this General Conference to make such appropriations as will enable the Board of Directors to have at least one hundred (100) theological students in training to meet the demand of our Home and Foreign work.

We are of the opinion that the District Secretaries

should be elected by the General Board of Education, to whom they should report annually, and at the same time be *ex-officio* members of the General Board of Education. This plan would strengthen the Board and concentrate the entire work of the Church, provided that the District Secretary shall be elected from his educational district.

It is argued by some that the "Secretary of Education" ought to be abolished. We do not concur in that opinion. What is needed is to define the duties of the Secretary, so that he will become the educational head of the Church in fact as well as in theory. He ought to be General Educational Inspector, Counselor and Director, going from school to school, delivering lectures to the teachers, instructing and inspiring the students in the college, as well as fill a chair in our theological corps.

It is a historical fact that we were the *first* in the history of this country to appoint an Educational Secretary for the general church. Most of the larger denominations have followed us, and now their educational work is presided over by an Educational Secretary. It is too late in the day for us to order a retreat, but "Forward!" should be our watchword.

### MINISTERIAL EDUCATION.

That the moral and religious leaders and teachers of the people should be trained, is self evident, and is in harmony with the demands of the age, wise statemanship, and churchmanship, for as a disciplined army demands a disciplined commander, so an intelligent and trained pew demands a good, intelligent and trained minister.

The leaders of the A. M. E. Church from its beginning recognized the necessity of an intelligent organization and a wise administration of the laws, usages and customs of Methodism; therefore, they have always in a greater or less degree, encouraged and supported the education of the people, and have been the pioneers of ministerial education, indus-

trial training and normal schools, where some were taught how to teach others.

### EDUCATIONAL PROGRESS.

1839. The First Episcopal Address on the subject of ministerial education was issued August 1st, 1839, by Bishop Morris Brown and Edward Waters and signed by George Hogarth as general book steward from Brooklyn, New York.

In the address they present the claims of the "aged, sick and worn out traveling preachers," appealing for aid for them in the time of their needs.

Then they use the following language in relation to the educating of the ministers:—

"The claims of our young men, too, for aid to sustain them while they are preparing themselves for the ministry (that they may become approved workmen in the Lord's vineyard) are urged upon you, as the future prosperity of the church and of generations to come is dependent upon the care we now take in raising up suitable teachers for our people, well qualified in every respect. We, therefore, sincerely trust that you will unhesitatingly lend us your aid, dear brethren, in this laudable cause, as it is no other than the cause of God."

1844. It is a very great pleasure for us to inform you that the Rev. Matthew T. Newsome offered a resolution in the Ohio Annual Conference, September 21st, 1844, for the establishment of a school for intellectual and industrial training.

The following is the report of the committee at the Ohio Conference in 1845:—

"We, your committee appointed by the Ohio Annual Conference of the African Methodist Episcopal Church, met in the city of Columbus, September 17th, 1844, to select a tract of land for the purpose of erecting a seminary of learning, on the manual labor plan, for the instruction of the youths among us in the various branches of literature, science, agriculture and mechanic arts, and also for those young men who may desire to prepare for the ministry. Being destitute of means to pay our traveling expenses to the state of Michi-

gan to seek its location, we have selected one in Franklin County, state of Ohio, twelve miles west of Columbus and two miles north of the National Road, containing one hundred and seventy-two acres of land, which can be purchased for \$1,720, to be paid in installments.

M. T. NEWSUM,  
LEWIS ADAMS,  
THOMAS LAWRENCE, } *Committee.*"

1845. The subject of education was discussed before the Baltimore and Philadelphia Conference in 1845, and the following resolutions were passed:—

“WHEREAS, The sacred cause of education is of such vital importance to the interest of the church in particular, and to the world in general, that instead of being contented with what little we have done, we feel it our duty to make new and greater efforts to advance its cause among us in such a way as will result in a general diffusion of its blessings among our benighted race; therefore be it

*Resolved, 1st.* That we recommend to our ministers and people the importance of holding a general convention in the city of Philadelphia on the 30th day of October next, for the purpose of forming a literary institution and devising such other measures as will place the cause of education among us on a solid and lasting foundation, so that all our people, in a greater or less degree, may hereafter enjoy its benign influence.

*Resolved, 2nd.* That there be central committees formed for the purpose of carrying into effect the object embraced in the first resolution and that this committee shall have the power to appoint sub-committees in other places, for the purpose of securing a general attendance of all persons of influence and means among us.”

1845. The National Educational Convention was held in Philadelphia, October 3d, 1845. Rev. Daniel A. Payne was present, and used the following language in his address:

PREAMBLE.

“WHEREAS, The cause of education is of such vital importance to the interest of the church in particular, and the work generally, that instead of being content with what little we have done, we feel it our bounden duty to make a new and greater efforts to advance it in such a way as will result in

the general diffusion of its blessings amongst our benighted race ; therefore,

*Resolved.* That inasmuch as there is being established a high school in the western section of the Connection for our special benefit, we hereby constitute ourselves, who are members of this convention, "A Parent Education Society," for the purpose of aiding poor, pious and talented young men in their preparation for the gospel ministry in that institution, or such other institution as shall be selected by the persons hereinafter appointed for that purpose."

"Qualified candidates may be aided in each stage of preparatory education for the ministry ; but, except in very singular cases, no applicant shall be assisted in the first stage who has not produced, from serious and respectable characters, unequivocal testimonials of his hopeful piety, promising talents and real diligence ; nor shall any person be continued on this foundation whose instructor or instructors, except in very special cases, shall not annually exhibit to the directors satisfactory evidence that in point of genius, diligence, literary progress, morals and piety, he is a proper character to receive aid from the sacred funds ; in addition to which each beneficiary, after his admission to any college, shall annually exhibit to the directors a written declaration that it continues to be his serious purpose to devote his life to the gospel ministry in the African Methodist Episcopal Church."

John M. Brown a student in Oberlin College, wrote from there to the magazine, urging the necessity of education, and used the following language :

"The various resolutions on the subject of education, passed at preceding annual conferences, should be put in action, for until there is action on the subject it will be impossible to accomplish anything.

Literary institutions should be selected by our conferences, to which those of our young men whom we shall hereafter choose as candidates for the ministry may be sent, that they may become prepared for the work.

I want to see our young men come up filled with the Holy Ghost and cultivated minds. They must build up the foundation thus laid by our venerable fathers. The names of those noble-hearted pioneers will long be borne in mind. Generations yet unborn will call them blessed. Three years,

I think, with proper attention on the part of the student, will accomplish this. Will our brethern act upon this important point without delay? Try, dear brother, and urge it upon them; for I consider it the mainspring of all our future actions and the life of our church.”

### UNION SEMINARY.

In 1847, the Ohio Conference opened the first public school of the race in Columbus, Ohio, in the month of September. Rev. John M. Brown was principal and Miss Frances Ellen Watkins, assistant principal. They continued their work for several years. They were the pioneers of all the negro teachers in the church schools whether by white or colored. It was the first school where our girls were taught domestic economy, and our boys handicraft.

The ministers and members of the Ohio Conference supported this school from 1856 to 1863; they also co-operated with the M. E. Church in controlling and supporting Wilberforce University.

The year 1863 is the beginning of the epoch of freedom of the American Negro. It is also the beginning of the educational epoch of the A. M. E. Church. We took charge of the educational ship and have succeeded under God in bringing it to this General Conference without the loss of a man or sail. Every interest has been preserved, and every institution still lives. It is true some rested on boards and some on broken pieces, but they have all reached the shore.

### RECOMMENDATIONS.

After considering the subject, we recommend that the education of the ministry of the church be placed under the general supervision of one of the bishops who shall have full power to see that the course of study laid down by the General Conference be pursued by the probationary members of the various annual conferences, and to organize and superintend the primary work of the theological training in our

several institutions and Payne Theological Seminary. He also shall superintend the English course in the various schools, and when they shall have completed the said course, he shall use his best endeavors to have them take and complete the higher and regular course, and graduate from Payne Theological Seminary.

We would recommend that when a student has completed the English Course in theology, that he receive a certificate of proficiency and that diplomas only be given to one who has completed the regular and full course.

We further recommend that a Correspondence School of Theology be established in each Annual Conference, and that semi-annual examinations take place at each District Conference. These schools are to be established for the benefit of those who cannot attend our institutions, so that if they cannot attend the Theological Seminary we shall bring the Theological Seminary to them.

We trust that these recommendations will meet the hearty approval of those who feel their responsibility to the Church and its ministry.

The time has come in the history of the church and race that a trained congregation or people will not long follow an untrained leader.

### **SUNDAY SCHOOL UNION.**

The education of the children in the Sunday School is a very important part of the work of the Church. One of the reasons why the Church was ecclesiastically organized in the house of Abraham was that he was to covenant with God that he would teach the laws unto the children: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord might bring upon Abraham that which He had spoken of him."

Jesus said unto Peter: "Feed my lambs."

Hannah Ball gathered the children together and formed a class in the eighteenth century.

Robert Raikes organized the children in 1781.

Bishop Asbury organized the first Sunday School in America in the house of Thomas Crenshaw in 1786. The first convert was a colored boy by the name of John Charleston. He was a slave; he became a local preacher. Smith Stead, a traveling preacher in the Methodist church, purchased him and liberated him. After his liberation he removed to the State of Ohio, joined the A. M. E. Church, became an itinerant preacher, was a member of the General Conference in 1836, and died in Pittsburgh, Pa., in the year 1838, in the triumph of faith.

Richard Allen was a pioneer in the work of Sunday Schools. As early as 1796, a day school and a night school were maintained by the members of Bethel church, Philadelphia, Pa. It is a difficult matter to designate the oldest of our denominational schools outside of Bethel. Our ministers have always been progressive, and were the very first of the race to adopt plans and agencies for its elevation.

In 1874 the Rev. W. H. Coleman organized the first Sunday School Institute at Felicity, Ohio.

In 1876 the General Conference provided for Annual Conference Sunday School Institutes.

In 1880 provisions were made for Presiding Elders' Sunday School Institutes.

Rev. C. S. Smith, in 1882, presented a plan for the organization for a "Sunday School Union"; the Bishops' Council adopted it after mature deliberation, and appointed him the first Secretary. The wisdom of the appointment and the adoption of the plan have been demonstrated in the marvelous and monumental success of the department. No organized efforts of the Church have called forth so many encomiums and congratulations as the work of its honored Secretary. They have all been well deserved and the Church is under a

lasting debt of gratitude to the man who conceived, organized and developed a department to supply the demands of the coming Church ; to furnish an original literature, lesson leaves, aids to the study of the Bible, golden texts for every lesson of the year, and an exposition of uniform lessons by the Theological Professor of Payne Theological Seminary.

We call your attention to the following facts and figures as presented by the Secretary in his Quadrennial Report, and trust that you will consider them and make such provisions as will strengthen this department and make it more efficient.

**Statement of the Receipts and Expenditures of the Sunday  
School Union of the African Methodist Episcopal Church,  
for the 10th, 11th, 12th and part of the 13th Fiscal  
Years, from March 31, 1892, to Dec. 31, 1896.**

TABULATED FROM THE RECORDS BY C. S. SMITH, SECRETARY  
AND TREASURER.

<b>RECEIPTS FOR FISCAL YEAR ENDING</b>		To Balance March 31, 1895 .....	\$ 1 209 35
MARCH 31, 1893.		Business for 9 months .....	11 728 50
To Balance March 31, 1892.....	\$ 1 274 46	Children's Day Money.....	1 800 00
Business.....	16 526 19		\$14 737 85
Loans .....	2 500 00	By Expense for nine months.....	13 698 58
Children's Day Money.....	2 111 11	Balance Dec. 31, 1895.....	\$1 129 27
	<u>\$22 411 76</u>		
Expenses .....	20 350 83		
Balance.....	\$2 060 93		
<b>RECEIPTS FOR FISCAL YEAR ENDING</b>		<b>SUMMARY.</b>	
MARCH 31, 1894.		To Balance March 31, 1892 .....	\$ 1 274 46
To Balance March 31, 1893.....	\$ 2 060 93	Business for 3 years, 9 months .....	60 649 02
Business.....	17 250 12	Children's Day.....	9 065 60
Loans .....	5 753 44	Loans.....	8 253 44
Children's Day Money .....	2 478 94		\$79 242 52
	<u>\$27 543 43</u>	By Expense 3 years, 9 months.....	78 113 25
Expenses .....	23 749 88	Balance Dec. 31, 1895 .....	\$1 129 27
Balance.....	\$3 793 55		
<b>RECEIPTS FOR FISCAL YEAR ENDING</b>		Total to Business for 3 years, 9 months of the present Quadren- nium .....	\$60 649 02
MARCH 31, 1895.		Total to Business for Quadrenium ending March 31, 1892.....	57 963 62
To Balance March 31, 1894.....	\$ 3 793 55	Gain .....	\$2 685 40
Business.....	15 144 21		
Children's Day Money .....	2 675 55	Total Receipts to Children's Day for Quadrennium ending March 31, 1892 .....	\$24 659 43
	<u>\$21 613 31</u>	Total Receipts for the present Quadrennium .....	9 065 60
Expenses .....	20 403 96	Loss .....	\$15 593 83
Balance.....	\$1 209 35		

The above figures show that we have gained in receipts to the business for three years and nine months \$2,685.40 over the entire receipts for the last Quadrennium, while on account of division we have lost in Children's Day receipts \$15,593 83.

The above does not include any account of the "Insurance Fund," as that will be reported in a separate statement by the Local Board of Managers who directed its expenditure.

The following figures show the power of Child Organization from 1884 to 1895 :

1884 Children's Day Collection.....	\$ 2 278 68
1885 " " "	4 764 48
1886 " " "	4 513 08
1887 " " "	4 362 98
	<hr/>
	\$15 919 22
1888 " " "	\$ 4 040 98
1889 " " "	6 043 70
1890 " " "	7 523 68
1891 " " "	7 051 28
	<hr/>
	\$24 659 64
1892 " " "	\$ 2 111 11
1893 " " "	2 478 94
1894 " " "	2 675 55
1895 " " "	1 800 00
	<hr/>
Total .....	\$ 9 065 60
Church Extension Society.....	9 065 60
	<hr/>
	\$18 131 20
Grand Total Children's Day Collec- tion from 1884 to 1895.....	\$49 644 47
By Church Extension Society.....	9 644 47
	<hr/>
Grand Total.....	\$59 288 94

The following will show the gratifying development of the Business of the Sunday School Union from 1884 to 1895 :

1884 to 1885 Business .....	\$ 629 13
1885 to 1886 " .....	2 851 50
1886 to 1887 " .....	8 147 19
1887 to 1888 " .....	10 397 00
	<hr/>
Total .....	\$22 034 83
1888 to 1889 Business .....	\$12 969 50
1889 to 1890 " .....	11 740 78
1890 to 1891 " .....	15 501 04
1891 to 1892 " .....	17 752 30
	<hr/>
Total .....	\$57 963 62
1892 to 1893 Business .....	\$16 526 19
1893 to 1894 " .....	17 250 12
1894 to 1895 " .....	15 144 21
1895 to 1896 " (9 months) .....	11 728 50
	<hr/>
Total .....	\$60 649 02
Grand Total .....	\$140 647 47
Grand Total Children Day .....	49 644 47
	<hr/>
Great Grand Total.....	\$190 291 94

### CORPORATE WEALTH.

The Corporate Wealth of our Church has been largely increased during the present Quadrennium. The loyal members have been impelled with a zeal, manifesting a liberality hitherto unknown. They have made great sacrifices to build, rebuild, to model and remodel, to furnish and refurnish their places of worship in the most magnificent and elegant style. Our pastors have been wise and progressive in their leadership in the temporal concerns of the Church. While we rejoice at these improvements, we caution our pastors and people to remember one of the cardinal doctrines of Methodism: never go into debt without a probability of paying for what you get. It would be better to worship God in a plain and commodious house, without a debt, than to serve Him in a fine house weighed down with a heavy debt. Our first house of worship was built by Richard Allen and dedicated by Bishop Asbury in 1794. The following table will show the wonderful progress made since then.

	Number of Churches.				Valuation of Property.	
1794,	-	-	1	-	-	\$ 2,500
1816,	-	-	7	-	-	15,000
1826,	-	-	33	-	-	75,000
1836,	-	-	86	-	-	125,000
1846,	-	-	198	-	-	225,000
1856,	-	-	210	-	-	425,000
1866,	-	-	286	-	-	825,000
1876,	-	-	1,833	-	-	3,164,911
1886,	-	-	3,394	-	-	5,341,889
1888,	-	-	4,009	-	-	6,391,577
1890,	-	-	4,069	-	-	7,772,284
1896,	-	-	4,575	-	-	8,650,155

### CHURCH EXTENSION.

The last General Conference provided for the organization of the Church Extension Society. After its adjournment the Bishops selected Rev. C. T. Shaffer, Secretary, and organized the same. His report gives the following results of his very efficient labors. He, Bishop A. Grant, and the Board of Managers deserve the thanks of this honorable body for the work accomplished.

#### RECEIPTS OF THE CHURCH EXTENSION DEPARTMENT.

1892-3,	-	-	-	-	\$ 4,851.77
1893-4,	-	-	-	-	11,896.56
1894-5,	-	-	-	-	11,581.95
1895-6, May, Dec. 31st,	-	-	-	-	9,320.34
Total,	-	-	-	-	<u>\$37,650.62</u>
Disbursements,	-	-	-	-	<u>31,537.21</u>
Dec. 31, '95, balance in hand,	-	-	-	-	\$ 6,113.41

The final report of the Secretary will bring the figures down to the end of the fiscal year.

The following figures will give a very gratifying condition of the assets of the department, which are loans on

churches, schools, &c., \$22,110.88, with a cash balance of \$6,113.41, which will be increased after the meeting of several Annual Conferences and the final result in the Secretary's report.

The Secretary has received from 34 Annual Conferences \$7,273.55 of the 10 per cent. of the 40 per cent. of the Dollar Money.

We recommend that the law be so changed that the Church Extension shall receive 10 per cent. of the whole Dollar instead of 10 per cent. of the 60 per cent. of the Dollar, believing that it will be for the best interest of the whole Church.

We further recommend that the Church Extension Society shall hold an anniversary meeting during the setting of each Annual Conference, in order to inspire the ministers and inform the people of the object and aim of the Church Extension Society.

We recommend that the salary of the Secretary of the Church Extension be paid out of the treasury of the said society.

### **THINGS TO REMEMBER.**

DEAR BRETHREN:—There are some things that we desire to say through you to the ministers and members of the church which relate, we think, to the success of the mission of the church. In some places we find there is a tendency to underrate the prayer meeting,—a tendency to rely on self rather than on God. The lessons of the history of the church is that the strongest men of the past were men of prayer,—men who relied on the Divine arm. Daniel was a praying man; Elijah brought fire from heaven by prayer; Paul and Silas were released from prison by prayer; Luther won his victories by faith and prayer; the latter part of the year 1739 Wesley called a meeting of eight or ten persons to pray, and the result was the organization of Methodism. In 1766 Philip Embury, Barbara Heck and Aunt Betty met in New

York City to pray, and American Methodism was born. In 1766 Robert Strawbridge, Aunt Annie and ten others met on Sam's Creek, Md., and the tree of Methodism was planted. In 1787 Richard Allen and his associates were taken up from their knees while at prayer; they left St. George that they might build an altar where they could pray to God for the deliverance of their brethren in bonds. God heard the prayers of the Fathers; He answered by His lightning in the flames of war and the thunders of the artillery; He answered and the prison doors were opened, and the bondmen and the bondwomen walked out in the morning of freedom.

These sacred altars, with their perpetual fire, have been committed to the ministry and members of our church. It is the imperative duty of our ministers to see that the fires do not go out; the members to see that the altars are not deserted. We need no strange fires, and want no new altars. Let us pray that the fire of the Holy Ghost may fall upon bishops, elders and members as it did on the day of Pentecost, and let us go out from this place with "cloven tongues" of fire, proclaiming the gospel of peace and good-will between man and man, family and family, race and race, nation and nation—between heaven and earth.

We would next call your attention to the

"CLASS MEETING,"

a weekly conference of the members, where the soldiers report at roll call; where the wounded are cared for, the sick sent to the hospital, the well sent to the field to continue the fight against the world, the flesh and the devil; the faint-hearted are encouraged; broken hearts are bound up; the deserters are missed and their arrest ordered, and rescuing bands are sent out to bring in the stragglers.

We cannot afford to do away with our class meetings; they must be encouraged, the efficiency of the army committed to our care demands a weekly inspection of the sol-



**BISHOP BENJAMIN TUCKER TANNER, D. D. LL. D.**

Born December 25th, 1835, at Pittsburgh, Pa.

Ordained Bishop, May 24th, 1888.



diers, his weapons and success. Let every body attend class meeting.

We are sorry to say that the

“LOVE FEAST”

is not held with the same veneration and love as it was by the pioneers of Methodism. We recommend that both ministers and laymen return to primitive lovefeast, introduce lovefeast tickets, allow none to be admitted save those who desire to flee from the wrath to come. Let us have a judgment every quarter—a separate day. It would be an object lesson to saint and sinner. This is one of the sacred landmarks of the fathers, and should not be removed to satisfy the cold, lukewarm and indifferent.

We call the attention of the church to the sacrament of the

“LORD’S SUPPER.”

It is one of the most sacred of all the Divine ordinances. There should be an effort put forth by the ministers and members to make it a solemn feast, a consecration of life and talent to the service of God,—a rebinding to the Cross at Calvary; in fact a “Eucharistic feast.”

We recommend the use of unfermented wine and unleavened bread at the Lord’s Supper. We must not allow this feast to become common, but let it be celebrated as a monumental testimony of the sufferings and death of our Lord and Saviour Jesus Christ.

“CHRISTIAN BAPTISM.”

The origin of baptism as a religious rite is lost in the mist of antiquity. Ablution in some form was a universal, oriental custom. In Egypt, Greece and Rome it was a preparation for prayer; among the Jews it was a sign of purification; John the Baptist said, “I baptize you with water unto repentance; but there cometh one after me who shall baptize you with the Holy Ghost and with fire.” Christ, in sending out his disciples, said: “Go ye into all the world, and preach

the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16. The commission to the apostles is the commission to every minister of the gospel to-day. We are to preach it to every creature. We will not discuss the four issues between the Baptists and the Pedobaptist in this address; but it is the duty of every minister to present them to his congregation, so that they may have an intelligent explanation of the Methodistic idea on the following questions:

First. What is the significance of Baptism?

Second. Who are the proper subjects of baptism?

Third. What is the proper method of baptism?

Fourth. Is baptism an essential pre-requisite to participation in the Lord's Supper?

The members of our church have a right to expect of the ministry to furnish answers to these controversial interrogations. In the name of the rising generation, we urge upon the parents the necessity and duty to give their children to God and the church, by Christian baptism.

We would suggest that this General Conference set apart a Sunday in the year when all parents connected with our church shall present all unbaptized children for Christian baptism. "Children's Day" would be a good day to register the infant members of the church and to gather the lambs of the flock into the fold, where they would come under the watch care of the shepherds and receive instruction on their duties to themselves, parents, society, country and God.

### THE SEED TIME.

During the past Quadrennium God has wonderfully blest the labors of our ministry and graciously answered the prayers of the faithful, and many sons and daughters have been born into the kingdom of grace and are now on their way to glory.

The increase of our members has been greater than any

four years in our eventful history, for which let us all thank God.

It is possible for us to give you the numbers who have attached themselves to our church, but we cannot give you any adequate conception of the joy that has been brought to the hearts and homes of our people.

Our ministers went forth "weeping," "bearing precious seed," sowed beside all waters, withholding not their hands morning, noon nor evening, trusting God to send dew, rain and sunshine; and the grand result has been glorious

"REVIVALS,"

sinners converted, backsliders reclaimed, weak-ankled Christians strengthened, believers built up in the faith once delivered to the saints.

We trust that before we leave this place that we will have a tidal wave of salvation that will baptize all our hearts, and continue its flow until it reaches every minister and member throughout the world.

The members of our Church are surrounded with worldly customs and influences which are not in harmony with the teachings of Methodism, nor with Christianity, as we think. The world is trying to popularize and christianize dancing, card-playing, wine-drinking and attending popular amusements. We believe that the best interests of the young and rising generation is to stand by the landmarks of the fathers and make no unholy alliances, compromises or affiliation with the questionable and sinful habits and practices of the world.

### THE WHITE RIBBON.

The Woman's Christian Temperance Union was organized in Cleveland, Ohio, 1874, and is the sober second thought of the Woman's Crusade. Its object is: "To unify throughout the world the work of Women in Temperance and Social Reform; to circulate a petition addressed to all the governments of the world for the overthrow of alcohol and the

opium trades. Its methods of operation : preventative, educational, evangelistic, social and legal. Their watchwords are, "Agitate and organize," and their motto, "For God and Home and Every Land."

We are in sympathy with this movement because we recognize it to be an auxiliary to the Church in its efforts to suppress the rum traffic. It has secured the passage of laws in almost every State of the Union, requiring scientific instruction of the effect of alcohol upon the human system, thus hanging the danger signal on every school-house, on every home and on every college in the land, saying to coming generations "Drink water and live," or "Drink liquors and you will die."

We recommend that our women form an alliance offensive and defensive against the common foe of the home and society. Let our active, intelligent and consecrated women join hands with this noble band of reformers that they may reap the benefits that will come to all by the triumph of the principles advocated by this world-wide organization.

### **CHRISTIAN CO-OPERATION.**

How to save our young people and converts to the Church and Christianity has been a problem. We have had many theories as to the best methods of solving it. The Methodistic idea has been to organize and put them at work and keep them at work, indoctrinate them in the class-room and Sunday-school. This idea has taken a general form of training the young Church or what is known as the "Christian Endeavor Association," the "Young Peoples' Baptist Association," and the "Epworth League." The Baptist Association is purely denominational and semi-racial or Anglo-Saxon; the "Epworth League" is tri-denominational and comprises the young people of the M. E. Church South and a portion of the M. E. Church, the Methodist of Canada; therefore, only three denominations control and manage them. The

Christian Endeavor Association is a federation of Christian workers, representing thirty evangelical denominations in a world-wide brotherhood, recognizing the Fatherhood of God and the Brotherhood of Man. They desire our fellowship, fraternity and co-operation. They have recognized our Church by inviting our ministers and Bishops to preside at their meetings, speak on their platforms, and have elected one of our Bishops member of the Trustee Board of the United Society of Christian Endeavor of the World, thereby making us a part of the corporate body and partners in this world-wide endeavor to save men. This movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. Spiritual unity cannot be gained by cold, formality and formal fraternal resolutions, but must come by hand and hand, heart and heart and face and face contact, such as is given by the members of the "United Christian Endeavor Association."

### CHRISTIAN ENDEAVOR.

The Bishop's Council of 1894 recommended the organization of Christian Endeavor Associations in all our churches. We have many organizations which are doing a good work in instructing our people in their Christian duties, each one taking the following pledge:

#### PLEDGE.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an Active Member, I promise to be true to all my duties, to be present at and to take some part, aside from sing-

ing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.”

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We commend these facts to your deliberate judgments. They are worthy of your consideration. We *must* do something for our young people; if we do not care for them some one else will. Therefore, believing that the time has come when we should make provision for the organization and training of the young people committed to our charge, we trust that this General Conference will not adjourn without making ample provision to supply this pressing demand, either by a close affiliation with the United Christian Endeavor Society or by having a district denominational organization. We are of the opinion that by uniting with the Christian Endeavor Society that we can do more good than by a local organization. In the first place, we become partners and owners of all the property of that organization, and will be benefited by the hearty co-operation of the active, intelligent and good men of thirty denominations throughout the world.

Secondly, we will have the benefit of the cheap and extensive literature.

Thirdly, It will enable us to co-operate with our friends in obliterating the color line, strike a death blow at race prejudice, and demonstrate our ability to perform the higher duties and enjoy the privileges of a Christian statesman.

### IS THE YOUNG MAN SAFE ?

“Is the young man safe ?” was the interrogation of the king, warrior and poet of Israel. The affection of a father for his son was greater than his love for a scepter and the crown. If the young men are saved, there will be no trouble with the old men; for the habits and customs of youth are hard to overcome and subdue in manhood or old age. There-

fore it is the duty of the Church to assist the parents in saving our young men from the effects of ignorance, intemperance, poverty and crime.

The Young Men's Christian Association was organized in London, England, June, 1844, by George Williams a junior clerk in a large dry goods house.

The first Association in America was established in Montreal, Canada, 1851, and the second a few months later in Boston, Mass. This society has grown until it has belted the globe. The membership of the American Associations is 245,809. One thousand four hundred and thirty-eight associations who occupy 284 buildings of their own, valued at \$12,591,000, and of a total net property of \$14,208,043. Six hundred and fifty-six libraries, containing 470,662 volumes. They employ 1,279 general secretaries, among them one or two colored young men. The current expenses for one year in trying to save our young men was \$2,334,881. Now, if it requires the expenditure of this vast sum of money, energy and prayer to save the young men, who have had all the advantages of hereditary influences and home culture, what amount of work will be required of us to save *our* young men?

It is the duty of this General Conference, and we trust it will be its pleasure, to speak in no ambiguous terms of the duties of the Church in relation to our young men. Make it the imperative duty of every preacher having charge of a circuit, station or mission to organize a Young Men's Christian Association. Make it the duty of the members of the Association to hold prayer-meetings from house to house, to visit the prisoner in his cell and break the Bread of Life to the poor and inmates of our asylums.

Dear Brethren, it is your duty to see that light-houses along the coast of life be erected to prevent the wreck of our young men. Heretofore we have furnished life-saving vessels and wrecking crews who have allowed the young men to be wrecked and almost destroyed; then they have gone to their

rescue and brought them safe to shore. What we need now is more light-houses to prevent our young men from entering the rapids that lead to destruction, then we won't need so many wrecking crews in our winter revivals.

### OUR YOUNG WOMEN.

What we have said about the "Young Men's Christian Association" is equally true about the Young Women's Christian Association. The work of this Association is four-fold:

Physical—Systematic training in the gymnasium, Health talks and Holiday excursions.

Second. Social—Receptions and socials in homelike rooms, Musical and literary entertainments, Helpful companionships.

Third. Intellectual—Libraries and reading rooms, and forming educational classes,

Fourth. Spiritual—Personal work, Evangelistic meetings, Bible training classes, Conventions for State and National Conferences.

This Society makes no distinction on account of race or color, but all are invited to participate in its work.

It is of the highest importance that our Church should take its stand in the interest of our young women—the future mothers and teachers of the race—for what our women are the race will be.

The true standard of a people is measured by a virtuous and intelligent womanhood; and the ideal woman is found in the Church, the Sunday-school, the Day school and the Home; therefore the Church must furnish the ideal woman for society and the race.

The General Conference has a larger constituency of noble self-sacrificing women than any other deliberative body of Negroes in the world. More of them depend for their moral and religious training upon the bodies represented in this General Conference than upon any other bodies represented by the race.

**MITE MISSIONARY CONVENTION.**

The First Connectional Convention of the WOMAN'S PARENT MITE MISSIONARY SOCIETY convened at Bethel church, Philadelphia, November 7th, 1895, and continued in session until November 11th.

Opening religious exercises were conducted by Bishop B. T. Tanner, D. D.

Mrs. S. E. Tanner, President of the Mite Missionary Society, presided with grace and dignity. Her address to the Convention was able and comprehensive.

Mrs. Bishop Turner, Mrs. Bishop Wayman, Mrs. Sarah J. Early, Mrs. G. T. Radcliff and Mrs. Josephine Baltimore, acted as Vice-Presidents.

Secretaries were: Mrs. S. J. Anderson, Mrs. Isabel Temple, Mrs. Mary C. Beckett, Mrs. Ida M. Yeocum and Mrs. D. S. Bentley.

Treasurer, Mrs. Mary A. Campbell; and Assistant Treasurer, Mrs. Gracie P. Offer.

Bishop A. W. Wayman and Bishop B. W. Arnett were present during the session.

Addresses were delivered by Mrs. S. J. W. Early, of Nashville, Tennessee, and the first woman of the Race to graduate from Oberlin College. She delivered several very able addresses.

Mrs. Amanda Smith, the only woman of the Race who has labored on four continents as an Evangelist, charmed and electrified the large audience with the gospel of peace and good-will towards all men.

The address of Mrs. S. J. Anderson was a revelation to many. Mrs. G. T. Radcliff delivered several stirring addresses. There were many of the active workers present; and among them were Mrs. Bishop Wayman, Mrs. Doctor Bentley, and

Mrs. Aldridge, Baltimore, Jones, Beckett, Shaffer and Palmer ; Mrs. Bishop Campbell, Mrs. G. P. Offer, President of the Mite Missionary Society of the Third District, and many other persons participated. The meeting was a Pentecostal feast,—an object lesson of the ability of our women. They clearly demonstrated the progress made by the race.

Bishop Wayman complimented the Convention for the order in despatching the business.

The proceedings of the Convention will be presented to the General Conference for its concurrence.

Mrs. Fannie J. Coppin, chairman of the Committee on Constitution, presented the following amendments, which were unanimously adopted :

#### AMENDMENTS TO THE CONSTITUTION OF THE PARENT SOCIETY.

AMENDMENT 1. There shall be an Auxiliary Branch Society organized in every Conference throughout the Connection, which Conference Branch shall report Quarterly through its Corresponding Secretary, to the Parent Society, according to the By-Laws for Auxiliaries, stating the number of its Auxiliaries, the work accomplished by them, the moneys received from them, and other matters of interest.

AMENDMENT 2. The President of each Conference Branch shall be Vice-President of the Parent Society and whenever possible, shall be present at its meetings.

AMENDMENT 3. Each Conference Branch shall organize its own Auxiliaries and shall have charge of them, requiring Quarterly Reports from them, according to the By-Laws for Auxiliaries. Each Conference Branch shall also have charge of its own home work. The moneys of the Society to be divided in the same proportion as the Missionary money of the Church, viz: Sixty per cent. for Home Work, and Forty

per cent. for Foreign Mission Work. The forty per cent. for Foreign Missionary Work to be sent to the Treasurer of the Woman's Parent Mite Missionary Society, located in Philadelphia, Pa.

AMENDMENT 4. The Parent Society shall call a Conference of all the Auxiliary Branch Conference Societies, once every four years, in the month of November, preceding the Quadrennial Meeting of the General Conference of the A. M. E. Church. At this Conference, reports of the W. H. and F. M. Societies of the A. M. E. Church shall be laid before the body, with suggestions and recommendations as to its furtherance and support. The place for the holding of this meeting to be hereinafter stated.

RECOMMENDATION FIRST, OR PETITION FIRST.

It is recommended that the Parent Society shall elect a Secretary, whose business it shall be to see that reports from the Conference Branch Societies and other matters of interest relating to the Women's Missionary Work, shall from time to time be published in the columns of the *Christian Recorder*.

*Respectfully Petitioned, An Amendment:* That the Quarterly Report of the Conference Branches of the W. P. M. M. Society shall be included in the Report of the Presiding Elder, for information and to perpetuate history.

RECOMMENDATION SECOND, OR PETITION SECOND.

It is recommended that a representative from the W. P. M. M. Society shall from time to time meet with the Men's Board of Foreign Missions, to the end that there may be a better understanding of their work in the Foreign field and for what part of it the Women are especially responsible. A lack of definite knowledge concerning these facts has been a

great drawback to the success of the Women's P. H. and F. M. S. of the A. M. E. Church."

The Convention was a grand success and will long be remembered by those who participated in its proceedings, and those who witnessed the exercises and enjoyed the speaking and singing. It was apparent to all observers that all our women wanted was an opportunity to exercise their gifts, graces and usefulness.

We trust that this General Conference will give the subject due consideration, and act as their godly judgment may dictate.

### **"THE VOICE ON MISSIONS."**

"*The Voice of Missions*," a monthly journal edited and published by Bishop H. M. Turner, is one of the literary enterprises of our Church, having for its great object the development of the Missionary spirit at home by the diffusion of valuable and reliable information gathered from the Foreign field. While the "Voice" is lifted up like a trumpet in pleading for the conquest of the World for the Redeemer, it at the same time gives no unmistakable sound as to our duty in the "Redemption of Africa"—the "Dark Continent,"—a subject apparently so dear to the hearts of many.

### **"LIGHT AND LOVE."**

"*Woman's Light and Love for Heathen Africa*," published by Mrs. Lida A. Lowrey, Pittsburgh, Pa., and Miss Emma S. Ransom, Cleveland, Ohio, commends itself to the Church. It is the first effort of the women to conduct a Missionary journal. It has been an eminent success, and is destined to do much good in giving Missionary information and uniting our women in their efforts for the evangelization of Africa and the establishing of Protestantism in the West Indies. We trust this publication will be fostered by the Church.

## THE TWENTIETH CENTURY.

We are nearing the portals of the twentieth century. Four annual revolutions and the quadrennium of the wheel of time will bring us into the presence of its duties and responsibilities; each to take his place in the new century according to his merits in the work in the nineteenth century. Individuals and organizations will make their historical reports.

What a grand report will the sons and daughters of Allen and Brown, Quinn and Payne, Campbell and Wayman, Shorter and Ward, Carr and Gross make to the Keeper of the Record of the new-born Century! They will say:

“What troubles have we seen,  
What conflicts have we passed;  
Fightings without and fears within,  
Since we assembled last!  
But out of all the Lord  
Has brought us by His love!”

We will be called upon as an organization to join with the heirs of our Christian civilization in celebrating the nineteen hundredth anniversary of the birth of the King's Son, the Prince of Life and Glory; He who was to reign from sea to sea and who was to inherit a crown and sceptre of the universal empire of religion, morality and knowledge.

## FALSE ACCUSATION.

There have been serious charges brought against our race by men who profess to be our friends; others have been brought by men who make no pretensions to a friendship for either religion or the Negro. He has been charged with ignorance, immorality, indifference and disregard to the marriage vow, and professing a religion without morality. And some have gone so far as to say that he is worse off today than he was in slavery; that freedom has been a curse instead of a blessing, and liberty has become lawlessness. The moral and religious teachers of the people have been charged with

a lack of the true conception of human duty and responsibility. These are serious charges; but as representatives of the people in all conditions of life, we deny the false and slanderous accusation against the virtue of our women and the manhood of our men and speak from personal knowledge of the moral and social condition of the people, and affirm that the ideals of the leaders of the people are as high as the ideal life of their neighbors, and that their practical life is more in harmony with the Ten Commandments, the Golden Rule and the life of the Man of Sorrows and the humble Nazarene, than those who are bearing false witness against their neighbor without any personal knowledge of the charges alleged.

### **DIVORCES.**

You will be called upon during your deliberations to give utterance to the position of the Church on the subject of Marriage and Divorce. It is our deliberate judgment that we should take a firm stand on this subject. Stand where the Church has stood during her existence; stand where our fathers stood on the subject, and abide by the consequences. Let us by our action here strengthen the foundations of the hymeneal altar, binding husbands and wives with bonds so pure and strong that they can only be broken by death; they can be separated but not parted, but be one in responsibility and one in destiny.

### **THE HYMNAL.**

A Methodist preacher is expected to be able to pray, preach and sing. One of the peculiarities of the Methodist Church has been utilization of song in the work of saving souls. "Sing in the spirit and with an understanding," has been the counsel, advice and command from the days of Wesley until now.

The preface to our first Hymn Book in 1817, printed by Bishop Allen and Jacob Tapsico, has the following:

“ Having become a distinct and separate body of people, there is no collection of Hymns we could with propriety adopt : however, we have for some time been collecting materials for the present work. \* \* \* \* \*

In our researches we have not passed over a selection of hymns because esteemed and used by a particular denomination, but have endeavored to collect such as were applicable to the various states of Christian experience. \* \*

We exhort you to retain the spirit of singing, always recollecting that it is a part of Divine worship, when the spirit and the understanding are united. It is believed to be a service acceptable in the sight of God and beneficial to the souls of the people.”

These are the words of the committee.

DANIEL COKER,  
RICHARD ALLEN,  
JAMES CHAMPION.

We have had several editions of our Hymn Book printed. In 1891 the Bishops' Council which met at Macon, Ga., appointed Bishops T. M. D. Ward and B. T. Tanner a committee on “Hymn Book and Hymnal.” They authorized Dr. J. C. Embry to compile a Hymn Book, which he has done, and it is used throughout the Church.

The Bishops' Council of 1893 added Dr. J. C. Embry and Prof. Jno. T. Layton to the committee on Hymnal and authorized them to make a compilation of Hymns and Tunes and report the same to the Council.

In 1895 Bishop B. T. Tanner reported progress. Bishop Ward having died, Bishops Gaines and Arnett were added to the committee and empowered to continue and report their work to the Bishops in time to present their work to the General Conference. For we feel that the adoption of the Hymns of the Church is just as much the work of the General Conference as the making of the laws to govern the Church. We hope your Committee on Hymnal will act so wise that the Church will not need another Hymnal for half a century.

Our hymns should be as permanent as our doctrines, and should pass from one generation to another, and our tunes should bind and cheer the hearth and home, the living and dying for an hundred generations.

We call your attention to the report of the Committee on Hymnal and Hymn Book.

### PARLIAMENT OF RELIGIONS.

According to the resolution of Dr. J. T. Jenifer at General Conference, passed in 1892, authorizing the Bishops to make such arrangements as were necessary to have the Church represented in the Parliament of Religions and by holding a Denominational Congress, Bishops B. F. Lee, Jas. A. Handy and Rev. T. B. Caldwell were appointed General Committee to carry out resolution. Bishop B. W. Arnett was appointed General Manager and Chairman of Committee on Programmes. Arrangements were made and our Church was represented in all the Religious Congresses and Parliament. Mrs. S. J. W. Early and Miss Hallie Q. Brown were our representatives in the Woman's Worlds' Congress; in the Congress of African Ethnology Bishop H. M. Turner and Dr. J. T. Jenifer delivered addresses and Bishop B. W. Arnett presided, while Papers were read by Profs. W. S. Scarborough, Dr. H. O. Tanner and Bishop B. T. Tanner.

Bishop W. J. Gaines and I. W. L. Roundtree represented us in the World's Temperance Congress. At the World's Educational Congress we were represented by President S. T. Mitchell, Pres. H. T. Kealing, St. George P. Richardson, Miss Annie Jones and others.

At the Congress of Missions we were represented by Dr. W. B. Derrick, R. A. Graham, G. W. Gaines and others.

The Congress of the A. M. E. Church was attended by all the Bishops and General officers, Presiding elders and laymen from all sections of the Church. The addresses delivered and speeches made have been compiled and are now in the hands of the General Business Manager for publication. We



**BISHOP ABRAM GRANT, D. D.**

Born at Lake City, Florida, 1848.

Ordained Bishop, May 24th, 1888.



hope that this General Conference will make ample provision to give this valuable literature to the world. Other Congresses have published their proceedings and are looking for ours. May they never be disappointed!

The Missionary Congress of the A. M. E. Church was held Sept. 23rd, 1893. Bishop Turner presided. Addresses were delivered by Bishops Wayman, Tanner, Handy, Grant and Drs. Johnson, Coppin, Smith and others. Drs. Beckett, Watson and Professor Layton charmed the world with their Songs of Praise.

One of the special features of the Missionary Meeting was the address delivered by Mrs. L. M. Montefor, a lady who was born in Jerusalem. The venerable, now sainted, Bishop D. A. Payne was present at all our Missionary Meetings.

At the opening of the Parliament of Religions Bishop B. W. Arnett delivered one of the Welcome Addresses on Sept. 11th and presided over the Parliament of Religion, September 15th.

The celebration of the issuing of the Emancipation Proclamation by Lincoln was under the control of the A. M. E. Church. Addresses were delivered; a Souvenir volume was presented to the Hon. J. M. Ashley, in the name of the Afro-American League of Tennessee; Master Daniel Payne Arnett represented W. H. Young and presented the volume in the name of the coming generation, to which Mr. Ashley responded.

Addresses were delivered by Rev. J. R. Slatterly, of the Catholic Church, and by Bishop B. W. Arnett. The venerable Bishop Payne presided at this meeting.

The Church owes a debt of gratitude to Hon. C. C. Boney, chairman of the Committee of Religious Auxiliaries, and Rev. J. H. Barrows, chairman of the Parliament of Religions, for the impartiality shown and the cordiality exhibited to our Church and its representatives. In the official volume of the proceedings of the Parliament of Religion, they did

for us what they did not for any other denomination: they put in the photographs of our twelve Bishops. This gives us a place in the history of the religious world that no other denomination enjoys. We think that much good was done for the race at the Parliament of Religions. Many of the foreign representatives met for the first time representative men and women of the race. We gave each of the foreign representatives a copy of our Discipline, Hymn Book, Bishop Gaines' History of the South, Dr. Embry's Digest, the Quarto-Centennial of the South Carolina Conference and the Budget of 1888.

Never in all the history of the Church did it do a greater service to the race than by its participation in the Religious Congress and Parliament of Religion.

### **PEDODOGY.**

Richard Allen was the first Race Leader to organize the Sunday School for the children. The first school was taught in Philadelphia by Thomas Miller, in the A. M. E. church, March, 1795. The work of child-training has continued and increased in importance ever since.

The Sunday Schools of our Church are in a very prosperous condition. The uniform Lesson System has been almost unanimously adopted. The preparation of our Lessons is the work of the Faculty of Payne Theological Seminary. The Secretary of the Sunday School Union has very wisely united these two departments of Church work. We trust that the bonds that bind them now may be strengthened, and the union made permanent.

We congratulate you upon the evidences of progress as seen in our Sunday School Teachers. The Minutes of the Sunday School Institutes will show their ability. The Papers read, and discussions upon the same are very commendable.

Many of our Schools have adopted the graded system, and graduate the students when they complete a Course of

Bible Studies and Normal Training. This is known as the "Cincinnati Plan;" they having been among the very first to graduate a class. This is one of the solutions of what we will do with our young people in the Sunday School,—put them on a course of systematic study and hold before them the incentive of graduation.

We call your attention to the meeting of the International Sunday School Convention to be held in Boston, in July, 1896, and also to the World's Sunday School Convention to be held in London, England, July, 1897. We trust you will make ample preparation to be represented by some of our most intelligent young men and young women. We should not allow any of these organizations to meet without being fully represented.

### MEMBERSHIP.

We are pleased to note the improvement of the membership of our denomination and the adherents to our Church. The uniform testimony of Presiding Elders and Pastors is that there is a marked change for the better in the home, social, and church life of those committed to our charge. The social standard is higher than ever before; the line between the good, bad and indifferent is more sharply defined than at any time in the history of the race. Public sentiment is becoming more severe on evil-doers, and crime ceases to be condoned. Everywhere the people are following closer in the footsteps of the "Nazarene," and obeying the advice and command of the "Carpenter's Son."

The increase of our membership from June, 1894, to June, 1895, was 44,400.

The intelligence of our members is demonstrated by their avocations and professions. They occupy every position in society; they are filling with credit places of trust and emolument in the Municipal, County, State and National government, and are serving their race and country at home and abroad.

We have at least 599,450 communicants and 1,798,350 adherents.

### PASTORS.

The Ministers of our Church have never labored harder than they have during this Quadrennium, and they have never done more good to our race and country. They have given inspiration and hope to the fainting and despondent; they have opened the prison doors of despair and emancipated the children of sorrow. They have bound up the broken-hearted, united separated families, opened a highway from the home to the church and school-house, given strength and courage to the weary pilgrims, announced the fiery judgment to the wicked and presented the Balm of Gilead to the sick and repentant, wiped the crystal drops of dissolution from the brow of the dying, and pointed men and women to "the Lamb of God that taketh away the sins of the world." They have been true to the trust imposed upon them; have preached the word without favor or affection, and have been recognized by the wise, intelligent and good as the true ministers and interpreters of Nature, the Word, Providence and Revelation. "Pure and undefiled religion," Christian education, Christian morality, Christian temperance and Christian missions have been their theme, their song and their prayer; like angels in the vision of the Revelator, they have gone from city to city, village to village as missionaries and heralds of peace and goodness; and above all they have been supremely loyal to Truth, the Church and their God.

### PRESIDING ELDERS.

We desire to express our high appreciation of the work of the Presiding Elders of the several Districts. It is hard to estimate the great services they have performed for the Church, and it is only God who can tell what they have suffered while attending the various missions, circuits and stations of the various districts. Cold, hunger, rain and sunshine have been their constant companions. There are 184

Presiding Elder Districts in the Connection. They held 184 District Conferences this year, or 536 during the past Quadrennium. They have held 530 Sunday School Conventions and Institutes; 4,325 Quarterly Conferences every three months, or 17,300 every year, or 69,200 for the Quadrennium. They have held a total number of Conferences and Conventions since your last meeting amounting to 71,266. And yet there are some who will say there is no work for the Presiding Elder to do. But with an open Bible, a loving and consecrated ministry, a wise, active and judicious Presiding Eldership we can take the world for Christ. We recommend that hereafter it be understood that Presiding Elders are appointed annually as the Pastors are appointed, and may be changed at the end of the year as Pastors are changed; and at the end of four (4) years they shall return to their Pastorate, except in special cases to be determined by the Bishop and needs of the work.

### EPISCOPAL DISTRICTS.

In reviewing the work committed to our care, we now call your attention to the work of the Episcopal Districts:

Bishop B. T. Tanner was assigned to the work of the First Episcopal District, May, 1892, which is composed of Philadelphia, New Jersey, New England and New York Conferences. He has been enabled, by the blessing of God, to meet all of his Conferences and visit many places in his District. The work has prospered financially and spiritually. There has been an increase in all the collections, local and general, and he reports that his men have been generally faithful and successful, and deserve well of the Church.

The Bishop of the First Episcopal District is President of the Board of Publication. During this Quadrennium a new building has been erected, new presses put in, and the whole furnished and arranged according to the most approved methods for practical business. Three of the General Departments find their homes in that building.

We congratulate you and the Church upon this substantial improvement.

Bishop W. J. Gaines was assigned to the Second Episcopal District, 1892, composed of the Virginia, Baltimore and North Carolina Conferences, but by order of the General Conference he organized Western North Carolina Conference in 1892. The work has prospered as never before. The men have been diligent, faithful and successful. The Bishop has impressed his personality upon minister, member and friend, "from the mountain to the sea;" he reports great success at Kittrell Institute and commends the claims of that Institute to the favorable consideration of the General Conference. On the death of Bishop J. M. Brown, March 16, 1893, Bishop Gaines was given the Kentucky and W. Kentucky Annual Conferences until the setting of this General Conference. He reports the work as succeeding and the men as having been faithful and true to their vows to God and man. The School at Harrodsburg has had the support of the two Kentucky Conferences. Many churches have been remodeled, repaired, rebuilt and refurnished. Many debts have been reduced and some have been paid off; and many souls have been added to the Church.

The illustrious and venerable D. A. Payne was assigned to the Third Episcopal District, composed of Ohio, N. Ohio and Pittsburgh Annual Conferences. He completed the rounds of 1892 and 1893, and was assisted by one of his colleagues. At the close of the second round, he was making preparation to go to Florida and spend the winter, as was his custom. He went to Xenia and caught a cold, and in a few days after, he completed his earthly pilgrimage and departed for his Heavenly home, November 29th, 1893, at 5 minutes past 2 p. m. He died "full of years," honored and beloved wherever known, and will be known to posterity as the pioneer educator of his race and an apostle of domestic education.

One of the peculiarities of the Third Episcopal District is that it is the seat of one of our oldest institutions of learning—Wilberforce University—and also Payne Theological Seminary.

These Institutions require a portion of the time of the Presiding Bishop. From their foundation, they have had the watchful care of Bishop Payne and Bishop Shorter, who acted as fathers and god-fathers.

The ministerial appointments in the Ohio and North Ohio Conferences are made so as to accommodate the largest number of Theological students. The following figures will give you some idea of the progress and development of Wilberforce University and Payne Theological Seminary.

Bishop Payne was President from 1863 to 1876, a period of 13 years. The enrollment of students was 1,554, an average of 119.54. Total money raised \$92,784.92, an average per year of \$7,137.30.

Bishop B. F. Lee was President from 1876 to 1884, a period of 8 years. Total enrollment 1,176; average enrollment 147 per annum. Total receipts \$79,202.80; average per annum \$9,990.35.

Rev. S. T. Mitchell was President from 1884 to 1895, a period of 11 years. Total enrollment 2,037; average 144½ per annum. Total receipts from 1884 to 1895, \$192,122.56; average of \$17,466.04.

Grand total receipts from 1863 to 1895, \$364,114.22; average for 32 years of \$11,378.56.

Total receipts from the Normal and Industrial Departments from 1887 to 1895 was \$92,509.47.

Total receipts for Payne Theological Seminary from 1891 to April 1st, 1896, \$17,054.82.

## RECAPITULATION.

Grand Total, Wilberforce University, -	\$364,114 22
“ “ Normal Department, - -	96,009 47
“ “ Payne Theo. Seminary, -	17,054 82
	<hr/>
Great Grand Total, - - - - -	\$477,178 51

Bishop A. W. Wayman was appointed to the Fourth Episcopal District, May, 1892, composed of Indiana, Illinois and Iowa Conferences. As was his custom, he visited missions, circuits and stations throughout his district, encouraging the people, calling sinners to repentance and building up believers in the faith. He was permitted by a kind Providence to hold all of his Annual Conferences and prepare his work for the General Conference. He attended the Mite Missionary Society in Philadelphia, November 7th to 11th, then went into Winter quarters to await special orders. On November 30th, 1895, at 9 a. m., he received special orders to report at Headquarters. "And he was not, for God took him." And the intelligence was borne on the wings of the wind from sea to sea that Bishop Wayman was dead.

Bishop J. A. Handy was assigned to the Fifth Episcopal District, composed of the Missouri, N. Missouri, Kansas and Colorado Conferences, which covered the States of Missouri, Kansas, Nebraska, Colorado, Montana, Utah, Idaho and the Territory of New Mexico; a vast field, sparsely settled, but abundant in material wealth and future possibilities. The work in the District is better to-day than it was at the last General Conference. One of the principal difficulties surrounding the District was the very heavy debts that were on a large number of the leading churches in each of the Annual Conferences; but by the almost super-human efforts of the ministry and people the churches have been relieved in a great measure and have a possibility of becoming emancipated in the near future.

The ministers and laymen of the district have nobly stood

by the Western University. One portion of the building has been completed and is occupied by a School; the debt has been reduced and is now under the control of the very able and efficient Board of Trustees. You will be called upon to assist this very worthy Institution. The moral and intellectual status of the people of the district has improved under the fostering superintendency of the Bishop and the loyal support of ministers and members.

Bishop A. Grant was assigned to the Sixth Episcopal District. It is composed of the Georgia, N. Georgia, Macon, Ga., Alabama and the N. Alabama Conferences; and by the authority of the General Conference of 1892, he organized the Central Alabama Conference. The Lord has wonderfully blessed the labor of His servant; churches have been built, sinners convicted, mourners converted and saints confirmed in the faith. The ministers have increased their diligence, renewed their vows, redeemed their pledges, and with an unprecedented devotion to their sacred trust have excelled all former years in bringing a bountiful harvest of success to this General Conference. And when you hear the detailed account of the wonderful work in this District, you will say that "Marching has been done" by the Georgia Regulars and the Alabama Invincibles. Not only has Bishop Grant brought the work you gave him with an increase from 30 to 60 and 100 fold, but he has brought other work committed to his care stamped with the same success as that of his own. Ministers and members of both Districts deserve the thanks of this General Conference. Morris Brown College has been cared for; Edward Waters College has received aid and comfort and stands out as one of our intellectual beacon-lights.

The ministers and laymen of the Sixth District were so well pleased with the labors of their Bishop that they granted him a vacation and furnished him with the means to visit the Old World, to stand by the cradle of Methodism, to preach in Wesley's pulpit and to visit the graves of the pioneers of Christianity in earnest.

The Payne High School at Selma, Alabama, has continued its career of usefulness; is doing much good in Central Alabama, and deserves encouragement and support.

Bishop M. B. Salters was appointed to the Seventh Episcopal District, composed of South Carolina and Columbia, S. C., Annual Conferences; but by the authority of the General Conference of 1892, he organized the N. E. South Carolina Conference, and added a new star in our denominational firmament. He has brought new life out of the work by his visitation to remote parts of the District, where no Bishop had ever been to impress himself upon the life and character of our members and adherents. This District was visited by a severe earthquake, August, 1892, and many thousands of our members lost their property and many their lives, and our churches swept away by a flood or crumbled beneath the earthquake's trend. But out of flood and earthquake success has attended the administration of the newly-made Bishop of the Palmetto State.

Allen University passed through a fiery ordeal. Dickerson Hall and the chapel were burned to ashes and the students and teachers were thrown out to contend with the difficulties of the homeless and houseless. Some lost books and clothes, but under the wise leadership of the Bishop, order was brought out of confusion, and Arnett Hall was occupied and partially finished and furnished and forms a permanent home for the students of the Institution. You will be called upon to lend your aid to this meritorious and deserving child of the Church.

Bishop Thomas Myers Decatur Ward was appointed to the Eighth Episcopal District, composed of Florida, East Florida, South Florida and the Bahama Islands. He moved on his work and gave immediate supervision to it and impressed himself upon the Church and the community as only he could do. His imperial will and poetic genius found a hearty response in the hearts of the people who were surrounded by the orange, magnolia and jesamine. Every min-

ister felt that he had a leader; every Church acknowledged him as their commander; every man and woman felt that he was their brother; the children looked to him as their father, and the citizens saw in him the embodiment of true citizenship, a worthy exponent of manhood Christianity.

He visited many places in his work, commanded the people to repent, pray and believe. He visited one of the District Conferences; returned home and felt unwell during Sunday, went to bed, bade his family "Good night," closed his door after him and was seen no more; for on the night of June 10th, 1894, God sent His chariot for him, and he was not. No one knows the hour of his departure. Like Dr. Coke he left the world unseen, save by the angels who guarded him for threescore years and ten.

Bishop A. Grant, who assisted him, was given charge of the work by the Council of Bishops, and he will report the same in detail.

Bishop Benjamin W. Arnett was given charge of the Ninth Episcopal District, composed of Arkansas, S. Arkansas, W. Arkansas, Indian Territory, Mississippi and N. Mississippi Annual Conferences; and by the authority of the General Conference organized the Middle Mississippi Conference at Yazoo City, Mississippi, Feb. 1st, 1893.

He held his first Conference at Guthrie, Oklahoma, and continued to superintend the work until December, 1893. On the death of Bishop D. A. Payne he was transferred to the Third Episcopal District, and the Ninth was given to Bishop H. M. Turner.

The work in the District has prospered. Many churches have been renovated and rebuilt. The cause of education has received new impetus. Bethel University was changed to Shorter University, and the educational work in the State of Arkansas is in better condition than it has ever been before.

The J. P. Campbell College at Vicksburg, Mississippi, is one of the promising Institutions of our Church, and by wise management will exercise a great influence over the people in the Mississippi Delta.

The T. W. Stringer Academy at Friars' Point, Mississippi, was the partial gift of the local trustees and a memorial offering by the Grand Lodge of Masons of the State of Mississippi. You will be given a complete report of this important gift to our denomination.

The Indian Territory has established and is maintaining the Sisson Industrial and Agricultural School. The Industrial branch is taught at Muscogee, Indian Territory. The Agricultural Farm is on Bluecreek, Indian Territory. This school is of great importance to the children of the new-born freedmen; they do not get any benefits of the Indian Funds; they suffer greatly for proper facilities of education. We trust that something will be done to assist this school and perpetuate the name of one of our illustrious missionaries.

Bishop B. F. Lee was appointed to the Tenth Episcopal District, composed of the Texas, W. Texas, N. E. Texas, Central Texas, Louisiana, N. Louisiana, California and Puget Sound Annual Conferences. These Conferences cover the States of Louisiana, Texas, California, Washington and Oregon and a portion of British North America. This District embraces more territory than the Kingdom of Solomon, and God has given the Bishop health and strength to visit his work during this Quadrennium. By his instructive lectures and Gospel preaching he has aroused the people to take a deeper interest in the cause of education and temperance, and has induced many to join the army of right against wrong. His Presiding Elders have been to him what Aaron and Hur were to Moses: they held up his hands while executing the Law, while the Pastors have walked with him up the mount of Transfiguration, where the Law, Gospel and Prophet met together, and the voice from the cloud of history has been

heard to say: "These are my beloved sons, in whom I am well pleased!"

The School at Paul Quinn College has had the benefit of the experience of the Presiding Bishop. The President will give a detailed account in his report.

The men of the District, the people of the District, have a higher conception of their duty than they ever had before. The fraternal relations between the denominations is now cordial and pleasant. Conference reciprocity has been exchanged by Bishops and Conferences, and the seed sown during this Quadrennium, if properly cultivated, will yield a rich harvest for God and the Race.

The Harper Institute at Baton Rouge is making a noble fight with prospects of succeeding, because the ministers and members of the Louisiana Conference have resolved that it must succeed and shall not be lost.

The Delhi Institute of N. Louisiana Conference will be reported by its President. Its success and prospects will be given, and you will be enabled to see what your duty is to this school.

Bishop John Mifflin Brown was appointed to the Eleventh Episcopal District, composed of the Kentucky, West Kentucky, Tennessee and West Tennessee Conferences. He entered upon his work and visited many places; lectured and preached to the people, laid plans for the beginning of a new era of educational work in the District, had he been spared to carry them out. He held one round of his annual Conferences, but at the beginning of his second round of visitations, he was taken ill and had to be taken home, where he bravely contended against the disease that was preying upon his system. He was brave, cheerful, hopeful and confident; met the last enemy without dread or fear, and conquered death on the 16th day of March, 1893, at 12 o'clock, high noon, at his home in Washington, D. C., surrounded by his wife and children and a number of the brethren.

The Bishops appointed Bishop Wesley J. Gaines to superintend the work in Kentucky and West Kentucky Conferences. Bishop M. B. Salter was appointed to superintend the Tennessee and West Tennessee Conferences. He has labored very faithfully in this new field; sowed good seed which will, no doubt, yield an abundant harvest. A large number of members have been received, church debts reduced, long-standing churches finished and dedicated. The ministers have been united and have started in a forward movement to support the Turner Institute at Shelbyville, Tennessee.

Bishop Henry McNeil Turner was appointed to the Twelfth Episcopal District, which consists of Michigan, Ontario, Nova Scotia, Bermuda, Liberia, Sierra Leone, San Domingo, Hayti and Demerara Annual and Missionary Conferences. He entered upon his work, labored incessantly night and day, traveling on land and sea, to superintend this vast field. He has made two visits to Africa and has greatly strengthened the work on the "DARK CONTINENT." He will give you the details of his visits and the benefit of his experience, that you may wisely legislate for this future garden-spot of African Methodism.

December, 1893, at the death of Bishop Daniel A. Payne, Bishop H. M. Turner was appointed to take charge of the Ninth Episcopal District, to relieve Bishop B. W. Arnett, who was transferred to the Third Episcopal District to succeed Bishop D. A. Payne.

Bishop Turner has labored hard and faithfully in the Ninth District. He has held several Ministerial Institutes and has given new life to the Mite Missionary Society among the women. There have been many members received into the Church; the cause of Christian education has been carried home to minister and members, so that the watchword in the District is: "WE MUST EDUCATE OR PERISH!"

The Home work of the Twelfth District is in good condition, spiritually and financially. The members have not increased so fast, because there are only a few persons of our race in the territory of the Twelfth District. We now have the pleasure of presenting a "BIRDS' EYE VIEW" of the Missionary work under the general supervision of Bishop Turner :

### FOREIGN MISSIONARY WORK.

We have examined the Missionary Department and reviewed its financial progress; we now call your attention to the occupied and unoccupied missionary fields of the Church. Africa is the largest and most important of the fields that lie before us. First, because of the number of persons involved in the work; second, on account of the relationship that exists between our race and the inhabitants of the "DARK CONTINENT;" third, because our Church is better adapted to the redemption of Africa than any other organization. We have the largest and most perfect organization among the darker races for the moral and religious training of the people, therefore more will be expected of us than from those who are less favored.

The African work divides itself into three parts :

FIRST, THE LIBERIAN.—April 17th, 1878, Bishop John M. Brown and Rev. A. T. Carr organized a Liberian Mission church, in Morris-Brown A. M. E. church, Charleston, S. C.; Rev. S. F. Flegler was appointed pastor; Clement Irons and Scott Bailey, local preachers and class-leaders; trustees, Clement Irons, Scott Bailey and John Batiest. Thirty (30) members were enrolled. They sailed on the barque "Azor," April 21, 1878, Easter Sunday, for Monrovia, Liberia, where they landed after forty-three (43) days voyage, and were received by the President and officers of the Government, and, by permission, were allowed to worship in the Seminary with the M. E. Church, for several months.

A few months after their arrival, a Station was organized

at Brewersville, and was called Bethel. Elder Fleger labored for three (3) years and returned home, and left the work in charge of S. J. Campbell and Clement Irons.

The Liberian Government gave us 100 acres to establish a School and Station.

The Liberia Missionary Conference was organized by Bishop H. M. Turner, November 23rd, 1891, with two (2) elders, eight (8) deacons and three (3) evangelists; six (6) mission-houses, four (4) local preachers, three (3) exhorters and two hundred and eight (208) members. This work has taken new life since the last General Conference; and all that is needed is to hold up the hands of the men who are carrying the banner of our Christian civilization, and giving aid and comfort to the "Lone Star Republic." The first boat built to ply on the St. Paul River and carry the Gospel, was built by Clement Irons, a native of South Carolina. Providence appears to be on our side; the United States Government has appointed one of our ministers to represent the General Government at the Court of Liberia, and we are pleased to say that the Minister-resident and Consul-General has not forgotten that he was a minister of the African Methodist Church, and that he owes allegiance to a human and a Divine government. The details of the work in Liberia will be given in the report of the President of the Missionary Board.

The Second Field is the "Sierra Leone" Conference. "Sierra Leone," a British colony, was originally founded as an asylum for Africans who were bought for rum and money or captured by violence by white slave-traders. The slave-ships in which they were imprisoned were caught on the high seas by British cruisers and they were returned to their natural freedom in this colony. The Church Missionary Society labored for the salvation of Africa; their first mission was established in 1816. The Rev. J. R. Frederick, of the New England Conference, was appointed to Africa by Bishop J.



**BISHOP BENJAMIN FRANKLIN LEE, D. D. LL. D.**

Born September 18th, 1841, at Gouldtown, New Jersey.

Ordained Bishop, May 19th, 1892.



A. Shorter in 1886. He sailed from New York the same year by way of Liverpool and arrived in Freetown, January 2nd, 1887. He was cordially received by members of the Countess of Huntingdon Connection, who desired to be united with the African Methodist Episcopal Church. A very large number of his congregation were the descendants of the Nova Scotians who landed on the coast March 28th, 1792. After spending some time in completing the preliminary arrangements, the members were transferred to the A. M. E. Church, which has given us the first piece of property, purchased in Africa, for church purposes. Thus Providence has given us a high honor and great responsibilities as well, for we own the first land purchased for church purposes in America, Hayti, San Domingo, Demerara and the Dominion of Canada. This work under the superintendence of the Rev. J. R. Frederick has so grown that in 1895 we had nine (9) mission stations, five (5) ordained ministers, two (2) unordained, nineteen (19) local preachers and exhorters, and three (3) evangelists, six hundred and seventeen (617) full members, two hundred and ten (210) probationers, four hundred and eighty-seven (487) inquirers. Grand total 1314, with total adherents other than members. Total 1811. Grand total of 3125. Six churches, two school houses and two mission houses. Total value of church, school and mission property \$25,150. It is impossible for us to convey to you the benefits that our organization has been to individuals, families, Freetown and the surrounding country. Sister Sarah Gorham, the consecrated and devoted missionary, labored in this field, did much good, laid her life upon the altar and became a martyr for the redemption of Africa. The noble and heroic women of our Church are building a Memorial Church in Africa in honor to this first Woman Evangelist of the A. M. E. Church, who laid down her life for the sacred cause of Christian Missions. Sister Gorham has become the Mother of Christian martyrs in Sierra Leone. Presiding Elder Frederick will give you a detailed report to the members of this General Conference,

The Third Field is that part of Africa that is unoccupied by our Church. We have letters and petitions from the Gold Coast and South Africa, calling us to come and organize the A. M. E. Church. The communications will be laid before the committee, and we trust that our action will be such that some of our young men will take up our banner and that of the Cross and plant them on the ramparts of superstition and sin in "Darkest Africa," and with trumpet tones bid the children of the tropics to "Rise and shine," for their "Light has come!"

THE WEST INDIES.—The Mission work in Hayti was begun by our fathers as early as 1824, when Richard Robinson and Scipio Bean were ordained to preach the Gospel to our brethren. The work has continued until this time—continued with varied success. Dr. J. M. Townsend revived the work during his administration and built an iron church. Rev. C. W. Mossell and wife labored faithfully, rebuilding the old walls, and the inhabitants rejoiced. Five young men were sent to Wilberforce University to be educated and returned to assist in the development of their country. The Rev. S. G. Dorsey has charge of the work as Superintendent of Education and Missions. He has been very successful; he has built a parsonage of eight (8) rooms, a school house 17x45, bought a horse and buggy to enable him to travel to other missionary points. He has collected and expended to May, 1895, \$14,234. He has also received a number of members, established day schools in several places. We are under many obligations to President Hypolyte and the Haytien government for the courtesy shown our missionaries and the support given our work. We should take cognizance of their support by passing suitable resolutions and conveying the same to them.

SAN DOMINGO.—There is something very inspiring in the name of "*San Domingo*." It occupies a unique place in the history of the New World. History tells us that Christopher

Columbus built the first fort and laid the foundation for the first town in the Western hemisphere on this historic island. Slavery was introduced on the island; the Red man was its first victim; the Caribbean soon fell before the ravages of hunger and toil; Negroes were substituted in 1501 for the weak Caribbeans. The French National Assembly abolished slavery, May 15th, 1795. Napoleon I. attempted to re-establish it, but he failed through the bravery of Toussaint L'Ouverture, the hero, warrior and statesman. What Toussaint left undone, Desalaines completed and no slave has breathed on that island since, and the voice of the slaveholder has been silenced forever. The governments of Hayti and San Domingo have been endeavoring to demonstrate the ability of the Negro for self-government during a period of eighty (80) odd years. The Independent Governments have been recognized by all civil governments. What these governments are in the political world, the A. M. E. Church and her leaders are to the Christian world: each striving to demonstrate the Negro's ability to organize, support and defend their governments and institutions. Therefore there is an intimate relation between the Independent Governments of the Antilles and the A. M. E. Church. The government in San Domingo has recognized this fact during this Quadrennium. Through the good offices of the President, our property that was about to be lost, has been restored, and our work is waiting for this General Conference to touch it with the hand of wisdom and power and start it on the errands of religion, mercy and love.

We call your attention to the report of the Superintendent of Missions in San Domingo, who will give a detailed account of our work on this historical island.

The work in St. Thomas will demand your special attention. The report of the Missionary will be laid before you. The work on this island is too important to be allowed to pass altogether out of our hands. Provision should be made to have the work restored to its former relation to our government as per agreement with the Danish government.

DEMERARA still lifts her hands and cries, "Come and help us!" We trust that her prayers may be heard and answered, and that the power and influence of our Church may be felt by the inhabitants of British Guiana.

### OPEN FIELDS.

We must make ample preparation—wise and judicious preparation—to furnish means and men to occupy and cultivate the open fields that lie waiting for us to send laborers into the Master's vineyard. God has given us great opportunities to do good; He has committed the destiny of untold millions to our ministry to mould and shape into "vessels of honor" or "dishonor." Let us, therefore, so legislate that it will require centuries of the time of the coming generations to complete the superstructure, whose foundation we lay by the crystalization of the loyal wisdom of this General Conference.

### THREE BISHOPS.

Feeling deeply the loss of our honored, revered and illustrious colleagues,—and realizing the value of our inheritance and the magnitude of the work to be done in the future, we recommend that this General Conference elect three (3) Elders to be ordained Bishops; and that they possess the Pauline qualifications of intelligence, goodness, experience and usefulness,—a love for God and their fellow-men,—men who know and who love our Doctrines, Usages and Discipline, and are supremely loyal to our Lord and Saviour Jesus Christ, and from whose past career the Church would have reason to expect a successful administration of its vast interests.

### THE METHODIST CHURCH AND THE RACE.

Of all the Protestant Churches, the Methodist was the first to make special arrangements for the Negro's moral, religious and educational training.

On November 27th, 1758, Rev. John Wesley rode to Wandsworth and baptized two (2) Negro's belonging to Sir Nathan Gilbert, Speaker in the House of Assembly in Antigua, British West Indies. He says of them: "One of them is deeply convicted of sin; the other rejoiced in God, her Saviour, and are the first African Methodists I have known."

In 1759, Mr. Gilbert started a class among the slaves and these two (2) colored women were the first to join; and from this little band has grown "WEST INDIAN METHODISM."

The first class in America was organized in New York, October, 1766, and consisted of the following persons: Paul Heck, Barbara Heck, John Lawrence, Mrs. Embry and Betty an African servant."

Robert Strawbridge formed a Society at Sam's Creek, Md., in the latter part of the year 1766. There were twelve (12) persons present, and one of them was Aunt Annie Sweitzer.

At the meeting of the Christmas Conference, December 25th, 1784, among those who attended the organization of American Methodism was Harry Hosier and Richard Allen. They were recognized as Local Preachers and traveled as Junior Preachers through Pennsylvania, New Jersey and Delaware.

In 1786, Bishop Asbury organized the first Sunday School at Thomas Crenshaw's, Virginia. The first convert in the school was John Charleston. He became a Local Preacher after his conversion; was purchased by the Methodist Preachers and liberated; removed to the State of Ohio; joined the A. M. E. Church; was a member of the General Conference, 1836, and died in the full triumph of faith at Pittsburgh, Pa., in 1838.

Richard Allen became a Missionary Preacher in 1785; labored in New Jersey, Pennsylvania and Delaware. The Lord wonderfully blessed his work in St. George in 1785 and 1786. He oftimes preached three to five sermons in a day, beginning at 5 o'clock a. m. His brethren flocked to his

standard, and St. George was crowded with the trophies of salvation.

In November, 1786, forty-two (42) persons met Richard Allen and organized a class. He became its leader, teacher and preacher. It was the first time in the history of the race on the American continent where one of its own number became a leader of the moral and religious forces.

In 1787 Richard Allen purchased a lot on Sixth street, near Lombard, Philadelphia, Pennsylvania, to build a church upon. He bought an old blacksmith shop, repaired it and made a place of worship out of it. It was completed in 1794; but before they entered the house, June 10th, 1794, they issued the following "DECLARATION OF INDEPENDENCE," which was adopted by the unanimous vote of the congregation, as follows:

"We consider every child of God a member of the mystical body of Christ. \* \* Yet in the political government of our Church, we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker."

They gave the following reasons why they had declared for Manhood Christianity:

"WHEREAS, From time to time many inconveniences have arisen from white people and people of color mixing together in public assemblies, \* \* \* we have thought it necessary to provide for ourselves a house separate from our white brethren: (1.) To obviate any offense or mixing with our white brethren might give them. (2.) To preserve as much as possible from the crafty wiles of the enemy our weak-minded brethren, from taking offence at such partiality as they might be led to think contrary to the spirit of the Gospel, in which there is neither male nor female, barbarian nor Scythian, bond nor free, but all are one in Christ Jesus. (3.) That we might the more freely and fully hold the faith in unity of spirit and the bonds of peace together."

After issuing this Declaration of Independence and providing articles of incorporation, Richard Allen invited Bishop Asbury to dedicate this new organization and Church to the worship of Almighty God. On June 29th, 1794, Bishop Francis Asbury, assisted by Rev. John Dickens, dedicated the Church and called it "BETHEL." The ground on which the building stood is now occupied by "BETHEL CHURCH, Philadelphia," and the new organization began its semi-independent career. Richard Allen was given charge and became the first pastor of a Race Church of Protestant Christianity. He continued to administer to the spiritual wants of the flock for sixteen (16) years before another Race church was built, and his class was nine (9) years old before another was organized in the Methodist Church. His success was phenomenal and was not confined to his own people, and when he broke the Bread of Life it was partaken by the hungry of all races.

In 1793 a committee was appointed by the St. Thomas Protestant Church, who invited Richard Allen to become their pastor. He was the only recognized colored preacher in Pennsylvania at that time.

Bishop Asbury, March 18th, 1789, makes the following record:

"I received a letter from the African Preacher, Richard Allen and Society in Philadelphia, giving me an account of a revival of the work of God in the congregations of the Methodists in the city, amongst both white and black."

Richard Allen refused to become the pastor of the Episcopal Church, because he said he was a Methodist and could not be anything else; "for he was indebted to the Methodists, under God, for what little religion he had; and being convinced that they were the people of God, he would not leave nor forsake them."

### **CENTENNIAL CELEBRATION.**

In 1899 we will be called upon to celebrate one of the most important events that occurred in the eighteenth centu-

ry—the ordination of Richard Allen by Bishop Francis Asbury—the day that he was set apart and consecrated to the holy ministry of the Church of God. That day was the beginning of an epoch in the history of Protestantism, an era in Methodism and a Golden Age in the commonwealth of Christianity.

It was best fitting that this great honor should be conferred on one who was the pioneer in Race Leadership; the pathfinder, the opener, the Moses to lead his people from the Egypt of ecclesiastical bondage to the Canaan of manhood Christianity.

He was the first of his race to organize its moral and religious forces; he was the first to originate a plan for the release of his race and to execute the same. By the wisdom displayed in laying the foundation of our Church, it has been able to pass through four (4) distinct organic periods: The Dependent Period, the Inter-dependent, the Semi-dependent and the Independent, which began in 1816.

Richard Allen leads the procession of all the ordained men of his race, and will stand at the head of the procession for an hundred generations. We cannot do too much to honor his name, for after his call to the ministry he “grew and waxed strong in spirit, and increased in wisdom and in stature and in favor with God and man.” Since God has given us such a priceless heritage, let us make ample preparation to celebrate the “CENTENNIAL YEAR OF THE ORDINATION OF THE FIRST NEGRO OF PROTESTANT CHRISTIANITY!”

### **THE HARVEST.**

The conflict for Manhood Christianity began in 1766, in St. George’s, Philadelphia, Pa. The armies of right and wrong, justice and injustice, liberty and slavery, equal rights and oppression, have joined issue in pulpit, platform and legislative hall. In every contest the banner of the Cross has triumphed and the army of Zion has gained the victory. Many question the propriety of the organization of racial

churches. We agree that such churches are not essential to salvation, but we believe at the same time that they are essential to the moral and religious development of a large number of men and women who otherwise would have been neglected.

The age in which we live demands answers to the questions: "What have these separate organizations accomplished? What are the results of their labors? What the harvest of their fathers' sowing? What the gathering of corporate wealth? What has been the accumulation of legislative, judicial and executive experience in making and executing laws, in planning, maintaining and organizing institutions for charitable and benevolent purposes?" The answer to all of these questions is given in the history and achievements of the A. M. E., the A. M. E. Zion, and the C. M. E. Churches. They show what is possible for organizations controlled by the race can do.

After our review of the marvelous growth and development of the Church of our Fathers, we can say of a truth that "the Lord has done great things for us whereof we are glad," and with thankful and grateful hearts magnify His holy name.

The hand of God is visible in the organization and growth of the A. M. E. Church. If ever a man were a child of Providence, Richard Allen was one. Providence not only called him, but he answered and performed well the duties assigned him, and laid the foundation of an organization that has been the pioneer in every effort for the liberation, education and elevation of a long-oppressed and down-trodden race. He was the Columbus in discovering the new and shorter route to the enjoyment of religious liberty. He was our moral and religious Mayflower, organizing the moral and religious forces of the race and giving to his race the advantages of the principles of Plymouth Rock.

He was the first Negro on the American continent to conceive of the possibility and desirability of organizing Day

Schools, Night Schools, Sunday Schools and Churches with the distinctive Race Leaders.

He was the first to conceive and lay out a plan for his fellow countrymen to follow.

What Washington was in the struggle for American Independence, Richard Allen was to the struggle for the recognition of Manhood Christianity in the Negro.

He was the first Negro ordained a Deacon in the Methodist family in the world, and the first Negro Bishop of Protestant Christianity.

He was trained by the Pioneers of American Methodism and in the school of self-sacrifice and self-denial. His teachers were distinguished for their piety, learning and love for God and man; while his classmates and companions were eminent, learned, zealous and useful to their day and generation. But not one of the illustrious band of Gospel ministers accomplished more for the sacred cause of Christianity to the poor than did Richard Allen. If one has any doubt as to the amount of good accomplished by the distinctive Negro organizations, they will find full satisfaction by reading and contrasting the organization purely Negro and those that belong to other organizations, and are only semi-Negro organizations.

The distinctive Negro organizations as reported in the Census of 1890:

“The numerical status of the Negro at the end of three decades of freedom is as follows: We find that the census says of them, in the Southern States, that in 1840 the number of negroes was 2,686,636; in 1850 the per cent. of increase was 21.6, with a total of 3,369,934; in 1860 the per cent. of increase was 22.1, and the total, 4,018,389; in 1870 the per cent of increase was 9.9, and the total 4,242,003; in 1880 the per cent was 34.8, and the total, 5,643,891. In 1890 we find the Negro is classed as follows: Persons of African descent: Blacks, 6,337,980; Mulattoes (white man and black man), 996,989; Quadroons (mulatto and white), 105,135; Octoroons, 69,936, making a grand total of 7,470,040. The per cent of increase in 1890 was 13.90. This makes an increase from 1860 of 3,451,651.”

If we increase as we have in the past, say twenty-five per cent. on the present numbers, we will go into the twentieth century with 9,337,560 men, women and children, all the children of freedom; only a few of them will have come from the house of bondage. There is great hope for the race to-day, with the advantages of training and culture that belong to all.

Let us examine the decades of religious development. When the Negro was emancipated there were only a few distinct Negro organizations, and they were confined to the North and not to the South; but as the army pushed on toward the South, the missionaries of the African Methodist Episcopal Church, and other followers of the flag, followed and organized the moral and religious forces.

“The distinctive Negro organizations make the following magnificent showing: Regular Baptists, A. M. E. Church, Union A. M. E. Church, American Union Methodist, A. M. E. Zion, Congregational, Methodist, C. M. E. Church, Zion Union Apostolic, Evangelical Missionary, and Cumberland Presbyterian. These have 19,859 organizations, 20,007 church edifices, valued at \$22,626,434, with a seating capacity of 5,802,314, a membership of 2,591,129, while adherents and membership number 5,650,228.”

These organizations are controlled and supported wholly by the Negro himself, and are legitimate results of his own labor since freedom.

The following denominations are colored organizations in other organizations. They are controlled by white people, but are composed of colored people:

“Regular Baptist North, Regular Baptist South, Free Will Baptist, Primitive Baptist, Old Two Seed Baptist, Roman Catholic, Christian Connection, Congregational, Disciples of Christ, Methodist Protestant, Methodist Episcopal, Lutheran S. C., Lutheran U. S. South, Independent Methodist, Presbyterians North, Presbyterians South, Reformed Presbyterians, Protestant Episcopal, Reformed Episcopal. Total denominations, 19; organizations, 4,713; church edifices, 4,139; seating capacity, 1,008,651; valuation, \$6,236,-

734; membership, 307,826; total adherents and members, 775,652."

"Uniting the two, we have a total in denomination of 29; in organization, 24,572: in church edifices, 21,146; seating capacity, 6,810,965; in valuation, \$29,863,168; in members, 2,751,955; in members and adherents, 6,325,880."

These figures will show the result of three decades of the organization of the moral and religious forces of the race. The following will give an idea of what the Methodist denominations have done:

"The Negro Methodist churches have 12,434 pastors, 25,788 local preachers, 1,304,729 members, and 4,316,815 members and adherents. The total number of pastors, ministers, and members is 1,352,951."

"The Negro Methodist churches have 13,923 Sunday schools, 110,970 officers and teachers, and 950,047 pupils. Church buildings number 14,850, while church and school property is valued at \$29,486,514."

"The Institutions of Learning in the Negro Methodist Church, and used for the education of their children, number 52. They employ 375 teachers, and have 10,556 students. Their school property is valued at \$1,817,850."

This magnificent showing stands to the credit of the men who planted the denomination trees and watered them with their tears and sanctified the soil with their toil and blood.

What has the A. M. E. Church and other denominations distinctively racial accomplished? They have taught by precept and example the doctrines of Moses, Paul and Peter.

Moses said: "And the Lord God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, &c. So God created man in His own image; in the image of God created He him: male and female created He them. And God said unto them be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea," &c.—GEN. 1: 26-28.

Paul on Mars' Hill, before the Supreme Court of Athens, said: "And hath made of one blood all nations of men for

to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us." Acts xvi, 26-27.

Peter at Cesarea, in the house of Cornelius the Roman centurion, said: "Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him."—Acts x, 34-35.

Malachi, the last Prophet of the Old Testament, says: "Have we not all one Father? Hath not one God created us?"—Mal. 2:10.

Jesus, the greatest of all Teachers, said: "Other sheep have I which are not of this fold: them also I must bring; and they shall hear my voice, and there shall be one fold and one Shepherd."—John x, 16.

Again, He said: "Go ye therefore and teach all nations; baptizing them in the name of the Father, and the Son, and of the Holy Ghost."—Matt. xxvii, 19.

God recognizes the unity of the races when it is said of Him: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."—John iii, 16.

The universality of the Atonement is taught in the song of the redeemed in Rev. v, 9: "And they sung a new song, saying, Thou art worthy to take the Book and to open the seals thereof; for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and has made us unto our God, kings and priests, and we shall reign on the earth."

Also, in Rev. xxi, 24, the inhabitants of the Celestial City are spoken of: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it. And the gates of the

city shall not be shut at all by day; for there shall be no night there."

The sentiments of the founders of the American Republic on the principles of the Fatherhood of God and the Brotherhood of Man are expressed in the following words of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal and endowed by their Creator with certain inalienable rights among which are life, liberty and the pursuit of happiness. That to secure these rights Governments are instituted among men deriving their just powers from the consent of the governed."

Again, we find the following in the dedication of the Constitution of the United States: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare; and to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Bishop Payne crystalized the sentiment of all the distinguished statesmen and churchmen when he said: "God our Father; Christ our Redeemer; Man our Brother." This is the OFFICIAL MOTTO of the A. M. E. Church, and her mission in the Commonwealth of Christianity is to bring all denominations and races to acknowledge and practice the sentiments contained therein. When these sentiments are universal in theory and practice, then the mission of the distinctive colored organization will cease. The following are some of the specific things for the colored organization to do:

I. To organize the Moral, Religious and Educational Forces.

II. To encourage the organization of the Social efforts, the Mutual Aid, Benevolent and Christian efforts of the Race.

III. To support the Commercial, Agricultural and Financial efforts of the Race.

IV. To train the members in the laws of Business and Parliamentary practice in Trustee and Official Boards.

V. To give them practice in application of the principles of Government in developing and maintaining Institutions for the elevation of the Race.

VI. To give an opportunity to show by example what is possible for the Negro to do for himself and others.

VII. To stand as a living protest against caste in the Church, at the Sacramental Table and in the Ministry.

VIII. To give opportunity to individuals to grow and develop into full rounded men, mentally, morally, socially and religiously. To teach some how to organize and how to command.

IX. To give lessons of accountability. How to collect, spend and account for the money. How to hold offices of trust, honor and emolument. How to arrange the tenure of office.

X. To teach the Race how to obey, honor and respect one of their own members, and how to select Race Leaders. It makes them familiar with the needs of the Race and elements of Race Elevation.

XI. To increase in the young men and women Race Pride.

1. By preserving the biography of men of the Race.

2. By showing that we need not be ashamed of our origin and ancestry.

4. By showing that originally the Negroes were the Leaders of Civilization.

4. That they were among the most active promoters of Christianity.

5. That our night of bondage has never been without the star of hope.

XII. That our Moral and Intellectual Day has begun, and that what has been, may be in the future.

XIII. We are to show by living example what may be accomplished in our own line by putting ourselves in harmony with our environments.

XIV. We are to hang the bow of promise over the pathway of the retreating storm and clouds of Slavery, oppression and poverty.

XV. We are to furnish the Race with an Anchor of Hope that they can cast into the deepest sea and which will hold until every son and daughter of Adam has secured his equal political and social rights.

XVI. We are to organize the moral and religious forces of America and form an alliance, offensive and defensive, with the Darker Children of Central and South America and, with our united intelligence, experience, hope and faith, say to our brothers of the Greater and Lesser Antilles, "United we stand, but divided we fall." And then pursuing our onward march for the Dark Continent, we will speak to the more than two hundred million of men and women, bone of our bone; flesh of our flesh, and say to them, "Arise, and shine, for the light of Civilization is waiting for thee."

XVII. The child is born whose grand-child will see the realization of our most sanguine hopes of the darker races of the world.

XVIII. What a grand sight to see the Grand Review of the Moral and Religious armies; but we need not wait for the review by our great-grand-children, but we will call the armies led by colored men to pass before us that we may see what we are doing toward the moral, religious and social elevation of the Race.

XIX. The educational status of the Negroes and the interest that the M. E. Church, M. E. Church (South) and the Independent Negro organizations are doing towards the elevation of the Race. One of the greatest problems of the day is the Negro Problem. The men who are on guard as watchmen must lift their voices and blow their trumpets and give no uncertain sound.

DEAR BRETHREN:—Having surveyed the Field and examined the Workmen and computed our Harvest of Souls and



**BISHOP MOSES B. SALTER, D. D.**

Born in Charleston, S. C.

Ordained Bishop, May 19th, 1892.



the ingathering of means of support of the Church of our choice, we now commit to your keeping the honor and destiny of our organization. It is with you to say what will be our course the next four years.

We assure you that we are ready and willing to co-operate with you in adjusting and readjusting our laws to meet the demands of our day and generation.

We trust that each of our hearts will say: "Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continued help, that in all our work begun, continued and ended in Thee, we may glorify Thy holy name; and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. And may the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you, always. *Amen!* is the prayer of

HENRY M. TURNER,  
WESLEY J. GAINES,  
BENJAMIN W. ARNETT,  
BENJAMIN T. TANNER,  
ABRAM GRANT,  
BENJAMIN F. LEE,  
MOSES B. SALTER,  
JAMES A. HANDY.



# Programme.

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MONDAY, MAY 4th, 1896.

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At 9 a. m. the Church will be opened to the Public.

9:30 a. m.—Meeting of the Bishops and Delegates in the Lecture Room

9:40 a. m.—Procession to form and move to the Auditorium in the following order.

1. Bishop H. M. Turner, D. D., LL. D., and Bishop W. J. Gaines, D. D.
2. Bishop B. W. Arnett, D. D., and Bishop B. T. Tanner, D. D.
3. Bishop A. Grant, D. D., and Bishop B. F. Lee, D. D.
4. Bishop M. B. Salter, D. D., and Bishop J. A. Handy, D. D.
5. Revs. E. J. Gregg and F. P. Greenlee.

## GENERAL OFFICERS.

6. Rev. J. C. Embry, D. D., and Rev. W. B. Derrick, D. D.
7. Rev. H. T. Johnson, D. D., and Rev. L. J. Coppin, D. D.
8. Rev. J. H. Armstrong, D. D., and Rev. C. S. Smith, D. D.
9. Rev. W. D. Johnson and Rev. C. T. Shaffer, D. D.
10. Rev. A. M. Green, D. D.

## ANNUAL CONFERENCES.

11. Delegates and Alternates of Philadelphia Conference.
12. Delegates and Alternates of Baltimore Conference.
13. Delegates and Alternates of New York Conference.
14. Delegates and Alternates of Ohio Conference.
15. Delegates and Alternates of Indiana Conference.
16. Delegates and Alternates of New England Conference.
17. Delegates and Alternates of Missouri Conference.
18. Delegates and Alternates of California Conference.
19. Delegates and Alternates of S. Carolina Conference.
20. Delegates and Alternates of Louisiana Conference.
21. Delegates and Alternates of N. Carolina Conference.
22. Delegates and Alternates of Virginia Conference.

23. Delegates and Alternates of Georgia Conference.
24. Delegates and Alternates of Florida Conference.
25. Delegates and Alternates of Pittsburg Conference.
26. Delegates and Alternates of Kentucky Conference.
27. Delegates and Alternates of Tennessee Conference.
28. Delegates and Alternates of Texas Conference.
29. Delegates and Alternates of Arkansas Conference.
30. Delegates and Alternates of Mississippi Conference.
31. Delegates and Alternates of Alabama Conference.
32. Delegates and Alternates of Illinois Conference.
33. Delegates and Alternates of New Jersey Conference.
34. Delegates and Alternates of North Georgia Conference.
35. Delegates and Alternates of N. Texas Conference.
36. Delegates and Alternates of Kansas Conference.
37. Delegates and Alternates of W. Tennessee Conference.
38. Delegates and Alternates of S. Arkansas Conference.
39. Delegates and Alternates of N. Mississippi Conference.
40. Delegates and Alternates of E. Florida Conference.
41. Delegates and Alternates of Columbia, S. C., Conference.
42. Delegates and Alternates of N. Alabama Conference.
43. Delegates and Alternates of N. E. Texas Conference.
44. Delegates and Alternates of Indian Territory Conference.
45. Delegates and Alternates of W. Kentucky Conference.
46. Delegates and Alternates of N. Ohio Conference.
47. Delegates and Alternates of N. Missouri Conference.
48. Delegates and Alternates of N. Louisiana Conference.
49. Delegates and Alternates of Iowa Conference.
50. Delegates and Alternates of Macon, Ga., Conference.
51. Delegates and Alternates of Michigan Conference.
52. Delegates and Alternates of Colorado Conference.
53. Delegates and Alternates of Bermuda Conference.
54. Delegates and Alternates of Nova Scotia Conference.
55. Delegates and Alternates of Ontario Conference.
56. Delegates and Alternates of Hayti Conference.
57. Delegates and Alternates of San Domingo Conference.
58. Delegates and Alternates of Demerara Conference.
59. Delegates and Alternates of Sierra Leone Conference.
60. Delegates and Alternates of Liberia Conference.
61. Delegates and Alternates of W. N. Carolina Conference.
62. Delegates and Alternates of Central Alabama Conference.
63. Delegates and Alternates of N. E., S. Carolina Conference.
64. Delegates and Alternates of Middle Mississippi Conference.

The Bishops will seat themselves on the platform and the Delegates in the auditorium.

## Order of Exercises.

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The Conference will be opened by singing "Praise God from whom all blessings flow."

1. Hymn, - - - - Lined by Bishop H. M. Turner, D. D., LL. D
2. Prayer, - - - - - - - - - - By Bishop A. Grant, D. D
3. Scripture Lesson, - - - - - - - - Bishop B. F. Lee, D. D
4. Singing.—"And are we yet Alive" - Lined by W. D. Johnson, D. D
5. Reading Ritual, - - - - - - - - Bishop M. B. Salter, D. D
6. Prayer, - - - - - - - - - - By Rev. W. H. Hunter, D. D
7. Singing, - - - - - - - - - - - - - - By the Choir.
8. Quadrennial Sermon, - - - - By Bishop B. T. Tanner, D. D., LL. D
9. Celebration of the Holy Communion, conducted by Bishop J. A Handy, D. D.

Recess until 3 o'clock to complete organization as per Discipline.

## SPECIAL SERVICES.

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### WELCOME ADDRESSES.

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TUESDAY, MAY 5TH, AT TEN O'CLOCK, A. M.

1. Welcome Address on behalf of the State. By the Governor.
  2. Welcome Address on behalf of the City. By Mayor, W. R. Harris.
  3. Welcome Address on behalf of the Second Episcopal District. Bishop W. J. Gaines, D. D.
  4. Welcome Address on behalf of the North Carolina Conference. Rev. J. W. Telfair, Wilmington; N. C.
  5. Welcome Address on behalf of St. Stephen's A. M. E. Church. Rev. E. J. Gregg.
  6. Welcome Address on behalf of the City Churches. By Rev. W. M. Jackson.
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### RESPONSIVE ADDRESSES.

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- First.—On Behalf of the Bishops. Bishop A. Grant, D. D.
- Second.—On behalf of the General Officers. Rev. J. C. Embry, D. D.
- Third.—On behalf of the Ministerial Delegates. Rev. O. P. Ross, D. D.,  
Mississippi.
- Fourth.—On behalf of the Lay Delegates. Prof. T. McCants Stewart,  
New York.

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**MEMORIAL ADDRESSES.**

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WEDNESDAY, MAY 6TH, AT TEN O'CLOCK, A. M.

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**BISHOP JNO. M. BROWN, D. D., D. C. L.**

Addresses by Bishop H. M. Turner, D. D., LL. D., and Rev. T. A. Thompson,  
D. D., of Chatanooga, Tenn.

SINGING BY THE CHOIR.

**BISHOP D. A. PAYNE, D. D., LL. D.**

Addresses by Bishop B. F. Lee, D. D., and Rev. Chas. Bundy, Cincinnati, O.

**BISHOP T. M. D. WARD, D. D.**

Addresses by Bishop A. Grant, D. D., and Rev. J. R. Scott, Jacksonville, Fla

**BISHOP A. W. WAYMAN, D. D.**

Addresses by Bishop J. A. Handy, D. D., and Rev. T. W. Henderson,  
Indianapolis, Indiana.

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A FIVE MINUTES ADDRESS ON BEHALF OF EACH EPISCOPAL DISTRICT.

First District,	- - - - -	Rev. J. M. Palmer, Philadelphia, Pa
Second District,	- - - - -	Rev. E. H. Bolden, Portsmouth, Va
Third District,	- - - - -	Prest. S. T. Mitchell, L. L. D., Wilberforce, O
Fourth District,	- - - - -	Rev. J. M. Townsend, D. D., Chicago, Ill
Fifth District,	- - - - -	Rev. C. W. Preston, St. Louis, Mo
Sixth District,	- - - - -	Rev. C. L. Bradwell, Atlanta, Ga
Seventh District,	- - - - -	Rev. R. E. Wall, Columbia, S. C
Eighth District,	- - - - -	Rev. T. W. Long, Florida
Ninth District,	- - - - -	Rev. T. H. Jackson, Hot Springs, Ark
Tenth District,	- - - - -	Rev. L. H. Reynolds, Galveston, Texas
Eleventh District,	- - - - -	Rev. Evans Tyree, Louisville, Ky
Twelfth District,	- - - - -	Rev. W. H. H. Butler, D. D., Detroit, Michigan

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## The Litany.

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The Litany may be used on General Conference, Annual Conference and such other occasions as may be deemed necessary by the minister and the people in devotional services.

Minister.—O God, the Father of Heaven; have mercy upon us miserable sinners.

People.—O God, the Father of Heaven; have mercy upon us miserable sinners.

M.—O God, the Son, Redeemer of the world; have mercy upon us miserable sinners.

P.—O God, the Son, Redeemer of the world; have mercy upon us miserable sinners.

M.—O God, the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

P.—O God, the Holy Ghost proceeding from the father and the Son; have mercy upon us miserable sinners.

M.—O Holy, Blessed and Glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

P.—O Holy, Blessed and Glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

M.—Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

P.—Spare us, good Lord.

M.—From all evil and mischief; from sin; from the crafts and the assaults of the devil; from thy wrath, and from everlasting damnation.

P.—Good Lord, deliver us.

M.—From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred and malice, and all uncharitableness.

P.—Good Lord, deliver us.

M.—From all inordinate and sinful affection; and from all the deceits of the world, the flesh, and the devil;

P.—Good Lord, deliver us.

M.—From lightning and tempest; from plague; pestilence and famine from battle and murder, and from sudden death,

P.—Good Lord, deliver us.

M.—From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandment;

P.—Good Lord, deliver us.

M.—By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation;

P.—Good Lord, deliver us.

M.—By thine agony and bloody sweat; by thy cross and passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension: and by the coming of the Holy Ghost,

P.—Good Lord, deliver us.

M.—In all time of our tribulation, in all time of our prosperity; in the hour of death, and in the day of Judgment;

P.—Good Lord, deliver us.

M.—We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way.

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to bless and preserve all Christian rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to illuminate all our Bishops, Elders and Deacons, with true knowledge and understanding of thy word; and that both by their preaching and living they may set it forth, and show it accordingly;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to bless and keep all thy people;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee, good Lord, to send forth laborers into thine harvest.

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to give all nations unity, peace and concord ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to give us an heart to love and fear thee, and diligently to love thy commandments.

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to give to all thy people increase of grace ; to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted and to raise up those who fall, and finally to beat down Satan under our feet ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to succor, help and comfort all who are in danger, necessity and tribulation ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons and young children, and to show thy pity upon all prisoners and captives ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to have mercy upon all men ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts ;

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them.

P.—We beseech thee to hear us, good Lord.

M.—That it may please thee to give us true repentance, to forgive us all our sins, negligence and ignorance, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

P.—We beseech thee to hear us, good Lord.

M.—Son of God, we beseech thee to hear us;

P.—Son of God, we beseech thee to hear us.

M.—O Lamb of God, who taketh away the sins of the world;

P.—Grant us thy peace.

M.—O Lamb of God who taketh away the sins of the world;

P.—Have mercy upon us.

M.—Glory be to the Father, and to the Son, and to the Holy Ghost:

P.—As it was in the beginning, is now, and ever shall be, world without end, Amen.



## NUMBER OF ANNUAL CONFERENCES AND DELEGATES BY DISTRICTS.

### FIRST DISTRICT.

<i>Conference.</i>	<i>Lay.</i>	<i>Minist'l.</i>	
Philadelphia . . . .	2	4	..
New York . . . . .	2	3	.
New England . . . .	2	2	.
New Jersey . . . . .	2	3	.
	8	12	20

### SECOND DISTRICT.

Baltimore . . . . .	2	4	.
Virginia . . . . .	2	4	.
N. Carolina . . . . .	2	3	.
W. N. Carolina . . . .	2	3	.
	8	14	22

### THIRD DISTRICT.

Ohio . . . . .	2	3	.
Pittsburgh . . . . .	2	3	.
N. Ohio . . . . .	2	3	.
	6	9	15

### FOURTH DISTRICT.

Indiana . . . . .	2	3	.
Illinois . . . . .	2	3	.
Iowa . . . . .	2	3	.
	6	9	15

### FIFTH DISTRICT.

Missouri . . . . .	2	3	.
N. Missouri . . . . .	2	3	.
Kansas . . . . .	2	3	.
Colorado . . . . .	2	2	.
	8	11	19

### SIXTH DISTRICT.

<i>Conference.</i>	<i>Lay.</i>	<i>Minist'l.</i>	
Georgia . . . . .	2	10	.
North Georgia . . . .	2	9	.
Macon, Georgia . . . .	2	11	.
Alabama . . . . .	2	7	.
North Alabama . . . . .	2	4	.
Central Alabama . . . .	2	6	.
	12	47	59

### SEVENTH DISTRICT.

South Carolina . . . .	2	7	.
Columbia, S. C. . . . .	2	8	.
N. E. So. Carolina . . .	2	7	.
	6	22	28

### EIGHTH DISTRICT.

Florida . . . . .	2	5	.
East Florida . . . . .	2	5	.
South Florida . . . . .	2	6	.
	6	16	22

### NINTH DISTRICT.

Arkansas . . . . .	2	6	.
South Arkansas . . . . .	2	6	.
West Arkansas . . . . .	2	5	.
Mississippi . . . . .	2	4	.
North Mississippi . . . .	2	5	.
Middle Mississippi . . . .	2	4	.
Indian Territory . . . . .	2	3	.
	14	33	47

### TENTH DISTRICT.

Texas . . . . .	2	4	.
West Texas . . . . .	2	4	.

<i>Conférence.</i>	<i>Lay.</i>	<i>Minist'l.</i>	
Northeast Texas . . . . .	2	4	.
Central Texas . . . . .	2	3	.
Louisiana . . . . .	2	4	.
North Louisiana . . . . .	2	3	.
California . . . . .	2	2	.
Puget Sound . . . . .	2	2	.
	<u>16</u>	<u>26</u>	<u>42</u>

ELEVENTH DISTRICT.

Tennessee . . . . .	2	8	.
West Tennessee . . . . .	2	6	.
Kentucky . . . . .	2	3	.
West Kentucky . . . . .	2	3	.
	<u>8</u>	<u>20</u>	<u>28</u>

TWELFTH DISTRICT.

<i>Conférence.</i>	<i>Lay.</i>	<i>Minist'l.</i>	
Michigan . . . . .	2	2	.
Ontario . . . . .	2	2	.
Nova Scotia . . . . .	2	2	.
Bermuda . . . . .	2	2	.
Hayti . . . . .	2	2	.
San Domingo . . . . .	2	2	.
Demerara . . . . .	2	2	.
Liberia . . . . .	2	2	.
Sierra Leone . . . . .	2	2	.
St. Thomas . . . . .	2	2	.
	<u>20</u>	<u>20</u>	<u>40</u>

RECAPITULATION.

Bishops . . . . .	8
General Officers . . . . .	9
Ministerial Delegates . . . . .	239
Lay Delegates . . . . .	118
	<u>374</u>
Total . . . . .	374



## MEETINGS OF GENERAL CONFERENCES.

TIME OF MEETING	PLACE OF MEETING.	BISHOP'S PRESIDING.	SECRETARIES.	Confer- ences.	Minis- ters.	Laymen.	Total.
April 9-12, 1816	Organic Convention, Philadelphia, Pa. . . .	Bishop Richard Allen . ordained April 11, 1816.		. . .	. 11 .	. 5 .	. 16
May 1820	Philadelphia, Pa. . . .	Richard Allen . . . . .	Richard Allen, Jr	. 2 .	. 12 .	. 6 .	. 18
May 1-11, 1824	Philadelphia, Pa . . . .	Richard Allen . . . . .	Jacob Matthews	. 3 .	. 14 .	. 5 .	. 19
May 12-27, 1828	Philadelphia, Pa . . . .	Richard Allen . . . . . Morris Brown, ordain- ed May 25, 1828 . . . .	J. M. Corr . . . . .	. 3 .	. 15 .	. 8 .	. 23
May 1832	Baltimore, Md. . . . .	Morris Brown . . . . .	J. M. Corr . . . . .	. 4 .	. 15 .	. 9 .	. 25
May 2-11, 1836	Philadelphia, Pa. . . . . Edward Waters, Ordained	Morris Brown . . . . . May 8, 1836 . . . . .	Geo. Hogarth . . . . .	. 4 .	. 17 .	. 13 .	. 30

May 4-14, 1840	Baltimore, Md. . . . .	Morris Brown . . . . . Edward Waters . . . . .	Geo. Hogarth . . . . . David Ware . . . . .	4 . . 17 . . 17 . . 34
May 6-20, 1844	Pittsburgh, Pa. . . . . W. P. Quinn, Ordained	Morris Brown . . . . . May 19, 1844 . . . . .	M. M. Clark . . . . . Geo. Hogarth . . . . . David Ware . . . . .	5 . . 41 . . 27 . . 68
May 1-23, 1848	Philadelphia, Pa. . . . .	Morris Brown . . . . . Wm. P. Quinn . . . . .	M. M. Clark . . . . . A. W. Wayman . . . . . E. D. Davis . . . . .	6 . . 39 . . 33 . . 72
May 3-20, 1852	New York, N. Y. . . . . Willis Nazrey . . . . . Daniel A. Payne . . . . .	W. P. Quinn . . . . . Ordained May 13, 1852.	M. M. Clark . . . . . A. W. Wayman . . . . . E. C. Africanus . . . . .	7 . . 91 . . 48 . . 139
May 5-20, 1856	Cincinnati, Ohio . . . . .	W. P. Quinn . . . . . W. Nazrey . . . . . D. A. Payne . . . . .	A. W. Wayman . . . . . J. A. Shorter . . . . . G. W. Broadie . . . . .	8 . . 90 . . 29 . . 119
May 7-25, 1860	Pittsburgh, Pa. . . . .	W. P. Quinn . . . . . W. Nazrey . . . . . D. A. Payne . . . . .	A. W. Wayman . . . . . A. McIntosh . . . . .	7 . . 75 . . 27 . . 102
May 22-27, 1864	Philadelphia, Pa. . . . . Alexander W. Wayman ) Jabez P. Campbell . . . }	W. P. Quinn . . . . . W. Nazrey . . . . . D. A. Payne . . . . . Ordained May 16, 1864	A. W. Wayman . . . . . A. McIntosh . . . . . John M. Brown . . . . .	8 . . 111 . . 30 . . 141

TIME OF MEETING	PLACE OF MEETING.	BISHOPS PRESIDING.	SECRETARIES.	Confer- encs.	Minis- ters.	Laymen.	Total.
May 4-26, 1868	Washington, D. C. . . . .	W. P. Quinn . . . . . D. A. Payne . . . . . A. W. Wayman . . . . . J. P. Campbell . . . . .  Ordained May 28, 1868.	B. T. Tanner . . . . . J. Woodlin . . . . . W. S. Langford . . . . .	14.	132.	28.	160
May 6-24, 1872	Nashville, Tenn . . . . .	Jas. A. Shorter . . . . . Thos. M. D. Ward . . . . . John M. Brown . . . . .	J. H. A. Johnson . . . . . B. W. Arnett . . . . . J. F. A. Sisson . . . . . Jno. A. Clark . . . . .	21.	178.	35.	213
May 1-18, 1876	Atlanta, Ga . . . . .	D. A. Payne . . . . . A. W. Wayman . . . . . J. P. Campbell . . . . . J. A. Shorter . . . . . T. M. D. Ward . . . . . J. M. Brown . . . . .	B. W. Arnett . . . . . J. M. Townsend . . . . . W. C. Bantou . . . . . W. F. Dickerson . . . . .	25.	157.	46.	203
May 3-25, 1880	St. Louis, Mo . . . . .	D. A. Payne . . . . . A. W. Wayman . . . . . J. P. Campbell . . . . . J. A. Shorter . . . . . T. M. D. Ward . . . . . J. M. Brown . . . . .  Ordained May 20, 1880.	B. W. Arnett . . . . . J. H. A. Johnson . . . . . C. Asbury . . . . . B. B. Gouis . . . . .	30.	143.	60.	203
	H. M. Turner . . . . . W. F. Dickerson . . . . . R. H. Cain . . . . .						



**BISHOP JAMES A. HANDY, D. D.**

Born in Baltimore, Md., December 22nd, 1826.

Ordained Bishop, May 19th, 1892.



May 5-26, 1884	Baltimore, Md. . . . .  R. R. Disney, Chatham, Canada, received Sept. 4th, 1884, by Organic Union of B. M. E. Ch. with A. M. E. Church.	D. A. Payne . . . . . A. W. Wayman . . . . . J. P. Campbell . . . . . J. P. Shorter . . . . . T. D. M. Ward . . . . . J. M. Brown . . . . . H. M. Turner . . . . . W. F. Dickerson . . . . . R. H. Cain . . . . .	M. E. Bryant . . . . . C. Asbury . . . . . G. W. Gaines . . . . . R. Harper . . . . . C. P. Nelson . . . . . B. B. Goins . . . . . W. H. Johnson . . . . . J. C. Brock . . . . . J. F. A. Sisson . . . . .	. 41 .	. 78 .	. 211
May 7-28, 1888	Indianapolis, Ind. . . . .  Wesley J. Gaines . . . . . B. W. Arnett . . . . . B. T. Tanner . . . . . Abraam Grant . . . . .	D. A. Payne . . . . . A. W. Wayman . . . . . J. P. Campbell . . . . . T. M. D. Ward . . . . . J. M. Brown . . . . . H. M. Turner . . . . . R. R. Disney . . . . .	M. E. Bryant . . . . . T. H. Jackson . . . . . C. P. Nelson . . . . . J. H. Collett . . . . . B. A. J. Nixon . . . . . C. Asbury . . . . . A. M. Upshaw . . . . .	. 50 .	. 100 .	. 283
May 2-23, 1892	Philadelphia, Pa. . . . .  Benj. F. Lee . . . . . Moses B. Salter . . . . . Jas. A. Handy . . . . .	Ordained May 24, 1888.  D. A. Payne . . . . . A. W. Wayman . . . . . T. M. D. Ward . . . . . J. M. Brown . . . . . H. M. Turner . . . . . W. J. Gaines . . . . . B. W. Arnett . . . . . B. T. Tanner . . . . . A. Grant . . . . .	R. R. Downs . . . . . B. A. J. Nixon . . . . . J. M. Murchison . . . . . M. M. Moore . . . . . H. M. Cox . . . . . W. D. Chappell . . . . . R. L. Beal . . . . . J. R. Hawkins . . . . .	. 50 .	. 100 .	. 325

## BISHOPS AND GENERAL OFFICERS, 1896.

---

Bishop H. M. TURNER, D. D., LL. D., Atlanta, Georgia. Twelfth and Ninth Districts.

Bishop W. J. GAINES, D. D., Atlanta, Georgia. Second and part of the Eleventh District.

Bishop B. W. ARNETT, D. D., Wilberforce, Ohio. Third and part of the Fourth District.

Bishop B. T. TANNER, D. D., LL. D., Philadelphia, Pa. First District.

Bishop ABRAM GRANT, D. D., Atlanta, Georgia. Sixth and Eighth Districts.

Bishop B. F. LEE, D. D., PH. D., LL. D., Waco, Texas. Tenth District.

Bishop M. B. SALTER, D. D., Columbia, S. C. Seventh and part of the Eleventh District.

Bishop J. A. HANDY, D. D., Kansas City, Kansas. Fifth and part of the Fourth District.

Rev. J. C. EMBRY, D. D., General Business Manager, Philadelphia, Pa.

Rev. H. T. JOHNSON, D. D., Ph. D., Editor of "Christian Recorder," Philadelphia, Pa.

Rev. L. J. COPPIN, D. D., Editor of "A. M. E. Review," Philadelphia, Pa.

Rev. C. S. SMITH, D. D., M. D., Secretary of Sunday-school Union, Nashville, Tenn.

Rev. A. M. GREEN, D. D., Editor of "Southern Christian Recorder," New Orleans, La.

Rev. W. B. DERRICK, D. D., Home and Foreign Missionary Secretary, Flushing, Long Island, N. Y.

Rev. J. H. ARMSTRONG, D. D., Financial Secretary, Washington, D. C.

Rev. C. T. SHAFFER, M. D., D. D., Secretary of Church Extension, Philadelphia, Pa.

Rev. W. D. JOHNSON, D. D., Educational Secretary, Athens, Georgia.

### FIRST EDUCATIONAL DISTRICT:

Prest. S. T. MITCHELL, LL. D., Secretary, Wilberforce, Ohio.

### SECOND EDUCATIONAL DISTRICT:

Prof. J. R. HAWKINS, Kittrell, North Carolina.

### THIRD EDUCATIONAL DISTRICT:

Rev. R. B. BROOKINS, Secretary, Tallahassee, Florida.

### FOURTH EDUCATIONAL DISTRICT:

Rev. A. A. WILLIAMS, Secretary, Pine Bluff, Arkansas.

### FIFTH EDUCATIONAL DISTRICT:

Rev. J. W. BRAXTON, Secretary, Kansas City, Kansas.

# LIST OF DELEGATES TO GENERAL CONFERENCE

AS FAR AS REPORTED.

## PHILADELPHIA.

### DELEGATES.

J. A. Johnson . . . Germantown, Pa  
J. M. Palmer . . . Philadelphia, Pa  
Theodore Gould . . . Philadelphia, Pa  
W. H. Davis . . . Philadelphia, Pa

### LAYMEN.

W. H. Miller . . . Philadelphia, Pa  
F. P. Mains . . . Philadelphia, Pa

## NEW YORK.

### DELEGATES.

R. H. Shirley . . . Coxsackie, N. Y  
J. M. Henderson . . . Brooklyn, N. Y  
F. F. Giles . . . Cambridge, Mass

### LAYMEN.

T. McCants Stewart . . . Brooklyn, N. Y  
Frederick Savage . . . New York, N. Y

## NEW ENGLAND.

### DELEGATES.

W. H. Thomas . . . Providence, R. I  
D. P. Roberts . . . Boston, Mass

### LAYMEN.

W. H. Thomas . . . Boston, Mass  
Thomas R. Glasco . . . Boston, Mass

### ALTERNAE LAYMEN.

J. R. Camon . . . . .  
W. H. Dickerson . . . . .

### MINISTERIAL ALTERNATES.

R. F. Hurly . . . Springfield, Mass  
C. C. Felts, died February, 1896.

## NEW JERSEY.

### DELEGATES.

I. W. L. Roundtree . . . Trenton, N. J  
A. H. Newton . . . Camben, N. J  
J. S. Thompson . . . Atlantic City, N. J

### LAYMEN.

Benjamin Ray . . . Atlantic City, N. J  
J. W. Shockley . . . Asbury Park, N. J

## BALTIMORE.

### DELEGATES.

J. W. Beckett, 114 Central-st, Baltimore  
Daniel P. Seaton . . . Washington, D. C  
J. H. Collett, 1361 Calhoun, Baltimore  
I. S. Lee, 18 Montgomery . . . Baltimore

### LAYMEN.

John T. Layton . . . Washington, D. C  
John H. Murphy . . . Baltimore, Md

## VIRGINIA.

### DELEGATES.

A. L. Gaines . . . Norfolk, Va  
Elias H. Bolden . . . Portsmouth, Va  
W. H. Hunter . . . Anacosta, D. C

Geo. D. Jimmerson . . . Smithfield, Va  
LAYMEN.

L. R. Johnson . . . Richmond, Va  
Wilson F. Foreman . . . Norfolk, Va

## NORTH CAROLINA.

### DELEGATES.

W. H. Caphart . . . Wilmington, N. C  
E. J. Gregg . . . Wilmington, N. C  
J. W. Telfair . . . Wilmington, N. C

### LAYMEN.

H. Brown . . . Wilmington, N. C  
J. A. Smith . . . Wilmington, N. C

## WEST NORTH CAROLINA.

### DELEGATES.

R. H. W. Leak . . . Raleigh, N. C  
C. H. King . . . Raleigh, N. C  
F. P. Greenlea . . . Wilmington, N. C

### LAYMEN.

J. R. Hawkins . . . Kittrell, N. C  
G. A. Gerran . . . Greensboro, N. C

## OHIO.

### DELEGATES.

Charles Bundy . . . Cincinnati, O  
J. E. Gilmore . . . Cincinnati, O  
W. J. Johnson . . . Columbus, O

### LAYMEN.

Job B. Johnson . . . Columbus, O  
J. P. Maxwell . . . Wilberforce, O  
ALTERNATE LAYMEN.

J. P. Shorter . . . Wilberforce, O  
ALTERNATE MINISTERIAL.

J. H. Artope . . . Chillicothe, O  
J. G. Mitchell . . . Wilberforce, O  
J. H. Jones . . . Columbus, O

## PITTSBURGH,

### DELEGATES.

D. S. Bentley . . . Alleghany, Pa  
C. Asbury . . . Pittsburgh, Pa  
I. N. Ross . . . Pittsburgh, Pa

### MINISTERIAL ALTERNATES.

W. H. Brown . . . New Brighton, Pa  
W. H. Palmer . . . Monongahela City, Pa  
Charles A. McGhee . . . Scranton, Pa

### LAYMEN.

Christian Patterson . . . Washington, Pa  
Walter E. Billows . . . Pittsburgh, Pa  
LAY ALTERNATES.

L. H. Wright . . . Cannonsburgh, Pa  
Charles Hickey . . . Waynesburg, Pa

## NORTH OHIO.

### DELEGATES.

Thos. W. Anderson . . . Toledo, O

R. C. Ransom . . . . . Cleveland, O  
Jno. W. Gazaway . . . . . Springfield, O

LAYMEN.

John W. Greene . . . . . Cleveland, O  
Samuel T. Mitchell . . . . . Wilberforce, O

ALTERNATES.

George H. Price . . . . . Dayton, O

INDIANA.

DELEGATES.

T. W. Henderson . . . . . Indianapolis, Ind  
Alexander Smith . . . . . Indianapolis, Ind  
A. L. Murray . . . . . Indianapolis, Ind

LAYMEN.

W. F. Floyd . . . . . Indianapolis, Ind  
A. Dumas Delany . . . . . Franklin Ind

ILLINOIS.

DELEGATES.

N. J. McCracken . . . . . Quincy, Ill  
J. S. Woods . . . . . Quincy, Ill  
W. H. Chambers . . . . . Quincy, Ill

LAYMEN.

John Powell . . . . . Illinois  
John L. Turnbow . . . . . Illinois

IOWA.

DELEGATES.

J. M. Townsend . . . . . Chicago, Ill  
S. A. Hardison . . . . . Danville, Ill  
G. W. Gaines . . . . . Chicago, Ill

LAYMEN.

John L. Neal . . . . . Minneapolis, Minn  
J. A. Harper, 2957 Dearborn, Chicago

MISSOURI.

DELEGATES.

C. W. Preston . . . . . St. Louis, Mo  
C. W. Lewis . . . . . Independence, Mo  
S. J. Brown . . . . . Springfield, Mo

LAYMEN.

J. H. Jenkins . . . . . Independence, Mo  
H. H. Bolton . . . . . St. Louis, Mo

NORTH MISSOURI.

DELEGATES.

F. J. Peck . . . . . Quindoro, Kan  
J. F. McDonald . . . . . Macon City, Mo  
C. R. Runyon . . . . . Hannibal, Mo

LAYMEN.

W. B. Perkins . . . . .  
O. H. Winston . . . . .

KANSAS.

DELEGATES.

Geo. H. Shaffer . . . . . McCluth, Kan  
James W. Wilson . . . . . Kansas City, Kan  
J. C. C. Owens . . . . . Topeka, Kan

LAYMEN.

J. H. Glover . . . . .  
Ezekiel Ridley . . . . .

ALTERNATE LAYMEN.

A. Allen . . . . .  
T. H. Johnson . . . . .

MINISTERIAL ALTERNATES.

M. Collins . . . . . Kansas City, Kan  
A. M. Ward . . . . . Burlington, Kan  
N. C. Bruen . . . . . Lawrence, Kan

COLORADO.

DELEGATE.

P. A. Hubbard . . . . . Denver, Col  
J. W. Sexton . . . . . Denver, Col

LAYMEN.

H. C. Jefferson . . . . . Cheyenne, Wyo  
P. E. Sprattling . . . . . Denver, Col

GEORGIA.

DELEGATES.

R. R. Downs . . . . . Savannah, Ga  
T. N. M. Smith . . . . . Savannah, Ga  
S. D. Roseborough . . . . . Cuthbert, Ga  
E. Lowrey . . . . . Albany, Ga  
W. H. Wells . . . . . Fort Gaines, Ga  
J. A. Woods . . . . . Waycross, Ga  
I. S. Hamilton . . . . . Hawkinsville, Ga  
I. B. Lofton . . . . . Columbus, Ga  
W. D. H. Porter . . . . . Thomasville, Ga  
O. P. Sherman . . . . . Savannah, Ga

LAYMEN.

D. J. Jordon . . . . . Jacksonville, Fla  
T. W. McCather . . . . . Albany, Ga

MACON.

DELEGATES.

C. C. Cargyle . . . . . Atlanta, Ga  
W. Newman . . . . . Macon, Ga  
A. Cooper . . . . . Americus, Ga  
C. L. Bradwell . . . . . Atlanta, Ga  
F. T. Boddie . . . . . Fort Valley, Ga  
W. C. Gaines . . . . . Macon, Ga  
R. L. Lawson . . . . . Midway, Ga  
A. B. B. Gibson . . . . . Macon, Ga  
E. P. Holmes . . . . . Macon, Ga  
L. H. Smith . . . . . Savannah, Ga  
D. J. Lawrence . . . . . Talbottom, Ga

LAYMEN.

A. W. Shaw . . . . .  
W. L. Hollis . . . . .

ALABAMA.

DELEGATES.

H. C. Calhoun . . . . .  
I. N. Fitzpatrick . . . . . Montgomery, Ala  
S. L. Mims . . . . . Montgomery, Ala  
J. M. Goodloe . . . . . Montgomery, Ala  
A. W. Fickland . . . . . Montgomery, Ala  
J. M. Harris . . . . . Montgomery, Ala  
M. Davidson . . . . . Montgomery, Ala

LAYMEN.

J. S. Morgan . . . Montgomery, Ala  
Chas. C. Fryer . . . . .

NORTH ALABAMA.

DELEGATES.

T. H. Goodman . . . . .  
N. L. Edmonson . . . . .  
W. C. Banton . . . . .  
T. W. Coffee . . . . .

NORTH GEORGIA.

DELEGATES.

E. W. Lee . . . . . Macon, Ga  
D. T. Green . . . . . Atlanta, Ga  
A. S. Jackson . . . . . Cartersville, Ga  
J. S. Flipper . . . . . Atlanta, Ga  
J. A. Lindsay . . . . . Griffin, Ga  
L. D. Thomas . . . . . Atlanta, Ga  
R. M. Cheeks . . . . . Rome, Ga  
C. M. Manning . . . . . Washington, Ga  
E. A. Shepard . . . . . Marietta, Ga

LAYMEN.

Andrew Wright . . . . . Atlanta, Ga  
William Dunston . . . . . Newman, Ga

CENTRAL ALABAMA.

Rev. L. Gardner . . . . .  
F. B. Moorland . . . . .  
A. W. Atwater . . . . . Uniontown, Ala  
A. A. Goodwin . . . . .  
R. D. Brooks . . . . .  
W. H. Mixon . . . . . Selma, Ala

LAYMEN.

S. G. Jones . . . . .  
E. W. Stone . . . . . Selma, Ala

SOUTH CAROLINA.

DELEGATES.

J. H. Welch . . . . . Charleston, S. C  
L. R. Nichols . . . . . Charleston, S. C  
W. W. Becket . . . . . Charleston, S. C  
S. W. Bellamy . . . . . Lincolnville, S. C  
P. W. Jefferson . . . . . Charleston, S. C  
W. B. Sterrit . . . . . Charleston, S. C  
S. Washington . . . . . Charleston, S. C

LAYMEN.

Z. D. Greene . . . . . Georgetown  
J. W. Price . . . . .

COLUMBIA, SOUTH CAROLINA.

DELEGATES.

Hiram Young . . . . . Algo, S. C  
R. E. Wall . . . . . Columbia, S. C  
C. P. Nelson . . . . . Columbia, S. C  
G. T. Coleman . . . . . Columbia, S. C  
R. C. Irwin . . . . .  
J. W. Lykes . . . . . Greenville, S. C  
C. L. Archey . . . . .  
D. T. McDaniel . . . . . Abbyville, S. C

LAYMEN.

J. W. Morris . . . . . Columbia, S. C  
C. H. Jones . . . . . Columbia, S. C

NORTHEAST SOUTH CAROLINA

DELEGATES.

W. D. Chappelle . . . . . Columbia, S. C  
S. F. Flegler . . . . . Marion, S. C  
J. C. Sampson . . . . . Sumpter, S. C  
W. M. Thomas . . . . . Orangeburg, S. C  
L. R. Miller . . . . .  
A. W. Haywood . . . . .  
J. A. Hunter . . . . .

LAYMEN.

W. J. Andrews . . . . . Sumpter, S. C  
T. T. Hilton . . . . .

FLORIDA.

DELEGATES.

A. J. Kershaw . . . . . Tallahassee, Fla  
Thos. Moorer . . . . . Tallahassee, Fla  
S. S. Herndon . . . . . Tallahassee, Fla  
E. W. Johnson . . . . . Appalachicola, Fla  
J. T. Marks . . . . . Monticello, Fla

LAYMEN.

W. G. B. Kinlowe, Appalachicola, Fla  
R. W. Matthews . . . . . Pensacola, Fla

EAST FLORIDA.

DELEGATES

S. H. Coleman, 1285 King Roads, Jackson  
John R. Scott . . . . . Jacksonville, Fla  
D. W. Gilleslee . . . . . Jacksonville, Fla  
A. B. Dudley . . . . . Stark, Fla  
T. F. Ganes . . . . . Palatka, Fla

LAYMEN.

E. I. Alexander . . . . . Madison, Fla  
Jase McLean . . . . . St. Augustine, Fla

SOUTH FLORIDA.

DELEGATES.

G. B. Hills . . . . .  
M. M. Moore . . . . . Orlando, Fla  
S. H. Hadley . . . . .  
J. W. Dukes . . . . . Herdan, Fla  
A. A. Fleming . . . . .  
T. W. Long . . . . .

LAYMEN.

A. E. Clark . . . . .  
G. C. Henderson . . . . . Winter Park, Fla

MISSISSIPPI.

O. W. Childs . . . . . Port Gibson, Miss  
J. W. Watson . . . . . Grenada, Miss  
W. R. Carson . . . . . Woodville, Miss  
H. M. Foley . . . . . Jackson, Miss

LAYMEN.

L. W. Manaway . . . . . Jackson, Miss  
M. P. F. Williams . . . . . Brookhaven, Miss

NORTH MISSISSIPPI.

DELEGATES.

- E. W. Lampton . . . Greenville, Miss
- J. Jones . . . . . Forest City, Ark
- D. M. Mitchell . . . West Point, Miss
- S. W. White . . . . . Vicksburg, Miss
- R. C. Holbrook . . . West Point, Miss

LAYMEN.

- C. Banks . . . . .

MIDDLE MISSISSIPPI.

DELEGATES.

- W. F. Dangerfield . . Vicksburg, Miss
- E. A. Carter . . . . . Senatobia, Miss
- J. H. D. Robinson . . Yazoo City, Miss
- O. P. Ross . . . . . Natchez, Miss

LAYMEN.

- W. Burns . . . . .
- J. R. Burns . . . . .

ARKANSAS.

DELEGATES.

- P. W. Wade . . . . . Little Rock, Ark
- J. C. Jones . . . . . Forest City, Ark
- T. H. Jackson . . . . Hot Springs, Ark
- J. M. Murchison . . . Little Rock, Ark
- J. E. Neal . . . . . Jonesborough, Ark
- J. W. Walker . . . . . Fort Smith, Ark

LAYMEN.

- W. E. Duncom . . . . Forest City, Ark
- J. R. Rolly . . . . . Edwardson, Ark

SOUTH ARKANSAS.

DELEGATES.

- H. H. King . . . . . Pine Bluff, Ark
- J. W. Whiteside . . . Pine Bluff, Ark
- A. A. Williams . . . . Helena, Ark
- E. Brown . . . . . Camden, Ark
- J. I. Lowe . . . . . Arkadelphia, Ark
- F. Carolina . . . . . Little Rock, Ark

LAYMEN.

- J. M. Alexander . . . . Helena, Ark
- A. B. Crump . . . . . Pine Bluff, Ark

WEST ARKANSAS.

DELEGATES.

- J. M. Conner . . . . . Little Rock, Ark
- W. A. J. Phillips . . . Little Rock, Ark
- W. H. Jones . . . . . Prescott, Ark
- S. Berry . . . . . Hot Springs, Ark
- G. G. Bakes . . . . . Magnolia, Ark

LAYMEN.

- S. T. Boyd . . . . . Prescott, Ark
- A. J. Moore . . . . . Texarkana, Ark

INDIAN TERRITORY.

DELEGATES.

- E. M. Argyle . . . . . Guthrie, Ok
- M. D. Brookins . . . S. McAllister, I. T

- G. A. L. Dykes . . . . Muscogee, I. T

LAYMEN.

- J. A. Jarrett . . . . . Guthrie, Ok
- J. W. Hamilton . . . . Oklahoma City, Ok

LOUISIANA.

DELEGATES.

- G. E. Taylor . . . . . New Orleans, La
- J. D. Haynes, S. Water-st, New Orleans
- J. W. Washington . . Baton Rouge, La
- T. A. Wilson, 316 Miro-st, New Orleans

NORTH LOUISIANA.

DELEGATES.

- J. B. Webb . . . . . Delhi, La
- J. W. Elbert . . . . . Royville, La
- J. W. Lampton . . . . . Delhi, La

LAYMEN.

- E. W. Lindsay . . . . .
- A. Z. Jones . . . . .

TEXAS.

DELEGATES.

- J. P. Howard . . . . . Houston, Texas
- L. H. Reynolds . . . . Galveston, Texas
- J. G. Grimes . . . . . Palestine, Texas
- J. W. Rankin . . . . . Houston, Texas

LAYMEN.

- M. W. Lawson . . . . . Willis, Texas
- W. R. Roberts . . . . Palestine, Texas

WEST TEXAS.

DELEGATES.

- B. W. Roberts . . . . San Antonio, Texas
- R. Deal . . . . . Harris Springs, Texas
- R. S. Jenkins . . . . San Antonio, Texas
- W. R. Beamer . . . . San Antonio, Texas

LAYMEN.

- W. L. Jarmon . . . . .
- C. O. Hunter . . . . . Bastrop, Texas

NORTHEAST TEXAS.

DELEGATES.

- William Leake . . . . . Ennis, Texas
- D. C. Moody . . . . . Dallas, Texas
- C. A. Harris . . . . . Mexia, Texas
- P. C. Hunt . . . . . Dallas, Texas

LAYMEN.

- J. Lanier . . . . . Corsicana, Texas
- W. D. Cain . . . . . Mineola, Texas

CENTRAL TEXAS.

DELEGATES.

- A. G. Scott . . . . . Houston, Texas
- T. C. Denham . . . . . Waco, Texas
- J. R. Bryant . . . . . Waco, Texas

LAYMEN.

- H. T. Keeling . . . . . Waco, Texas
- B. F. Fifer . . . . . Hanover, Texas

CALIFORNIA.

DELEGATES.

E. T. Cottman . . . San Francisco, Cal  
J. E. Edward s . . . . . Oakland, Cal

LAYMEN.

J. W. Jordan . . . . .  
J. M. Bridges . . . . .

PUGET SOUND.

DELEGATES.

G. C. Clark . . . . .  
H. McKenna . . . . .

LAYMEN.

J. E. Rushenbow . . . . .  
H. P. Laws . . . . .

TENNESSEE.

DELEGATES.

J. A. Davis . . . . . Nashville, Tenn  
Bedford Green . . . . . Nashville, Tenn  
B. A. J. Nixon . . . . . Shelbyville, Tenn  
T. A. Thompson . . . . . Chattanooga, Tenn  
J. T. Gilmore . . . . . Cleveland, Tenn  
H. D. Canady . . . . . Nashville, Tenn  
G. L. Jackson . . . . . Nashville, Tenn  
S. R. Reid . . . . . Nashville, Tenn

LAYMEN.

W. H. Key . . . . . Shelbyville, Tenn  
J. R. Fleming . . . . . Columbia, Tenn

WEST TENNESSEE.

DELEGATES.

P. W. Walls . . . . . Memphis, Tenn  
D. E. Asbury . . . . . Memphis, Tenn  
J. N. Abby . . . . . Memphis, Tenn  
W. A. Lewis . . . . . Memphis, Tenn  
G. W. Porter . . . . . Clarkesville, Tenn  
S. W. Walker . . . . . Clarkesville, Tenn

LAYMEN.

William Porter . . . . . Memphis, Tenn  
A. R. Merry . . . . . Jackson, Tenn

KENTUCKY.

DELEGATES.

J. M. Turner . . . . . Frankfort, Ky  
A. H. Ross . . . . . Frankfort, Ky  
J. W. Frazier . . . . . Frankfort, Ky

LAYMEN.

J. C. Jackson . . . . . Lexington, Ky

WEST KENTUCKY.

DELEGATES.

E. Tyree . . . . . Louisville, Ky  
B. F. Porter . . . . . Louisville, Ky  
G. H. Burks . . . . . Paducah, Ky

MICHIGAN.

DELEGATES.

B. F. Watson . . . . . Detroit, Mich  
J. D. Barksdale . . . . . Ypsilanti, Mich

LAYMEN.

John Wesley Topp, 322 Erskine, Detroit  
C. A. Pinkney, 62 8th av., Grand Rapids  
ALTERNATES.

C. W. Johnson . . . . . Ypsilanti, Mich  
Jas. Butler . . . . . Battle Creek, Mich

MINISTERIAL ALTERNATES.

G. A. Collins . . . . . Windsor, Ontario  
A. Cottman . . . . . Grand Rapids, Mich

NOVA SCOTIA.

DELEGATES.

Alex. Hersey . . . . . Woodstock, N. B  
H. B. Brown . . . . . Halifax, N. Scotia

LAYMEN.

W. Jones . . . . . Halifax, N. Scotia  
N. McIntyre, Woodstock, N. Brunswick

ALTERNATEL.

M. W. Lamson . . . . . Nova Scotia  
W. R. Roberts . . . . . Nova Scotia

ONTARIO.

DELEGATES.

W. H. H. Butler . . . . . Detroit, Mich  
W. P. Bradley . . . . . Hamilton, Ont  
Jas. Porter, deceased . . . . .

SIERRA LEONE.

DELEGATES.

J. R. Frederick, Freetown, Sierra Leone  
H. B. Parker . . . . . Kansas City, Mo

LIBERIA.

DELEGATES.

W. H. Heard, Monrovia, Liberia, W. A  
A. L. Ridgel, Monrovia, Liberia, W. A  
MINISTERIAL ALTERNATES.

T. W. Thurston . . . . . Brynmawr, Pa

BERMUDA.

DELEGATES.

C. W. Dunlap . . . . . Hamilton, Bermuda  
J. W. Skerrett . . . . . Shelly Bay, Bermuda

LAYMEN.

B. Richardson . . . . . St. David's, Bermuda  
C. Fubler . . . . . Hamilton, Bermuda

SAN DOMINGO.

DELEGATES.

H. C. C. Astwood . . . . . Harrisburg, Pa  
J. P. Sampson . . . . . Philadelphia, Pa

LAYMEN.

C. H. J. Taylor . . . . . Washington, D. C

HAYTI.

DELEGATES.

John Herst, 1527 Jeff'sn, Baltimore, Md  
T. G. Steward . . . . . Fort Monsula, Mon

DEMERARA.

DELEGATES.

Reuben A. Sealy, Bridgetown, Barb'ds  
John T. Jenifer . . . . . Washington, D. C

