

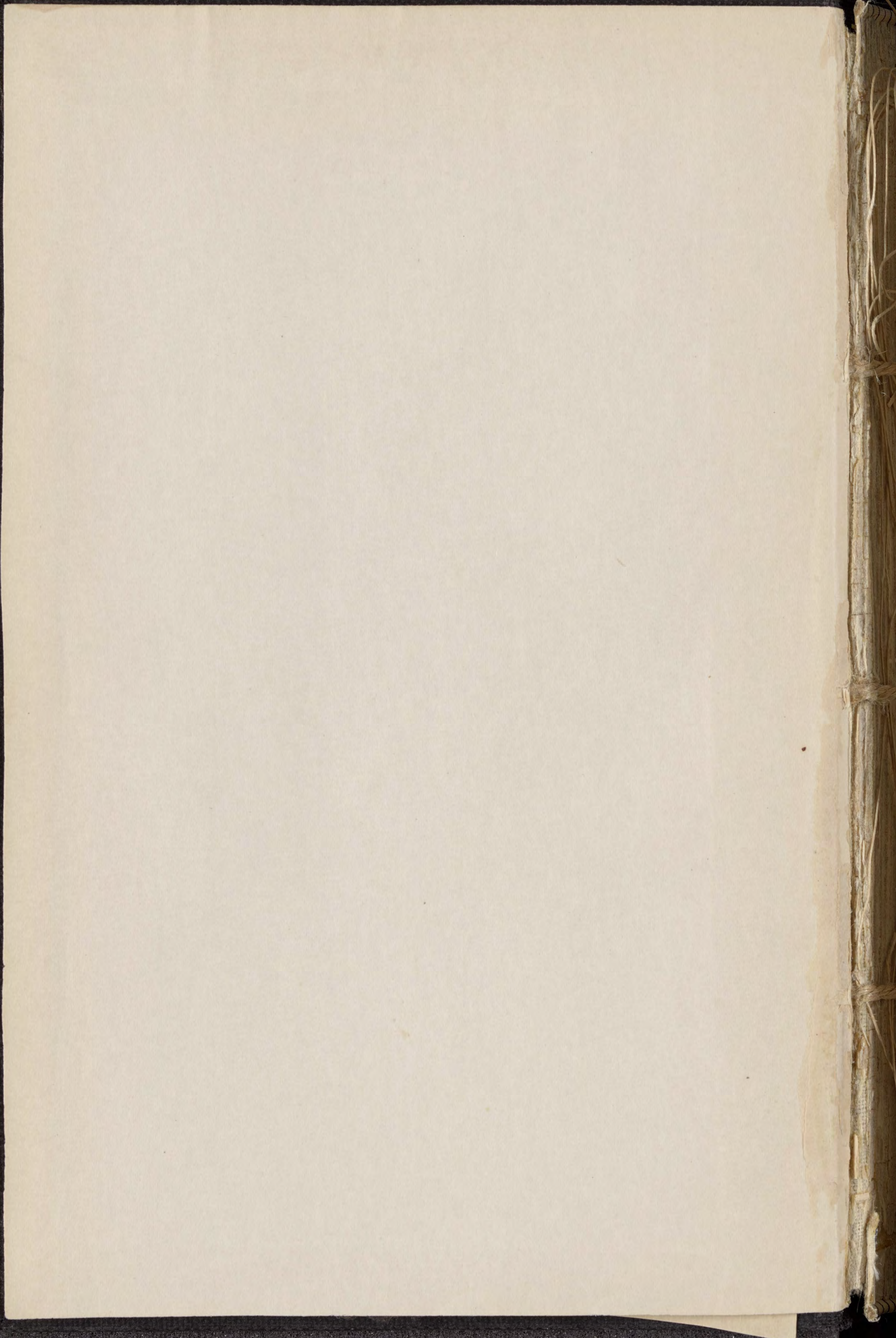
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Joseph H.

MORGAN'S HISTORY

OF THE

NEW JERSEY CONFERENCE

OF THE

A. M. E. CHURCH,

From 1872 to 1887,

AND OF THE SEVERAL CHURCHES, AS FAR AS POSSIBLE,
FROM DATE OF ORGANIZATION,

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BIOGRAPHICAL SKETCHES

OF MEMBERS OF THE CONFERENCE.

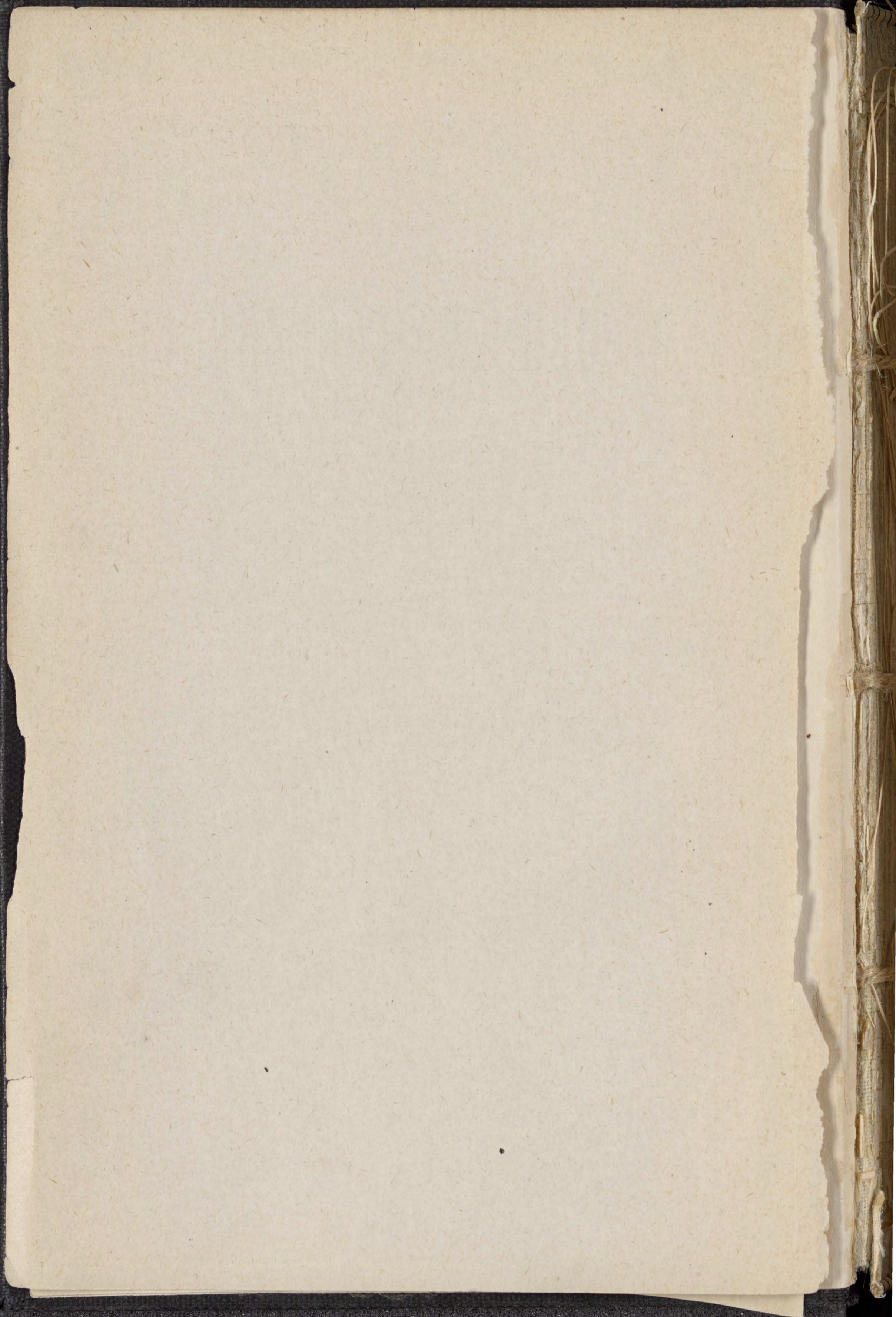
CAMDEN, N. J. :

S. CHEW, PRINTER, FRONT AND MARKET STREETS.

1887.

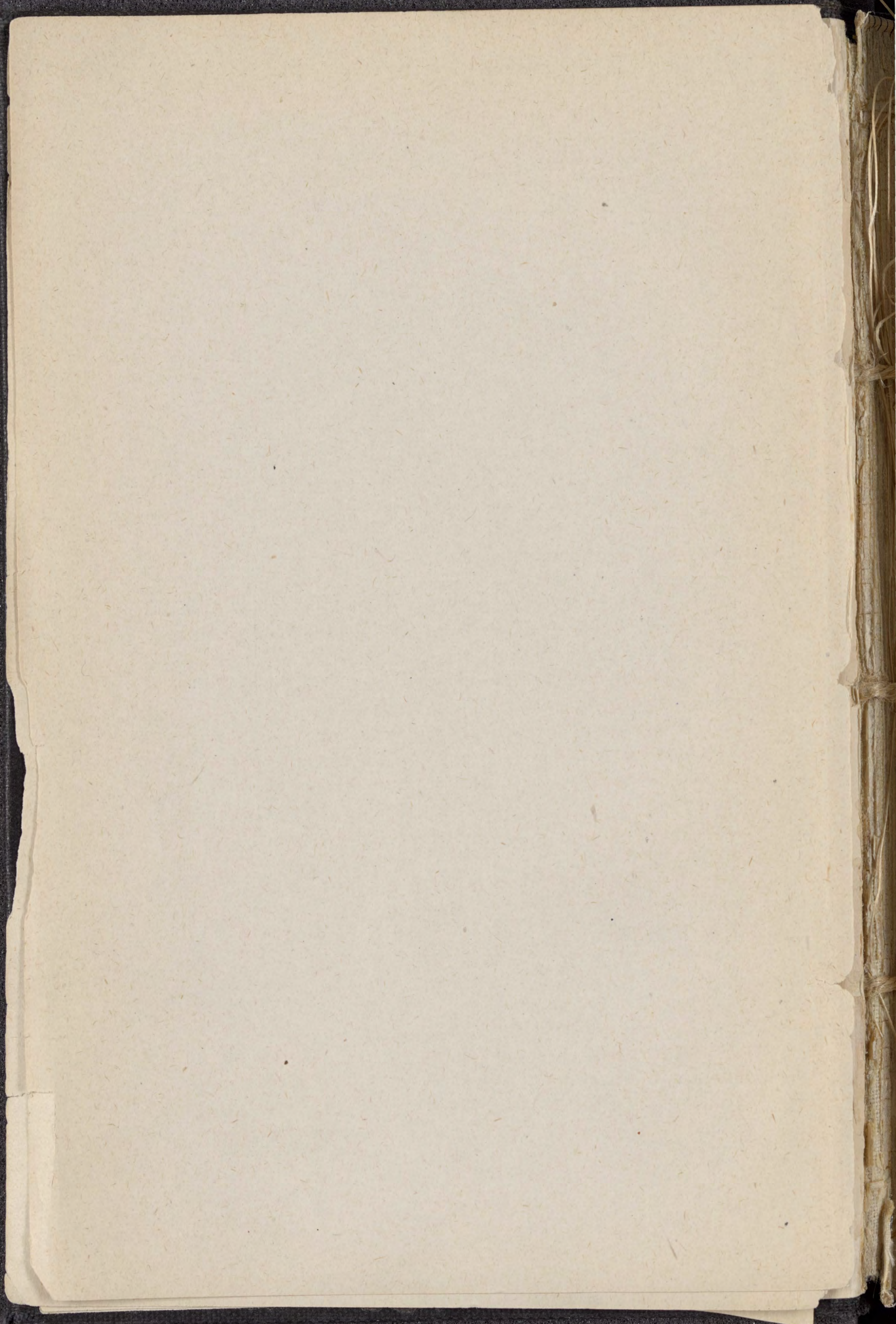
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To my beloved wife and children, to the New Jersey A. M. E.
Conference and to African Methodism in general this work is
respectfully dedicated by

THE AUTHOR.



AUTHOR'S PREFACE.

WHILE serving as recording secretary of the conference, I was requested by the Rev. B. W. Arnett, financial secretary, to give certain information concerning conference matters, the collecting of which suggested the idea of preparing a short account of the doings of conference since its organization. But after commencing I found it a difficult matter to tell where to stop, so I continued gathering facts until I found myself at a loss to know what to do with them and almost concluded to give the thing up, as I had lost my original idea in the multiplicity of matter collected. In my perplexity I held a consultation with Editor B. T. Tanner, of the *A. M. E. Review*, who advised that I continue collecting and present it in book form to the Conference and Church, which I have attempted to do. At the commencement I had no idea of the difficulties awaiting me. I have found but one Church, organized prior to 1820, that could give a detailed account of its history from organization to date. That one is at Salem, N. J., and the information came through Bro. William Wilson, who is 86 years old, of good memory, and who had early become acquainted with its history, being one of its leading officers in the time of its great trials, together with sister Hannah Crosbey. In all cases nevertheless, we had to depend upon tradition, except as regards conference reports, and even these gave very meagre accounts and often conflicting. All of the history prior to 1872 depends upon the Philadelphia Conference records. I am under many obligations to financial secretary B. W. Arnett for suggestions and assistance; also to Editor B. T. Tanner and Bishop J. P. Campbell, both of whom gave me the privilege of using their valuable collection of Church notes for research, comparison and

proof. My thanks are also due to Rev. B. F. Combash and the members of the New Jersey Conference, who have so cheerfully answered my queries, with two exceptions, and they may have honest cause for not so doing. As regards the figures and statements from 1872 to 1887 they are taken from the Conference Journal and verified, and whatever effect they may have upon the *Braggadocios* they are nevertheless true. My desire is in regard to the work—that it may stimulate the Churches to a more perfect system of making and keeping their history, and that the members of the conference may be more accurate in their conference reports. All should report for history rather than for self and at the same time give to the conference, the whole Church and the public in general such information as may be valuable to them and their's.

J. H. MORGAN.

INTRODUCTION.

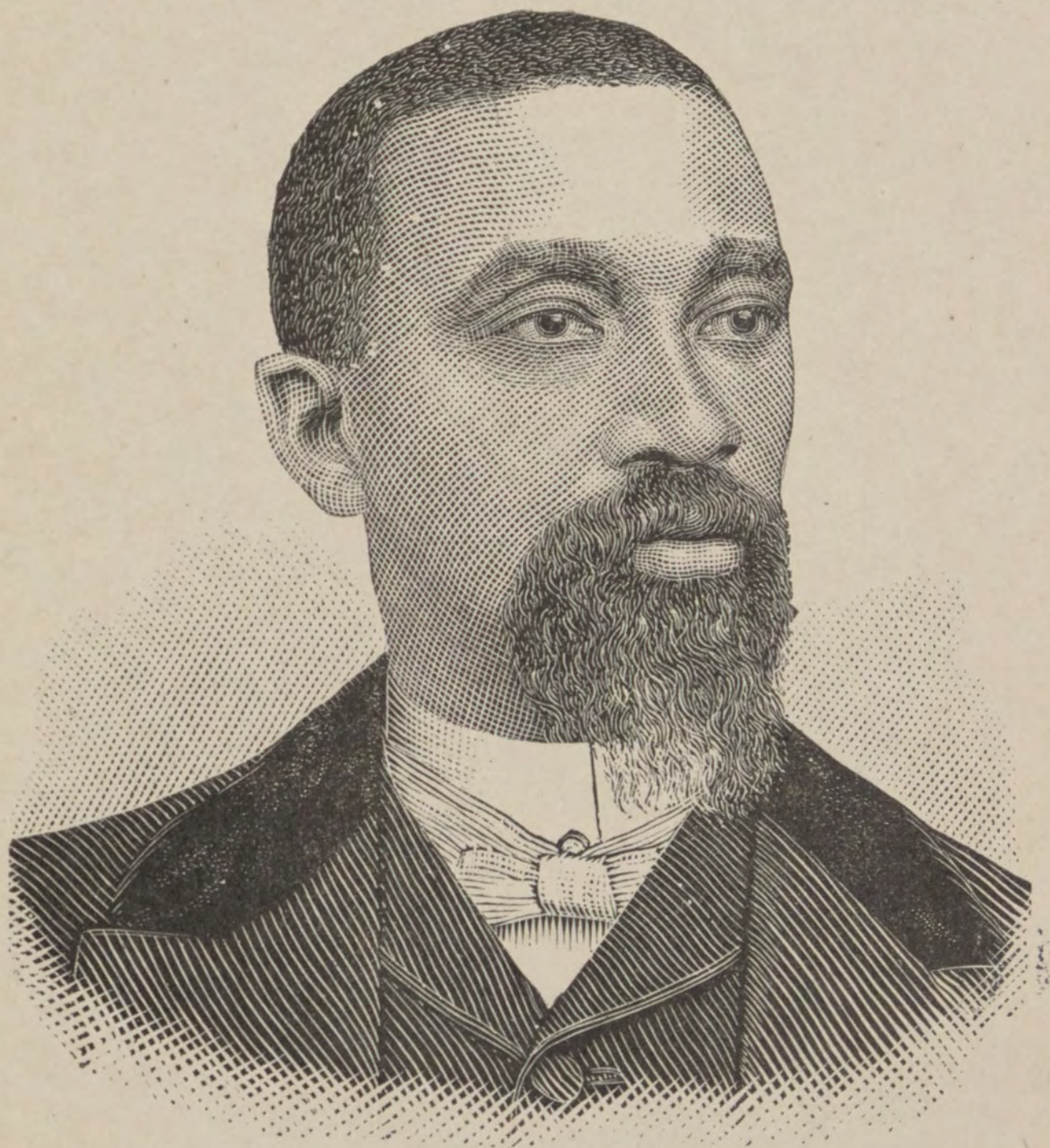
IT was fully five hundred years after the liberation of Israel from the bondage of Egypt, that one of their first men wrote: "Of making many books, there is no end." In one-twentieth of the time, the same in all verity may be said of the colored people, the Israel of America. True as this is of our whole people, it is especially true of the men of the African Methodist Episcopal Church. How grandly are they treading in the footsteps of the men of their illustrious predecessor and of their spiritual mother, the Methodist Episcopal Church. Just as they lead their sister white churches of the country, if not of the world, in the production of christian literature in general, even so do the men of the African Methodist Episcopal Church lead their sister colored churches on the same line. Nor let any be surprised at this. Why should the parallel between this mother and daughter cease here? Have we not always and in every way kept time to the music of Methodism, American or English? No one, in any way acquainted with our history, can deny so patent as well as so potent a fact. This being so, it is in no way surprising that we have taken to writing books. No year now passes by without the appearance in some quarter of our widely extended denomination, and from the pen of our own men, some pamphlet or book; and so true is it that the words of Solomon may now be fitly quoted: "Of making many books, there is in no end."

Among the latest and most valuable is this History of the New Jersey Conference. We are quite sure that it is a work of which the members of that conference should be proud, and which the members of her sister conferences should strive to emulate.

Enough is said in its praise when it is declared that no conference in the connection has anything like it, or even to compare with it, if we except Kealing's "History of African Methodism in Texas." Nor has the industrious writer left any phase of its history untouched. It is in every sense complete. More than once was it our pleasure to cheer the writer on in the performance of his goodly work, as well as encourage his conference to come to his help when the work was completed. And now the joy we have is in writing this Introduction preparatory to the work of giving it to the public. Our sincere wish is that it may have a large and rapid sale. With this work accomplished, it is the proud privilege of this comparatively small conference to say to its larger sisters: COME ON.

B. T. TANNER.

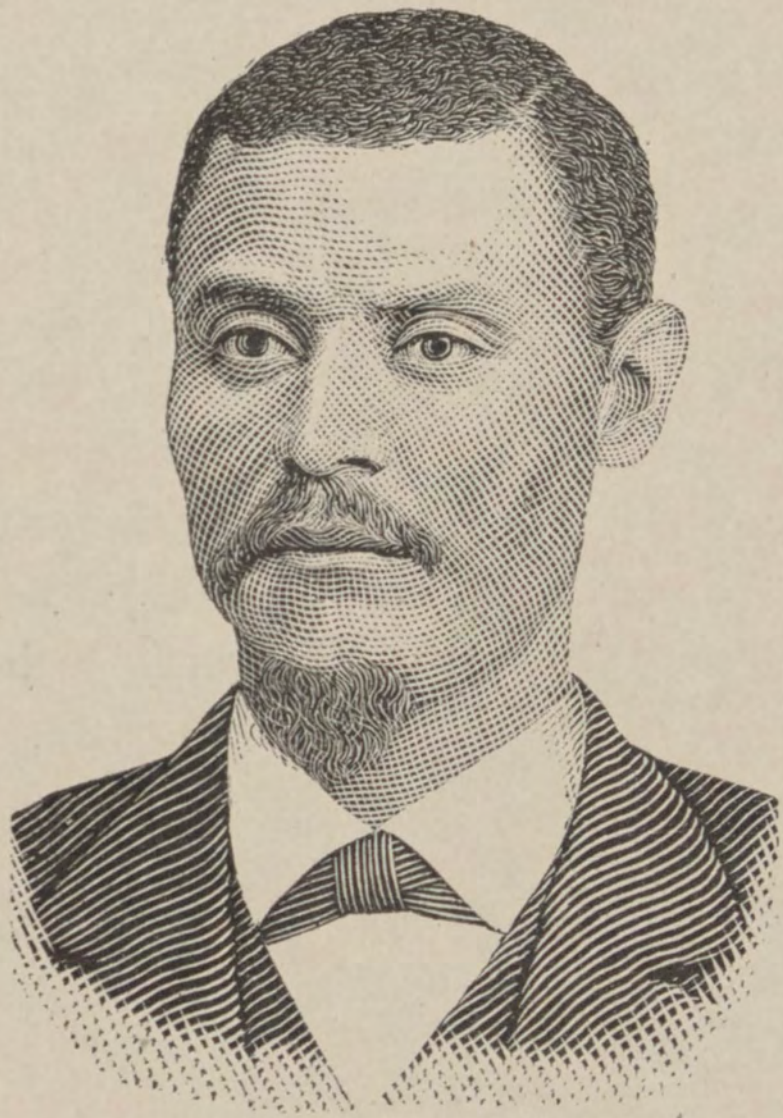
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August, 1887.



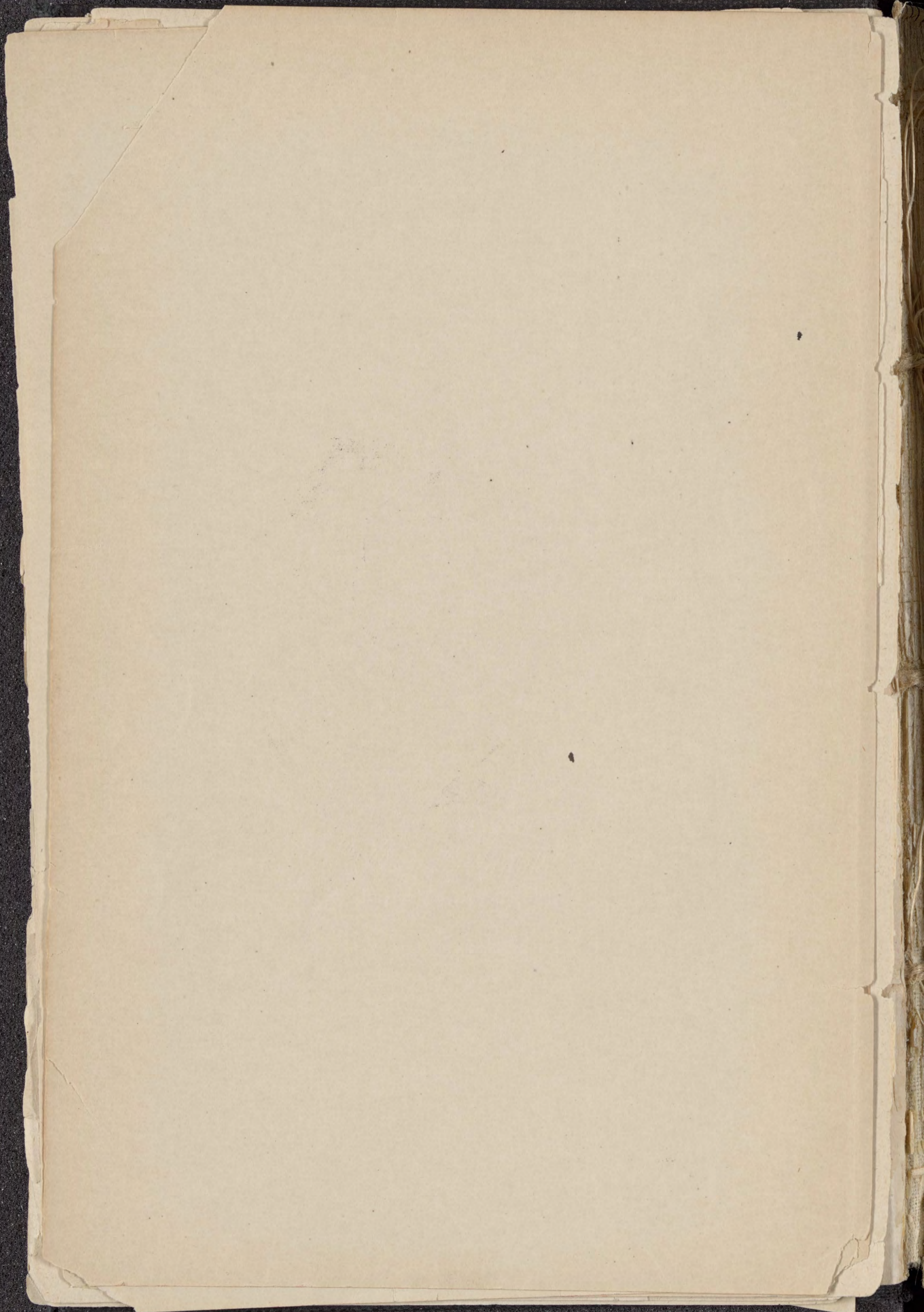
Rev. Joseph H. Morgan.



Rev. J. Height Bean.



Rev. David Bayard.



CHAPTER I.

BIOGRAPHICAL SKETCHES

OF FORMER AND PRESENT MEMBERS OF THE NEW JERSEY CONFERENCE.

REV. J. C. AYLOR

Was born on the ninth day of August, in Isle of Wight county, Va. At the age of fourteen his father put him at the carpenter's trade, which he served for five years. In the year 1873 he went into the State of Louisiana, in which State, through the influence of the preached Gospel, he felt the keen arrows of conviction. On the fifth day of August, 1874, at about twelve o'clock, he experienced a radical change of heart. In the year 1875, after having returned to Virginia, he united with the African Methodist Episcopal Church, in Suffolk, Va., in which church he was steward and class leader. He was examined and licensed to preach by the Rev. Wm. B. Derrick, who was then acting as Presiding Elder. In 1878 he entered the annual conference of the A. M. E. Church, at Farmville, Va., which was presided over by Bishop J. M. Brown. By him he was assigned to a charge. In 1880 he was ordained Deacon by Bishop J. M. Brown. In 1881 he was ordained Elder by Bishop D. A. Payne. He has held three appointments, two in Virginia and one in New Jersey.

He was sent to a public school by his father two weeks, which is the only primary schooling he ever received. But by close application, he sustained an examination as public school teacher, in orthography, reading, writing, arithmetic, geography, and

United States history. He taught three years prior to entering the ministry, and two years afterward. During the five years that he taught he studied theology. In 1880 he read Latin and Greek privately, under the Rev. Mr. Burn, an English theologian. Consequently, the two weeks schooling and the one year's private instruction in Latin and Greek is all the educational training he had received. But by much prayer and close application, when he took charge of the New Brunswick station, he was able to comply with the rules of admission to the academy and is able to read Greek, Hebrew and other branches of the curriculum successfully. He is the only colored man in the institution, being made to forget that he is a negro, as there is no sign of prejudice manifested.

J. H. ACCOOE.

J. H. Accooe was born in Philadelphia, Pa. He was taken up in the interval of Conference by Bishop J. M. Brown, November 18th, 1876; was sent to Winchester Circuit, which was under the jurisdiction of the Virginia annual conference; has served Winchester Circuit; Farmville Station, Va.; Columbia, Pa.; was ordained Deacon at Winchester, Va., and Elder at Portsmouth, Va., in 1880. Both ordinations by Bishop J. M. Brown.

DAVID S. BAYARD

Was born February 28, 1853, Near Odessa, Delaware, New Castle county. He is the son of Samuel and Susan Bayard. There were eleven children in the family, ten boys and one girl. His parents belong to the Asbury M. E. Church, but both died while he was quite young. In 1874 he went to Camden, N. J., and settled, and was converted in Macedonia A. M. E. Church under the administration of Rev. F. J. Cooper, February 22, 1877, and joined the above church same year, Rev. M. F. Sluby, pastor in charge. April 5, 1881, he was licensed to exhort, under Rev. J. W. Cooper. He was licensed to preach in 1884 by P. E., S. B. Williams, and was received into the itinerant service of the New Jersey Conference in April, 1886, at Camden, N. J.

WILLIS BOWMAN

Was born in Marlboro, Monmouth county, January 1st, 1845. Entered the New England Conference in 1868 and was appointed to Plymouth, Mass. In 1869 he was sent to Lee Mission, and in 1870 was transferred to the New York Conference, and appointed to Lockport Mission. In 1872-3 he served Oswego Circuit; in 1874-5 served Huntondon Circuit, L. I.; 1876-7 served Malone circuit; in 1878 was transferred to the Philadelphia Conference; was appointed to Mt. Friendship Circuit; served two years. In 1880 was transferred by request to the New York Conference. During this year, Bishop Brown gave him three appointments—Morris Brown Mission four months, Unionville Circuit, Pa., three months and the balance of the year was used up in serving out the term of Rev. E. B. Davis, deceased, at Huntondon, L. I. In 1881-2 served Setauket, L. I., N. Y. In 1883 was transferred to the New Jersey Conference and stationed at Washington, N. J. He was ordained Deacon in 1872 by Bishop J. P. Campbell and ordained Elder in 1878 by Bishop D. A. Payne.

REV. J. H. BEAN

Was born in New York City, April 26, 1837. His parents settled in Camden, N. J., in 1842. His mother's maiden name was Sarah Height, daughter of Gomorrow Height, of Bermuda, West Indies, and Rosanna Height, of Eastern Shore, Md. His father's name was Soloman W. Bean, of Bermuda, son of Samuel and Letitia Bean.

John received his schooling in the city of Philadelphia, Pa., his first teacher being Rev. D. A. Payne, now Senior Bishop of the A. M. E. Church. His second teacher was Soloman Clarkson, third James M. Bird and fourth Charles Reason. He was apprenticed to a Mr. W. H. Riley to learn the boot and shoe trade and was married September 1st, 1859, to Miss Anna Matilda Bailey, of Philadelphia. After finishing his trade, he conceived the idea of doing business for himself, and so entered into co-partnership with Joseph Wilson, his part of the contract being to purchase the findings. Having purchased them, and being

elated with the prospects of being a business man, he stopped at several hydrants and drank freely, and being somewhat overcome lost his findings. He arrived home much depressed at the sudden termination of his business operations. He concluded to follow the sea and ran from Boston to Liverpool and London, then around the Horn, trading in Calcutta and China, etc. Was converted in 1867, under the administration of Rev. Theodore Gould. Was admitted in the ministerial ranks in 1874, New Jersey Conference. Ordained Deacon in April, 1875, by Bishop James A. Shorter. Ordained Elder April, 1879, by Bishop D. A. Payne. At present he is conference book steward.

A. H. BROWN

Was born July 4th, 1838, in Chester county, Pa. Experienced a change of heart in Meeting Street A. M. E. Church, Providence, R. I., in 1855; was licensed to exhort March 13, 1869, in the Fourth Quarterly Conference of the Penningtonville Circuit of the A. M. E. Church, Penningtonville, Pa., Rev. T. A. Cuff then Presiding Elder. He was licensed to preach February 17, 1874, in the Macedonia A. M. E. Church, Camden, N. J., Rev. Frisby J. Cooper, then Elder; joined the Itineracy in 1874, under Bishop J. A. Shorter, at Mt. Moriah A. M. E. Church, Mt. Holly, N. J.; was ordained Deacon in 1881, April 27, in Mt. Pisgah A. M. E. Church, Princeton, N. J.

REV. R. H. COLEMAN

Was born in North Carolina—does not remember the year. He was sold at nine years of age and taken to Florida, where he remained until 1862, when he ran away with the Union Army and staid with them three years. In 1865 he came North and went to work on a farm in 1868, then taking to himself a wife. He was converted when quite a youth and joined the M. E. Church South. He joined the Bethel A. M. E. Church at Patterson in 1866, under Rev. Wilson Peterson, and was licensed to exhort by Rev. John H. Jones in 1868 and was licensed to preach by Rev. Robert F. Wayman. In 1875 he was taken up by Elder

G. A. Mills and sent to Fair Haven. He was transferred to the Philadelphia Conference in 1879 and remained in it five years, and was transferred back to New Jersey Conference.

REV. F. J. COOPER.

Rev. Frisby John Cooper was born near Churchill, Queen Anne county, Eastern Shore, Md., February 23, 1828. His father's name was Robert Cooper, who was born in Easton, Talbot county, Md., and his mother's maiden name was Judith Tilghman, who was born in Queen Anne county, Md. They were both slaves for a term of years and were married in 1811. They had eleven children. Six were born slaves; the rest free. Frisby was the second free-born.

In 1829 his father moved to Wilmington, Del., and settled; there he reared his family, securing for himself a comfortable home. He sent his children to school, being a lover of education. Frisby was careful in his studies. A white maiden lady by the name of Martha Shields became quite interested in Frisby and volunteered to educate him, and did pay all bills, and furnished books, &c. The school was under the control of the Friends, incorporated the African School Society by the Legislature of Delaware. He passed successfully through all the common English branches, viz: arithmetic, geography, grammar, natural philosophy, astronomy, algebra, geometry, geology, physiology, &c., and was preparing to go to Oberlin, but was interrupted by the death of his father, October 25, 1841. This sad event changed the plans. His mother felt that she needed his help to support the younger children. Her wishes were complied with, but he continued his studies. Isaac S. Flint (white), the teacher, employed him as an assistant teacher, at a fair compensation, with the privilege of being taught. He studied Latin and Greek under competent private instructors. He for a few years worked in the brick-yard in summer and taught a day and evening school in winter until 1854, when he was selected by the school directors, after examination, to take charge of the school, and continued to teach it consecutively until 1867, when he resigned and joined the Philadelphia Conference.

On September 11, 1851, he married Miss Rebecca Perkins.

They were school children together, and have lived for and with each other ever since. Being unfortunate with their own issue, they have raised two foster children to manhood and womanhood, and are dearly attached to them, and they in turn respect them as dear parents.

He and his wife are very economical, not stingy, and are able, now and then, to contribute something to our worthy poor and needy educational institutions.

He was a charter member of Star of Bethlehem Lodge, No. 897, G. U. O. of O. F., organized 1846, and is a P. G. M. of Council No. 5. He joined the Star In East Lodge, No. 1, F. A. A. Masons, December 11th, 1850, and for several years was Grand Secretary and Grand Master of Hiram Grand Lodge, and is now P. H. Priest of Mt. Zion Chapter and P. G. Prelate of Grand Commandery of Pennsylvania. He is P. G. Chaplain of Grand Division Sons of Temperance State of New Jersey. He was converted and joined the church January 9th, 1853, and was useful in every department called to act; he was trustee, steward, superintendent in Bethel A. M. E. Church when it was small and despised, laboring with others to build it up and was not ashamed. He was called to preach the gospel and was licensed by Rev. M. F. Sluby March 12th, 1863. He joined the Philadelphia Annual Conference, May, 1867; was ordained a deacon by Bishop A. W. Wayman, May 26th, 1868, in Bethel A. M. E. Church, Philadelphia, Pa. He was elected a local delegate to the General Conference which met in Washington, D. C., 1868. He was appointed by Bishop A. W. Wayman to half of West Chester Circuit, including Westtown, Unionville, Lambertown, under Elder John C. Cornish.

In June, 1868, he was appointed by Bishop A. W. Wayman to Columbia Station, Pa., including Wrightsville; had a great revival in Columbia.

On May 16th, 1869, he was ordained elder by Bishop J. P. Campbell, in Bethel A. M. E. Church, Philadelphia, Pa., and by Bishop Campbell re-appointed to Columbia, Pa. During that year he was examined by the County Superintendent of Public Schools, received his certificate and taught the public school in addition to his church work.

In 1870 he was secretary of the conference and was appointed

by Bishop J. P. Campbell to Salem Station, N. J., with the oversight of Woodbury Circuit. He was blessed with a revival, having one hundred and fifty-six converts in five weeks; one hundred and forty-four of them joined his church. In 1871 he was re-appointed by Bishop J. P. Campbell to Salem Station, N. J. In 1872 he was secretary of the conference, which met at Carlisle, Pa.

In June, 1872, the New Jersey Conference was organized and in accordance with the arrangement he was a member of the New Jersey Conference and was elected secretary. He was re-appointed by Bishop A. James Shorter to Salem Station, N. J. He bought a lot 80x266 feet, for a new church and collected material, since which time a fine church has been erected by Rev. R. M. Turner. He taught the public school in Claysville, N. J., besides his church duties. In 1873 he was secretary of the conference and was appointed by Bishop J. A. Shorter to Camden Station. In 1874 he was secretary of the conference and was re-appointed by Bishop James A. Shorter to Camden Station. In 1875 he was re-appointed by Bishop James A. Shorter to Camden Station. He purchased two lots with houses next to the church so as to have room to build a new church, which since has been accomplished. He was elected delegate to General Conference which met in Atlanta, Ga., May, 1876, and served on important committees; chairman on committee to ascertain who were legal members of the General Conference.

In 1876 he was appointed by Bishop D. A. Payne to Morristown Station, N. J., and although the church was sold by the sheriff, yet through the agency of the Y. M. C. Association and the liberality of the citizens, it has been secured to the A. M. E. Church forever, by the incorporation of a board of trustees, one from our own, and alike from the other evangelical churches. In 1877 he was re-appointed to Morristown Station, N. J., by Bishop D. A. Payne. In 1878 he was transferred by Bishop D. A. Payne to the New England Conference.

THOMAS A. CUFF

Was born in Salem county, Lower Creek Neck, in 1838. He is the son of Jonathan and Mary Cuff, and grandson of Reuben Cuff, one of the founders of African Methodism. He was raised

to the life of a farmer until twenty-one years of age. His parents were not members of the Church but would not allow him to keep rude company and he became a moralist. When thirteen years of age, while at home in Elsinboro, he was convicted of his sins and converted, which resulted in the conviction and conversion of his father, mother and nine other children, all of whom joined the Old Mt. Pisgah Church under Israel Scott, from which a large revival sprang and over two hundred souls were converted and added to the church. He felt the call to preach at this time, which call was very clear, but he did not heed it and finally became indifferent to everything pertaining to religion, but finally, at the house of a friend who was seeking salvation, the spirit of the Lord fell upon him and he found himself preaching and heard a voice commanding him to go preach the gospel. From that time the Bible became an open book to him. He was licensed to exhort and preach under the Rev. Joshua Woodlin and was taken up in the interval of the conference by Rev. John Cornich and appointed to Stroudsburg Mission in 1860, being received in the Philadelphia Conference of 1861 and appointed to Bordentown Circuit, where he remained one year and had quite a season of revival on the circuit. In 1862 he was appointed to Langhorn Circuit, Pa., remaining one year. In 1863 he was appointed to Reading, Pa., remaining two years, during which quite a revival was had. In 1865 he was appointed to Oxford, Pa., remaining two years. Then he took advantage of the college at that place and assisted in teaching the preparatory department. He made considerable progress in the study of Greek and Latin and at the same time was instrumental in building up the membership. In 1867 he was appointed to Lancaster, Pa., remaining two years and was successful in a soul stirring revival, where almost as many white as colored persons were converted to God. The four points on the charge were left in good condition. In 1869 he was appointed to Bridgeton, N. J., at which place he repaired the church, teaching school at the same time and adding over seventy souls to the church. He received more support here than at any other place. In 1871 he was appointed to Orange, N. J., but while preparing to take charge his child died and while laying it away to rest he received a dispatch that the



Rev. J. W. Cooper, P. E.

church was about to be sold. He raised \$100 and paid it on account in one week and sank the debt that year from \$1,700 to \$700 and made arrangements to raise by circulars the next year \$1000 but did not have time to collect circulars. In 1873 he was appointed to Rahway and paid \$400 on the church debt. In 1874 he was appointed to Princeton, where a grand work was done. He had the church rough coated and painted, bought a house and lot for a parsonage, repaired it, paid a good portion of the debt, leaving \$100 in bank to meet the next payment, and added one hundred and seventy odd members to the church. He remained three years. In 1877 he was appointed to Morristown, N. J., and another season of revival was had. In 1878 he was appointed to New Brunswick, where he was successful in increasing the membership of the church and succeeded in creating a revival of the interest in behalf of the church, which was in great danger of being sold, and organized a mission at Bound Brook. In the spring of 1880 he was transferred to Philadelphia Conference.

J. W. COOPER, P. E.

Was born March 4, 1840, in Burlington, Burlington county, N. J. He entered the New York Conference in 1867, was appointed to Oswego Mission and returned in 1868. In 1869 he was appointed to Freehold, N. J., then in the New York Conference. He was returned in 1870. In 1871 he was appointed to Buffalo, was returned in 1872. In 1873 he was appointed to Melrose Circuit, returned in 1874. In 1875 he was appointed to Coxsockie Circuit, in 1876 to Albany, N. Y., being reappointed in 1877. In 1879 he was transferred to the New Jersey Conference and stationed at Camden; was reappointed in 1880-81. He was moved during his third year and sent to Salem, N. J., to fill a vacancy, being returned in 1882. In 1883, at the session of conference, he was appointed by Bishop J. M. Brown to Presiding Eldership over the Newark district.

REV. DAVID R. CROSHON

Was born on Staten Island, N. Y., February 15, 1834, and embraced religion in his native place. In 1855 he joined the A. M. E. Zion Church, Edward Matthews then pastor. He received license to exhort in same church by the same pastor. He removed to Elizabeth in 1863, and joined the A. M. E. Church of that place. He received local preacher's license under W. H. Ross and joined the New York Conference as a local member in 1871. He became a member of the New Jersey Conference in its setting off, by virtue of jurisdiction. In 1880 he was taken up by Presiding Elder Faucett, and sent to Orange to fill out the unexpired term of Rev. Harper; was returned the following year and built the present church. He was ordained Deacon at Morristown in 1882, by Bishop J. M. Brown.

REV. JORDAN H. CHRISTMAS

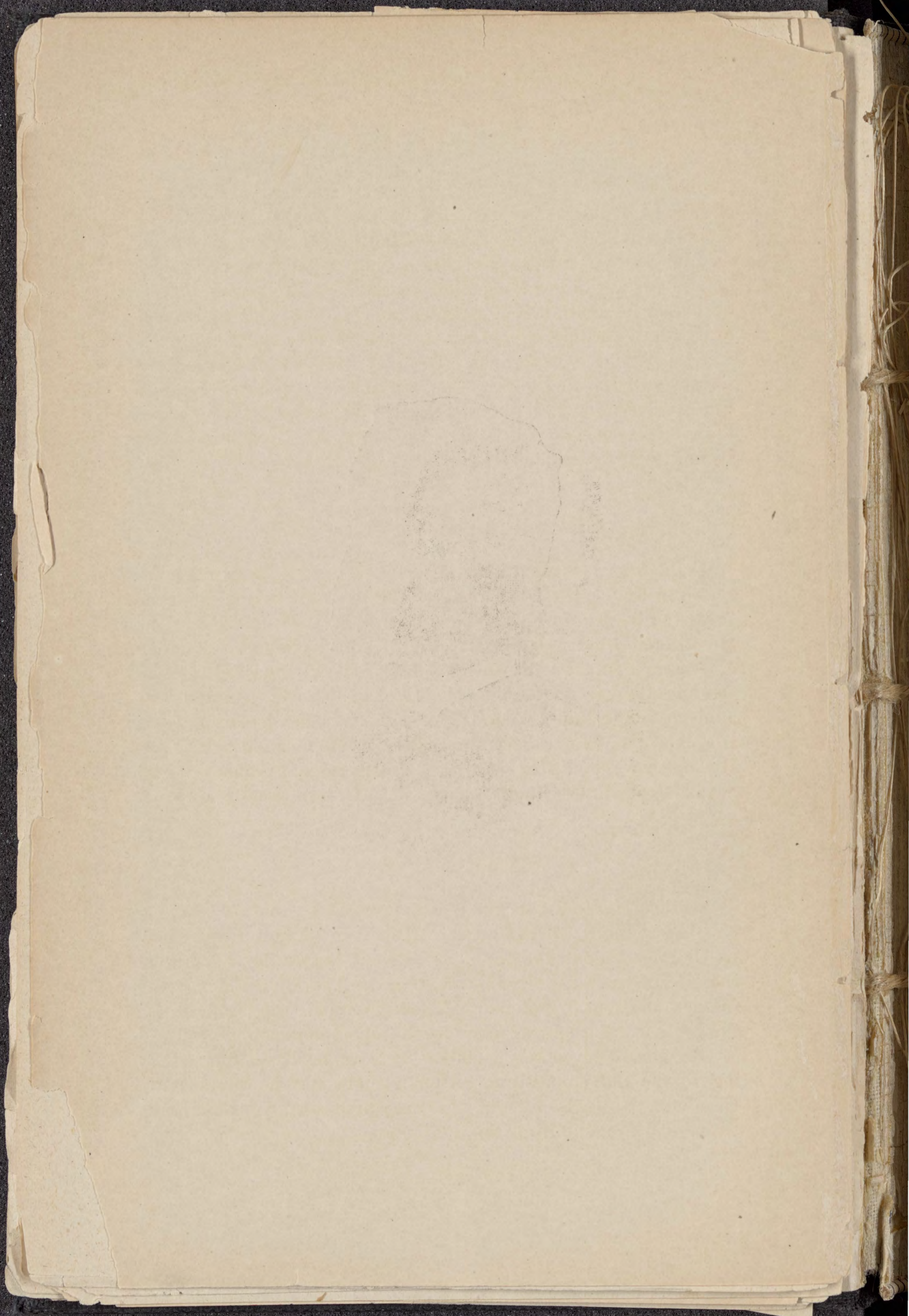
Was born at Farmville, Va., Prince Edwards Co., August 15, 1858. He was converted when fifteen years old in the A. M. E. Church, in the above named place. He was licensed to exhort by P. E., J. W. Cooper, at first quarterly conference at Orange, in 1885, and licensed to preach in 1886 by same P. E.

BURGOYNE FREEMONT CUFF

Was the grandson of Reuben Cuff, who was one of the founders of the African Methodist Episcopal connection, and also one of the founders of the A. M. E. Church in Salem, New Jersey. Burgoyne F. Cuff was born in Quinton, Salem county, New Jersey, August 30th, 1858, his parents being Burgoyne and Prudence Cuff. They did all that lay in their power toward giving their son a good common school education, and also taught him the holy scriptures. He was always seen in the church and Sabbath-school whenever it was so that he could get there and always took an active part in the printing of the lessons on the board for the school. At the age of eighteen years he embraced



Rev. John T. Diggs.



the religion of the Lord Jesus Christ, under the administration of Rev. William Stiles, then pastor of the Mt. Pisgah A. M. E. Church, York street, Salem, N. J. He then joined the church and six months after was read in a full member by said pastor. Three years afterward he was called to the work of the ministry, but he did not yield to the calling till seven years later, when he said, "I feel to be a delinquent before God; that is, I feel that I have not done what God intended for me to do as soon as I should have." Then on Thursday evening, September 3rd, 1885, he preached his trial sermon from Daniel, fifth chapter, part of the eleventh verse, and on the following Monday, September 7th, 1885, he was examined for local preacher's license, before the Quarterly Conference, and by Rev. S. B. Williams, then P. E. and pastor at Salem Station. Seven months later the New Jersey Annual Conference went into session at Camden, N. J., and the members of the Quarterly Conference of Salem recommended B. F. Cuff as a suitable person to be admitted on trial in the traveling connection. At said conference held in Camden, which was from April 22d to April 29th, 1886, he received his first appointment from Bishop R. H. Cain to Beverly Mission, Burlington county, N. J., where he went and stayed one year and succeeded in paying off the debt on the church property. He also organized a Sabbath-school among them. Then at the next conference, which was held in Trenton, from April 20th to April 26th, 1887, he received his second appointment from Bishop A. W. Wayman to Elizabeth Station, N. J., and was also ordained Deacon by said Bishop, on May 8, 1887, at Orange, N. J.

REV. M. M. DENT

Was born in Bushtown, N. J., September 10, 1840. He was converted in Mt. Zion A. M. E. Church of the above named place, in 1858, and received exhorter's license under Rev. Walter Thompson, in 1870, and preacher's license by Rev. I. J. Hill, in 1872. He entered the New Jersey Conference at Bridgeton, N. J., in 1883, and was ordained deacon in 1886, at Camden, by Bishop J. P. Campbell.

REV. J. T. DIGGS,

PRESIDING ELDER OF NEWARK DISTRICT.

Rev. J. Thomas Diggs was born in King and Queen county, Virginia, August 2d, 1847. In early childhood it was observed that he was a bright, intellectual boy. He was sent North by his father and was adopted in the family of J. C. Tiffany, of Coxsackie, New York. In 1866 he was converted to God and joined the A. M. E. Church at the above named place. In '68 he was made sensible of his being called to preach the gospel. In '71 he was licensed to preach by Revs. H. J. Rhodes and J. G. Mobray. In '72 he was taken up by Elder T. A. Cuff, of Orange, N. J., and was put on mission work at Bloomfield, N. J., a short distance from Newark, which brought him into the New Jersey Conference at its first regular session, which was held at Bridgeton, N. J. He received his first appointment by Bishop J. A. Shorter to Quinn Chapel, Navesink, N. J., the Rev. Joshua Woodlin being Presiding Elder. He had a very successful year. In '74 he was appointed to Pennington, N. J. In '75 he was ordained deacon by said Bishop, at conference assembled at Macedonia Church, Camden, and reappointed to Pennington Circuit, during which time he attended the Pennington Methodist Seminary. In '76 he was appointed by the above named Bishop to Yorktown Station, at which place he labored two years successfully. In '78 he was appointed to Woodbury Circuit by Bishop D. A. Payne and succeeded in relieving the A. M. E. Church, at that place, of a heavy debt, which at the time of his appointment was under the Sheriff's unmerciful hammer. In '80 he was appointed by the same Bishop to Elizabeth Circuit, where the church property had been lost and the congregation scattered. He succeeded in gathering the people and securing a place to worship. In '81 he was ordained Elder by Bishop J. M. Browne in conference assembled at Princeton, N. J., and was appointed to Cape May Circuit. There God blessed his efforts in enlarging the church and freeing the property of debt and also liquidating the debt of Cold Spring Church. He also had the pleasure of entertaining the Bishop's Council there in '82. In '83 he was appointed by Bishop J. M. Browne to Morristown

Circuit, with Madison Mission attached. During the two years of his stay there the membership was greatly increased at Morristown and over double at Madison, at which place he secured a lot on which a church was built the next year. In '85 he was appointed Presiding Elder of the New Brunswick district by Bishop R. H. Cain and stationed at Fisk Chapel, Fair Haven, N. J., where the church and Sabbath-school were much improved and almost freed from debt. In '86 he was elected recording secretary of the New Jersey Conference and appointed by said Bishop, Presiding Elder of the Newark district and stationed at Bethel Church, Newark, N. J. In '87 he was reappointed by Bishop A. W. Wayman to the district and charge.

REV. ISRAEL DERRICKS

Was born in West Indies, in December, 1848, and was converted in 1865. He was called to the work of saving souls in 1875, and began to prepare for said work in 1875 at Greenwich. He entered Boston University in 1876, and graduated number nine in a class of twenty-seven in 1879. He was married to Miss Georgie Bowser, of Boston, in March, 1880. He entered the ministry in the New England Conference at Providence, R. I., in 1877, and was sent to Plymouth, Mass., where he staid two years. He supplied Good Hope Station, Hot Springs, Arkansas, thirty days and was in the South Arkansas Conference three years.

JAMES EVANS

Was licensed to preach in Washington, D. C., in 1879, while a member of the S. M. E. Church. He left Washington and came to Orange August 15, 1881, and joined the A. M. E. Church there. He was taken up July 26, 1883, by Presiding Elder J. W. Cooper, and sent to Paterson. There he found that the A. M. E. Church had been carried over to the M. E. connection by Rev. W. Rodgers. Seven lady members were all he could find clinging to the old connection. After a short stay he was sent to Elizabeth, N. J., to fill out the unexpired term of Rev. E. P. Grinage, who had left for the South.

REV. R. FAUCETT.

Redmon Faucett was born on Coates street, (now Fairmount avenue), in Philadelphia, Pa., near where the old A. M. E. Union Church was located, and almost within its shadows. His parents were staunch lovers of the doctrines and teachings of the A. M. E. Church, and it can be said of him that he nursed African Methodism at the same time he received nutriment from his mother's breast. His earliest recollections are connected with the Sabbath-school and church. At an early period he was sent to public school; he has said that he has no recollection of when he could not read. At ten years of age he was well posted in the various branches then taught, viz; reading, writing, arithmetic, grammar, geography and history. When his father died, which occurred before he was thirteen years of age, his mind was well stored with useful knowledge. Indeed, so well pleased was his teacher, Mr. Murray, that he presented him with a treatise on geometry and a case of mathematical instruments.

Brother Faucett early gave himself up to the Sabbath-school work. Many of his youthful years were spent as a scholar, teacher and superintendent. The importance and benefit of early Sabbath-school training is shown by an event that took place in his life. At one of the meetings of teachers connected with the A. M. E. Union Church, it was considered whether other than Christians ought to be allowed to have classes and teach. Brother Faucett argued that only such as were Christians should teach; but the majority of his fellow teachers thought otherwise and it was so decided. The result was, that he was retained in the school as a teacher, and often has he expressed thanks to God and his fellow teachers for the conclusion. "For," said he, "one Sabbath, having gone through the lesson, I was as usual engaged in applying it to my scholars, when, as if a voice spoke, I was impressed in this-wise, "If the lesson is good for the scholar why not for you." This impression never left him, though he did not at once give heed to it.

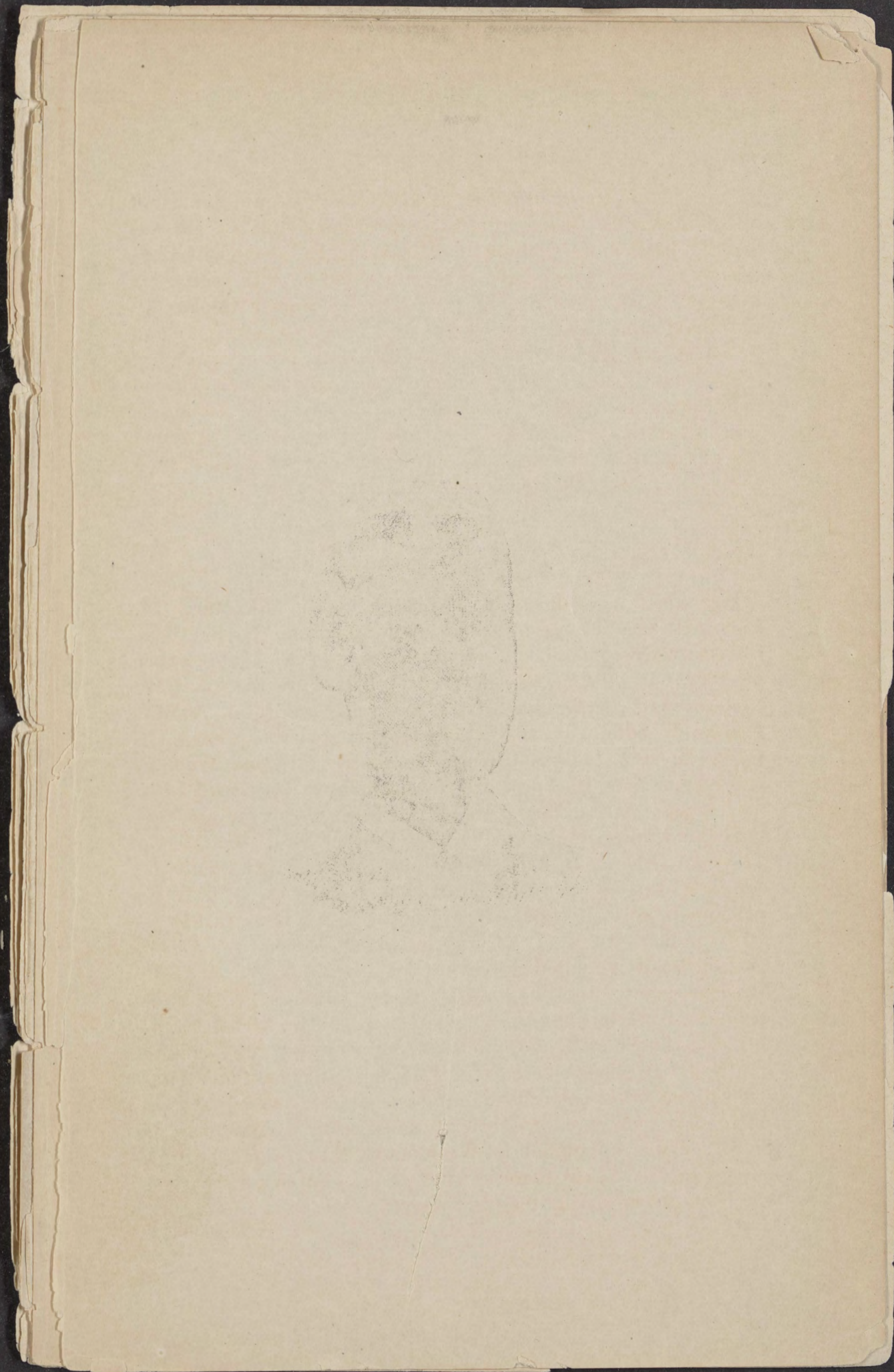
Mr. I. C. Weir, as his friend and superintendent, interested himself very much in his religious training, and often used to express himself in writing to him. This, together with the minis-

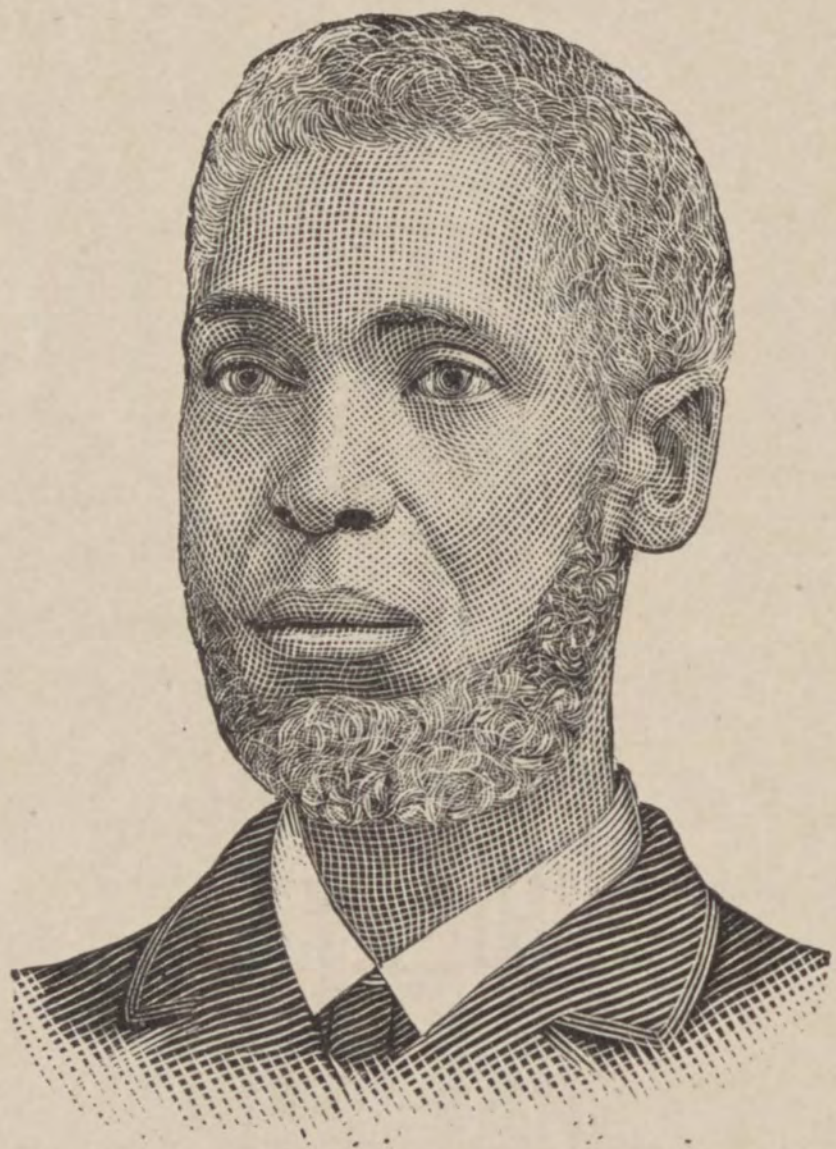
trations of Elder, now Bishop, Jabez P. Campbell, who was appointed to the charge of Union A. M. E. Church, won him over to the cause of the Saviour. One Sabbath Elder Campbell preached from Judges, fifth chapter and twenty-third verse: "Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord, to the help of the Lord against the mighty." This decided him; he could no longer be an enemy to God, who was so good and gracious to him, no longer could he be indifferent. He determined to go on the Lord's side. By the advice of his friend, Mr. Weir, he attended class. Said Brother Faucett, when I entered the door of the church, I resolved that all my associates and worldly interests that were contrary to the will of my Saviour should be left on the outside. In a word, I consecrated myself to God. Since then no desire have I had to again be entangled with them. On the next Sunday, after Elder Campbell had finished preaching Brother Faucett advanced to the altar and asked him "If he could join the church." Of course he was gladly taken in, and from that time became an active worker. Brother Faucett was made a local preacher by Elder Campbell. At an annual conference held in Salem, New Jersey, he was ordained local deacon by Bishop Willis Nazarey. While in a local capacity, under the Rev. A. L. Stanford, Bro. Faucett built up a fine congregation at Nineteenth and Spring Garden street. He attended to it until he went into the itineracy. His first active appointment was from Bishop Campbell, who appointed him to Burlington Circuit; but prior to this he had received, at the hands of Bishop A. W. Wayman, who held conference at Princeton, N. J., the appointment to Bridgeton. The second year of his itinerant life, he was at the session of the Philadelphia Conference, held at Bethel Church, Philadelphia, and there was made Elder, together with Revs. Frisby, J. Cooper and Joseph Nelson. He served as Missionary Secretary of the Philadelphia Annual Conference until he asked to be one of the members selected to form the New Jersey Annual Conference. From that time until the present he has been an active member of the New Jersey Annual Conference, and has filled most of the important appointments. He was a firm believer in the working of a practical Presiding Eldership, which position he held for three years, then resigned,

as he and his superior officer, Bishop J. M. Brown, could not agree about its relative duties and responsibilities. He was married by Bishop Campbell to Miss Annie E. Leamon, of Philadelphia, by whom a family of several children were born. He held the position of Secretary of the New Jersey Conference until he declined longer to serve. As a preacher he is plain and practical, not given to much theorizing, but more desirous of impressing the heart and conscience of his hearers. As a friend and brother, it can be said that he never betrayed a friend nor forsook a brother. He has been honored by being appointed one of the fraternal delegates representing the A. M. E. Church at the next general conference of the A. M. E. Zion Church.

CHARLES CRAWFORD GREEN

Was born in Caroline county, Eastern Shore, Md., March 14, 1832. He was licensed to exhort by Rev. Joseph H. Smith, at the quarterly conference held at Springtown, N. J., December 18, 1860. In 1864 he was licensed to preach in the quarterly conference held in Trinity A. M. E. Church, Gouldtown, by Rev. Joshua Woodlin. He moved from Springtown to Orange in 1866. In 1868 he was taken up by the Rev. Joshua Woodlin and sent to Sag Harbor, Long Island. There he served until conference. At the New York Conference of 1868 he was received on trial and appointed to East Chester, N. Y., by Bishop A. W. Wayman. In 1869, conference convened in Albany, N. Y. From this he was reappointed to Sag Harbor. In 1870 he was appointed to Lockport, N. Y., by the Right Rev. Bishop J. P. Campbell. In 1871 he was ordained Deacon by Bishop Campbell and appointed to Kinderhook Circuit, N. Y. In 1872 he was appointed to Amityville by Bishop Campbell. In 1873, at the conference sitting in Fleet street, Brooklyn, he was transferred to the New Jersey Conference, and stationed at Pennington, N. J. At the conference of 1877, held in Trenton, he was left without work, notwithstanding his character passed and all his reports were fair. In 1880, at the session of conference in Salem, he was appointed to Washington, N. J., where he took charge July 4th. He there completed the church which frame had been put up during the previous year.



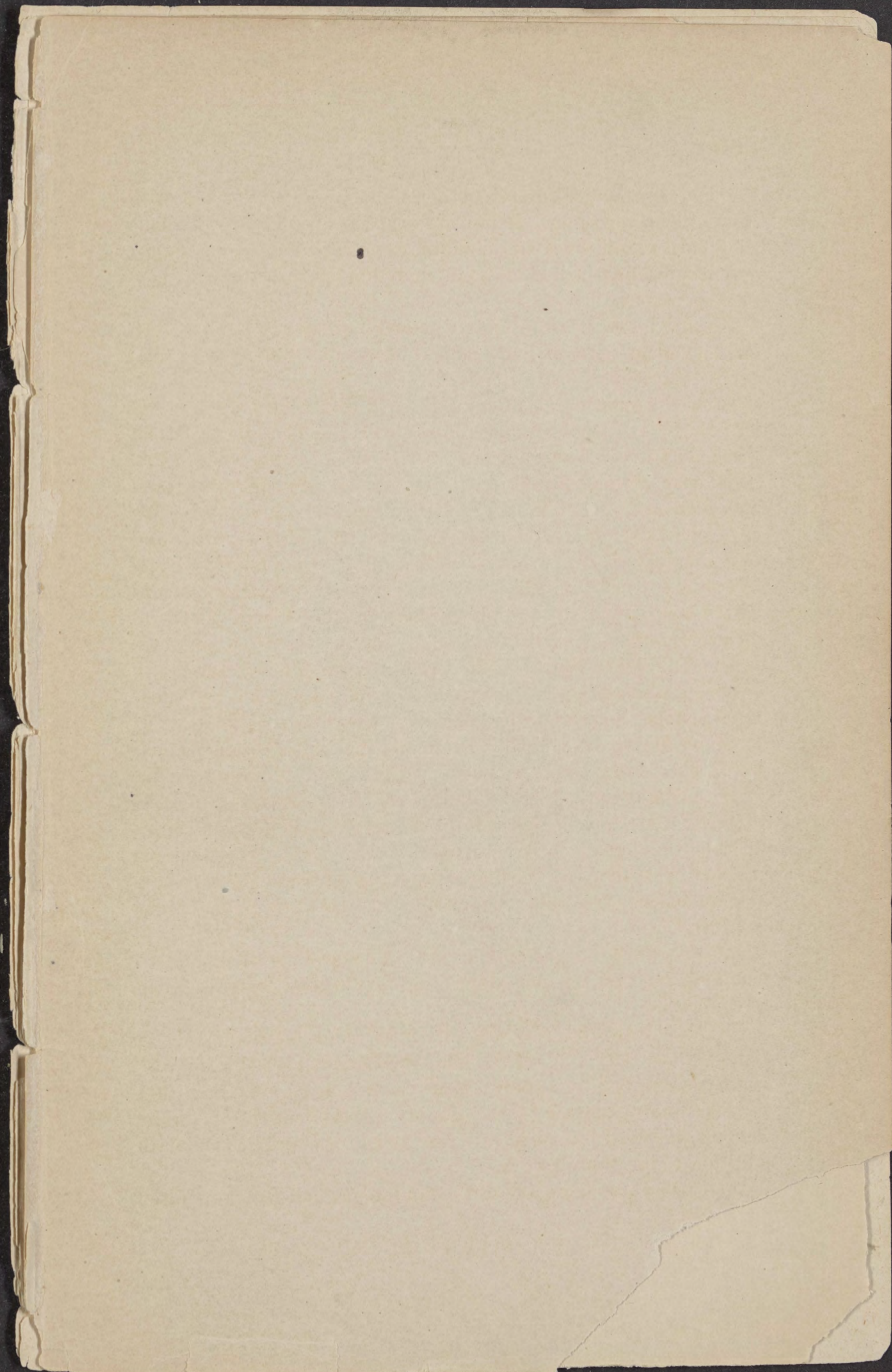


Rev. C. H. Green.

CHARLES HENRY GREEN

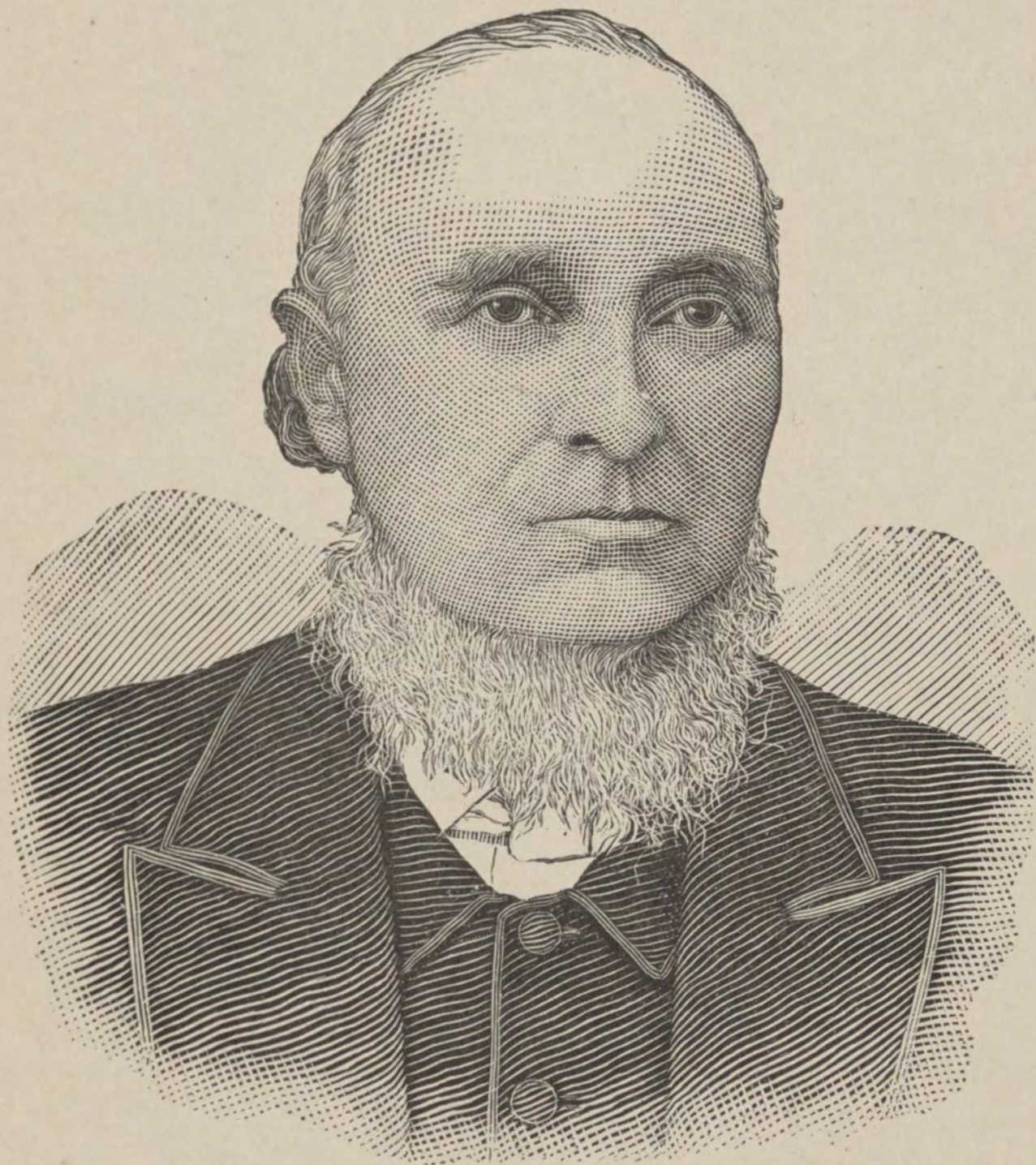
Was born at Newark, New Castle county, Del., November 13, 1833. His parents were slaves, and owned at the time by Alexander Crawford. At the age of nine years he was sold with his mother to a Mr. Vandegrift. He was sold by the pound, the price being eleven dollars per pound. He remained with Mr. Vandegrift until quite a large boy. He was then sold to Mr. Eikels. This man being a poor man and deeply in debt, was soon after sold out. Charles went back to Mr. Vandegrift, who then hired him out until he was a young man. He was converted and joined the M. E. Church. This so angered his master that he sold him a second time. This time out of the State to a trader, for the sum of fifteen hundred dollars. While the trader was waiting for the expiration of Charles's time, for which he had been hired, Charles heard of the sale, and, to use a cant phrase, took leg bail for security, and left for Canada by the "Underground Railroad." Stopping at the first station, Philadelphia, he was directed to Dr. C. Bias, by whom he was married to his present wife, then Miss Cathrine Grose, of Philadelphia, Prof. Chas. L. Reason, now principal of the Forty-first Street Colored School, New York, doing the honors as best man. From Philadelphia he was sent to New York City, and from there to Albany, N. Y., from there to Syracuse, N. Y. Here he was directed to the Rev. J. W. Lognen, who sent him and his wife to the country, where they remained until the following April, then left for Canada. They remained there five years and connected themselves with the A. M. E. Church. In 1859 he returned to the United States and settled in Syracuse, New York. There being no A. M. E. Church there, he joined the A. M. E. Zion Church by certificate. He became a class-leader, and in 1863 was licensed to preach. He was a lay delegate to a number of their conferences. In 1870 he united with the A. M. E. Church at Auburn, N. Y., under Rev. J. G. Mowbry. In 1872 he attended the A. M. E. Conference, at Weeksville, N. Y., where he was taken up by Bishop James A. Shorter and sent to the Rochester Mission. There being no church organization, he organized a society of twelve members and a Sabbath-school of

thirty members. He was forced to work four days in the week for the support of his family, and attend the Mission the best he could. At the next conference he was brought before the committee on examination but was left in the hands of the Bishop who returned him to the Rochester Mission. During this year he hired a hall to worship in at a cost of one hundred and twenty-five dollars a year, and went out as agent for his church, in the meantime selling books and the *Christian Recorder*. He succeeded in placing one hundred dollars in the bank to the credit of Rochester Mission Church, which still remains in bank. At the next conference, held at Binghampton, he was received on trial and sent to Flushing, L. I. There he succeeded in paying three hundred and fifty dollars on a debt of one thousand dollars; he also left one hundred and seventy-five dollars in bank for repairs on the Flushing Church. At the following conference, held in Sullivan Street Church, N. Y., he was recommended by the Rev. J. M. Williams, his elder, for Deacon's orders, and was ordained and sent back to Flushing with Weeksville attached. At the conference of 1876 he was appointed to Glen Cove, L. I., and there remained a few months, when at his *own request* he was removed by Bishop D. A. Payne. He then became agent for the Melrose Church, which was about to be sold. At the next conference, which was held in Oswego, N. Y., he was transferred to the Philadelphia Conference and appointed to Mount Friendship, Del., the State in which he was formerly a slave. Here he found an old church which had been built some twenty years but had never been completed or dedicated. He completed the same at a cost of three hundred and ten dollars, and had it dedicated by the Rev. B. T. Tanner, editor of the *Christian Recorder*, in 1877. The entire indebtedness was raised on that day, Dr. Tanner officiating all day. A notable feature upon this occasion was that of an old man between seventy-five and eighty years of age, who united with the church. During this same year he built a church at Blanco, Del., this church having been burned down during the war. At the next conference he was ordained elder by Bishop D. A. Payne, and sent to Smyrna, Del. Having the oversight of two licenciates, he raised three hundred and twenty-nine dollars for his own church, and assisted his licenciates to raise money

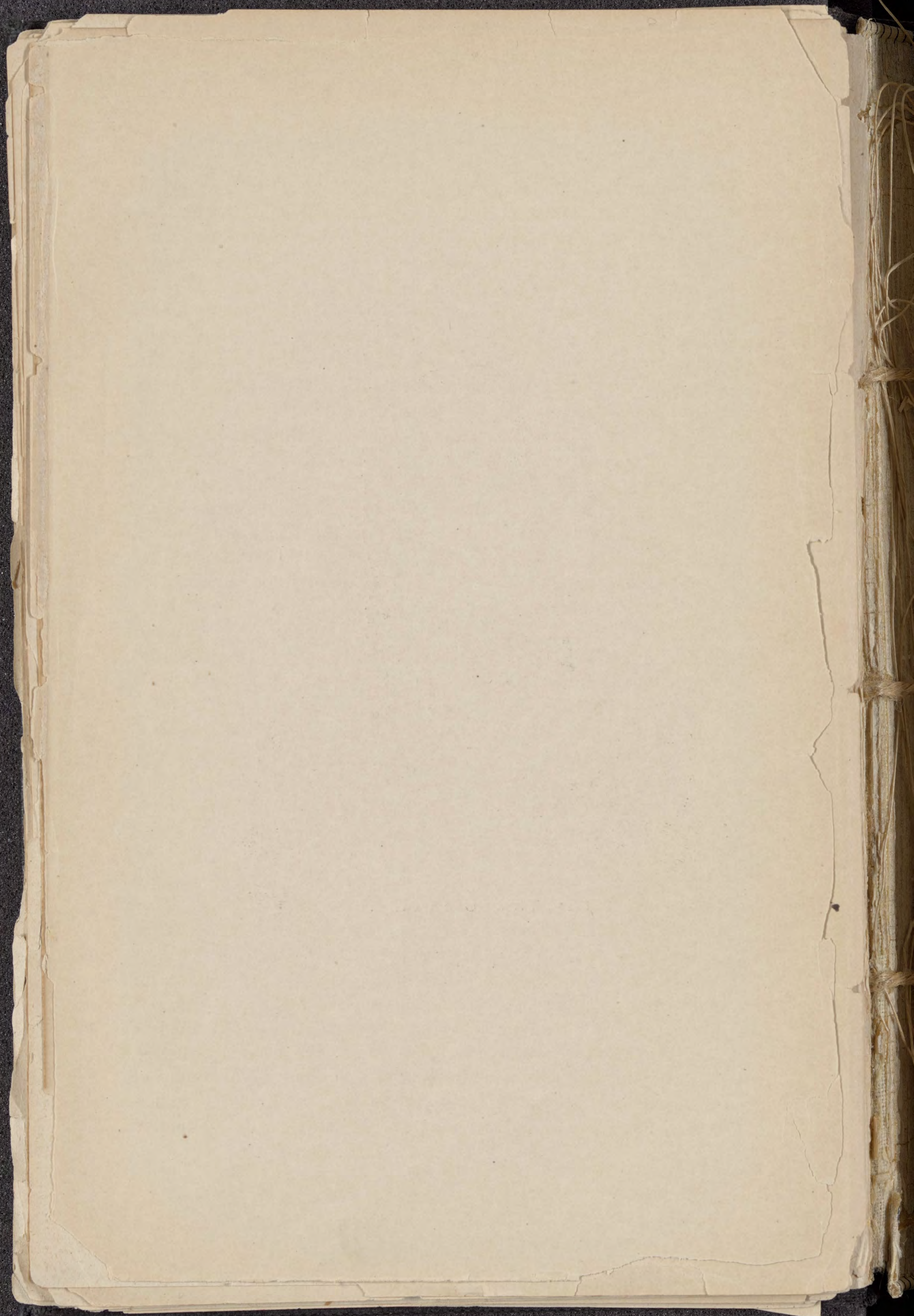




Rev. T. A. Cuff.



Rev. Theodore Gould.



for their churches. At the next conference, held at Reading, Pa., he was stationed at Reading, where he paid off the debt of \$1300. The church here at this time was in the Sheriff's hands. He was next transferred to the New Jersey Conference and stationed at Burlington, N. J. He served part of two years during which time he was appointed agent for *Paul Quin Chapel*.

REV. THEODORE GOULD.

Theodore Gould was born in Bridgeton, Cumberland county, New Jersey, August 12, 1830. November, 1846, he was received into the A. M. E. Church, at Gouldtown, near Bridgeton, by Deacon A. W. Wayman, now Bishop. He did not express saving faith in the Lord Jesus Christ until the fall of 1850, but during the four years he was greatly exercised in mind and spent much time in reading his bible and in solitude. He spent hours upon his knees in prayer out in the woods, in the barn, in his chamber, even until midnight, wrestling with God for that peace which the world cannot give. "Baxter's Saint's Rest" was of great comfort to him, and "Pilgrim's Progress" reflected much light upon the promises of God, aided by the Holy Spirit. While kneeling at a chair in his father's house, he witnessed the change of heart. A short time after he sought and found the witness of the spirit. He was exercised upon by the spirit to hold meetings and exhort sinners to repent. His first meeting was held in the same room where he was converted; the next was at Jonathan Gould's; he gave out the hymn in the old A. M. E. hymn book, page 302:

"Come, ye that fear the Lord,
And listen while I tell
How narrowly my feet escaped
The snares of death and hell."

He read the fifty-third chapter of Isaiah, "Who hath believed our report," etc. A great revival broke out, the church was opened and several weeks were spent in revival meetings. During the meetings a number of young people from Salem came to Gouldtown to visit; several were convicted and some converted, and the fire was carried to their home. He went to Salem and

worked several weeks in a revival meeting, where many souls were blest.

In 1851 he was licensed to exhort; in 1853 was licensed to preach; in 1859 he was ordained a local deacon and was taken up by Bishop Quinn and appointed to the Danville Circuit, Pennsylvania, which comprised Danville, Bloomsburg, Wilkesbarre, Abington Centre and Mt. Rose. This circuit was one hundred and twenty-five miles in distance, which had to be traveled back and forth. This was a successful year and many souls were added to the charge. It is now in the Pittsburg Conference under three appointments.

In May, 1860, he was appointed to Princeton Circuit, which comprised Princeton, Rocky Hill and the Mountain. He organized a society at Millstone. The church at Princeton, whose foundation had been laid by Rev. S. Logan, had its corner-stone laid the week after conference and the work carried on to completion. He served this circuit three years. At the close of this term Bishop Nazery remarked that the A. M. E. Church, at Princeton, had not been in so flourishing a condition since the days of Henry Turner, who had twelve years previously been pastor. In preparing for conference he was waited upon by one of the elders of the colored Presbyterian Church, and asked to serve them, and they made him very liberal offers. He said, "No; God forbid that I should tear down that which I built up."

In May, 1863, he was appointed to Burlington, New Jersey. He served three years on this circuit. During his pastorate God blessed his labors. Revival services were held at each point; many souls professed faith in Christ and the membership was nearly doubled. The new church at Mt. Holly, which was in the course of erection and had been blown down by a tornado, was rebuilt larger and more substantial. It was all paid for except a few dollars. At Evesham the foundation and corner-stone of a new church were laid. The lumber was nearly all on the ground and paid for and the money in the treasury with which to pay the carpenters. The debt which had hung over the Burlington church like a pall was nearly lifted. A lot adjoining it, with two houses, was purchased; one for the parsonage, the other to be torn down and the space occupied to be added to the graveyard. The work of an incendiary laid both houses in ashes, but the

lot has proven to be valuable church property. Transferred to Philadelphia Conference.

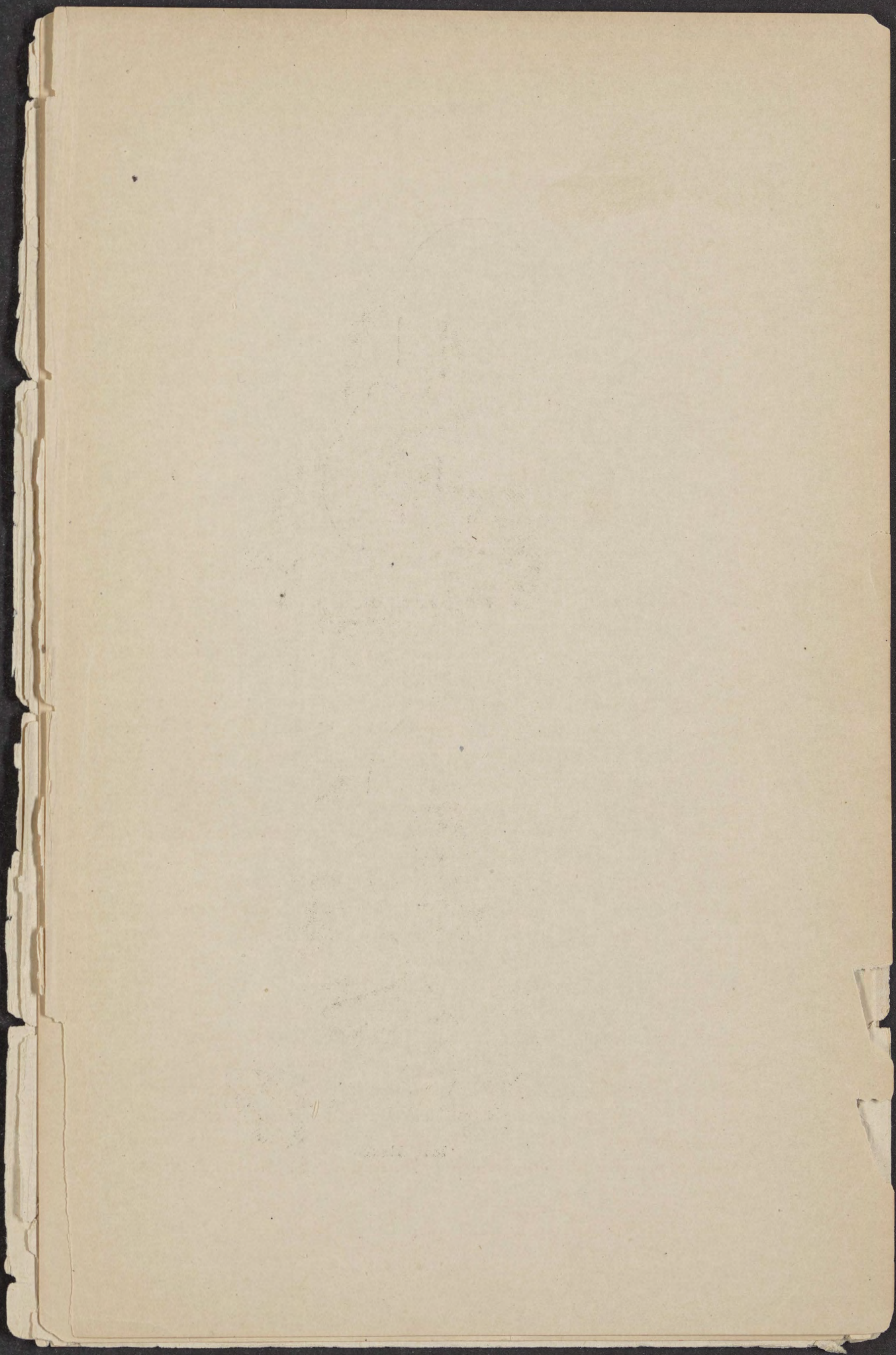
REV. S. C. GOOSLEY

Was born at Liverpool, N. S., September 26, 1834. His father was a Wesleyan minister, who died at the age of fifty-seven. He spent three years in the common school of Liverpool, and five years at the academy. He served a term of years at the painters', grainers', glaziers' and paper-hangers' trade. He studied navigation and pursued maritime pursuits several years as navigator. In 1859 he was appointed to teach in the public school at Port-de-La-Lour, Shelburn county, Nova Scotia. In the same year he was licensed to preach in the British Methodist Episcopal Church, at Liverpool. There, under the Zion A. M. E. Church, he taught school and preached in Port-de-La-Lour until November, 1864. He then attended and graduated from the Normal Provincial College, at Liverpool. He accepted a call to teach in the public school at Liverpool, his native town, where he taught and preached three years. In the latter part of the third year he corresponded with Bishop Willis Nazery, of Ontario, Upper Canada, and requested him to organize the British M. E. Church, or the Nova Scotia Conference, and at the same time, by proxy, receive the Demerara British West India Conference. Rev. J. G. Urling and others, at this conference, which was held in July, 1867, were ordained deacons by Bishop Nazery. Bro. Goosley was ordained in 1868 by Bishop Nazery and appointed to Halifax. In September he taught the colored grammar school, and at the same time held the pastoral charge of the Zion B. M. E. Church for three years. This church had only fourteen members and was without a parsonage, but when he left it it had a membership of ninety-five and a fine parsonage and other improvements. In July, 1870, he was transferred, on account of poor health, to the Ontario Conference, and was stationed at Chatham, where he taught school and held the pastoral charge for years, with much success. In this charge he also built a parsonage. He was also appointed to the Hamilton charge, Canada, where he remained two years. In July, 1874, he

went to South Carolina and supplied the M. E. Church, at Columbus, one year. In the same year he was admitted into the South Carolina Conference of the A. M. E. Church by Bishop Campbell, and was appointed to Winnsboro, there remaining two years. He contracted and built a parsonage and was chosen as Grand Worthy Chief Templar of Independent Order of Good Templars of the world. Through his influence forty-five Lodges, sixteen Juvenile temples, and six degree temples were instituted, in all comprising nearly six thousand members. In 1878 he was appointed pastor of the A. M. E. Church, at Aiken, S. C. In 1879-80 he was appointed Presiding Elder, by Bishop J. M. Brown, over the Saulsbury District, with good success. In 1880 he was elected delegate to the General Conference, held in St. Louis. After the session of said conference, by request, he was transferred to the New England Conference, and was stationed at New Haven. He was again transferred to the New Jersey Conference to supply Salem Station, which had been made vacant by Rev. A. J. Chambers. In 1882, by request of Presiding Elder Faucett, he supplied Bethel Church, Newark, until the session of conference. In April, 1883, by request and ill health, he was granted a partial rest. He supplied New York Mission, reorganized Paterson Mission, and Long Branch Station, and at the present time is the appointed pastor of Bordentown and Crosswicks, as the supply to Rev. Horace Talbert, who was transferred to the New York Conference.

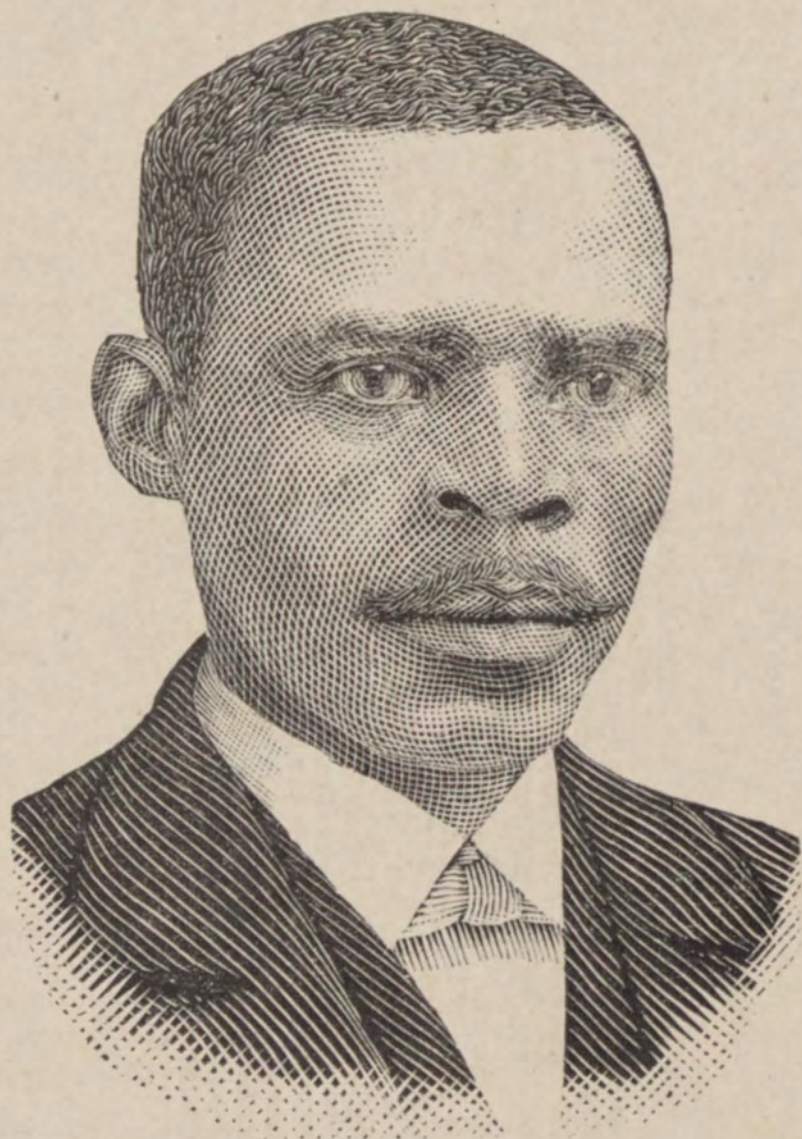
REV. W. W. GRIMES

Constituted a former member of the New Jersey Conference; was born in Alexandria, Fairfax county, Va., September, 1824. He entered the church in 1843, was licensed to exhort in 1853, and licensed to preach in 1854. He joined the Baltimore Conference in 1855, and was appointed to Smyrna Circuit, being reappointed in 1856. During these two years he built a church at New Castle county, "Moses Chapel," rebuilt Mt. Friendship and organized and built Grimes' Chapel. He organized Dixon Chapel, bought and paid for the ground; organized Paul's Church, near Clark's Corners; bought the ground for the church; organized St. James' Chapel, near Felton, and bought the church; and laid

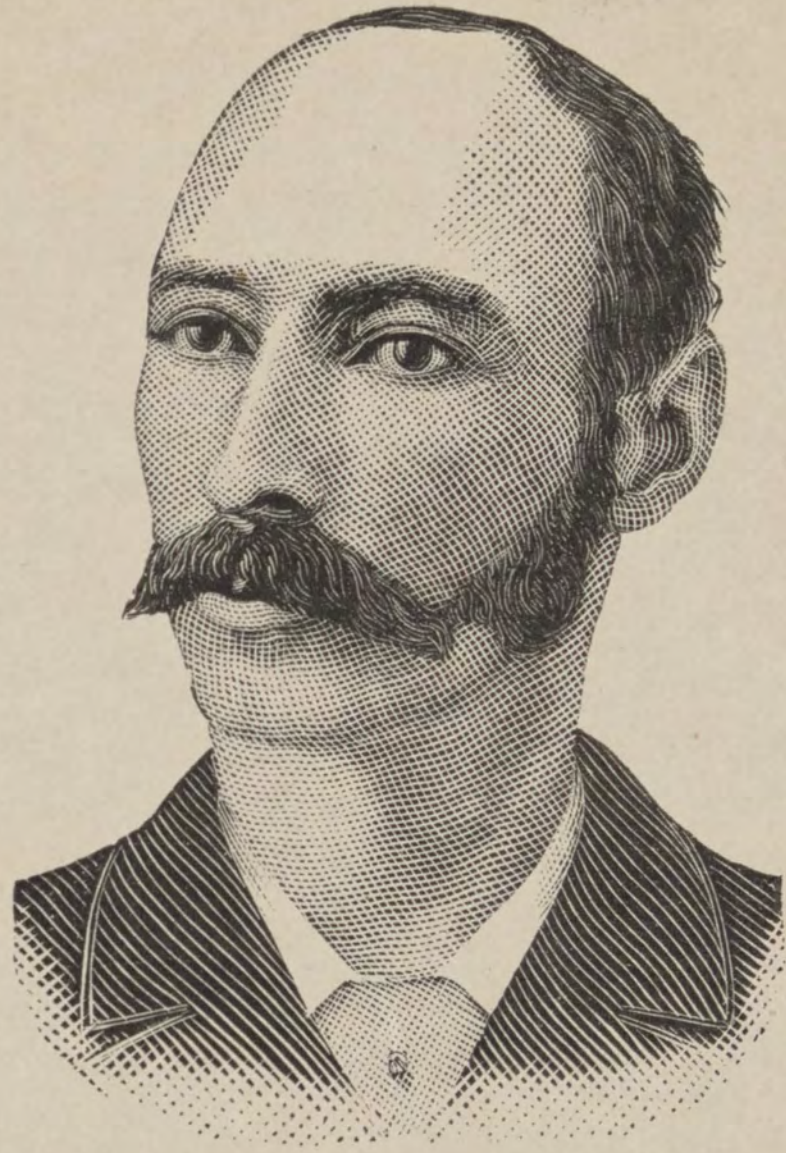




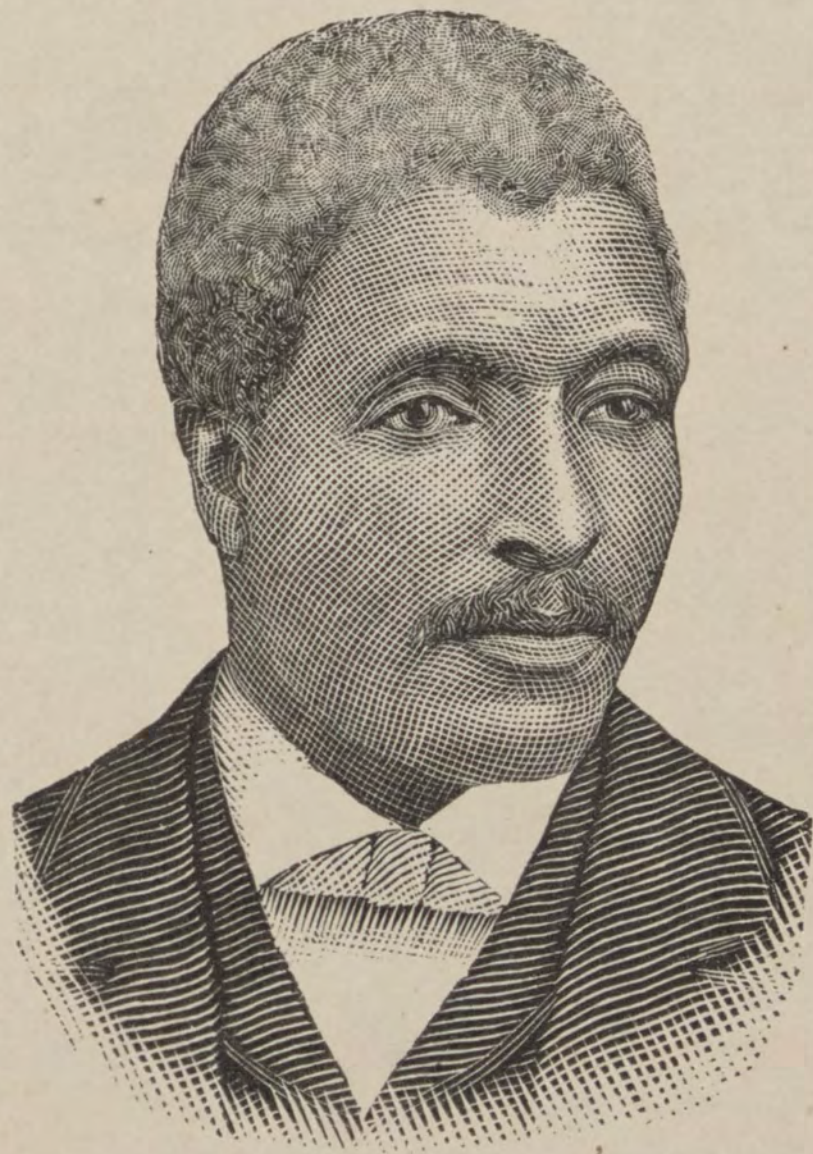
Rev. Philip F. Mathews.



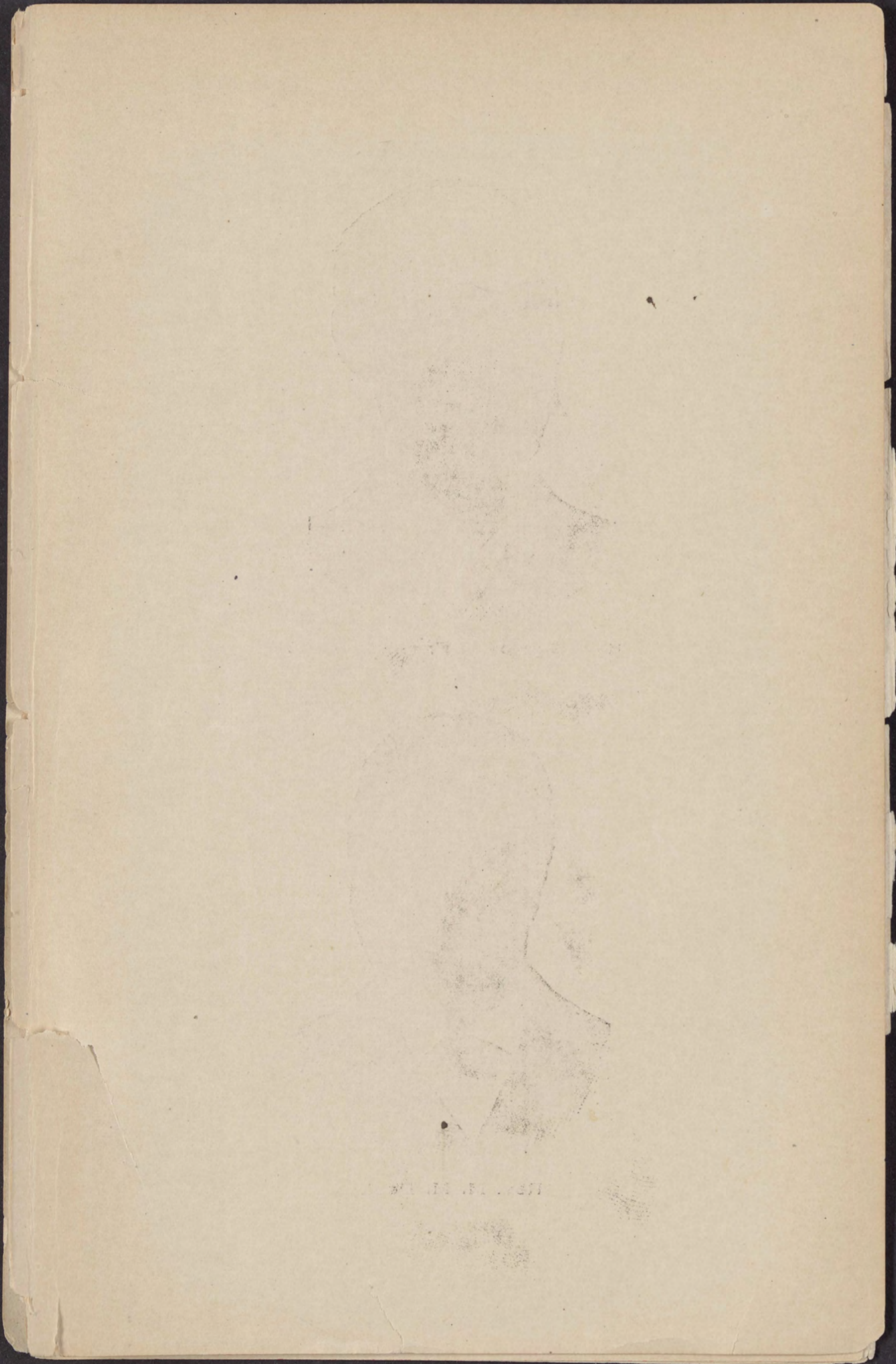
Rev. William Middleton.



Rev. Burgoyne Freemont Cuff.



Rev. M. M. Dent.



the corner-stone for a new church at Carlton Neck. In 1857 he was appointed to the Eastern Circuit, and was put in jail for being in Maryland. From there he was transported out of the State as an abolitionist. In 1858 he was appointed to Frederica Circuit, Del., and in 1859 to Lewistown, Pa. He built a large church at Belfonte, Pa.; organized and built a church at Altoona, and in 1860 was re-appointed. In 1861-62 he was appointed to New Bedford, Mass. In 1863 he was appointed to New Haven, Conn., and there paid over a thousand dollars on church debt. In 1864 he was appointed to Albany, N. Y., and re-appointed in 1865; there he paid a floating debt of three hundred dollars. In 1866 he was transferred to the Philadelphia Conference, and was appointed to the Woodbury Circuit, being re-appointed. In 1867 he was appointed to the Bordentown Circuit. In 1868 he organized and built the church at Hightstown; also organized the society at Crosswicks and purchased the ground. In 1869-70 he held charge at Snow Hill Circuit. He built Hosanna Church in East Camden, and paid off the debt of Snow Hill Circuit. In 1871-72 he was appointed to Penningtonville Circuit. He paid off the debt on Zion Church and commenced Bethel Church. In 1873-74 he was appointed to Attleborough. In 1875 to Mt. Pisgah. In 1877-78 he was appointed to Camden, Del. In 1880 he had no appointment. In 1881-82 he was appointed to Atglen and re-appointed in 1882-83. He also built St. Paul's Chapel, Coatesville.

REV. ALFRED C. GARRISON

Was born in Monmouth county, N. J., April 28, 1846. He embraced religion in San Francisco, California, and joined the A. M. E. Church in the same city, under the Rev. T. M. D. Ward, (now Bishop); was baptized by him in the San Francisco Bay. He received exhorter's license at Long Branch, N. J., in April, 1874, under the pastorate of the Rev. W. H. Rodgers. The same year he received preacher's license under Rev. Redmon Faucett, at Trenton, N. J. He entered the itinerancy at Camden, N. J., in 1875; was stationed on Millville Circuit. In 1877 he was sent to Fair Haven Circuit. In 1878 he was transferred to the New York Conference and was stationed at Melrose. In 1879 he held

charge at Coxsackie, N. Y.; there he remodeled the church at the cost of four hundred dollars, and paid for the same. In 1880, he was transferred to the New Jersey Conference and sent to Long Branch, and built the church out of which he was buried. He was transferred to Long Branch at his own request, so anxious was he for the cause of his Master and the connection he loved. There was then no organization at Long Branch, but on the 29th of _____, 1880, he organized ten persons into church relationship. During the month of August of the same year, ground was purchased and paid for in cash. On the nineteenth of the same month the corner-stone was laid, the oration being delivered by Rev. T. McCant, Steward, assisted by P. E., S. B. Williams. It is 32x58, Gothic in style, with a belfry. The first service was held in the church on Easter Sunday, 1881. He was re-appointed the following year. In 1882 he was stationed at Orange, N. J.; staid but part of the year, and was then transferred to Philadelphia Conference and stationed at Morris Brown Mission. In the following year was again transferred to the New Jersey Conference and stationed at Gouldtown. He was ordained deacon by Bishop D. A. Payne, in 1878. Ordained elder by Bishop J. M. Brown in 1881, at Princeton, N. J.

REV. W. H. HOPKINS

Was born in Talbert county, Md., December 15, 1820. He was bound out at an early age as an apprentice to a carpenter, but was put out on a farm, so he did not get the promised trade. His father was a slave, and his mother died soon after his indenture. He was converted at or about nineteen years of age, but was in no hurry to join church. At that time the M. E. Church, colored, was located in East Talbert county, but his preference was the A. M. E. Church. On July 18, 1844, he took to himself a wife in the person of Miss Tillman. In 1846 he joined the A. M. E. Church, and in six months he became leader of a class. A short time after he received a license to exhort under Rev. Jacob Moore. Two years afterward he was licensed a local preacher. There seemed to be a backwardness or bashfulness about him at this time which prevented him doing his whole duty to God and

man. This, however, he overcame by fasting and prayer. He was a member of a vocal musical association and sang in a choir, but this was rather inconvenient for him as he was often called from the gallery to the pulpit. In 1850 he moved to Baltimore, Md., and joined Bethel Church, Saratoga street. Rev. W. H. Jones was then pastor. Two years after, while visiting the annual conference, it then being in want of members, he was recommended to the conference by the Rev. J. R. V. Morgan, then pastor of Bethel. At this conference he was appointed to Cumberland Mission by Bishop W. Nazery. While there he organized a society at Hancock, bought a lot and commenced to build, but was succeeded by Rev. W. H. Russell, who completed the church. In 1855 he was ordained Deacon by Bishop Paul Quinn and sent to Lewistown, Del. On account of his coming from another State he had rather a hard time during the year, as he was liable to be put in jail and unless five white citizens would vouch for his good behavior he would be put up at auction and sold to the highest bidder. So on September 18, he attended the celebration of the book concern and returned to Baltimore. Soon after Christmas of the same year he took charge of a school at Port Deposit, and at the next annual conference he was appointed to Havre-de-Grace, where he staid two years. He was next appointed to Washington' Circuit and remained there two years. He was appointed back to Havre-de-Grace and served three years. He was next appointed to Port Deposit and staid one year and was then sent to Chesapeake City, Md., remaining two years. He was then sent to Chambersburgh from the Baltimore Conference and served two years. From there he was sent to Little Wesley Church, Philadelphia, remaining one year. He was then appointed to Attleborough, Pa., where he staid one year and was then appointed to Camden, Del., by Bishop Shorter. After two years' stay there he was appointed to Media and staid three years, when he was appointed to Elizabeth, N. J., by transfer. He was ordained Deacon by Bishop Paul Quinn, and Elder by Bishop D. A. Payne—both in the city of Baltimore.

REV. ANTHONY LANE

Was born in Philadelphia, Pa., December 25, 1841. He embraced religion in Philadelphia in 1866 and joined the Union A. M. E. Church. He received Exhorter's license under Rev. T. Gould in 1872; received local preacher's license in 1874, under Rev. Samuel Watts. He entered the Itineracy of the Philadelphia Conference, at Chester, in 1876, and was appointed to Camden, Del., in 1877-78. He was appointed to Laurel, Del., and transferred to New Jersey Conference in 1879 when he was stationed at Navesink.

PHILIP FRANCIS MATHEWS

Was born in Charles county, Maryland, February 9, 1845. His father's name was Bazzel Mathews, a carpenter by trade, and his mother's name was Celia Mathews. He left Maryland when quite a boy with his bank account in his pocket (which was seventy-five cents) and his wardrobe on his back (one suit of clothing and that very poor.) With wardrobe and bank account he walked thirty miles to the city of Washington, D. C. There he obtained a situation as cook on a boat. This enabled him in the different voyages to see a few of the great cities. Among those that attracted his attention were Philadelphia and New York, and when the way was opened in the army for colored soldiers he enlisted February 24, 1864, and was assigned to the Twenty-fifth U. S. C. T. He remained in the army until the close of the war when he returned to Philadelphia December 12, 1865, and was discharged at Camp Cadwallader. When he went into the army he could not read or write. He learned his letters from the *Christian Recorder*—that is, the writing letters. The first reading he learned was the Fourteenth Chapter of Revelations. So he thanks God for the Bible and the "*Recorder*" more than any other books. Six months after he returned from the war he made Philadelphia his home, where he learned to be a waiter man, a coachman, a salt carrier, a barber, a brickmaker, an expressman, and last but not least a minister of God's word. He was converted in Old Bethel Church, on South Sixth street,

- April 2d, 1870, under the preaching of Rev. James Morris Williams, and joined the same church on the first Sabbath in May, 1870. He remained in the Church eight years until September, 1878. He was then sent to Wilberforce University by Bishop Daniel A. Payne, where he remained four years. While there he was licensed to preach by Rev. J. M. Rose, of the Ohio Conference, and his first charge was given him by Bishop James A. Shorter, at Yellow Springs, Ohio. Leaving Wilberforce he was sent to Bishop H. M. Turner, at West Point, Mississippi, and was received in the North Mississippi Conference and ordained a Deacon by Bishop H. M. Turner February 14, 1882, and was appointed to Port Gibson Station and served one year. His next appointment was Jackson, Mississippi. From this charge he was transferred to the Virginia Conference and stationed at Martinsville, and remained two years. While in the Virginia Conference he was ordained Elder by Bishop D. A. Payne April 13, 1884, in Portsmouth, Va. In 1886 he was transferred by Bishop H. M. Turner to New Jersey Conference, and stationed at Bushtown.

WILLIAM MIDDLETON

Was born in Charleston, South Carolina, and is now in the thirty-seventh year of his age. He came to New Jersey in 1878 and joined the church at Bushtown, under Rev. Wm. Grimes. He was licensed to exhort at Yorktown charge by the Rev. Walter Thompson. He received local preacher's license at Cape May charge under the Rev. Wm. Watson. He was taken up in 1879 by Rev. Walter Thompson and was sent to Sorrel Mountain charge, where he only found eight members and the building in a very poor condition. In about two months he raised one hundred and twenty-seven dollars and sixty-eight cents. He then repaired the church and organized a Sunday-school numbering twenty-eight scholars. In 1880 he joined the annual conference at Princeton, N. J., under Bishop Brown, and was sent back to the same work. In 1881 he left the charge clear of debt, and was sent to Bound Brook charge, under Presiding Elder Rev. Redman Faucett. There he only found four members and no

church building. The first quarter his membership increased to eighteen and a fine Sunday-school, numbering 12 scholars. He purchased a building lot and paid on it the sum of twenty-five dollars. In 1882 he was sent to the Rocky Hill circuit, under Rev. J. W. Cooper, Presiding Elder. He found the church in a low state but by the help of the Lord and skillful engineering the church was worked up to a state of spiritual activity and financially they paid off most of the indebtedness. In 1885 he was under Rev. J. T. Diggs, Presiding Elder. That year he had a pleasant time, and did much in the way of improvement, and left the charge in a flourishing condition. In 1886 he was sent to Madison, N. J., by Bishop Cain, under Presiding Elder J. W. Cooper. He found here twenty-four members and a beautiful church edifice, which was erected by Rev. W. A. S. Rice, indebtedness over three hundred dollars. That same year the membership increased to thirty-four and the church was free from debt. He is also a member of the Drew Theological Seminary.

REV. RICHARD H. MILES

Was born at Staunton, Va., June 3, 1848. He embraced religion in Annapolis, Md., in 1868, and joined the A. M. E. Church, under Rev. Daniel A. Draper. He was licensed to preach in March, 1876, by Rev. Jonathan B. Hamilton. He joined the Baltimore Conference at Cambridge, Md., April, 1877, under Bishop J. M. Brown, and was appointed to Camp Parole Circuit, Md. In 1878 he was appointed to Unionville Station, Md. In 1879 he was sent to Darlington Station, where he staid six months and was moved to Mt. Zion Station, Baltimore, there remaining two years. By his own request he was transferred in 1882 to the New York Conference, and was appointed to Melrose, N. Y., remaining one year and six months. On account of the severe illness of the wife of Rev. T. A. Davis, then stationed at Salem, N. J., the climate not agreeing with her health, it was thought that a change to enable her to receive the salt air would be beneficial. He was, therefore, by the advice of Bishop J. M. Brown, transferred to the New Jersey Conference and exchanged with Elder Davis, at Salem, N. J. He was ordained Deacon by

Bishop J. M. Brown in April, 1880. Ordained Elder by the same Bishop in 1883, at Elmira, N. Y.

JOSEPH H. MORGAN

Was born in Philadelphia, Pa., November 15, 1843. His mother's maiden name was Mary Ann Harmon. After her death he was adopted in the family of James T. Robinson, of Philadelphia. Becoming dissatisfied at some fancied slight, he left without authority, and settled in Bristol, Pa. There he embraced religion in 1866, under Rev. Samuel David (a supply) Rev. Henry Davis, Elder. On February 14, 1867, he married Miss Anna Elizabeth Fry, and was licensed to exhort October 12, 1867, by Rev. Edward Laws, then pastor, Rev. D. P. Seaton having the oversight. He received local preacher's license July 11, 1868, from Thomas T. Pierce, then pastor, and was ordained local deacon at the Philadelphia Conference, at Harrisburg, in 1875, by Bishop J. A. Shorter. He attended the General Conference at Atlanta, Ga., as lay delegate from the Philadelphia Conference. He joined the itinerate work in the Philadelphia Conference at Chester, in 1876, was transferred to the New York Conference by Bishop Shorter and appointed to Coxsackie Circuit, N. Y., in conjunction with Rev. J. H. Nichols, by Bishop A. W. Wayman. He was returned the following year by Bishop D. A. Payne. He organized a church that year in Poughkeepsie, N. Y., was ordained Elder in Sullivan Street Church, New York City, May 12, 1878, by Bishop D. A. Payne, and sent to Poughkeepsie, N. Y. There he had some misunderstanding with the people, which caused them to promise to cut his bread and butter short, which promise they faithfully carried out. But being a child of our raising, he remained firm to the church and connection. According to his own account, one day, or part of it, they fed him and his family on wind pudding, air sauce and balloon trimmings. His time there was short. A few days after, he received an appointment from Bishop Payne to Albany, N. Y., and was reappointed the following year. In 1880 he was transferred to the New Jersey Conference, and stationed at Princeton, N. J. There he served two years. He

has married to date twenty couples; baptized, children and adults, fifty; received in church membership, including probationers, two hundred and fifty, and attended the General Conference of 1880 as a delegate from the New Jersey Conference.

REV. B. F. MARTIN

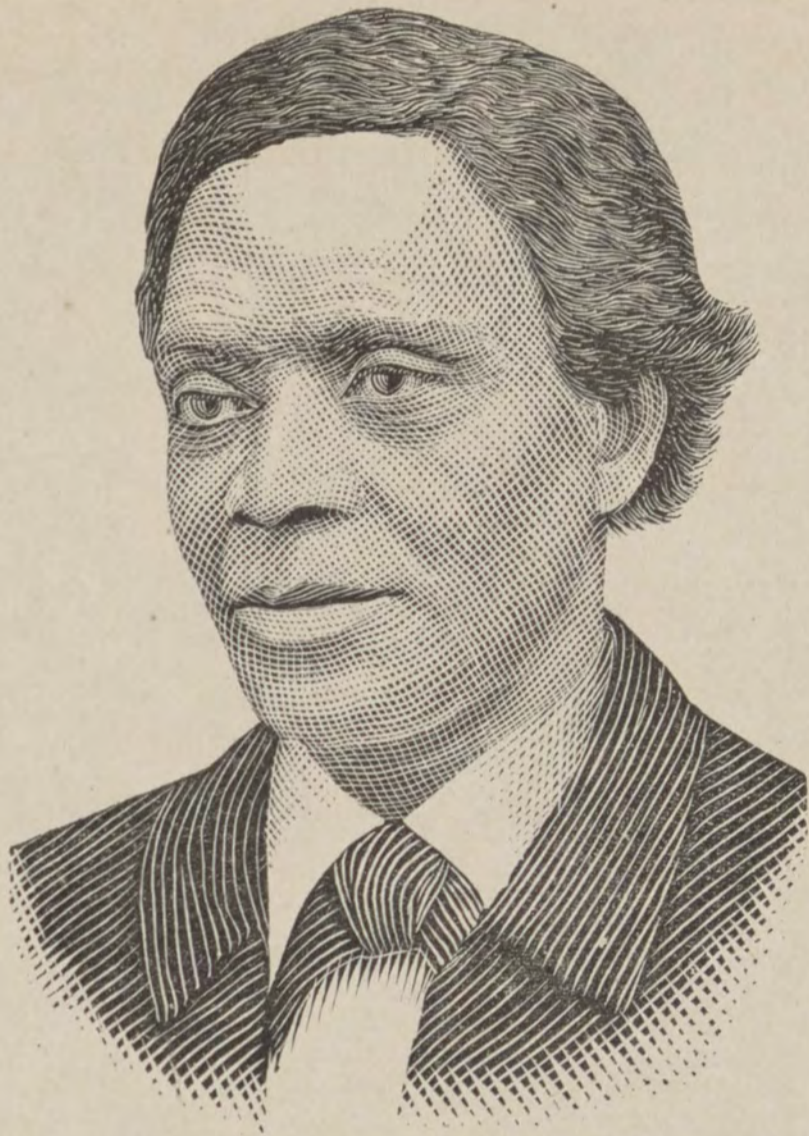
Was born in Union Court House, S. C., in 1854. He joined the M. E. Church in 1868. In 1868 he went to Chester, S. C., to school. Afterwards he apprenticed himself to learn the trade of an artist, studied theology and was licensed an exhorter and local preacher by Rev. George Dardis, in Bethel A. M. E. Church, Columbia, S. C. He did not know one letter from another until 1866. He entered the ministry in Georgetown, S. C., in February, 1878. He has held the following appointments: Chester Mission, S. C.; Double Spring Mission, S. C.; Metropolitan Church, D. C.; Morris Brown Mission, Pa.; Mt. Calvery, Oxford, Pa.; and Long Branch, N. J.

REV. WILLIAM H. MERRILL

Was born April 9, 1859, in Philadelphia, Pa. He was converted at the age of twelve years, but did not join the church until seventeen years old, joining Crucifixion P. E. Church, Philadelphia. He joined the A. M. E. Church on Fleet street, Brooklyn, L. I., by letter, in 1879, and was licensed to preach in May, 1881. Ordained Deacon in New York Conference in 1884, by Bishop R. H. Cain, and ordained Elder at Trenton in 1887 by Bishop A. W. Wayman.

REV. G. A. MILLS

Was born in Hantondon, L. I., Suffolk Co., N. Y., December 10, 1813. His grandmother and father were both slaves to Wickim Mills, of Millspond. His mother was sold, with four sons and three daughters, to Daniel Youngs, of Chester Bay, about 1790. His father was a slave to Youngs until 1815, his



Rev. George A. Mills.



Rev. Alexander H. Newton.



mother being a free woman, her mother having the luck to fall into the hands of Quakers by the name of Jackson, near Amityville, L. I. His father gave him a good common school education. He was converted in New York, in 1835, going soon after to his native place. As there was no A. M. E. Church there, he did not attach himself to any church until 1846. In that year he attended the church under Rev. W. Moore. He was licensed to exhort by Rev. E. C. Africanus in 1847. He was made steward, trustee and class leader and for three years he and his wife walked three miles to afternoon church and back to tea and return, carrying the child, winter and summer. He was licensed to preach by T. W. Jackson, in 1854, and was ordained Deacon in 1855 by Rev. A. W. Wayman. He was chosen delegate to the General Conference three times, in 1856 to Cincinnati; 1864 to Philadelphia; 1868 to Washington, D. C. In 1866 he joined the Itineracy and was sent to Huntondon Circuit, then comprising Setauket and Amityville, at which time he organized the Bay Shore Church, built an addition to the church at Huntondon, and repaired the church at Amityville. Here he remained two years. His next appointment was a Binghampton, N. Y., and Oswego. That year he organized the congregation at Norwich, N. Y., and left thirty-five members, bought land and made arrangements to build. His next appointment was at Freehold, N. Y., by Bishop J. P. Campbell. Here he remained two years; he removed the church to Freehold, it being situated between Freehold and Englishtown. The people having a mind to work, he often raised from one hundred to one hundred and twenty-five dollars a quarter, besides his salary and other incidental expenses. His next appointment was at Salem, N. J.

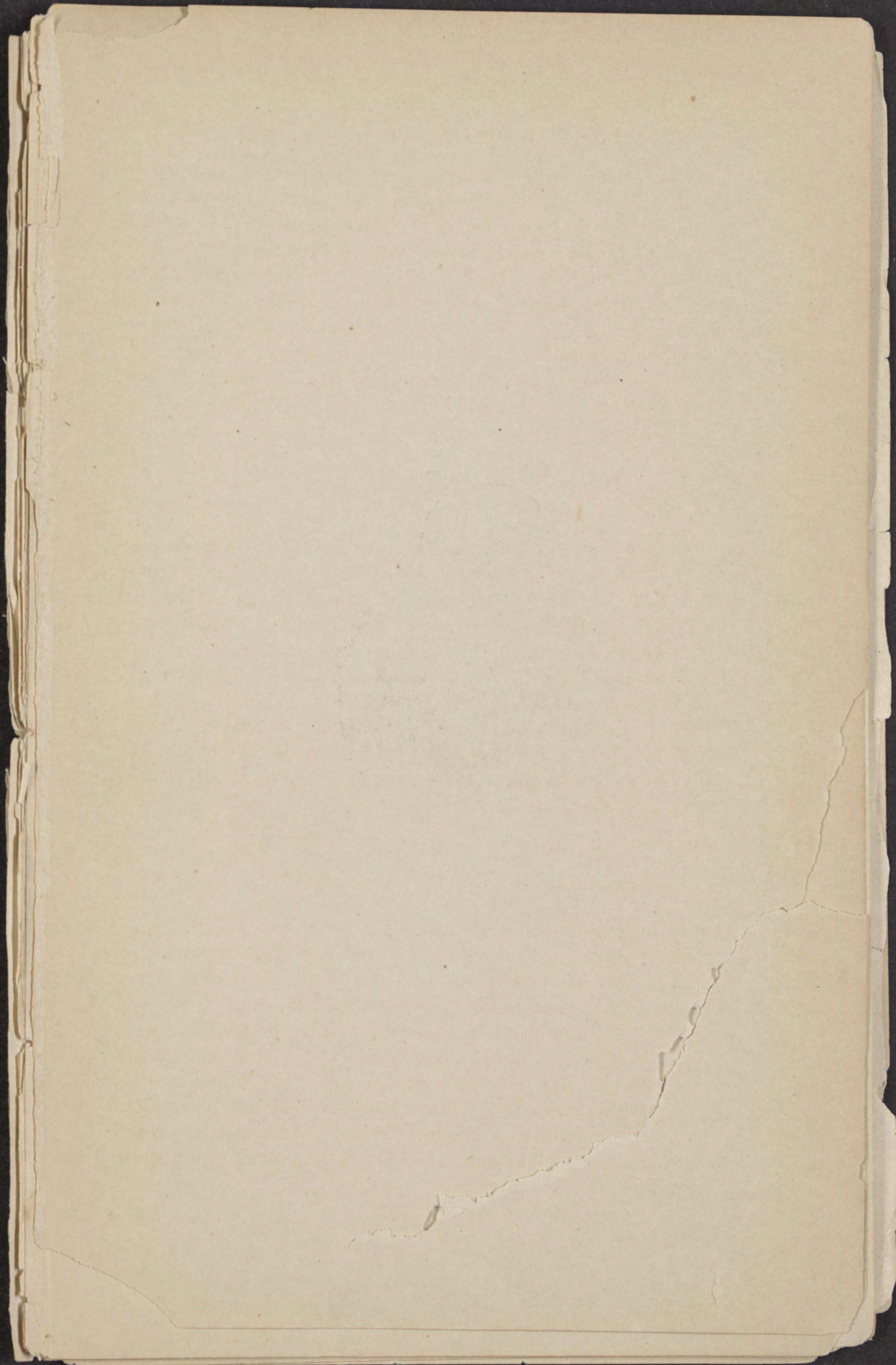
REV. A. H. NEWTON

Was born in Newbern, N. C., in 1837. His father was a slave, his mother free. Both were members of the Methodist Church. He experienced the religion of the Lord Jesus Christ, at an early age; but was not satisfied with his conversion until after he was twenty-eight years of age. He then joined the A. M. E. Church.

He came north in 1857, and settled in New Haven, Conn., the adopted home of his parents. He attended school in New York City, Pennington Seminary, Pennington, N. J., and Lincoln University, Oxford, Pa. He was taken into the conference by Bishop Paul Quinn, at Philadelphia, in 1870, and sent to Palaska, Tennessee, by Bishop J. M. Brown, and was ordained Deacon, at Nashville, Tenn., in 1873, and Elder at Pine Bluff, Arkansas, by the above named Bishop. He was transferred to the Louisiana Conference by Bishop T. M. D. Ward. From the Louisiana Conference he was transferred to the North Carolina Conference, and stationed at Raleigh, N. C. From the North Carolina Conference he was transferred to the New Jersey Conference and stationed at Morristown, by Bishop J. M. Brown, in 1880.

REV. JAMES V. PIERCE

Was born July 20, 1831, about one and a half miles west of Bridgeton, N. J. He is the son of Richard and Millie Pierce, who had always kept him under religious training, and was thus early urged upon to embrace religion; but he did not feel a full assurance of faith in Christ until the year 1846, under the administration of Rev. (now Bishop) A. W. Wayman. He was licensed to exhort by Shepherd Holcomb in 1851; licensed to preach in 1853, and became a member of the Philadelphia Conference in 1863. He was ordained Deacon by Bishop Willis Nazery May 17, and elected a local delegate to the General Conference in Philadelphia in 1864. He received his first appointment from the conference sitting at Salem, N. J., by Bishop W. Nazery, and was appointed to Penningtonville; was ordained Elder at Princeton, N. J., May 7, 1886, by Bishop A. W. Wayman. He has filled the following appointments: West Chester, Pa., two years; Lancaster, Pa.; New Brunswick, two years; Bordentown, N. J., two years; Millville, N. J., two years; Norristown, Pa., one year; Bristol, Pa., one year; Bergen and Jersey City, two years; Jordantown, one year. He took a superannuate relationship at the conference held in Bridgeton, N. J., 1883.





Rev. F. J. Cooper.





Rev. J. T. Rex.

REV. J. H. PIERCE

Was born in the township of Bridgeton, Cumberland county, N. J., in 1841, and was licensed to exhort April 12, 1873, by Rev. W. M. Watson. In the spring of 1874, he was licensed to preach by the same Elder at Gouldtown. December 20, 1874, he was taken up by Bishop James A. Shorter, and appointed to Media Circuit, Pa., to fill out the unexpired term of Rev. G. T. Waters. He was received into the Philadelphia Conference, at Harrisburg, in 1875, and transferred to the New Jersey Conference. Was ordained Deacon at Princeton, April 24, 1881, by Bishop J. M. Brown, and ordained Elder at Burlington, N. J., January 27, 1884, by the same Bishop. In the interval of conference he organized the society at Atlantic City, in 1875, in the old Union Church. After which service was held in the dining room of the Ocean House until conference.

REV. WILSON PETERSON

Was born in 1829 ; was converted at Ringwood and joined the M. E. Church there when quite young. He was licensed to preach in 1855 at Sealsburgh, Rockland county, N. Y. In the year 1862 he attended a camp-meeting at Morrow, where he met Rev. Leonard Patterson. He formed an organization on the camp-meeting ground, and then became a member of the A. M. E. Church. In 1863 he joined the New York Conference, and was appointed to Paterson city, where he remained until 1865. He then was appointed to Kinderhook Circuit, N. Y., in 1866-67. His next appointment was to Binghampton in 1868 ; Morristown in 1869-70. In 1871 he was appointed to Jersey City, re-appointed in 1872. He was transferred to the New Jersey Conference, and ordained Deacon in 1865, Elder in 1867.

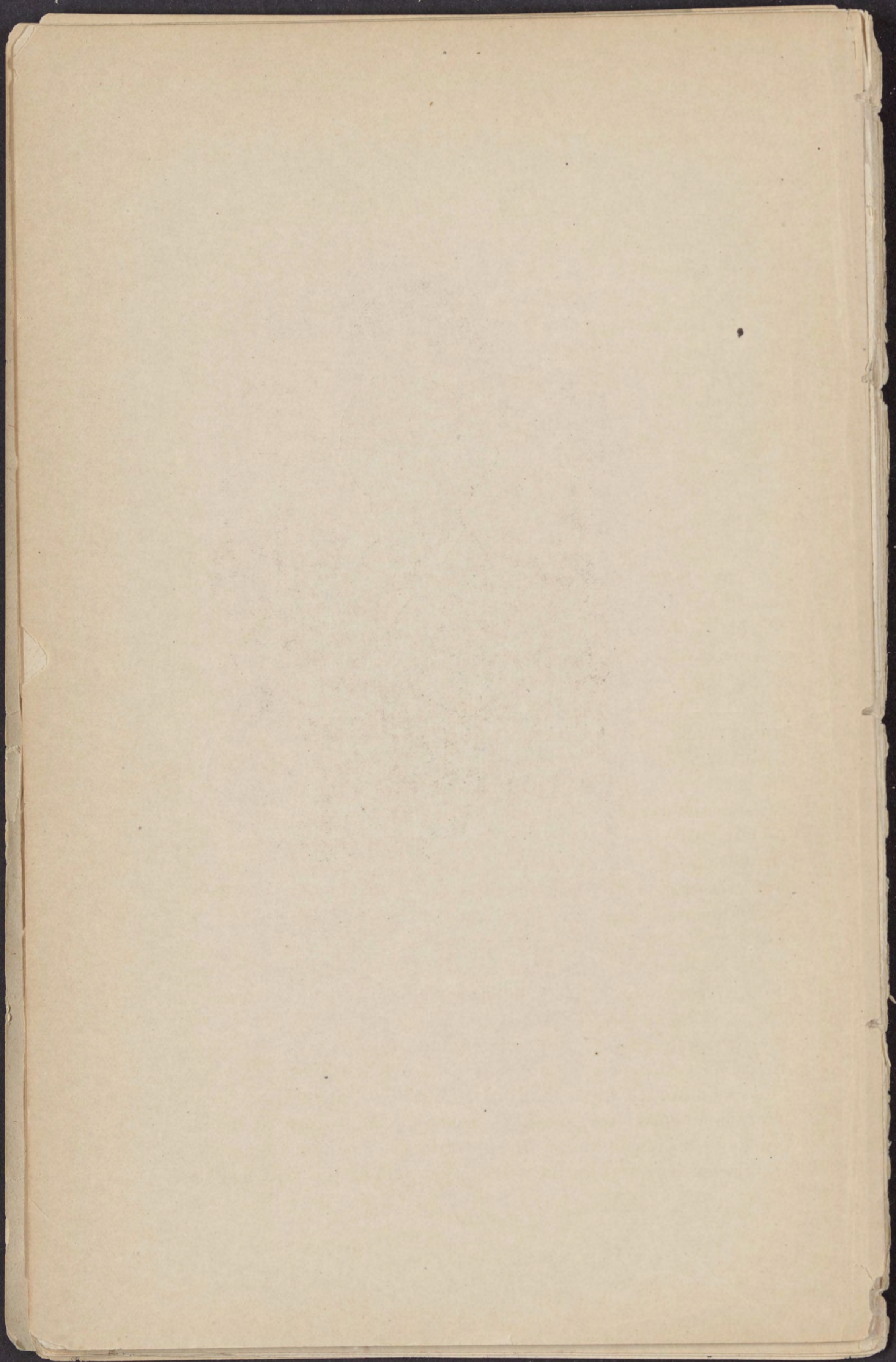
J. T. REX

Was born in Cecil county, Md., February 20, 1839. He embraced religion in the same State in 1856 and joined the A. M.

E. Church. He served in the Fifty-fifth Massachusetts Regiment in front of Charleston, S. C., where he became disabled and received an honorable discharge. He was licensed to exhort by Rev. H. H. Lewis, at Penningtonville, Pa. In 1868 he moved to Philadelphia and joined the Bethel A. M. E. Church by letter, Rev. J. M. Williams then pastor. He was licensed local preacher in 1870 by Rev. H. J. Young. The Mt. Holly Church having seceded, and built a new church about six hundred yards from the old one, on account of some misunderstanding between the pastor and people, who nevertheless was highly esteemed by the community as a pious and consistent christian gentleman, at the next session of the conference the pastor of Burlington Church was appointed the oversight of Mt. Holly, which added to rather than diminished the trouble. The pastor sent to Elder Young for a young man equal to the occasion. Bro. Rex was selected in the following manner: "I will send you," said Elder Young. Rex thought he was joking, but the next morning the Elder said, "you are intended for a travelling preacher; I want you to go to Mt. Holly." He put in his excuses thick and fast, but to no purpose. He then made up his mind to trust God and go. On leaving the cars at Mt. Holly, he met a steward of the church, who of course gave him a history of the church, at the same time remarking that our church at this place is done for and that owing to the people and pastor not agreeing, he had left. However, he invited him to his house, where he met his wife, who was every whit a christian. The steward introduced him as the new pastor, but when informed that he was only an assistant he said, "then you will not do much here, as there is no one here that belongs to the church!" "O, yes; there is myself and a dozen others," said the wife. He, on the strength of this, staid a month, and the result was that under his administration there was a glorious revival. The armies of God and satan marshalled their hosts for battle and over thirty souls were added to the church. He was congratulated by the pastor of Burlington and requested to attend the next session of conference. He accepted the invitation but failed to reach there in time to become a member. However, he was taken up by the Bishop and sent to Bushtown, where there was quite a disturbance on account of the "Free Gospel Church." This year he built the Yorktown



Rev. J. P. Sampson.



Church, at a cost of five thousand five hundred dollars. The following year he repaired the church at Bushtown, at a cost of four hundred and fifty dollars. The following year he built the church at Marlsboro at a cost of \$755.00, leaving a debt of \$50.75. At his next appointment he raised \$475.84, on old debts. He was next appointed to Fair Haven, where he sold the old church and built a new one at a cost of \$2,500.50, all of which he paid. By the advice of P. E. Redmon Faucett, and in consideration of the valuable services rendered by General Fisk and wife, he named the church Fisk Chapel.

REV. W. A. S. RICE

Is one of that portion of our race, who, until the year 1865, had no record of their lives. He was brought from the South by Lieut. Charles F. Lee, of Templeton, Mass., where he remained for about three years, and attended the primary school, which was his first schooling. After that he went to Newport, R. I., where, by the kindness of a Mr. Finch, a well-known Quaker Friend, he got a situation on the Old Colony line of steamboats as cabin boy. Here he was converted, having been convicted of sin in the meetings held in the Union Congregational Church, under Rev. M. Vanhorn, who is still pastor. He joined this church and was sent by them to the Lincoln University in 1870 to study for a Congregational minister. He remained only a short time, then went South. While there he attracted the attention of Rev. W. R. Carson and Bishop Ward, and was ordained Deacon by the Bishop. Two years after he was ordained Elder by Bishop Cain. Soon after he was transferred to the New Jersey Conference.

REV. J. W. ROSS

Was born at Eastern Shore, Md., Talbot Co., December 19, 1846. He embraced religion at Traptown, Md., joined the M. E. Church at Traptown. He joined the A. M. E. Church at Camden Macedonia, in 1874, and received exhorter's license under J. W. Cooper in 1880 and preacher's license in 1881. He joined the

itinerant service at the conference of 1886 and was appointed to Haleyville Mission in 1887; appointed to Swedesboro by P. E., J. H. Morgan.

REV. JOHN P. SAMPSON

Has been in public life for religious instruction and the general improvement of the race for a number of years; yet he has been so indifferent about the credit of all his work, that he is unable to give such data and particular facts, (except in a general way) as asked for. He was born in Wilmington, N. C., and experienced religion when quite a boy. He was brought up a member of the A. M. E. Church of that city and in which his father was for many years a minister. The school work, &c., of the Freedman's Bureau threw him among the Baptist brethren. He became connected with them and was ordained Deacon by their association in 1878. He graduated from Comer's College, Boston, Mass., and went as far as the senior class in Alleghany Theological Seminary, Pa., under Drs Hodge, Jacoby and Wilson, during which time (two years) he had charge of the colored Baptist Church in Alleghany, a large and prosperous congregation. On returning to N. C. he organized several other churches near Saulsbury and in other parts of the State, while preaching and teaching and being engaged in politics. After filling several political positions and preaching at the same time, he was called to Washington, D. C., to fill two positions, viz: Police Justice and clerk in the Treasury Department. He found that in order to do his work intelligently he must know something about law. Hence he read and graduated from the White National Law College in the District. He received the degree of Bachelor of Laws from the Vice Chancellor, ex-officio, General Grant, sanctioned by the trustees of the institution, and was admitted as a practicing member of the District Supreme Court. He then commenced and officiated almost every Sabbath with the Rev. J. W. Burleigh in the A. M. E. Church Mission, near the city hall. He finally resumed his literary work in the North, where he re-connected himself with the A. M. E. Church and joined the N. J. Conference. He is now an active pastor in the church of his choice.

REV. F. F. SMITH

Was born in April, 1851, at Sharon, Pa. He was converted in the Congregational Church at Brooklyn, N. Y., in 1865, and received license to preach under Rev. H. W. Jolly, of the M. E. Church of Orange, in 1879. He joined the A. M. E. Church under Rev. D. R. Crosher in 1881 and was admitted in the New Jersey Conference at Newark, N. J., in 1881, being appointed to Bound Brook, under Rev. J. W. Cooper, P. E. He was ordained Deacon by Bishop J. P. Campbell, April 25, 1886.

EMILY CALKINS STEVENS.

Sister Emily Stevens was born in Freehold, Green county, N. Y., April 1, 1839, and was converted at the age of twelve, being sanctified at fourteen, having been led into this grace by the teachings of the Holy Spirit alone. At the age of nineteen she was married to Rev. J. W. Stevens, a graduate of Oberlin College, Ohio. She resided in Durham, N. Y., until April, 1866, then moved to Vineland, N. J. In September, 1867, she was left a widow with three children, whose ages were five, seven and nine--two sons and a daughter. January 2, 1868, she received the baptism of the Holy Ghost and with it the first call, "Go preach the Word," but she entreated the Lord to let her remain with her children. He permitted it for two years. In the meantime she held consecration in her house. In 1875 she was called the second time to "Go preach the Word," but refused. She did not want to leave her home. The Lord was long-suffering and allowed her to remain in Vineland, retaining her membership in the Presbyterian Church until October 15, 1882. She received the third call to preach, and then united with the A. M. E. Church at Vineland. She then and there made a public consecration of herself and all that she possessed, and was baptized by the Holy Ghost. Her fields of labor were shown to be North and South Carolina. In 1883 she was licensed to preach by Bishop J. M. Brown, at the New Jersey Conference, in session in Bridgeton; is now a member of the conference, and during the major part of the year has been

engaged in evangelistic labors in the South. Her labors among the brethren of the conference since her return have been very successful.

W. D. W. SHUREMAN

Was born at Washington, D. C., April 29, 1825. His parents were among those faithful few who in the midst of derision organized the A. M. E. Church. His mother was a godly woman, and able to read. She acted as teacher to her children. His mother taught him that when men die it is by a visitation of the Lord. This left on his mind the impression that the Lord was a giant going about killing people. Thinking thus he concluded that all those who died must have been cowards and he felt like kicking their coffins. He made up his mind when the Lord came to his house that he would fight him. In order to do battle, as he thought, successfully, he kept piled up in the yard all the stones, pices of brick, broken glass and such other missiles as he would pick up in the street. His mother would often inquire of William, "what are you going to do"? Understanding that the Lord came down, he would often look up to the sky and with a stone in his hand he would exclaim, shaking his fist, "just you come down." His father having charge of Salem Circuit, N. J., took him thither that he might enjoy the advantages of a school; and he was so advanced in books that he always appeared to no serious disadvantage. He joined the Baltimore Conference in 1848 and was appointed to Lancaster Circuit, Pa., (which was a part of the Baltimore Conference) under W. H. Waters. In 1849-50 he was appointed to Chambersburg; 1851 to Frederick Md., but because he was not born out of the State he had to leave for Philadelphia and was appointed to Camden, N. J., remaining two years. In 1853 he was appointed to Wilmington, Del.; in 1854 to Salem, N. J.; in 1855-6 to Trenton, N. J.; in 1857 to Union Church, Philadelphia; in 1858-9 to Bethel, Philadelphia; in 1860 back to Union Church, Philadelphia; in 1861 to Bordentown, N. J.; in 1862 to Zion Mission, Philadelphia; in 1863 to Zion Mission and Bethel, Philadelphia; in 1864 transferred to Baltimore Conference. For seven years he acted as Secretary of the Publication Department while serving the

appointments in and around Philadelphia. While at Wilmington, Del., he bought a lot and built a church which laid the foundation for the present grand structure. At the present writing he is doing a grand work at Ebenezer, in Baltimore.

REV. LITTLETON STURGES

Was born in Maryland, Washington county, October 12, 1842, and was received into the church by Rev. Peter Loper. He received exhorter's license in September, 1875, and entered the New Jersey Conference, at Trenton, in 1877. He was ordained Deacon at Morristown, N. J., by Bishop J. M. Brown, in 1882.

WALTER THOMPSON

Was born January 21, 1844, in Adams Co., Pa., near Gettysburg. His father and mother both served out their time in private families until twenty-eight years of age. The father in a family by the name of Cabeans, of Scotch descent, and the mother in a family by the name of McCessons. He attended county school three months a year for six years, was converted in 1860 and united with the A. M. E. Zion Church at Gettysburg. He was licensed to exhort in 1861 by Rev. Thomas Carter, and received preacher's license in 1862 under Rev. Abraham Cole. He removed from Gettysburg to Reading, Pa., in 186 , and there united with the A. M. E. Church under Rev. William R. Norris. He entered the Philadelphia Conference in 1867 and was appointed to Pennington in 1868. He was appointed to assist Rev. J. C. Cornish, on the West Chester Circuit, and was assigned by Elder Cornish to that part of the circuit that included Media, Westtown, Unionville and Lambertton. He erected a church at Media, in 1868, at a cost of \$2,000, and served two years, when he was appointed to Woodbury Circuit in 1871. In 1872 he organized a mission at Mt. Clair and in 1873 was appointed to Port Republic. He organized a Mission at Atlantic City and in October of that year was appointed to Cape May Circuit and served there until conference. The pastor having been removed he

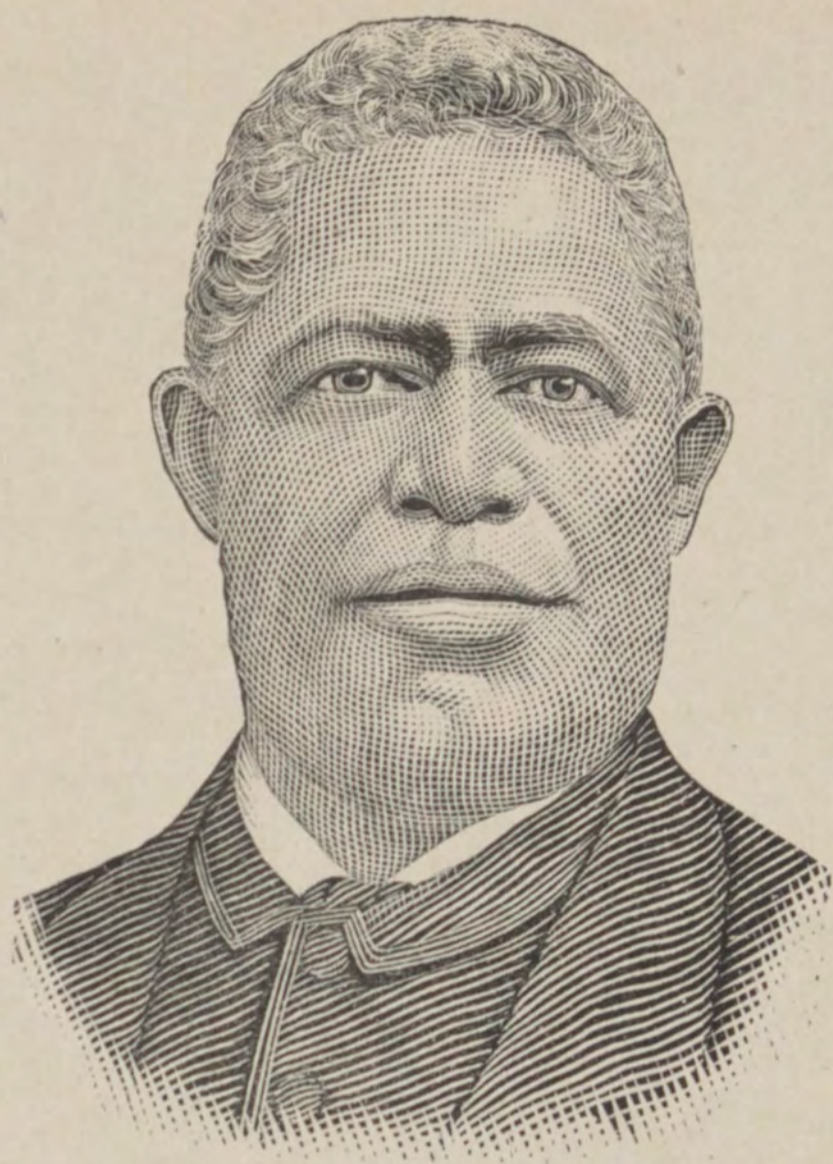
served both circuits and was ordained Deacon at the conference of 1874, at Mt. Holly, by Bishop James A. Shorter, and was appointed to Paterson, N. J. He served there two years and built a church. He was ordained Elder by the conference of 1876, April 17, by Bishop James A. Shorter, and was appointed to Jersey City where he served one year, and was appointed by Bishop Payne to Cape Station, where he served three years. In 1880 he was appointed to Pennington, serving one year. In 1881 he was appointed to Freehold by Bishop Brown and on account of wife's ill health was transferred to Philadelphia and stationed at Columbia. He stayed two years, and was changed in interval of conference to N. Y. Conference and stationed at Maspeth, L. I., by Bishop R. H. Cain. He served part of the year, and was transferred to N. J. Conference to fill a vacancy at Navesink, in 1885.

REV. G. M. WHITTEN

Was born in Perry county, Pa., April 25, 1833. He entered the ministry in 1864, in the Baltimore Conference, and was appointed to Eastern City, Eastern Shore, Md. He was next appointed to Chambersburgh, Pa., by Bishop D. A. Payne. The church there had been burned down by the rebel invasion. In 1868 he was appointed to Baltimore city, Md., and next to Port Deposit, Md. Three years after, he was appointed to Frederick City, and was then by his own request transferred to the Philadelphia Conference by Bishop J. P. Campbell. He was appointed by Bishop J. A. Shorter to Allen Chapel; was its first stationed pastor. After two years successful labor, receiving ninety-seven members, he was appointed by Bishop Shorter to Columbia, Pa. He was next appointed to Harrisburg, Pa., by Bishop D. A. Payne. His next appointment was at Burlington, N. J., by Bishop J. M. Brown.

REV. WILLIAM M. WATSON

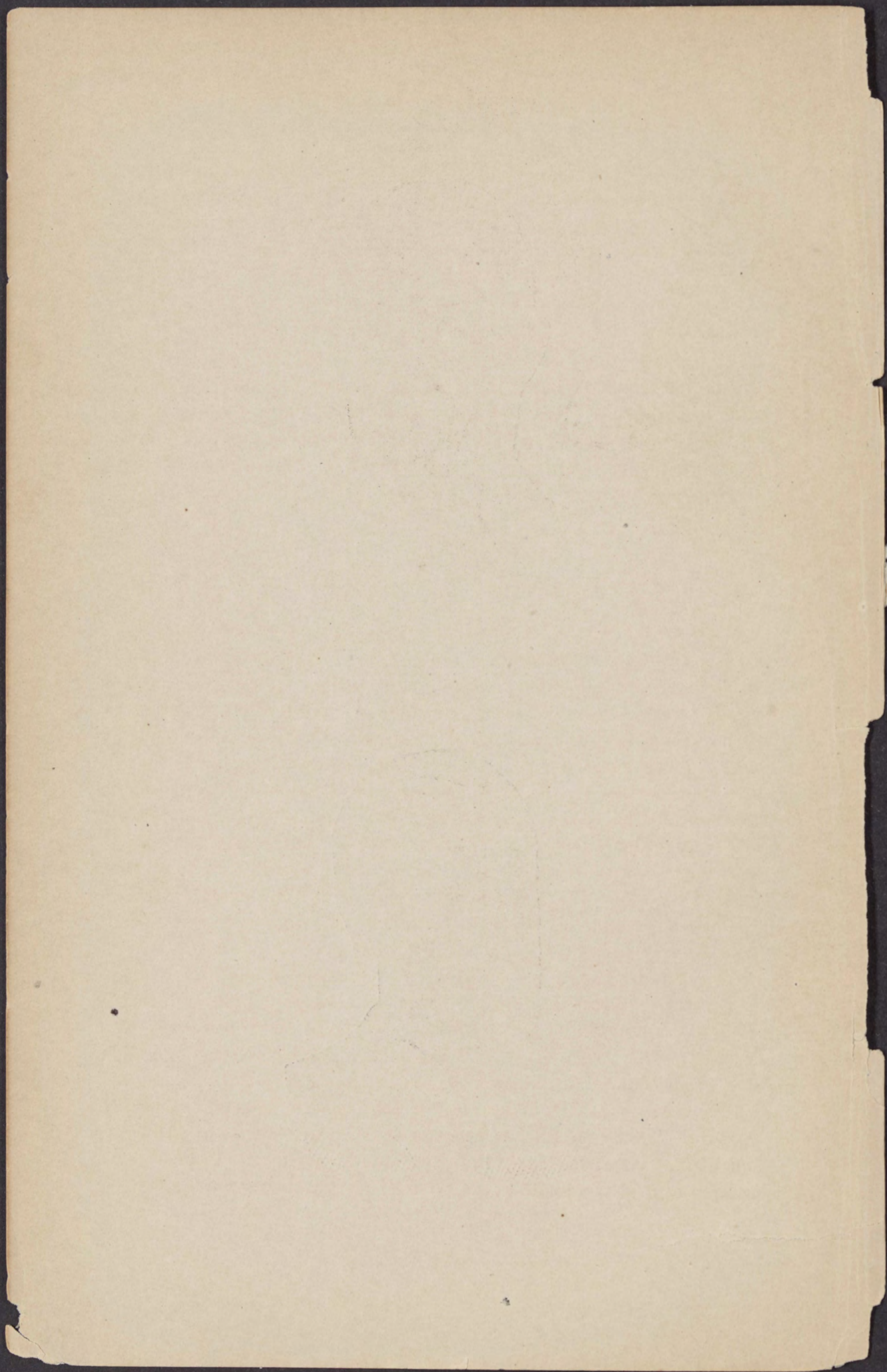
Was born in Cedar Creek, Sussex county, Del., in May, 1822. His father's name was Robert J. Watson, and his mother's maiden name Araminta Campbell. The result of this union was

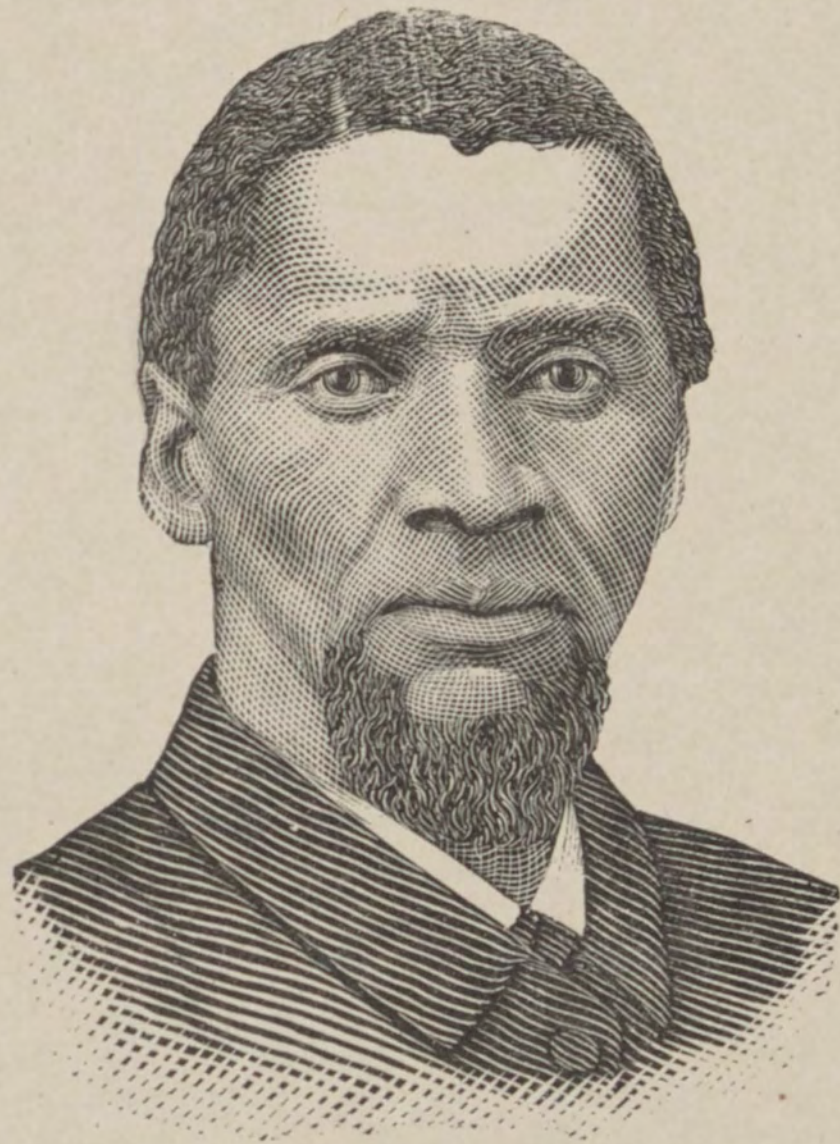


Rev. W. D. Schureman.

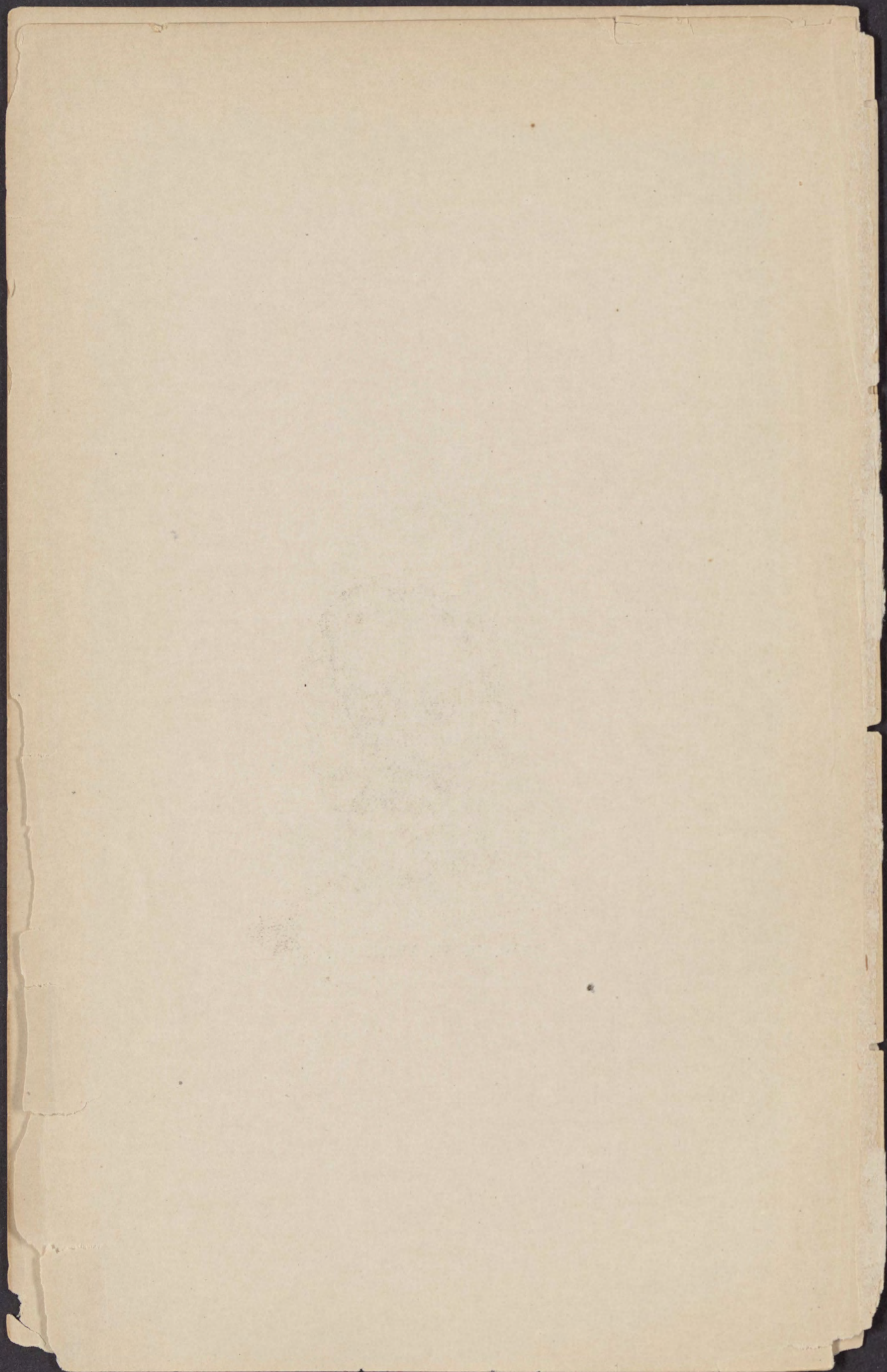


Rev. Walter Thompson.





Rev. G. M. Whitten.



fourteen children. His father was a slave until twenty-eight years of age. When free he entered into a contract to purchase his wife, who was a slave for life. By his industry and self-sacrificing efforts all the children were saved from slavery save two. One of them died while quite young. The other is living in New York City, and goes by the name of Joshua W. Jenkins and is a local deacon of the Sullivan Street A. M. E. Church. His father was a trustee in the first Allenite Church or meeting house built at a place called Church Branch, Sussex county, Del. William was the youngest son and was taken to Frankford, Phila., in 1835, where he made his home with his brother, James C. Watson. He was converted at Frankford, and joined the A. M. E. Church there, under Rev. Israel Scott, in October, 1842. He was appointed Secretary of the Trustee Board, and also of the Board of Stewards, before he had stood out his probation. He remained in these positions until 1848, when he moved to New York and entered the A. M. E. Church, located on Second street, where he remained, filling the office of Steward and Sunday-school Superintendent until 1853, when he was taken up by Bishop Nazery when only six months an exhorter and was licensed to preach by Israel Scott, in his first quarterly conference at Bethel Church, N. Y. He was appointed by the Bishop to Lockport, N. Y., where he remained one year; was then transferred to the New England Conference and stationed at Boston City charge, where he remained one year, being very successful. He was ordained Deacon in 1855 by Bishop Nazery and transferred to the New York Conference, and stationed in the Melrose Circuit, consisting of Melrose, Abington Center and Wilkesboro, Pa. He remained two years and built his first church. In 1857 he was ordained Elder by Bishop Paul Quinn, in old Bethel Church, Second street, New York City. He was then appointed to the New York Circuit, which consisted of Second Bethel, N. Y., Bergen, N. J., and Harlem, N. Y. After remaining one year, in 1858, he was appointed to Hunterdon Circuit and was very successful. In 1859 he was appointed to Weeksville Circuit where he remained one year, and was sent back to the New York Circuit and remained two years. He was then appointed to Kinderhook Circuit, and from there sent to Morristown Station, where he

succeeded in purchasing a good building with several rooms for \$200.00, and moved it on the church grounds, also repaired it at a cost of \$500.00, all of which was paid in one year. Again he was sent to the N. Y. Circuit, and remained one year. He was then transferred to the Philadelphia Conference and appointed to Bridgeton Circuit, which consisted of Millville, Gouldtown and Back Neck. This year he build the church at Millville. The following year he was stationed at Little Wesley Church, Hurst street, Philadelphia. He remained one year and was then transferred to the N. Y. Conference and appointed to Newark in 1867. There he remained one year. He was then transferred by Bishop A. W. Wayman to the Indiana Conference and appointed by Bishop Campbell to Lafayette Circuit, where he remained one year and was transferred back to the Philadelphia Conference and stationed at Macedonia Church, Camden, where he remained nearly two years. In the interval of conference was transferred to the N. Y. Conference and stationed at Albany, N. Y., where he remained until the sitting of conference. He was then transferred to the New England Conference and stationed at Newport, R. I. In 1871 he was transferred to the Philadelphia Conference and stationed at New Brunswick. At the setting off of the N. J. Conference, he was very unwillingly appointed Presiding Elder, when, after two years acting as such, he resigned in the spring of 1874. During his appointment at Cape May, he purchased a church building at Cold Spring, for the members of that point, for \$252 in cash. He also purchased a lot for \$25.00, and moved the building over one mile, at a cost of over \$300.00. In 1880 he built a fine parsonage at Woodbury, at a cost of \$800.00, and paid of it \$200.00.

REV. J. H. WHITTAKER

Was born in Kent county, Del., May 10, 1840. He embraced religion February 18, 1867, in Philadelphia, Pa., and joined the Union A. M. E. Church in the same city, under Rev. R. P. Gibbs. He was appointed class leader by Rev. T. Gould, and was licensed to exhort by Rev. Samuel Watts, April 28, 1874, filling the office of class leader at the same time. In 1875 he was licensed to preach by Samuel Watts. In March, 1876, he was

recommended by his pastor, Rev. H. H. Lewis, to Rev. Frisby J. Cooper, then pastor of Macedonia Church, Camden, who appointed him, in the interval of conference, to Bordentown. In the following year he was received in the conference and appointed to Allentown.

MRS. MARGARET WILSON

Was born in Baltimore, Md., January 11, 1839. She entered the Sunday-school of Bethel A. M. E. Church, at the age of nine years, Bishop Payne then the pastor. She was converted the same year, and gave herself to the Lord at the age of nineteen, Bishop J. M. Brown, then pastor. She was married, on April 30, 1861. She was called to the ministry in 1870, and labored in the field as missionary until the sitting of the New Jersey Conference, at Bridgeton, in 1883, when she was taken up by Bishop Brown and appointed to Haleyville Mission. Through God she has been able to purchase a lot and a building and paid for the same. She proposes to move the building upon the lot and make necessary repairs in the spring. Many souls have been brought to Christ through her efforts.

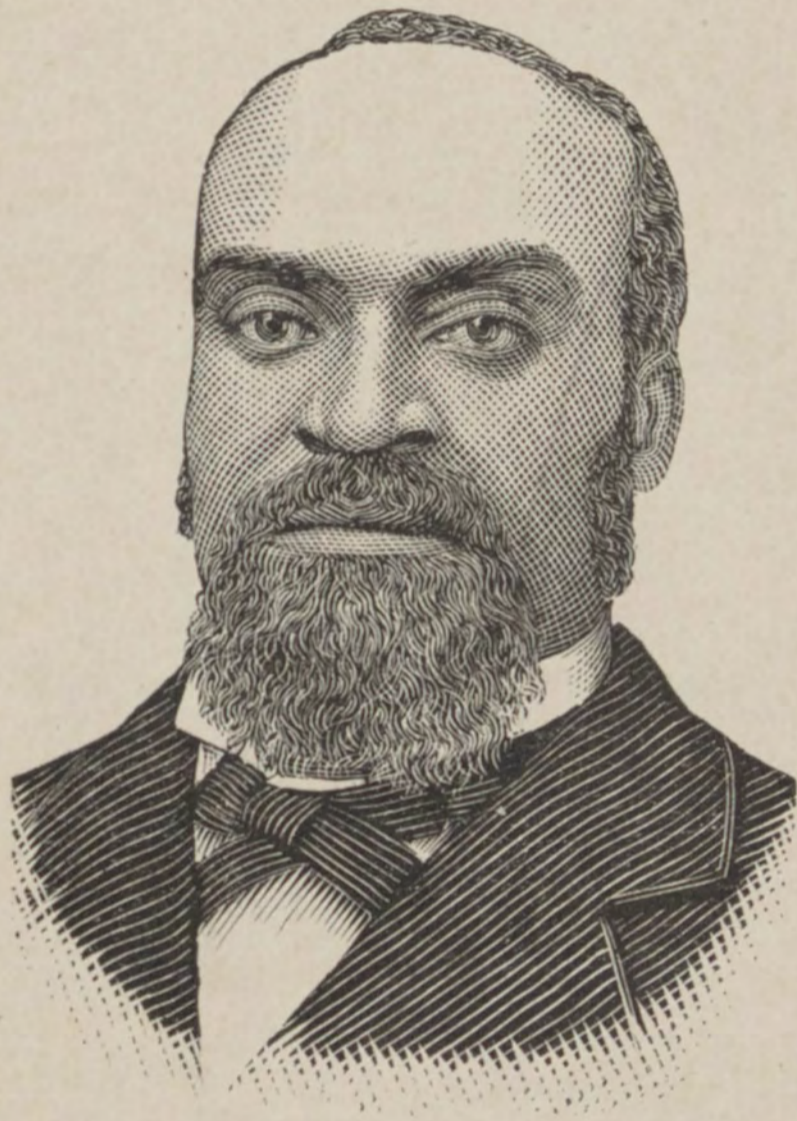
REV. G. T. WATERS

Joined the Ebenezer A. M. E. Church, Baltimore, in 1851, Rev. W. Moore then pastor. He received local preacher's license under Rev. A. W. Wayman and joined the Baltimore Conference in Washington, in December, 1864. He was ordained Deacon on April 24th, of the same year, and appointed to Smyrna, Del., by Bishop D. A. Payne. At this place the Lord blessed his labors and seventy-five souls were converted and added to the church. He was reappointed in 1865. In 1866 he was ordained Elder by Bishop A. W. Wayman and sent to Camden, Del. Here he had some trouble with the church, and it was locked against him on his first Sabbath. On the following night he tried the rebellious parties, and on Tuesday turned them over to the civil authorities. After this he had no more trouble in Camden. He was returned in 1867-8. These were three happy years, and many souls were con-

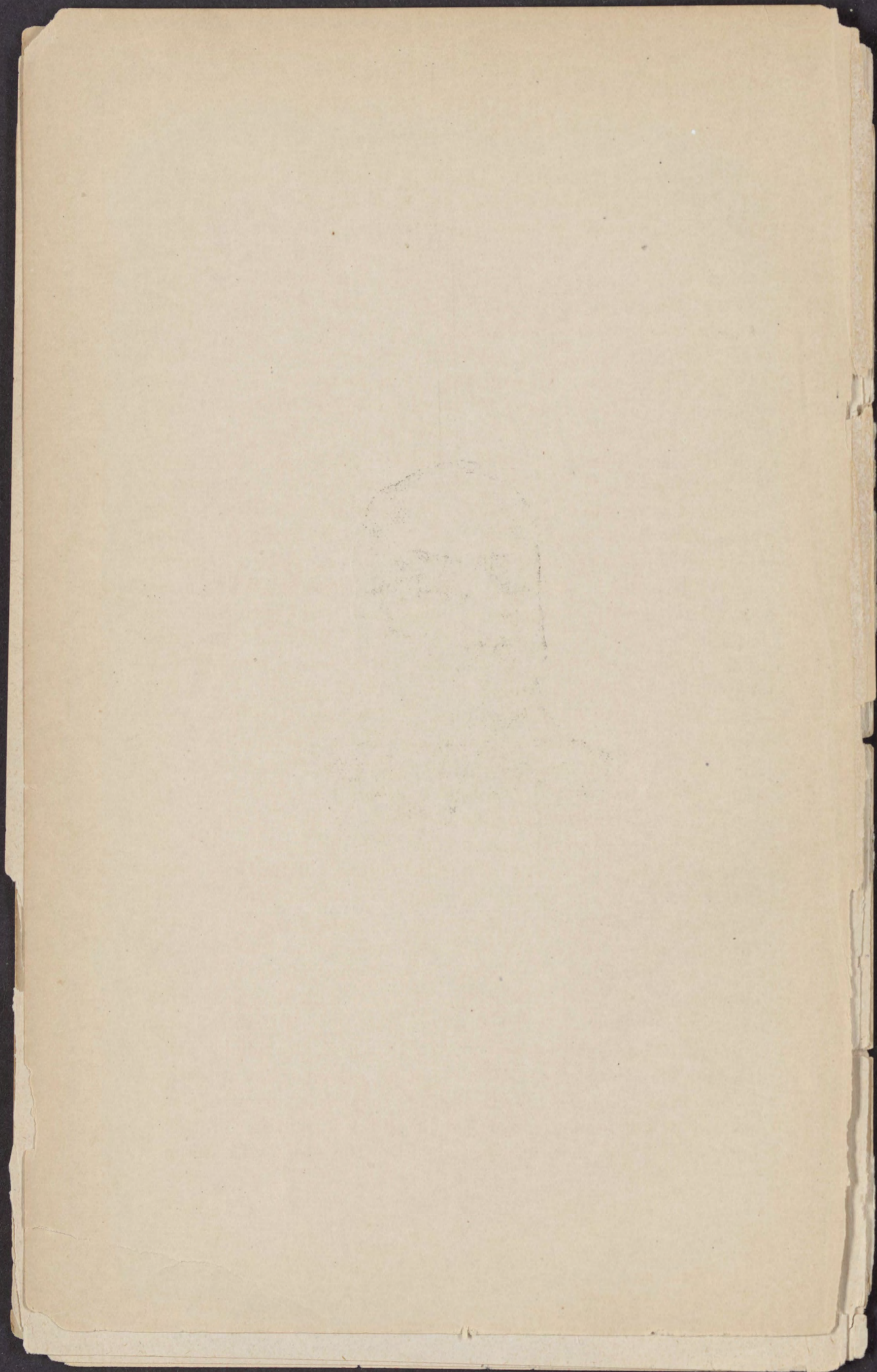
verted and added to the circuit. In May, 1869, he was appointed to the Bristol Circuit, Pa. There he was successful in clearing the church at Bristol, of debt. In May, 1870, he was returned. This year was the commencement of trouble and sorrow. Here he lost his first wife. In June, 1871, he was appointed to Chester Circuit. This year thirty souls were added to the church. He built a brick church in South Chester, at a cost of \$2,100.00, and paid \$1,100.00. This year he married his second wife, August 17, and lost her in March, 1872. He was returned to Chester in 1872-3. In 1874 he was appointed to Media Circuit. Here everything went well until the following December, when he was suspended from church work. At the sitting of conference, in Harrisburg, June, 1875, he was expelled from the connection. In June of this year he joined Allen Chapel, Philadelphia, Pa., Rev. G. M. Whitten then pastor. He remained until he became a full member, and then joined the Union A. M. E. Church, then situated on Fairmount avenue, Rev. H. H. Lewis then pastor. Finding his enemies were seeking his hurt, and (simply to avoid their persecutions) he joined the M. E. Church in October, 1876, and remained until March, 1870, when he joined the A. M. E. Church, Camden, N. J., Rev. R. J. M. Long then pastor. He entered the N. J. Conference in Trenton, N. J., under Bishop D. A. Payne. In 1879 he married his third and present wife.

REV. S. B. WILLIAMS.

Was born in Columbia, Pa., November 27, 1827. He first entered the ministry in April, 1862, in Canada West. He was ordained Deacon in September, 1862, and Elder in 1864, by Bishop A. R. Green, of the B. M. E. Church, of British North America. He was sent to Colchester Circuit, Canada West, in April, 1862, and was reappointed in September of the same year. In September, 1863, at the Conference at Windsor, he was appointed to Roundeal and reappointed in 1864. In April, 1865, he was transferred to the Ohio Conference and left in the hands of Rev. H. J. Young, (and in his hands was left the work of Michigan until the sitting of the Indiana Conference). Williams was by Rev. H. J. Young appointed to Ypsilanti Circuit. At the sitting of the Indiana Conference, at Springfield, he was



Rev. William H. Yeocum.



transferred to the South Carolina Conference and appointed by Rev. G. W. Brodie to Greensboro, where he remained until May, 1866. He attended the South Carolina Conference, at Savannah, Ga., and was appointed to Wilmington, N. C. He was re-appointed in 1867. In 1868 he was appointed to Wilmington Mission, which embraced a little church in the suburbs of the city, and the work on the Sound. In 1869 he was appointed to Hillsboro. In April, 1870, he was appointed to Morgantown and there served three years. In 1873 he was transferred to the Philadelphia Conference. A vacancy occurring in the New Jersey Conference, caused by the death of Rev. Henry Davis, he was appointed to fill out the unexpired term.

REV. C. WOODYARD

Was born in Baltimore, Md. He was bound out at the age of six years. His parents died soon after. The parties to whom he was bound claimed him as their slave. He entered the ministry in 1846, and was taken up in the interval of the conference by Bishop Waters to assist him on the Baltimore Circuit. The following year he was received in the conference and appointed to the Baltimore Circuit. He served two years. He was ordained Deacon in Israel Church, Washington, D. C., in 1851, and Elder in Bethel Church, Philadelphia, in 1853, and has served the following churches: Columbia Circuit, Chester Circuit, Williamsport, Pennington, Frankford, Trenton, Little Wesley, Springtown, Elizabeth, Oswego, Norwich, Melrose, Georgetown, Binghampton, Buffalo, Glencoe and Bergen. While in the Baptist church, he served the Berean Church, West Philadelphia, Providence and New Bedford. He purchased ground for the church at Bristol, Pa., organized a congregation at Bridgeton and built the church. He received Cold Spring and Goshen in the connection. Rebuilt the church at Trenton, in 1868; also Elizabeth, Oswego and Williamsport; assisted Rev. T. Franklin to build at Lockport, N. J.; finished the churches at Lewistown and Georgetown, Del., and dedicated them to the Lord. He bought the church at Binghampton, N. Y., and presented it to the N. Y. Conference. He also built a church for the Baptists in Washington.

REV. IRA S. YEMMANS

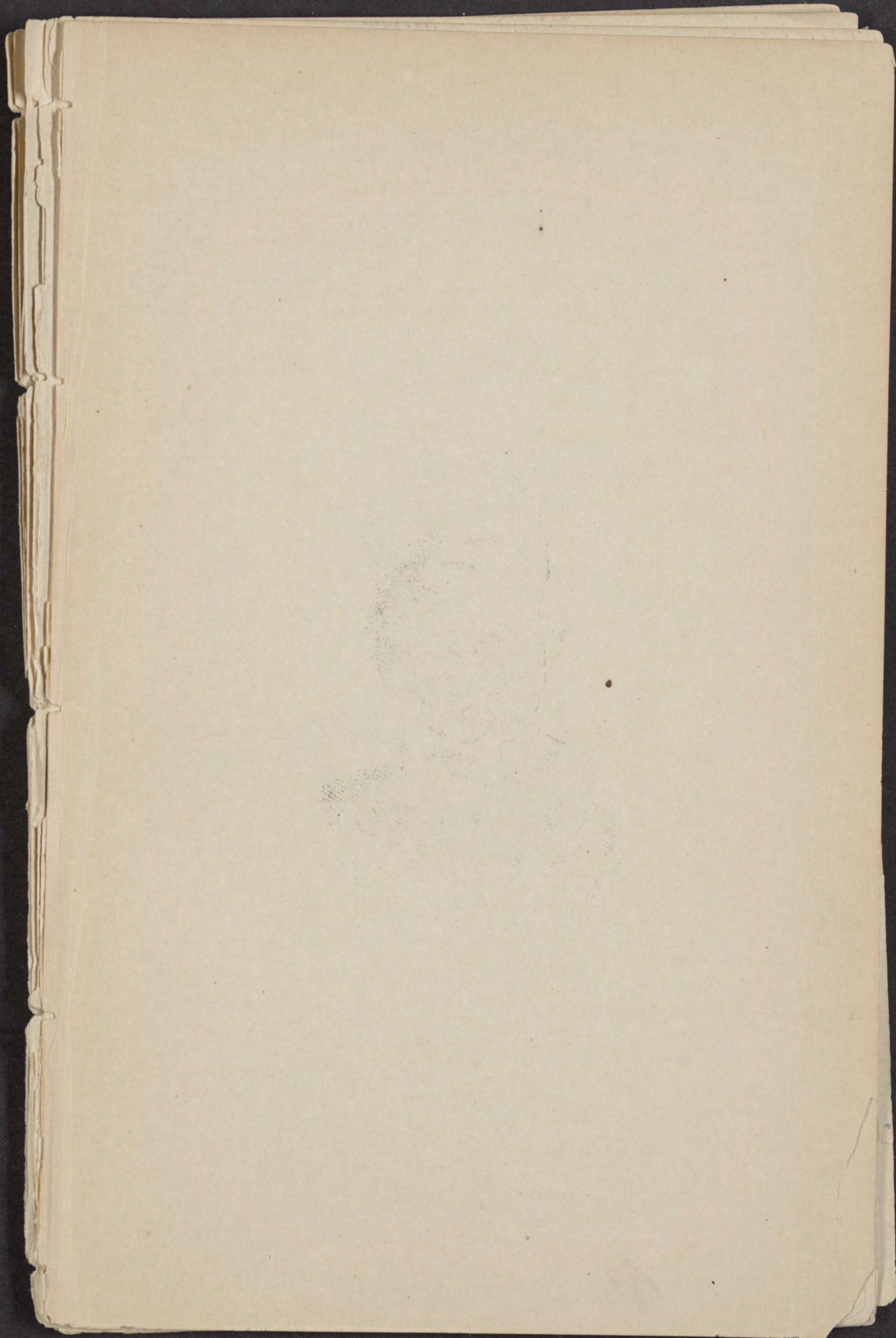
Was born in Frankford, Pa., January 19, 1857. He embraced religion at the age of fourteen, and joined the A. M. E. Church in 1871. In 1878 he applied for and received an exhorter's license, under the Rev. S. B. Williams. The following year he applied for and received local preacher's license from Rev. R. Faucett. At the death of Elder Stiles he was sent by Rev. R. Faucett to fill out the unexpired term of Rev. Stiles, at Bordentown, but finding that the Bishop had sent the Rev. E. W. Taylor, and he being an Elder, he returned home and reported the same. At the death of the Rev. G. E. Boyer he was sent by Rev. J. W. Cooper to hold said charge (Burlington) until conference. But on going there he found the officers of the church in receipt of a communication from the Bishop, informing them that a pastor was on his way to fill the charge. He labored on Sunday and returned home reporting the same. In 1881 he was impressed that his calling was to the active work. At the conference sitting in Princeton, N. J., he made application to the same for work and was appointed to Rocky Hill Circuit and was returned the following year. This year he learned from experience that the Christian ministry has its clouds and its sunshine. Yet through God he held his own and reported at the next conference at Bridgeton, in 1883, and was appointed to Millville Circuit.

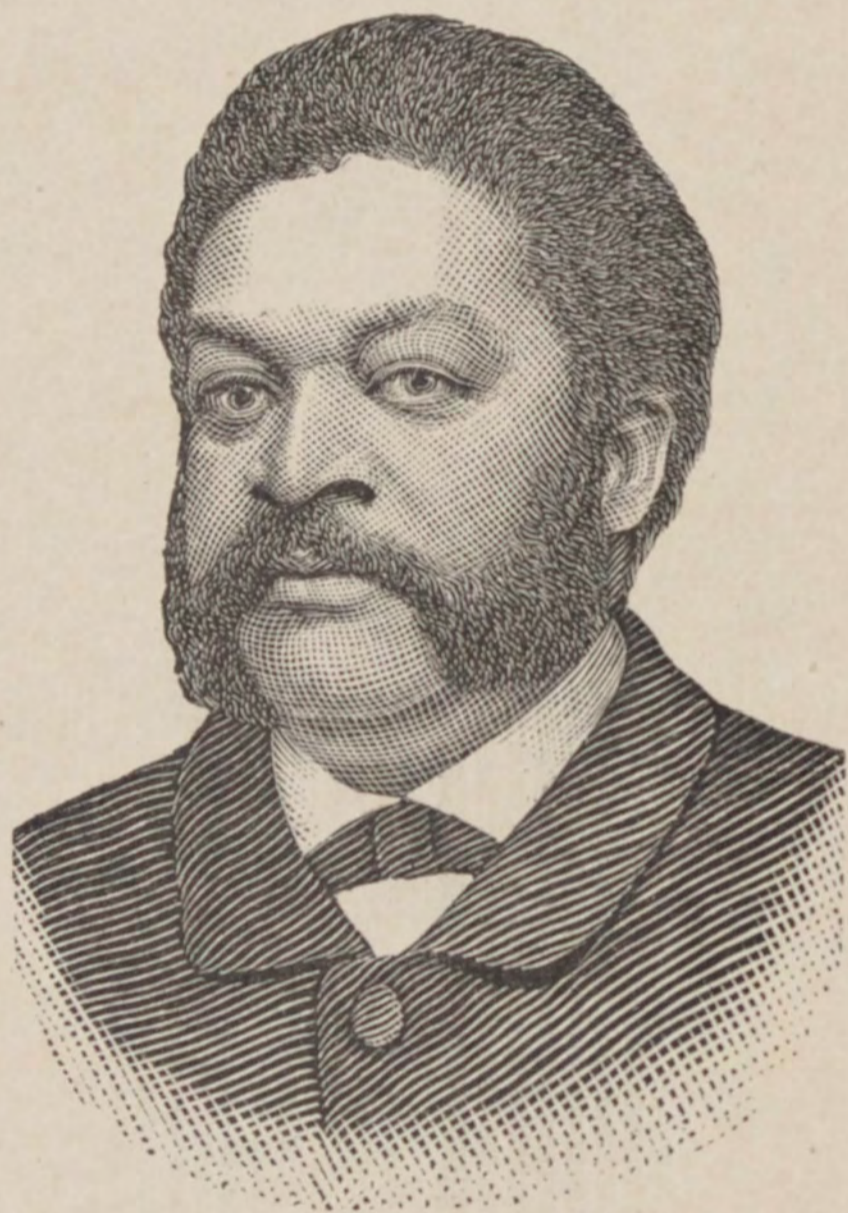
REV. WILLIAM. H. YOECUM, B. D.,

Was born a slave near the town of Springfield, Ky., in 1848. Between the ages of ten and twelve years he was happily converted to God. He attributes this to the blessed influence of a Christian father, he being a minister (Methodist). In his seventeenth year, in 1864, he enlisted as a soldier in the army during the late war, in the One Hundred and Sixteenth Regiment of Kentucky, and remained nearly three years. His dear father died in 1865, at the age of eighty-five. His mother died at the age of seventy-five. Although he was divinely impressed to enter the ministry in early boyhood yet he could not do so until his sainted mother was taken from labor to reward. He was her

only support after the war. During this time he made Danville, Ky., his home. There he joined the A. M. E. Church. He then applied for a license to preach but failed. This was the latter part of 1869. The same year he went to Louisville, Ky., and joined Old Asbury Chapel, A. M. E. Church, at Ninth and Walnut streets, Rev. R. G. Mortimor, pastor. He applied again for a license to preach in 1870, and soon after receiving it he was taken up in the interval of the conference and appointed to the Owensburg Mission, Ky., by Rev. G. H. Graham, pastor of Quinn Chapel, A. M. E. Church, Louisville, Ky., where he bought a lot and commenced to build a fine church. On leaving Owensburgh to meet his first conference at Harrodsburgh, N. Y., he saw and felt the need of an education. However, Bishop Payne sent him back to Owensburgh. In 1872, he met the conference at Shelbyville, N. Y. There he made known his great thirst for an education. The conference passed a resolution, to give him \$100.00 a year until he graduated at Wilberforce, Ohio, but they did not give him one cent. But with \$25.00 in hand he went to Wilberforce in October, 1872, being transferred to the Ohio Conference. In 1873 his \$25.00 gave out and Bishop Wayman got Bishop Payne, the president, to let him go to Richmond, Indiana, to fill a short term. Afterwards the Bishop appointed him to the Harveysburgh and Mainville Mission, Ohio. Here he remained three years, and built a fine church at Mainville and put the people in a good house of worship at Harveysburgh. To these he would go and preach on Sunday and return to school every Monday, at the same time keeping up with his class in school. This was his first schooling. After three years at the above named places he was sent to Lebanon, Ohio. There he remained four years, and graduated in 1879 from Wilberforce. Thus in seven years, although he commenced school in the second reader and spelling book, he went through the Theological course. On leaving school, in 1879, Bishop Wayman transferred him to the New England Conference, and Bishop Payne appointed him to the Second A. M. E. Church, Providence, R. I., at which church he remained three years, and was then appointed to the First Bethel A. M. E. Church, in the same city, but on account of some unpleasantness he did not remain but three months. He was then transferred to the New Jersey Conference

by Bishop J. M. Brown and stationed at Camden, N. J. He was ordained deacon by Bishop Payne at Xenia, Ohio, in 1874, and was ordained elder in Urbanna, O., in 1877, by Bishop A. W. Wayman.





Rev. J. R. V. Morgan.

CHAPTER II.

HISTORICAL SKETCHES

OF THE CHURCHES COMPRISING THE CONFERENCE.

The following sketches of the A. M. E. Churches in New Jersey will give some idea of the work that has been done in this State toward the advancement of African Methodism. They are incomplete in many instances owing to the absence of data from which to make up a full record, but the facts given have been fully substantiated and can safely be relied upon. It is unfortunate that complete records of all the churches have not been kept, and it is to be hoped, now that the importance of the omission has been demonstrated, that the error will be corrected in the future.

RAHWAY.

We have not been able to get any information regarding organization and members of this church. The pastors who have served them are as follows: 1836, Israel Scott; 1837, William Moore; 1838, J. Beulah; 1839, John Boggs; 1840, Henry C. Turner; 1841, H. Turner and G. Grinley; 1842, W. Nazery; 1845, G. Grinley; 1846, William Moore; 1847, Israel Scott; 1848-9, Israel Scott, Shepherd Holcomb; 1850, Thomas Oliver; 1851, A. C. Crippin and Andrew Till; 1852, A. C. Crippin; 1853-4, J. G.

Beulah; 1856, W. H. Ross; 1857, Moses Hall; 1859, G. Weir; 1861, A. C. Crippin; 1862, J. R. V. Thomas; 1864-65, W. H. Ross; 1866, E. T. Thompson; 1867, Robert Wayman; 1868, J. Hyet; 1869, R. Titus; 1870, B. Lynch; 1871, A. J. Dudley.

MILFORD.

Pastors serving—1848, Clayton Durham and John Henson; 1850, G. Grinly and Andrew Till; 1851-2, J. B. Parker; 1853-4, S. Holcomb; 1855, G. W. Johnson; 1856, J. Butler; 1857-8, S. Holcomb; 1859, J. Woodlin; 1860, H. Davis; 1861-2, J. H. Smith; 1863, T. Gould; 1865-6, A. Till; 1867-8, J. W. Stevenson; 1871, Solomon Truit.

SNOW HILL CHURCH

Was organized in 1803. The meeting house was built between the whites and colored. In 1815 the whites withdrew, leaving the colored people in full possession. The following are some of the pastors: 1831-2, Noah Cannon; 1833-4, John Cornish; 1835-6, William Moore; 1837, John Boggs; 1838-9-40, J. C. Spence; 1841-2, Israel Scott; 1843, John Boggs; 1844, Henry Davis; 1845, Israel Scott; 1846, Israel Scott and Thomas Oliver; 1847, George Grinly; 1848, Clayton Durham and John Henson; 1849, Clayton Durham; 1850, George Grinly and Andrew Till; 1851-2, J. B. Parker; 1853-4, S. Holcomb; 1855, G. W. Johnson; 1856, J. Butler; 1857-8, S. Holcomb; 1859, Joshua Woodlin; 1860, H. H. Davis; 1861-2, J. H. Smith; 1863, Joseph Long; 1867-8, J. W. Stevenson; 1869, R. Faucet.

Present Trustees.—Joshua Arthur, Isaac Jackson, Peter Smiley, Henry Thomas, Spencer C. Moore.

Local Preachers.—Stephen Thomas, Charles Arthur, Joseph Butler, James Arthur.

Leaders.—Lebis Moore, Peter Smiley, Warner Gibbs.

Stewards.—Benjamin Griffin, George Ward, John H. Jackson, Joseph E. Moore, John Goodin.

Superintendent of Sunday-school.—J. H. Jackson; *Assistant,* Emeline Jackson.

Aaron F. Thomas, *Treasurer*; John Goodin, *Secretary*; George Thomas, *Librarian*; Laura Anderson, *Organist*.

Stewardesses.—Emeline Jackson, May B. Jackson, Mary Anderson, Francis Polk, Elizabeth Tillman, Anna Grey.

Arrangements are now being made to build a parsonage and put a bell on the church.

PAUL QUINN CHAPEL, NAVESINK,

Organized by the Rev. J. R. V. Morgan, in 1855. The first pastor was Moses Hall, a local deacon of the Second Street A. M. E. Church, New York City. The church was built in 1854, Eli Hall, pastor.

Some of the founders:—Elijah Stillwell, leader; Thomas Stillwell, exhorter; Moses Yerow, Isaac Whales, Elias Stillwell, Susan Yerow, Charlotte Carney, Elizabeth Stillwell, Jane Whales, Sally Stillwell, Amanda Stillwell, May A. Stillwell, Elizabeth Stillwell.

Pastors having charge:—1857, Eli M. Hall; 1858-9, E. J. Hawkins, two years; J. P. Shreeves, one and one-half year; Cyrus Boger, two years; John A. Jones, two years; John R. Robinson, two years; W. A. Winder, three years; Henderson Davis, Sr., two years; E. B. Laws, one year.

Trustees.—Isaac Whaler, George Brown, Elias Brown, Lewis Jones, Franklin Johnson.

Stewards.—Joseph Green, Elias Brown, Franklin Johnson, Thomas Westbrook, William Schenck.

Local Preacher, Joseph Green; *Superintendent of Sunday-school*, Joseph Green; *Assistant*, Sophia A. Brown; *Secretary and Assistant*, Augusta Whales, Anna E. Stillwell; *Treasurer*, Elizabeth Stillwell; *Librarian*, Lucinda Thompson; *Teachers*, Joseph A. Bowman, Jane E. Stillwell, Lucinda Thompson, Sophia A. Bowman.

CAMDEN MACEDONIA.

In 1832 Mrs. Ann George, a resident of South Camden, began a series of prayer meetings in different houses on Spruce street

below Third, and at a meeting in the house of Benjamin Wilson resolutions were adopted for the building of a small church. In 1833 the corner stone was laid for a one-story frame church. It was the first colored church in Camden county. It was destroyed by fire in 1837, and a brick one built on the same site in 1840, the building committee being Joseph Warfield, Benjamin Wilson, John Durham. It was rebuilt in 1850. In 1882 the land adjoining was purchased and the present large and commodious building erected. It was started and enclosed under the pastorate of Rev. W. H. Yeocum, and completed by Rev. A. H. Newton. Some of the founders were Joseph Warfield, Benjamin Wilson, John Durham, Elizabeth A. Mitchfield, Perry Wilson, Sheppard Sample.

Pastors.—1833, Joseph Core; 1834, J. Cornish; 1836, W. Moore; 1837, John Boggs; 1838, J. C. Spence; 1841-42, Israel Scott; 1843, John Boggs; 1844, Henry Davis; 1845, I. Scott; 1846, I. Scott and T. Oliver; 1847, G. Grinly; 1848, Clayton Durham and John Henson; 1850, G. Grinly and A. Till; 1851, J. B. Parker; 1852, W. D. W. Schureman; 1853, W. G. Fuller; 1854-5, A. C. Crippin; 1856-7, C. Sawyer; 1858, P. Gardner; 1859-60, J. T. Jackson; 1861, T. H. Cooper; 1862, Peter Gardner; 1863, H. Davis; 1865, H. Lewis; 1866, G. E. Boyer; 1867, J. Hamilton; 1868, T. Gould; 1869, W. M. Watson; 1870, W. M. Watson and J. H. Turpin; 1871, L. Paterson.

Trustees—Sheppard Sample, C. N. Robinson, James Martin, James Hunt, W. Carter, W. S. Darr, J. Stevenson, Thomas Bell, Russell Elliott.

Local Elder, L. Nelson; *local preachers*, A. Manly, Joseph Byard; *exhorter*, Samuel Hunt.

Stewards.—Rice Green, George Johnson, William Stevenson, Joseph Brisco, Charles Cox, Ezekiel Wallace, G. H. Roberts, Norman Simons.

Leaders.—Perry Wilson, G. M. Rice, W. Stevenson, James Hirst, Sheppard Sample, N. Morely.

Stewardesses.—Mary Morely, Lizzie R. Daniels, Sarah Pitts, Margaret Hack, May Stevens.

Superintendent of Sunday-school, Thomas Jessup; *assistant*, May Lockum; Daniel Carter, *secretary*; Harriet Louie, *treasurer*; Daniel Thomas, *librarian*; Ella Pitts, *assistant librarian*; A. L. Dorsey, *Corresponding Secretary*.

Teachers.—Charles Robinson, George M. Rice, Mary E. Lockum, Hannah E. Lovitt, Ida E. Lovitt, W. H. H. Carter, Lemuel T. Hunt, Mrs. A. L. Wright, Maggie E. Lockum, Sarah E. Parker, Florence Gillen, Helena Carter, Frank Chapman, Joseph Merrell, Margeretta Lowbuck, Clementina Rice, Annie Moore, Mr. A. L. Dorsey.

BRIDGETON CHURCH

Was organized October 24, 1854, by Rev. Caleb Woodyard, in the house of Edward Willetts. The meetings prior to the building of the church were held in different houses. Elder T. Gould, then a member of Gouldtown, acted as class leader, and finally received his recommendation to conference from that quarterly conference. When the ground was purchased, through the efforts of some of the men and some of the sisters who traveled through wet and cold soliciting money for the purpose, there were no trustees elected, and Lawyer Crane, of whom the lot was purchased, deeded it to Anthony Cannon, Charles Valentine, Thomas Almond and Edward Willitts, in trust, to be conveyed by them to the trustees when elected, for the use of an African Methodist Episcopal Church, according to their rules and usages. In a few months afterward another deed was given direct to the trustees elected, signed by Lawyer Crane and wife. The church was dedicated April 15, 1855. *Founders.*—Charles Valentine and wife Libby, Anthony Cannon and wife Emeretta, Thomas Almond and wife Mary, Edward Willetts and wife Mary, Elizabeth Teats.

Pastors.—1854, Caleb Woodyard; 1855, Henry Davis; 1856, J. T. Jackson and E. J. Hawkins; 1858, A. Till; 1859-60, J. H. Smith; 1861, J. H. Henson; 1862-3-4, J. Woodlin; 1865-6-7, D. Draper; 1868, L. C. Chambers; 1870, J. Hollon; 1871, T. A. Cuff; 1872, J. Young.

Local Preachers—William Pempelton, Harrison Barkus.

Leaders.—James Winder, Edward Winder, Francis Wallace.

Stewards.—Thomas Wright, John Wright, Morris Tudas, J. H. Brown, G. D. Long, Edward Tudas, E. V. Wright.

Stewardesses.—Emeline Wright, Ruth Ann Tudas, Susan Green, Susie J. Wright, Mary Tudas.

Sabbath School Superintendent, E. V. Wright; *Teachers and Officers*, Jennie Bond, Eva Tudas, Sarah Fletcher, Louisa Wallace, Libby Cato, Julia Winder, S. J. Wright, Clara Morgan Pierce, who is also organist.

“The deed of Mt. Zion church, at Bridgeton, and property connected with it, is now in proper form, and in fact was not defective in the start. The trouble grew out of the fact that one of the original trustees, and he the only one now living, laid claim to the church, basing it upon the simple statement that the four original trustees had paid for the ground with their own money—given as a loan—and the deed was not to be conveyed until the same had been paid; and as the money had not been paid, the property fell to him and his heirs, all of which proved untrue. The deed being submitted to Lawyer Mitchell, of Bridgeton, was found to be properly conveyed. The perfecting of the title caused quite a commotion in the church, as some of the members believed, or claimed to believe, that the fellow’s story was true. Another bad feature in connection with the affair was that the counselor for the bogus party, and who fought it with all the zeal of a Paul, was one of the committee appointed with me on deeds. Still another bad feature in the case is that some of the clergy, in one case the ex-pastor, in another the neighboring pastor, who was called in to act as chairman, and two others who by their preaching tactics threw their influence against us; whether intended or not the fact remains the same. But notwithstanding the promises of the Lord have again been verified. Victory is won and peace reigns supreme.”

ATLANTIC CITY CHURCH

Was organized in 1875, by Rev. J. H. Pierce, in the old Union Church, after which services were held in the dining room of the Ocean House until conference. During the administration of Rev. J. T. Rex, the very fine and commodious church was erected.

Present Trustees.—Benjamin Shorter, John Romer, Charles Harris, L. H. Thomas, David Corse.

Stewards.—B. Shorter, Alexander Smith, J. Romer, H. Corse, S. Winder.

Local Preachers.—B. Shorter, S. Winder, H. Corse, L. H. Winder.

ALLENTOWN

Was organized in 1835 by Rev. John Boggs and Willis Nazery.

Founders.—Stacy Woby, John Woby, John Limbo, Edward Conner, Ellen Dillion, Anna Woby. Bro. Stacy Woby placed the first stick of wood in the First Church.

Present Board of Trustees.—Alfred Rock, Henry Saxton, William Still, Charles Still, Edward Fisher.

Stewards.—W. Still, C. Still, Henry Saxton, M. Jones, E. C. Fisher.

Stewardesses.—Angie Saxton, H. Rock, Alice A. Vandromby, Cora Stout, H. A. Jones, Catharine Vincent, Martha Williams, Georgie Johnson.

Sabbath-school Superintendent.—Joseph Vincent; *Secretary,* Harriet Jones; *Treasurer,* Anna Accooe.

The following have been pastors: 1836, Israel Scott; 1837, William Moore; 1838, Jeremiah Bulagh, 1840-1, H. C. Turner and George Grinly; 1842, Willis Nazery; also 1843-4, George Grinly; 1845-6, Henry Davis; 1847-8, T. C. Oliver; 1850-1, John Butler; 1852-3, W. T. Catto; 1854-5, C. Sawyer; 1856-7, James Holland; 1858-9, Henry Davis; 1860-1, T. W. Henry; 1862, J. Young; 1863, T. A. Cuff; 1864-5, James Holland; 1867, P. Gardner; 1868-9, W. W. Grimes; 1870-1, J. V. Pierce.

In 1835 Allentown was in the Princeton Circuit; 1842, in the Trenton Circuit; 1849 in the Bordentown Circuit; 1881 was changed to a station.

ASBURY PARK

Was organized in 1878, by Rev. J. C. Cornish. Church built in 1882, by the same Elder.

Founders.—Joseph Dickerson, G. S. Downing, Nicholas Boston, John Smith, James Brown, J. Carrie.

Present Trustees.—G. Downing, J. Brown, N. Boston, J. Smith, Casper Carlisle.

Stewards.—G. S. Downing, J. Brown and John Smith.

Leaders.—William Hopkins and John Smith.

Sunday-School Superintendent.—Rev. A. G. Lane; *Librarian,* Alexander Cole; *Secretary,* Miss C. Williams.

Teachers.—Miss Clara Williams, Alexander Cole.

For list of pastors see table.

BURLINGTON.

The people of this place formerly worshipped with the M. E. Church, but on account of insults and limited privileges, withdrew. In 1831 an organization was prompted by James Still, a local preacher, who was guided by Robert Evans. After organizing, the class meetings were held at different houses, the first quarterly meeting being held in a tent. Gilbert Conn, their first leader, having gathered about him a little number, they agreed to build for themselves a church. The first step taken was to purchase a piece of ground. James Still, who was foremost in the effort, applied to Benjamin Jackson, he then being termed Uncle Bennie, Jr., as he is the father of the present local preacher, Benjamin Jackson. Uncle Bennie was a Catholic and lived opposite the present church site. He also rented and used the ground for a truck patch. This, however, was the most desirable spot, both as to price and location. So thought Uncle Ben, and he so stated to Mr. Still. He therefore offered to give up his claim as renter, and buy it himself, for them, which offer was accepted, and a deed was drawn to the legal trustees for the church organization, to be known as the A. M. E. Church of Burlington, 1831. Their efforts were further crowned by the aid of a prominent citizen, a Friend or Quaker as they were then known. He was principal of a boarding school for young men. He gave them a frame building that had been used as a lecture room for the school. It was about fifty feet long, and was divided. One-half was formed into a church, 1832, the other half was made into a dwelling, which still stands on Broad street. The present church was built in 1855 by Rev. G. W. Johnson; remodeled by Rev. I. W. Stevenson in 1873. All of the founders

are dead, among whom were George Huggs, Mary Huggs, Eliza Jackson, Asha Conn, Rachel Conn, William Still, James Still, George Woodlin, Emanuel Congo, Gilbert Conn.

Present Trustees.—James H. Lake, James Huggs, Thomas Abrams, Charles M. Cornish, William Robinson.

Stewards.—Samuel W. Chase, William Shields, William Jackson, Richard Huggs, Lewis Britton.

Stewardesses.—Lydia A. Thomas, Hannah Vincent, Martha Stockton, Anna Wise, Jane A. Lake, Rachel Chase, Mary Stiles, Lydia Britton, Hannah Geda.

Local Preacher.—Benjamin Jackson.

Exhorter.—Lewis Britton.

Leaders.—James H. Lake, James Huggs.

Sunday-School Superintendent.—S. W. Chase; *Secretary*, Mary McBride and Gertrude Pierce; *Treasurer*, Hannah Vincent; *Librarian*, Samuel Smith; *Teachers*, H. F. Geda, M. Stiles, R. Chase, H. A. Pierce, H. Metcalf, J. W. Stockton, H. Vincent.

Sunday-school Missionary Officers.—Rev. J. H. Pierce, *President*; Hannah F. Geda, *Vice President*; Mary McBride, *Secretary*; Mary Stiles, *Treasurer*.

The following have been Pastors.—1831-2, Noah Cannon; 1833-4, John Cornish; 1835, William Moore was pastor of Burlington and Salem Circuit this year; 1836, William Moore; 1837, John Boggs; 1838-9-40, J. C. Spence; 1841-2, Israel Scott; 1843, John Boggs; 1844, H. Davis; 1845, Israel Scott; 1846, Israel Scott and Thomas Oliver; 1847, George Grinley; 1848, C. Durham and John Henson; 1849, C. Durham; 1850, G. Grinley and Andrew Till; 1851-2, J. B. Parker; 1853-4, S. Holcomb; 1855, G. W. Johnson; 1856, J. Butler; 1857-8, S. Holcomb; 1859, J. Woodlin; 1860, H. H. Davis; 1861-2, J. H. Smith; 1863 4-5, T. Gould; 1866-7, J. H. Mitchell; 1868, R. Faucett; 1869, Samuel Watts; 1870-1, J. Young.

BUSHTOWN

Was founded in 1807, and formerly belonged to the M. E. Church—came over to the A. M. E. Church at the organization of the A. M. E. Connection. Was rebuilt in 1857. It was form-

ally a log church and stood about two miles from where it now stands.

The following pastors have served there: 1817, Clayton Durham; 1818-19, Jeremiah Miller; 1820, Paul Quinn; 1821-2, Samuel Ridley; 1823, J. P. B. Eddy; 1824, Thomas A. Dorsey and Joseph Harper; 1825-6, Joseph Harper; 1827-8, Richard Williams; 1829, J. Cornish and Israel Scott; 1830, Lewis Cork and Samuel Entee; 1831, J. Boggs; 1832, J. C. Spence; 1833-4, P. D. W. Schureman; 1835-6, W. Moore and Leven Tillman; 1837, J. Bulauh; 1838-9, J. Cornish; 1840, H. C. Turner; 1841, J. Bulauh; 1842-3, G. Grinley; 1844-5, J. L. Armstrong; 1846, A. W. Wayman and A. C. Crippen; 1847, J. B. Parker and J. R. V. Morgan; 1848, G. Grinley; 1849-50, Israel Scott; 1851, Richard Barney; 1852, John Butler; 1853, E. M. Ferris; 1854, W. D. W. Schureman; 1855-6, Shepherd Holcomb; 1857-8, Joshua Woodlin; 1859, I. J. Hill; 1860, Peter Gardner; 1861, T. W. Henry; 1862, James Hollen; 1863, Jacob Jay; 1864-5, Richard Barney; 1866, A. C. Crippen; 1867, W. W. Grimes; 1868-9 Peter Loper; 1870, Walter Thompson; 1871, I. J. Hill.

Present Trustees.—Jenkins Shorter, John Sullivan, Charles Miller, Charles Sullivan, George Ringle, N. Brown, Jesse Johnson.

Stewards.—Jenkins Shorter, J. Shorter, N. Brown, C. Sullivan, Zachariah Lively.

Leaders.—J. Shorter, H. Shorter, P. Shorter.

Stewardesses.—M. Shorter, M. Ringle, R. Ringle, A. Lye, A. Sullivan and Anna Howard.

Exhorters.—Samuel Smith, George Ringle.

Sunday-school Superintendent.—Jenkins Shorter; Lewis Purnell, *Secretary.*

Teachers.—David Standly, Lewis Purnell, Jane Watson and Emeline Chancy.

BORDENTOWN

Was organized October 30, 1841.

Founders.—William Middleton, Joseph Green, Edward Conover, Robert Evans, Kitty, Gansey, Mary Benson, James Benson, Albert Vanderzee.

Present Board of Trustees.—Levi Johnson, James Dean and Thomas Dillon.

Local Preachers.—Robert Evans, Levi Johnson and James Osborne.

Class Leaders.—Perry Frisby and William Middleton.

Stewards.—William Jackson, Robert Vanderveer and John Thomas.

Exhorter.—Samuel Johnson.

Sunday-school Superintendent.—William Jackson; *Secretary*, Robert Vanderveer; *Librarian*, Harry Jackson; *Treasurer*, Stella Thomas; *Teachers*, S. C. Goosley, Kesiah Clayton, Stella Thomas, Samuel Johnson, Joseph Williams and Martha Percey.

The following have been pastors: 1841-2, Israel Scott; 1843, John Boggs; 1844, Henry Davis; 1845, Israel Scott; 1846, I. Scott and Thomas Oliver; 1847-8, Thomas Oliver; 1850-1, John Butler; 1852-3, W. C. Catto; 1854-5, C. Sawyer; 1856-7, James Hollon; 1858-9, Henry Davis; 1860-1, T. W. Henry; 1862, J. Young; 1863, Thomas Cuff; 1864-5, J. Hollen; 1866-7, Peter Gardner; 1868-9, W. W. Grimes; 1870-1, J. V. Pierce.

NOTE.—When this church was organized the class was led for sometime by a christian female.—(See Wayman's Cyclopedia.) Bordentown was in the Burlington circuit from 1841 to 1848. Then it was placed in the Allentown circuit until 1855; after which it became the head of the circuit.

CAPE MAY POINT

Was organized December 16, 1883, by Rev. G. T. Waters.

Founders.—Charles Turner, Annie Turner, Susan Turner, Sarah Trusty.

Sunday-school Superintendent.—Charles Turner; *Assistant*, Annie Turner; *Secretary*, Susan Turner; *Teachers*, Jacob Trusty, Lewis Margen, Hester Allen and Sarah Trusty.

COLD SPRING

Was bought from the M. E. church, its date of organization not being known. It was known in early records as Coling or Gloucester Coling; was found in the Salem circuit in 1841.

Present Board of Trustees.—Samuel Trusty, Benjamin Baptist, William Green, Jacob Trusty and Samuel Lee.

Local Preachers.—Edward Turner and Henry Turner.

Stewards.—Samuel Trusty and Jacob Trusty.

Class Leader.—Alexander Windlock.

Stewardesses.—Kesiah Turner and Eliza Green.

Sunday-school Superintendent.—Edward Turner; *Assistant*, E. Windlock; *Secretary*, Albert Green; *Teachers*, Eliza Windlock, Eliza Green, Samuel Lee and Elizabeth Green.

The following have been pastors.—1841, J. G. Bulaugh; 1842-3, G. Grinley; 1844-5, J. L. Armstrong; 1846, A. W. Wayman; 1847, I. Parker and J. R. V. Morgan; 1848, G. Grinley; 1850, I. Scott; 1852, S. Holomb; 1853, D. Dorell; 1854, C. Woodyard; 1855, H. Davis and J. T. Jackson; 1856, E. J. Hawkins, J. T. Jackson; 1857-8, I. J. Hill; 1859, William Fuller; 1860-1, Andrew Till; 1862-3, R. Barney; 1864, J. Jay; 1865, J. C. Cornish; 1866-7, T. Pierce; 1868, G. Washington; 1869-70-71, J. C. Cornish. In 1851 it was put in the Greenwich circuit; in 1857 in the Cape May circuit; 1866 Vineland circuit; 1868 was made a mission; 1871 again put in the Cape May circuit.

LITTLE BETHEL—CENTREVILLE.

*The congregation was organized from a small Sunday-school and a series of prayer meetings, which were held in the house of John Morris, on South street, in 1863. A tent was put up on the site upon which the present church was built, in 1864, dedicated by Bishop Campbell. G. E. Boyer is said to have been their first pastor.

CENTREVILLE

*Was organized by Rev. J. H. Turpin, Jr., in 1870, while he was pastor of Macedonia Church, at Camden. It remained under the care of the Camden church until placed with Woodbury circuit. The building was erected under the direction of one William Macky, simply for Sabbath-school purposes, the deed being made out to that effect. The Rev. A. C. Crippen having been

*Double statement, both said to be correct, not knowing how to reconcile the matter I insert both.—[ED.]

appointed the oversight, found the people worshipping in it, without any claim to the building. He therefore entered into an investigation, and after a hard fight succeeded in taking it out of the hands of individuals and made it over to the A. M. E. Church.

Present Board of Trustees.—Daniel Yemmons, Henry S. Hall, James Scotten, Henry Langston, Samuel Branson, John Smith and Thomas Dorsey.

Stewards.—D. Yemmons, I. Dorsey and H. S. Hall.

Stewardesses.—Anna Dorsey, Jane Salter, Mary E. Brown.

Sunday-school Superintendent.—D. Yemmons; *Teachers,* John Fussell, H. S. Hall and Maria Johnson.

CAPE MAY

Was bought from the M. E. Church, date not known. Was known in early years as Shore and Sea Shore.

Present Trustees.—William White, Mark Williams, Joseph Vance, Charles Cox, Lewis Magee.

Stewards.—C. Cox and L. Magee.

Class Leader.—John Obechin.

Stewardesses.—Sallie Vance, Martha Adams, Rachel Griffin.

Sunday-school Superintendent.—Henry Wilkins; *Directress,* Elizabeth James; *Secretary,* Hannah Wilkins; *Treasurer,* Rachel Gibson; *Teachers,* R. Griffin, M. B. Feelers, J. Oberchin, Miss F. B. Woodson, Bessie Washington, Mark Williams, J. Vance and Charles Cox.

It has had the following Pastors.—1843, G. Grinley; 1844-5, J. L. Armstrong; 1846, A. W. Wayman and A. C. Crippen; 1847, I. B. Parker and J. R. V. Morgan; 1848, G. Grinley; 1849-50, I. Scott; 1851-2, S. Holcomb; 1853, G. Stanford and P. Gardner; 1854, C. Woodyard; 1855-6, E. Hawkins and T. Jackson; 1857-8, I. J. Hill; 1859, W. F. Fuller; 1860-1, A. Till; 1862-3, R. Barney; 1864, J. Jay; 1865-6, J. Cornish; 1867, J. Henson; 1868, G. Washington; 1869, J. Nelson; 1870-1, J. C. Cornish.

1833, Rev. R. Robinson then pastor. It is possible that it was captured by the Zion connection and recaptured in 1860. It is said that the church was once free of debt, but by building additions and bad management in 1872-3, two mortgages were given, one for \$300.00 and another for \$1,200.00, which finally culminated in the church being sold in 1878.

The following pastors have served the church—1860-1-2, A. C. Crippen; 1863, J. R. V. Thomas and Jonathan Hamilton; 1864-5, W. H. Ross; 1866, E. T. Thompson; 1867, R. F. Wayman; 1868, J. Hyet; 1869, W. H. Rodgers; 1870, W. F. Dickerson; 1871, E. T. Williams.

Present Trustees.—W. Brown, G. Coleman, J. Stevens.

Stewards.—T. Sisco, W. Ado and J. Searms.

Stewardesses.—Mrs. S. Sisco, Mrs. Searms and Mrs. H. Freeman.

FREEHOLD.

Date of organization not known; neither is it known by whom the church was built. It was formerly situated about two miles out in the country at Englishtown, but was moved to Freehold under the pastorate of Rev. G. A. Mills.

The following have been pastors of the Church.—1840, H. C. Turner; 1841, H. C. Turner and G. Grinly; 1842-3, Willis Nazery; 1844-5, G. Grinley; 1846-7-8-9, ———; 1850-1, John Butler; 1852-3, W. C. Catto; 1854-5, C. Sawyer; 1856-7, James Hollen; 1858, H. Davis; 1859-60, ———; 1861-2, W. H. Winder; 1863-4, J. W. Stevenson; 1865, A. C. Crippen; 1866, L. I. Conover; 1867, Charles Kenard; 1868, S. Laws and J. W. Cooper; 1870-1, G. A. Mills.

Trustees.—Charles Hendrickson, Gilford Jones, Henry Gattain.

Stewards.—W. Hendrickson, P. Ludlow and Jacob Reeves.

Stewardesses.—Mrs. A. Hawton, C. Jones, A. M. Williams, S. Vanclief, A. Vanclief and L. Johnson.

Sunday-school Superintendent.—Miss H. Jones; *Secretary*, M. Smith; *Treasurer*, M. Logan; *Teachers*, E. Jones, R. Williams, Miss Reed, A. Baker and C. Jones.

GOULDTOWN

Was organized in 1818, by Rev. Jeremiah Miller. Meetings were held in different houses, the Quarterly Conference being held in the barn of Furman Gould. The founders were Furman Gould, Aaron Gould, Christian Gould, Hannah Gould, Benjamin Gould, Phebe Gould, Richard Pierce, Charlotte Gould, Adrian Pierce, Rachel Pierce, Elizabeth Steward, Pierce Gould, Sarah Gould, Elijah Gould, Sarah Hicks, Ruth Henson, Anthony Pierce, Sarah Pierce, David Murray, Sarah Murray, Richard Pierce, Milla Pierce.

The first church was built in 1825, the ground being given, and a school house built, which served for both church and school. The second church was built in 1836 by Rev. William Moore, church and school house together. In 1837 a split occurred in the church which grew out of a question of authority. One party refused to receive the appointed pastor, Rev. Jeremiah Bulaugh. Quite a contest was entered into before the arrival of the pastor, in which "barring of church doors," "bleating of sheep," "battering rams," and tearing of clothes were prominent features. So when the minister came, he was rather timid in entering. The party that favored the minister had to take him in by force, he (the minister) doing his best to keep from entering. The beaten party organized a church for themselves in another connection. The present church was built in 1860 by the Rev. Joseph H. Smith. This makes the third church. The year 1851 was a season of a great revival, during which thirty-four souls were added to the church, Bro. Jonathan Gould and wife being among the number. Springtown and Bridgeton were organized from previous members of this church.

Gouldtown has had the following pastors.—1819, Jeremiah Miller; 1820, Paul Quinn; 1821-2, Samuel Ridley; 1823, J. P. B. Eddy; 1824, T. A. Dorsey and J. Harper; 1825-6, Joseph Harper; 1827-8, Richard Williams; 1829, William Richardson, J. Cornish and Israel Scott; 1830, Lewis Cork and Samuel Entee; 1831, John Boggs; 1832, J. C. Spence; 1833-4, P. D. W. Schureman; 1835-6, W. Moore; 1837, J. Bulaugh; 1838-9, John Cornish; 1840, Clayton Durham; 1841, J. Bulauh; 1842-3, G.

Grinley; 1844-5, J. L. Armstrong; 1846, A. W. Wayman and A. C. Crippen; 1847, I. Parker and J. R. V. Morgan; 1848-9, R. Barney; 1850, I. J. Parker; 1851-2, S. Holcomb (107); 1853, G. Stanford and Peter Gardner; 1854, Caleb Woodyard; 1855-6, Henry Davis and J. T. Jackson; 1857, E. J. Hawkins and T. Jackson; 1858, Andrew Till; 1859-60, J. H. Smith; 1861, J. H. Henson; 1862-3-4, J. Woodlin; 1865, Joseph Nelson; 1866, D. Draper; 1867-8-9, Benjamin Darks; 1870, Leonard Patterson; 1871, J. H. Smith.

Present Trustees.—Stephen Steward, Eli Gould, Jessie Gould, William Cuff and John O. Langston.

Stewards.—R. D. Steward, S. S. Steward, Robert Dunn, John Gould, Jonathan Gould, Gideon Pierce, Lorenzo Gould, William Cuff and Eli Gould.

Local Preachers.—Robert Dunn and Aaron Paul Gould, R. D. Stewart, E. Pasmore Wilson.

Leaders.—Jonathan Gould, John Gould, Alfred Gould, Augustus Gould, Robert Dunn, Robert Steward and Menon Pierce.

Stewardesses.—Anna Wright, Prudence Pierce, Georgiana Dunn, Mary Pierce, Elizabeth Steward and Mary Gould.

Sunday-school Superintendent.—Stephen Steward; *Directress*, Georgiana Dunn; *Librarian*, Lizzie Gould; *Treasurer*, Alice Dunn; *Organist*, E. Pasmore Wilson.

Teachers.—Mrs. Gideon Pierce, Georgiana Dunn, Mary E. Gould, Sophia Pierce, Mrs. Menon Pierce, Anna M. Garrison, Mamie Lawson, Anna Lloyd, Eli Gould, Jessie Gould, Isaac Gould, Rev. A. C. Garrison, R. Dunn.

HIGHTSTOWN.

This church was founded in 1868 by Rev. W. W. Grimes. The church was also built by the same Elder. The names of the founders in part are George Martin, Stephen Branaugh and James Augusta.

Present Trustees.—George Martin, Stephen Branaugh and Jacob Simbo.

Stewards.—George Martin and Jacob Simbo.

Stewardesses.—Martha Gibson, Elizabeth Betts and Mary Branaugh.

Local Preacher.—Stephen Branaugh.

Exhorters.—John Fisher and George Martin.

HALEYVILLE

Was organized November 14, 1882, by Rev. E. P. Grinage. A lot has been purchased and a building bought. The building of the church will be commenced in the spring of 1884. Everything up to the present has been paid for.

The founders were.—Alfred Green, George Price, Margaret Price, Prudence Green, Alfred Green, Jr., and Ella T. Lagraves.

Trustees.—Alfred Green, G. Price and Alfred Green, Jr.

Stewards.—Henry Tillman, John Crawford, Alfred Green, Jr.

Stewardesses.—Isabella Tillman, Margaret Price and Prudence Green.

Leader.—Alfred Green.

Sunday-school Teachers.—Ella F. Legraves and Prudence Green.

JORDANTOWN.

The history of this church is somewhat obscure, hence the editor is unable to give anything like a full detail. It is said to have been organized about 1820; but is first noticed in the minutes of the Philadelphia Conference of 1850.

The following have been pastors.—1850, George Grinly and Andrew Till; 1851-2, I. B. Parker; 1853-4, S. Holcomb; 1855, G. W. Johnson; 1856, J. Butler; 1857-8; S. Holcomb; 1859, J. Woodlin; 1860, Henry Davis; 1861-2, J. H. Smith; 1863, Joseph Long; 1864, T. W. Henry; 1865-6, A. Till; 1867-8, J. W. Stevenson.

Present Trustees.—George Smiley, J. W. Brown, Hiram Polk, Daniel Anderson and Henry Butler.

Stewards.—G. Smiley, D. Butler and H. Butler.

Stewardesses.—Mary Anderson, Elizabeth Polk, and Lizzie Smiley.

Class Leaders.—Hiram Polk, Daniel Anderson and D. Davis.

Sunday-school Superintendent.—S. Jordan.

Teachers.—Henry Butler, G. Smiley, Mrs. Wallace and Miss Polk.

Jordantown is now in the East Camden Circuit.

LONG BRANCH

Was organized in 1873 by Rev. W. Rodgers, then pastor at Fair Haven, negotiating for property and securing it to the trustees at Fair Haven. This was opposed by the newly organized society, which resulted finally in a change of title. The trustees were elected at Long Branch, and the property made over to them in trust. John Smith, A. C. Garrison and Henry Larkins, trustees: Garrison was trustee, leader and superintendent. Rev. W. Rodgers was reappointed. Through bad management the property was lost, the claim being made that considerable more money was raised than was paid upon the church, two hundred dollars having been paid. It was sold by the sheriff. Rev. G. A. Miller succeeded Rev. Rodgers; but nothing remained of the old church. Thus ended the first attempt. Two years later the Rev. A. C. Garrison, then having charge at Fair Haven, attempted to resurrect the old church by organizing a Sabbath-school. This was managed for some time with a considerable degree of success by Mrs. James Sherns, whose house was used for a time. Finally it ceased to be, and thus ended the second attempt.

The present church was organized by Rev. A. C. Garrison, who received a transfer from the New York Conference in 1880 by request. The church was built by the same.

Founders.—W. L. Shreves, Alfred Jameson, Samuel Handy, Edward Handy, Caleb Hurdle, Annie M. Garrison, Julia T. Bowles, Martin Handy and Mrs. Crawford Shreves.

Trustees.—Jamerson, Handy and Bowles and C. Hurdle. S. Handy was steward and leader; Shreves and Jamerson stewards.

On the 10th of August, 1880, the ground was purchased and paid for in cash, and was deeded as per discipline, and recorded in the clerk's office in Freehold, N. J., in Book 330, page 76. The foundation was built 32x58 and paid for. On August 19th the corner stone was laid by Rev. T. McCant, steward, being assisted by Rev. S. B. Williams and Rev. C. J. Young, of the

Reformed Dutch Church. The structure is Gothic, with belfry. The success of this undertaking was largely due, under God, to two very much esteemed lady members of the Episcopal Church—Mrs. Hugh Hastings and Mrs. N. B. Hughs. Many were the donations of liberal friends. Mr. W. Mariham gave the laths, Mr. R. Breece the lime, Mr. James Deem the labor for plastering the entire church, Mr. Barham the bell, the Reformed Church the communion set, Mrs. Hughs the pulpit bible, the ladies of the Episcopal Church the carpet, the firm of Weed & Laft the moulding for the entire building, and many others contributed to the completion of the edifice. The church was dedicated by Bishop J. P. Campbell, August, 1882.

Present Trustees.—S. H. Handy, E. Handy and James Coleman.

Stewardesses.—Mary A. Polk, Martha Harris and Elizabeth Hurdle.

Leaders.—E. Handy and B. F. Martin.

Sunday-school Superintendent.—C. L. Alston; *Secretary*, Fredrica Murray; *Treasurer*, Alfred Jewell; *Librarian*, E. Courney;

Teachers.—C. L. Alston, B. F. Martin, Miss Ella Withington and Emma J. Cromwell.

LAWRENCEVILLE.

History lost and the editor can give but the date of a few of the pastors who have served—1841, H. C. Turner and Rev. Grinly; 1842-3, W. Nazery; 1844-5, G. Grinly; 1846, Henry Davis; 1847-8, T. C. Oliver; 1849-50, W. Nazery; 1851, H. J. Young; 1852-3, J. Holland; 1854, G. W. Johnson; 1855-6, W. D. W. Schureman; 1857, J. Young; 1858-9, C. Woodyard; 1860-1, J. P. Campbell; 1862-3, W. Moore; 1864-5, F. W. Cooper; 1866-7, Walter Thompson.

MARLBORO

Was organized in 1847, by Rev. J. R. V. Morgan. The church was built by Rev. Isaac Parker.

Founders.—John Sharkley, David Shockley, James Shockley, John Francis, John Wesley, Charles Green and John Green.

The following Pastors have served the church.—1848, G. Grinly ; 1849-50, J. Scott ; 1851, R. Barney ; 1852, John Butler ; 1853, E. M. Farris ; 1854, W. D. W. Schureman ; 1855-6, S. Holcomb ; 1857-8, J. Woodlin ; 1859, I. J. Hill ; 1860, Peter Gardner ; 1861, T. W. Henry ; 1862-3, James Hollan ; 1864, James Frisby and Joseph Long (local) ; 1865-6, N. H. Turpin ; 1867, B. Lynch ; 1868-9, L. S. Lewis ; 1870-1, F. J. Cooper.

Present Trustees.—L. S. Anderson, Charles Ceason.

Leaders.—L. S. Anderson and Charles Gibson.

Stewards.—Alfred Marshall, L. J. Moore and David Newton.

MILLVILLE.

Corse Chapel was organized by Rev. W. M. Watson. The church was built by Joshua Woodlin in 1864. The church takes its name from Bro. William Corse, in whose house worship was held after the organization until the building of the church. He was very influential and the many white friends who attended the meetings encouraged him to build a church. So they drew up for him a subscription list, signing their own names as large subscribers. His influence in the community made him successful in securing several hundred dollars, by which means the church was built complete. All this was accomplished at the advanced age of seventy-three. He was full of race and church pride.

Founders.—Wilson Corse, Rhoda Corse, Annie E. Wright, Henry Corse, Eliza Tillman, John Corse, Mary Corse and Ezekiel Cookne.

The following have been pastors.—1865, J. Nelson ; 1866, D. Draper ; 1867-8-9, B. Darks ; 1870, L. Patterson ; 1871-2, J. H. Smith.

Present Trustees.—B. F. Lee, J. W. Corse and J. R. Wilson.

Stewards.—B. F. Lee, J. Brown and J. W. Corse.

Stewardesses.—Mary Corse, Elizabeth Cardaro and Annie Lyle.

Local Preacher.—B. F. Lee ; *Exhorter*, Edward Wilson.

Leaders.—J. Brown and J. Corse.

Sunday-school Officers.—Jacob Jeff, Caselia Sheppard and Hester Jeff ; *Teachers*, J. R. Wilson, Caselia Sheppard, Hester Jeff, James Brown and Adelaide Lee.

MORRISTOWN.

Organized in 1847 by Christian Vorhuco, a local deacon. It was first called the "Bethel Mite Society." Mrs. Fannie Ray was president and Rebecca Mocassin (now Huff) vice president, Miss Emma Willigman, secretary, and Emeline Demond treasurer. Eliza Johnson, Rachel Ader, Dinah Halsey, Eliza Alfort, Mary Adams, Mary Emmons, Richard Ray, George Tuat and Charles Thompson were members. These persons worked with a will. They first worshipped in an old blacksmith shop and afterwards in a hall. They labored hard to get ground upon which to erect a building to the Lord. Finally they succeeded, and in 1849 it was built and dedicated, Bishop Paul Quinn officiating, assisted by Thomas Oliver. This building was erected by the combined efforts of the ladies, the men doing the purchasing, and that under protest. In the time of Elder Boyer, a very wealthy lady by the name of Cobb, a member of the M. E. Church, bought the old M. E. Church, in which she had formerly worshipped (they having built a new one) and gave it to our people, together with a fine parsonage. The church instead of being moved was torn down and remodelled, which caused an indebtedness of four thousand dollars. The old church was sold for public school purposes. This caused quite a consternation among the members, and they allowed the new church to be sold by the sheriff for three thousand dollars. It was bought in by the Young Men's Christian Association for the use of the A. M. Church, they holding virtual possession to keep the people from running themselves in debt.

"While 1847 is given as the date of organization there must have been a previous organization, as it is noticed in conference minutes two years prior to date given, having been in the Princeton Circuit, organized in 1842 by Rev. H. C. Turner. The claim made by him in an article disputing the same claim made by Rev. Charles Burch."

BISHOP A. W. WAYMAN.

The following pastors have served.—1845, Willis Nazery; 1846, William Moore; 1847-8, Israel Scott and Shepherd Holcomb; 1849-50, Thomas Oliver (102); 1851, Richard Barney. In 1852, Morristown was placed in the New York Conference; in 1852

Rev. J. Elsmore served as pastor; 1853-4-5-6-7, J. R. V. Morgan; 1858-9, J. Hamilton; 1860, Thomas Legg; 1861-2, E. T. Thompson; 1863, W. M. Watson; 1864, D. P. Seaton; 1865-6, W. H. Winder; 1867, Leonard Patterson; 1868, B. Lynch; 1869-70; W. Peterson; 1871, W. T. Catto.

Present Trustees.—G. W. Yates, L. Freenan, Jacob West and Henry Ada.

Stewards.—Henry Ada, Preston Garland, Malachi Adams, Robert A. Gales and Jacob Ray.

Stewardesses.—Caroline Freeman, Catharine Reynolds, Fannie Henry, Catharine Huff, Fannie Freenan, Mary Jackson and Harriet Salters.

Local Preachers.—G. W. Yates and L. Furman.

Leaders.—Jacob West and Lawrence Freeman.

Sunday-school Superintendent.—G. W. Yates; *assistant*, Miss Alice Dare; *secretary*, Elizabeth Miller; *librarian*, Miss A. E. Kingsland; *organist*, Nicholas Miller; *teachers*, Judge Whitehead, Mrs. Sulphur, Miss Alexander, Mrs. C. A. Fluff, Miss Levina Freeman and Mrs. J. T. Diggs.

MIDDLEBUSH.

Organized in 1873 by Rev. Joshua Woodlin. Church was built by Rev. Redmon Faucett, in 1877. This station was attached to New Brunswick until 1881, and was served by the same pastor.

Present Trustees.—Charles Young, Siscom Raddles, George Timbrook, Lewis Schenck and Silas Vandina.

Stewards.—Robert Franklin, Francis Vandyke.

Leader.—Thomas Iraman.

Stewardesses.—Julia Franklin, Sarah Vandyke, Rosanna Vandyke, Emma Sulphur, Josephine Timbrook, Anna Skillman, Mary Beekman, Mary Skillman and Mrs. A. Thompson.

Local Preacher.—Samuel Garrison.

Exhorters.—Charles Mulford, Charles Young.

Sabbath-school Teachers.—Mary Higgins, Clayton Middleton and Sarah Vandyke.

MOORESTOWN.

Organized in 1879 by Rev. J. H. Bean. The church was built in 1883 by Rev. G. M. Whitten.

Founders.—Charles Chambers, Daniel Fountain, George Ambrose, Andrew Pecoe, Shadrach Aldridge and wife, Elizabeth Fountain, Agnes Pecoe and Thomas Taylor.

MANALAPAN.

Woodville A. M. E. Church was founded on the 23d of July, 1843, by Lewis Conover, a local deacon. The first trustees were Jeremiah Johnson, James Truften, Benjamin Parker. It will be seen by the following report that some mistake has been made, as Manalapan is noticed in the minutes of 1841.

In 1841 Rev. H. C. Turner and G. Grinly were pastors; 1842-3, W. Nazery; 1844-5, G. Grinly; 1846, Henry Davis; 1847-8, T. C. Oliver; 1849, ———; 1850-1, John Butler; 1852-3, W. C. Catto; 1854-5, C. Sawyer; 1856-7, James Hollon; 1858, Henry Davis; 1859 60, ———; 1861-2, W. H. Winder; 1863-4, J. W. Stevenson; 1865, A. C. Crippen; 1866, L. Conover; 1867, Peter Loper; 1868, E. Laws.

Present Trustees.—H. B. Vincent, Samuel Vincent, Daniel Logan.

Stewards.—H. B. Vincent and J. J. Conover.

Stewardesses.—Catherine Limehouse, Charlotte Vincent and Mary J. Hampton.

MADISON.

Organized in 1875 by Rev. G. H. Jones. There is no church service being held in the Academy building.

Founders.—Dennis Hogans, Edward Carpenter, Charles Bradlow, Mrs. Pollie Jackson, Sarah Williams, Mary Melborn, Mary A. Hogans, Charlotte White and Annie Kyzon.

Present Trustees.—S. C. Melborn, Dennis Hogans and M. Mills.

Stewardesses.—Mrs. M. Melborn, Mary Jackson, Mary Hogans, Eliza Williams, Charlotte White.

Church Organist.—Miss Jackson.

The Sunday-school is under the charge of the Presbyterian Church. In 1846 Madison had an organization and was in the Princeton Circuit, and had the following pastors: 1846, W. Moore; 1847, Israel Scott. The first mentioned organization must therefore be the second.

MT. HOLLY.

This church was organized through the combined efforts of Mr. Robert Evans and Mrs. Delia Johnson, Mrs. Johnson being an evangelist in our connection. The names of two of the founders are, Wardel Parker and C. Green.

Pastors have been as follows:—1826-7-8-9-30 1-2, Noah Cannon; 1833-4, John Cornish; 1835-6, William Moore; 1837, John Boggs; 1838 9 40, J. C. Spence; 1841-2, Israel Scott; 1843, J. Boggs; 1844, Henry Davis; 1845, Israel Scott; 1846, Israel Scott and Thomas Oliver; 1847, G. Grinly; 1848, Clayton Durham and John Henson; 1849, C. Durham; 1850, G. Grinly and Andrew Till; 1851-2, J. B. Parker; 1853-4, S. Holcomb; 1855, G. W. Johnson; 1856, J. Butler; 1857-8, S. Holcomb; 1859, J. Woodlin; 1860, H. Davis; 1861-2, J. H. Smith; 1863-4 5, T. Gould; 1866-7, J. Mitchel; 1868, R. Fausett; 1869, S. Watts; 1870 1, J. Young.

Present Trustees.—Edward Waterman, J. C. Spence, I. Gaines and Joseph Gray.

Stewards.—Edward Stevens and Isaac Gaines.

Exhorter.—Reason Conover.

Leaders.—Isaac Gaines, Thomas Cooper and J. C. Spence.

Sunday school Superintendent.—J. W. Marklin; *Director,* Mary Buck; *Secretary,* Nelson Quan; *Treasurer,* Emma Reeves; *Teachers,* Martha Marklin, May Stevens, Mamie Quan, Sarah Hollon, Ellen Cooper, J. W. Mackie, May Buck and Amanda Waterman.

NEWARK.

Organized about 1842 or 1845. The present church was projected by Rev. J. W. Johnson and finished by Rev. R. Wayman.

Founders in part and present Trustees.—Thomas Legg, Jacob D. King, James Francis, Thomas Jackson. Mrs. Jane Giles was also a founder.

Newark has always been in the New York Conference, and for some time was connected with the New York charge, until the setting off of the New Jersey Conference.

The following have been Pastors.—1845, Richard Robinson; 1846, John Boggs; 1847, C. Burch; same date, E. C. Africanus; 1848-9, E. C. Africanus; 1850, Lewis S. Lewis; 1851, R. Robinson; 1852-3, H. Johnson; 1854-5, D. Dorrell; 1856, J. R. V. Morgan; 1857-8-9-60-1-2-3, J. Hamilton; 1864, L. Patterson; 1865-6, G. W. Johnson; 1867, W. M. Watson; 1868, R. Wayman; 1869, E. Weaver; 1870, W. T. Catto; 1871, G. E. Boyer.

Present Trustees.—Joshua Prudence, McGrinda Jones, George Baptist, B. M. Firman and F. S. Cox.

Stewards.—W. H. Harris, Henry Ell, F. S. Cox, George Curtis and Robert Pennington.

Through their present energetic pastor, Rev. Israel Derrick, the church is the first in New Jersey to issue a church paper, "*The Bugle.*"

Stewardesses.—Annie Lane, Mary Baptist, Lizzie Williams, Louisa Ell, Alice Jackson, Rhoda Curtis, Melinda Jones, Lucy George and Elizabeth Prudence.

Sunday-school Superintendent, F. S. Cox; *Assistant,* Richard Miller; *Secretary,* Alexander Huggs; *Treasurer,* Louisa Ell; *Librarian,* Henrietta Williams; *Teachers,* Lizzie Williams, Rachel Williams, Carrie Knox, Mrs. Smith, Sarah R. Williams, Alice Jackson, Henry Williams and Mr. Robinson.

The records of the church reports the church to have had an organization in 1848, by Rev. C. Burch, but by conference records it was known in 1845.

NEW BRUNSWICK.

Organized in 1827, the only known founder being Mrs. Jane Hoaglon. As far as is known the following have been the *pastors*: 1832-3, Richard Robinson; 1834 5, William Moore; 1836, Israel Scott; 1837, William Moore; 1838, J. Bulaugh; 1839, John Boggs; 1840, Henry C. Turner; 1841, H. C. Turner and G. Grinly; 1842, H. C. Turner and A. W. Wayman; 1843, C. Durham; 1844-5, Willis Nazery; 1846, William Moore; 1847-8, Israel Scott and Shepherd Holcomb; 1849-50, Thomas Oliver; 1851, A. C. Crippen and Andrew Till; 1852, A. C. Crippen; 1853-4, J. Bulaugh; 1855, J. Young; 1856, Spencer Logan; 1857-8-9-60, G. W. Johnson; 1861, Peter Gardner; 1862-3-4, William Offer; 1865-6, B. Lynch; 1867-8, W. H. Williams; 1869-70, J. V. Pierce; 1871, W. M. Watson.

Present Trustees.—James Baker, Josiah Henson, George Martin, John Martin, Benjamin Hagaman, Primus Schenck and Abner Lee.

Stewards.—The same as trustees.

Stewardesses.—Hannah Clark, Celia Conover, Hannah Henson, Catharine Saunderson, Martha Vanhorn, Martha Marst, Elizabeth Baker and Ellen Lupton.

Leaders.—James Baker, Josiah Henson and Benjamin Hagaman.

Sunday-school Superintendent.—J. Henson; *other officers*, Jacob Anderson, Charles Schenck, John Martin, Harriet Henson, Bertha Hagaman and Catharine Anderson.

ORANGE MT. ZION

Was organized in 1866 by William Rodgers. The church was built by the same. In 1880 the church was sold from the people. The present one was built by Rev. D. R. Croshon, in 1881. In 1863, W. Peterson served as pastor; 1864, J. H. Jones; 1865, W. Rodgers; 1866, W. Rodgers; 1867, E. B. Davis; 1868-9, W. T. Catto; 1870-1, W. Rodgers. In 1865 Orange was placed with Bergen and called Bergen circuit until 1868, and was in the New

York Conference until the organization of the New Jersey Conference.

Present Trustees.—Edward Pendleton, Charles Wallace, Daniel G. Roe, Caleb Cragg and Charles Chase.

Stewards.—F. F. Smith, Charles Wallace and James Bray.

Stewardesses.—May Bryant, Jane Vanderslack and Sarah Paulson.

Sunday-school officers.—F. F. Smith, C. Wallace, F. Smith, C. Scott, L. Thomas.

It will be seen that Rev. W. Peterson is mentioned in the minutes before the date of organization. There must therefore be some mistake in date of said organization.

PRINCETON

Was organized in 1832 by Samson Peters, then a local preacher of Trenton A. M. E. Church. The first church was built by Rev. William Moore in 1835, the corner stone being purchased by Rev. Richard Robinson, and paid for afterwards by the church. The present church was built by Rev. T. Gould in 1860, the foundation having been laid under the jurisdiction of Rev. Spencer Logan. The first official and trustee board was composed of G. Miller, Philip Hart, George Raddles, Ishmael Berry, Richard Long, Shepherd Holcomb, P. Biddle and Samuel Onque, the last the only one now living. A short time after the church was built, some designing person reported that the rowdies intended to stop the colored people from worshipping in their church; in consequence, the people of the church and friends became very much excited—so much so that the members stood outside of the church, afraid to enter. Brother Samuel Onque, having made his appearance, inquired the cause of their standing outside. When informed as to the cause, he commanded the people to enter, and Brother Biddle to preach to them. Said Brother Onque, "I will stand guard, and if they come they can only get in over my dead body, then you will have sufficient warning to fight or run away, as it may please you." Brother Biddle opened the meeting, but in the excitement made a terrible fist of it. He said everything and almost anything, until the old gentleman

finally declared he did not know what he was saying. In the meantime three white men came in and took seats; every eye was on them, preacher's included. Brother Biddle suggested a way out of the difficulty. "Brother Oliver, ask the gentlemen to pray," which was done, and after a couple of verses were sung the brethren prayed in turn, and a grand spiritual feast was the result.

"Behold he prayeth." It is said that Bro. Phillip Hart often walked from Princeton to Philadelphia to attend the Quarterly Conference, a distance of forty-seven miles.

Princeton belonged to Trenton Circuit until 1842, and has had the following pastors:—1832-3, Richard Robinson; 1834-5, William Moore; 1836, Israel Scott; 1837, W. Moore; 1838, J. Bulaugh; 1839, John Boggs; 1840-1, J. C. Turner and G. Grinly; 1842, H. C. Turner and A. W. Wayman; 1843, Clayton Durham; 1844-5, Willis Nazery; 1846, William Moore; 1847-8, Israel Scott and Shepherd Holcomb; 1849-50, Thomas Oliver; 1851, Richard Barney; 1852, A. C. Crippen; 1853-4, J. G. Bulaugh; 1855-6, H. J. Young; 1857, Andrew Till; 1858-9, Spencer Logan; 1860-1-2, Theodore Gould; 1863, Peter Gardner; 1864, Henry Davis; 1865-6, J. B. Hamilton; 1867-8, J. H. A. Johnson; 1869, Isaiah Taylor; 1871, Samuel Watts. For further appointments see table of decade.

In 1845, Princeton Circuit contained eleven points: Morristown, Elizabeth, Rahway, Mountain, Mechanicsville, North Rocky Hill, East Rocky Hill, Madison, Clinton and New Brunswick.

The present Trustees are.—Philip Scudder, Harper Hagamon, John Richmond, Addison Jordan, W. H. Washington, Samuel Thompson and Jesse Williams.

Class Leaders.—Philip Scudder and John Richmond.

Sunday-school Officers.—A. P. Denny, Miss L. Brazier, Mrs. Franklin, Mrs. Jennings, C. Taylor, C. Davis, Mrs. A. P. Denny.

Three of the ex-pastors of this church have since become Bishops—Bishops Nazery, Wayman and Campbell—and one a general officer as general book manager; this is the Rev. T. Gould.

PENNINGTON

Was organized about 1840. Church was built by the Rev. J. B. Parker in 1847.

The first Board of Trustees were.—Stephen Welling, Thomas Denite and Samuel Blackwood.

The church was rebuilt in 1876 by Rev. Elijah Hanett.

The following have been pastors.—1840, H. C. Turner; 1841, H. C. Turner and G. Grinly; 1842-3, Willis Nazery; 1844-5, G. Grinly; 1846, Henry Davis; 1847, A. W. Wayman; 1848, A. C. Crippen; 1849, W. T. Catto; 1850, W. Nazery; 1851, H. J. Young; 1852-3, James Holland; 1854, G. W. Johnson; 1855-6, W. D. W. Schuman.

PATERSON.

Organization is said to have been made by three different persons—Rev. Deaton Dorrell, Rev. Wilson Peterson and Walter Thompson. It may be that each one did organize it at different times.

The founders were.—Diana Harper, Eliza Jeron, Cator Jeron, Thomas Harper, Hannah Anthony, Sarah Schuyler, Mary E. Anthony, James Watson, Betsy Watson, Annie Moore and Mr. Jackson.

The last organization was effected through P. E., J. W. Cooper and Jordan Christmas, a local from Orange Station. It bids fair to be a success. The meetings were held in the house of a Mrs. Berry, on Water street.

The following pastors have served them.—1864-5, Wilson Peterson; 1866-7, A. J. Dudley; 1868, J. H. Jones; 1869, John Robeson; 1870-1, Henry Matthews.

Present Trustees.—Harvey Quiller, Francis Thompson, J. W. Williams.

Stewards.—Charles Schuyler, David Sullivan, Charles S. Berry.

Superintendent of Sunday-schools.—E. W. Schuyler; *Secretary*, Cora Riley; *Treasurer*, Sarah Schuyler; *Librarian*, George Pascoe.

This church seems to have had a hard time all through. In-

formation says that at one time the pastor having charge sold the church, or took the money for which it was sold (and with which they intended to buy elsewhere) and went off with it, leaving them with nothing.

PORT ELIZABETH.

Organized 1836 by Noah Cannon. The meetings were first held in the house of Edward Wright, and when the house got too small to accommodate them Edward and his son Thomas made a movable platform for the minister to put a Bible upon, and placed it in front of the house. The prime movers in building the first church were William Wallace and Edward Wright. They purchased an old frame building and moved it upon the present site. The present church was built under the pastorate of Rev. I. J. Hill, in 1851.

Founders and old Members.—Edward Wright, William Wallace, John Grey, Thomas Miller, Ezekiel Cooper, Silby Woodlin, Amy Cooper, Harriet Patrick, Levina Dixon, Mary A. Chase, Rhoda Corse, Henrietta Wright, Maria Wilmore, Mary Wright.

Present Trustees.—John Crawford and Henry Tillman.

Sunday-school Officers and Teachers.—Henry Tillman, Emaline Davis, Lillie Tillman.

The following Pastors have served them.—1836, William Moore; 1837, J. Bulaugh; 1838, Noah Cannon; 1839, J. C. Cornish; 1840, Henry C. Turner; 1841, J. Bulaugh; 1842-3, George Grinley; 1846, A. W. Wayman and A. C. Crippin; 1847, I. B. Parker and J. R. V. Morgan; 1848, G. Grinley; 1850, J. B. Parker; 1851-2, Sheppard Holcomb; 1853, D. Dorrell; 1854, C. Woodyard; 1855, H. Davis and J. T. Jackson; 1856, E. J. Hawkins, T. J. Jackson; 1857-8, I. J. Hill; 1859, W. F. Fuller; 1860, Andrew Till; 1862-3, Richard Barney; 1864, J. Jay; 1867, T. Pierce; 1871, G. Johnson. It was with the Cape May Circuit from 1875 to 1882, and with Millville in 1883.

ROCKY HILL.

This church was organized about 1832, by Ishmael Berry, with Princeton church. It is not known by whom the church was built. It remained in the Princeton circuit some time. In 1881 it and Middlebush were placed together, and called the Rocky Hill circuit. The pastors of Princeton were those of Rocky Hill, (exceptions found in the table). The names of founders not known.

The Present Trustees are—Joseph Doughty, John Raddles, Henry Slater, John Simmons. The same compose the board of stewards.

Stewardesses.—Gertrude Raddles, Catharine Martin, Sarah Simons, Jane Conover, Margaret Satters, Isabella Doughty, Sarah Buermentt, Caroline Anderson and Anna Grum.

Sunday-school Teachers.—Ellen Berry, William Berry and Elizabeth Dougherty.

BOUND BROOK

Was organized in 1880 by Rev. T. A. Cuff. There is no church building up to present time.

Stewards.—E. Kelly, E. Degroop.

Trustees.—William Johnson and others.

SPRINGTOWN

Has had the following pastors:—1817, Clayton Durham; 1818-19, Jeremiah Miller; 1820, Paul Quinn; 1821-2, Samuel Ridley; 1823, J. P. B. Eddie; 1824, T. A. Dorsey and J. Harper; 1825-6, J. Harper; 1827-8, Richard Williams; 1829, William Richardson, J. Cornish and I. Scott; 1830, Lewis Cork and Samuel Entec; 1831, J. Boggs; 1832, J. C. Spence; 1833-4, P. W. D. Schumon; 1835-6, W. Moore; 1837, J. Bulaugh; 1838 Noah Cannon; 1839, J. Cornish; 1840, C. Durham; 1841, J. Bulaugh; 1842-3, G. Grinly; 1844 5, J. L. Armstrong; 1846, A. W. Wayman and A. C. Crippin; 1847, J. Parker and J. R. V. Morgan; 1848-9, R. Barney; 1850, J. B.

Parker; 1851-2, Shepherd Holcomb; 1853, G. Stanford and P. Gardner; 1854, C. Woodyard; 1855-6, Henry Davis and J. T. Jackson; 1857, E. J. Hawkins and J. T. Jackson; 1858, Andrew Till; 1859-60, J. H. Smith; 1861, J. H. Henson; 1862-3-4, J. Woodlin; 1865, J. Nelson; 1866-7, D. Draper; 1868, A. C. Crippen; 1869-70-71, B. Darks.

Present Trustees.—Jacob Bryant, H. L. Johnson, W. Price, William Bryant, J. Gaddis, Steven Demby and John Cooper.

Stewards.—Jacob and William Bryant, Ezekiel Jones, Philip Johnson, John Cooper, J. T. Walker and J. Gaddis.

Local Preacher.—John Walker; exhorters, Henry L. Johnson and James H. Gaddis.

Stewardesses.—Angeline Demby, Sarah Price, Emma Bryant, Elizabeth Miller, Annie Berry, Mary R. Gaddis, Eliza Winchester, May A. Grinage and Henrietta Williams.

Sunday-school Superintendent.—E. J. Staten; *Dir. c'tress*, Emily Miller; *Teachers*, Sarah Price, Jacob Bryant, Wm. Bryant, J. T. Walker, Elizabeth Miller and M. J. Demby.

SWEDESBORO.

Dutchtown, Small Gloucester or Swedesboro was organized about 1831. An addition was built to the house, it having been a frame of one story, and was moved on the present site in 1837 by J. Bulaugh.

Founders.—Jacob Reed, David Wilson, William James, Tobias Callender, Miranda Wilson, Jane Reed, Hester Fry, Emaline Vanemman, May White, W. Jones, Elizabeth Huggs, Dorcas Ware.

It has always been associated with Woodbury and has had the same pastors.

The present Board of Trustees are.—Moses White, D. Money, Peter Evans, Charles Griffin and William Bond.

Stewards.—Peter Griffin, Jr., Moses White, Virgil Williams and Joshua Smith.

Local Preachers.—Peter Griffin, Sr., and Virgil Williams.

Exhorters.—John Benton, William Bond and Henrietta Benton.

Leaders.—Moses White, Virgil Williams, Charles Griffin.

Stewardesses.—Maria J. Griffin, Jane Morris, Elizabeth Moore, Anna Farmer and Anna Hammond.

The members created a building fund. It is about a mile and a quarter from Swedesboro and is sometimes call Small Gloucester, Dutchtown and Swedesboro.

The pastors have been the following.—1831, John Boggs ; 1832, J. C. Spence ; 1833-4, P. W. Schureman ; 1835-6, William Moore and Leven Tillman ; 1837, J. Beulah ; 1838-9, John Cornish ; 1840, Henry C. Turner ; 1841, J. Beulah ; 1842-3, G. Grinly ; 1844-5, J. L. Armstrong ; 1846, A. W. Wayman and A. C. Crippin ; 1847, Isaac Parker and J. R. V. Morgan ; 1848, G. Grinly ; 1849-50, Israel Scott ; 1851, Richard Barney ; 1852, J. Butler ; 1853, E. M. Ferris ; 1854, W. D. W. Schureman ; 1855-6, Sheppard Holcomb ; 1857-8, Joshua Woodlin ; 1859, I. J. Hill ; 1860, Peter Gardner ; 1861, T. W. Henry ; 1862, James Hollen ; 1863, Jacob Jay ; 1864-5, Richard Barney ; 1866, Nelson H. Turpin ; 1867, Benjamin Lynch ; 1868-9, Peter Loper ; 1870, Walter Thompson ; 1871, I. J. Hill.

SALEM

Was organized as a united society in 1800. Colored and white worshipped together for a few years.

Founders.—Reuben Cuff (he grandfather of Rev. T. A. Cuff and Rev. Burgoyne F. Cuff, the wife of the Rev. T. Gould, May Wilson, Leonard and Margaret Cuff.) Chauncey Moore, Cuffie Miller, Hester Howard, Rachel Ringle, Jesse Emery, Rachel Oliver, Rachel Davis, Millie Brown, Annie Cuff, May Chase, Nancy Price, Rosana Augusta, Grace Valentine, Nancy Jackson, Dinah Major, Rachel Jones, Mintie Cornelius, Rebecca Miles, S. Grant, Martha Cuff, Anna Davis, Elizabeth Smith, Wilham Wilson, Risdon Cresbery.

The first three named purchased the ground upon which the first church was built ; they also acted as agents for the people in building the church in 1802.

This church was never completed, although worshipped in until 1839, when it was burned down by an incendiary who confessed the same on his dying bed. In the organization of the A. M. E.

Connection in 1816. [REUBEN CUFF was one of the original sixteen who composed the first general conference] ministers were sent by Richard Allen to serve them. The deed not being in conformity with the A. M. E. discipline there was a desire to have it changed. This created two factions and a church fight. The Richard Allen party were called the Allenites. After several law suits, it was determined by advice of counsel that whichever party arrived at the church first should have possession for church purposes. So both parties prepared for an early start. Sister Hannah Crosby set up all night cooking for the men, that they might start early. Nevertheless, the other side were too sharp for them. For when our men reached there some of the sisters on the other side were cooking meat and cabbage on the church stove for the brethren. For a time both parties would hold service at the same time, the preachers speaking alternately while the brethren walked the aisles with clubs to keep peace or crack heads as occasion should require. In 1825, under Rev. Joseph Harper, they partially withdrew from the old church and an old log cabin was purchased, and a piece of ground was loaned them by John Davis to put it on for twenty years. It had to be propped up on the gable end; planks and trussles were utilized for seats, and a chair, now in the possession of Sister Hannah Crosby, was used as a pulpit. It was called the Tabernacle. To reach it they were compelled to cross several ditches and through a fifty acre woods. They still claimed their right in the old church, worshipping one Sabbath in it and the next in the Tabernacle. The young men of the church tired of this continual warfare. Led on by James Hollon (now an itinerant minister) they concluded to build themselves a church. The old men favored, then opposed, and for two years they held the ground and had the stone ready for building, waiting for an election of trustees, which was opposed by the older men, as they desired to obtain the old church. Finally the old church burned down, when the Hollon and Cuff parties joined hands and built the old Mt. Pisgah Church in what was then called Bethelville, then situated in Salem city, but now in the township called Elsinboro. The church foundation was laid under Rev. J. G. Beulah in 1841, and built by Rev. G. Grinley. The ground for the present church was purchased and plans laid under the ad-

ministration of Rev. F. J. Cooper. The church was built and enclosed by Rev. Robert M. Turner, in 1878, and finished by Rev. R. H. Miles in 1883-4.

The following have been Pastors.—1817, Clayton Durham; 1818-19, Jeremiah Miller; 1820, William Paul Quinn; 1821-2, Samuel Ridley; 1823, J. P. B. Eddy; 1824, Thomas A. Dorsey and Joseph Casper; 1825-6, Joseph Harper; 1827-8, Richard Williams; 1829, William Richardson, J. Cornish and Israel Lott; 1830, Lewis Cork and Samuel Entee; 1831, John Boggs; 1832, J. C. Spence; 1833-4, P. W. Schureman; 1835-6, William Moore and Leven Tillman; 1837, J. Beulah; 1838-9, John Cornish; 1840, Henry C. Turner; 1841, J. Beulah; 1842-3, George Grinly; 1844-5, J. L. Armstrong; 1846, A. W. Wayman and A. C. Crippin; 1847, Isaac Parker and J. R. V. Morgan; 1848, G. Grinly; 1849-50, Israel Scott; 1851, Richard Barney; 1852, John Butler; 1853, Edward Ferris; 1854, W. D. W. Schureman; 1855-6, Sheppard Holcomb; 1857-8, Joshua Woodlin; 1859, I. J. Hill; 1860, Peter Gardner; 1861, T. W. Henry; 1862-3, James Hollon; 1864, Joseph Long and James Frisby [Locals]; 1865-6, N. H. Turpin; 1867, Benjamin Lynch; 1868-9, Lewis S. Lewis; 1870-1, Frisby J. Cooper.

Trustees.—Burgoyne C. Cuff, Absalom Wilson, George W. Craig, Hiram Cuff, Gabriel Bond, Henry Frisby, Eli Lee.

Leaders.—Perry Thomas, Leven Nichols, Gabriel Bond.

Stewards.—Samuel D. Nickens, Leven Nichols, Thomas Lee, Henry Hector, Perry Thomas, Henry Gould, Francis Cuff.

Stewardesses.—Catharine Duck, Julia Wilson, Henrietta Harris, May E. Lee, Julia Yates, Clara Preston, Rachel Hammond, Margaret Cuff, Serena Bond.

Sabbath-school Superintendent.—T. W. Harris; *Secretary*, Sadie L. Morgan; *Treasurer*, Lydia Miller; *Librarian*, Hibert Larken; *Organist*, Davis D. Turner; *Teachers*, Jane Crosby, Julia Wilson, Lydia Miller, G. W. Gibbs, Hester Cuff.

Choir.—*Leaders*, T. W. Harris, Lydia Harris, Mamie Turner, Matilda Turner, Cornelius Wilson, David Embry, Elias Cuff.

[I am indebted for this history to William Wilson, Hannah Crosby and James Hollon.—Editor.]

TRENTON.

At this place the people formerly worshipped with the whites but they severed their relations when Richard Allen's church was organized. The church proper was re-organized in 1817 by Bishop Allen, who was assisted by Rev. J. G. Bulaugh and Sampson Peters, in a cooper shop that belonged to Mr. Peters, who was a cooper by trade. They worshipped in this shop until the church was built in 1819. The first deed bears the date of May 6th, 1818.

The second was conveyed to the trustees of Mount Zion A. M. E. Church, in trust, by a Mr. Elias Stockton, for the sum of one dollar, payment received in 1834. The first church was built by Rev. Walter Proctor, in 1819, and when finished the members formed in line of procession and marched from the old cooper shop to the new church, with much rejoicing. This building was an old-fashioned stone structure. It was enlarged by Rev. C. Woodyard in 1858. In 1876 it was torn down to the foundation and rebuilt by Rev. J. W. Stevenson. For adaptability and beauty it is considered the cathedral of the New Jersey Conference. Sister Ruth Hutchinson, one of the old members, and a relative of Sampson Peters, made the first tent for Bishop Allen's camp-meeting, which was held for the benefit of Mt. Zion in 1827. She is still living and an active member in the church.

The following Pastors have served:—Bishop Allen; 1818-19, W. Proctor; 1828, John Boggs; 1832-3, R. Robinson; 1834-5, William Moore; 1836, Israel Scott; 1837, William Moore; 1838-9, J. Beulah; 1840, H. C. Turner; 1841, H. C. Turner and G. Grinly; 1842-3, Willis Nazery; 1844-5, G. Grinly; 1846, Henry Davis; 1847, A. W. Wayman; 1848, A. C. Crippin; 1849, W. C. Catto; 1850, W. Nazery; 1851, H. J. Young; 1852-3, J. Hollon; 1854, G. W. Johnson; 1855-6, W. D. W. Schuman; 1857, J. Young; 1858-9, C. Woodyard; 1860-1, J. P. Campbell; 1862-3, W. Moore; 1864-5, F. W. Cooper; 1866, W. Moore; 1867, J. M. Williams and Walter Thompson; 1868, J. M. Williams; 1869-70, Joshua Woodlin.

Present Trustees.—Jacob Fisher, Amos H. Johnson, A. D. Clark, John Charmer, Isaac Hauk, George Harmer, Reuben Transon, Henry Stevens and John Brooks.

Local Deacon.—Joseph Long.

Local Preachers.—F. P. Ayers and P. A. Thompson.

Exhorter.—A. Reed.

Leaders.—A. B. Jones, John Charmer, Benj. Jones and Peter Perrine.

Stewards.—Joseph Long, A. Fisher, A. Sernby, Jacob Applegate, James Crusen, W. H. Tolson, Benj. Jones, Folmen Ayers.

Sunday-school Superintendent.—P. A. Thompson; *Secretary*, Mrs. Ella Johnson.

Treasurer.—M. A. Long.

Librarian.—Mary Johnson.

Teachers.—Miss Eliza Thompson, Mrs. M. J. Emons, Sarah Allen, M. A. Long, Mrs. Howard, Miss M. Ellsbery; *Organist*, Mr. A. Crippen.

VINELAND

Allen Chapel, Vineland, the exact date of organization not known. The church was built by A. C. Garrison in 1875. This was a frame building, and was torn down in 1878 and was rebuilt with brick by Rev. Wilson Peterson.

Founders.—Solomon Royal, Martin Woodlin and Charles Grey.

Local Preacher.—Thomas Liggins.

Trustees.—G. Harrison, P. Hall and D. Thompson.

Stewards.—C. B. Bryant, Alexander Crawford and Andrew B. Grey.

Stewardesses.—Rebecca Harrison, Rachel Squirrell, Elizabeth Author.

Local Preacher.—Charles Grey.

Exhorters.—A. Crawford, Nathan P. Marvel, C. Grey and G. Harrison.

Sunday-school Officers.—C. B. Bryant, Annie Marvel, Annie Wilson.

Teachers.—N. P. Marvel, A. Wilson, R. Harrison, A. Marvel and Charles Bryant.

WASHINGTON.

Organized in 1870 by Jackson R. Davis. Built in 1875 by John Hammond; then one account says in 1878 by James Turner.

Founders.—Daniel Clarkson, Charles Kelsey, George Washington, James Miller, A. L. Solomon, Nancy Clarkson, Sallie Kelsey, Emma J. Washington, Nancy Miller and Abraham Anderson.

Trustees.—George Lidy, Andrew Hartman, J. Miller.

Stewards.—G. Washington, A. Andrews, Benj. Campbell, A. Hartman.

Stewardesses.—Sallie McClery, Elizabeth Peaker, Elizabeth Simons, Hannah Kelsey, Harriet Anders, Nancy Miller.

Class Leader.—A. S. Anders.

Sunday-school Officers.—David Miller, Richard Vanhorn, Sallie Miller and Hester Thompson.

Teachers.—Elizabeth Peco, Mary Fox, George Lidy, Sallie Miller, Benjamin Campbell, Ida Huff, F. Washington and A. McClery.

COOK'S MILLS.

Pastors.—1843, W. Nazery; 1844-5, — Grinley; 1846, Henry Davis; 1847-8, T. C. Oliver; 1849-50-51, John Butler; 1852-3, W. C. Catto; 1854-5, C. Sawyer; 1856-7, James Hollon; 1858, Henry Davis; 1859-60, T. W. Henry; 1861-62, J. Young; 1863, T. Cuff; 1865, J. Hollon; 1867, P. Gardner; 1868, W. W. Grimes.

YORKTOWN.

Organized in 1863. Church built in 1872 by R. Boston.

Founders.—John Wesley, William Middleton, David Shockley and John Shockley.

The following have served as Pastors.—1864-5, R. Barney; 1866, A. C. Crippen; 1867, W. W. Grimes; 1868-9, Peter Loper; 1870, W. Thompson; 1871, I. J. Hill.

Trustees.—James Young, George Scott, Thomas Demby, Moses Young and Seth DeShields.

Local Preacher.—W. W. Johnson.

Leaders.—John Wesley and J. Young.

Stewards.—Thomas Demby, W. W. Johnson and Seth DeShields.

Stewardesses.—L. J. Collengit, S. M. Johnson, M. M. Shockley, V. Tillman and M. E. Scott.

Sunday-school Officers.—W. W. Johnson, Chas. Sullivan, Phillis Thomas, Jonah Selsey; *Teachers.*—Anna Bardean, H. C. Hendly, L. J. Moore, M. E. Moore, Laura Jones, M. E. Scott and Thomas Demby.

YARDLEYVILLE.

Church built by Rev. J. W. Stevenson in 1877, while he was pastor of Mt. Zion Church, Trenton. The church properly belongs to the Philadelphia Conference, but is so situated that it is more convenient for the pastor of the Pennington Church than for the pastor of Attleboro, which is in the Philadelphia Conference. It is therefore attached to the Pennington Circuit.

Trustees.—Henry Brown, Theodore Rogers and Elwood Brown.

Local Preachers.—George Hufford, William Ayres and Richard Cummings.

Leader.—Moses Journal.

Stewards.—David Crusen, George Hufford and Benjamin Wharler.

THE FOLLOWING TABLE SHOWS WHAT WERE THE POSITIONS OF THE CHURCHES IN 1872:

Trenton,	Freehold and Manalapan,
Princeton and Rocky Hill,	Riceville and Fairhaven,
New Brunswick,	Bordentown and Crosswicks,
Rahway,	Allentown and Hightstown,
Elizabeth and Plainfield,	Springtown and Back Neck,
Newark, Bergen and Hack-	Burlington and Mt. Holly,
ensack,	Evesham and Shamong,

Orange,	Snow Hill and Jordantown,
Morristown,	Milford, Da Costa, Egg Harbor,
Camden,	Port Republic and English Creek,
Salem,	Woodbury and Dutchtown,
Bridgeton,	Bushtown, Yorketown, Marlboro,
Gouldtown,	Cape May, Cold Spring, Port Eliza-
Springtown,	beth, Vineland and Franklin.
Pennington and Patterson Mission.	

1873—CHANGES.

Springtown and Back Neck.
 Millville, Vineland, Franklin and Hopewell.
 Cape May, Cold Spring and Port Elizabeth.
 Snow Hill, Milford and East Camden.
 Mount Laurel and Jordantown.
 Port Republic, DaCosta, Gravelly Run and Atlantic City
 Mission.
 Allentown and Shamong.
 Bloomfield, Mt. Clair and Newark Mission.
 Elizabeth and Plainfield.

1874.

East Camden, Milford and Wrightsville.
 Mt. Holly and Mt. Laurel.
 Fairhaven, Long Branch and Pine Brook.
 Riceville, Colts Neck and Middletown.
 Orange and Bloomfield.
 Bergen and Mt. Clair.
 Woodbury, Centerville and Dutchtown.
 Springtown and Back Neck.

1875-6.

Paterson.
 Millville and Port Elizabeth.
 Orange and Mt. Clair.
 Riceville and Long Branch.
 Milford, East Camden and Port Republic.
 Bergen.

1877.

Jersey City and Bergen.
 Mt. Clair and Madison.
 Orange.
 Yorktown and Bushtown.
 Riceville, Fairhaven and Pine Brook.
 Gouldtown and Back Neck.
 Springtown.
 Pennington, Washington and Sorrel Mt.

1878.

Springtown and Back Neck.
 Millville, Cold Spring and Port Elizabeth.
 Freehold and Piney Brook.
 Madison, Washington, Mt. Clair and Bloomfield.
 Paterson and Ringwood.

1879.

Pennington and Rocky Hill.
 Manalapan, Pine Brook and Ocean Grove.
 Hightstown and Allentown.

1880.

Washington, Madison and Stroudsburgh.
 Burlington and Beverly.
 Mt. Holly and Moorestown.
 Asbury and Manalapan.
 Cape May and Cold Spring.
 Millville, Vineland and Port Elizabeth.

1881.

Rocky Hill and Middlebush.

1882.

Jersey City and Bergen.
 Orange and South Orange.
 Hightstown, Manalapan and Cooperstown.
 Pennington, Sorrel Mt. and Yardleyville.

Bound Brook and Mechanic.

Snow Hill.

Jordantown and Milford.

1883.

Rocky Hill, Middlebush and Bound Brook.

East Camden, Jordanville and Centerville.

Haleysville and Port Elizabeth.

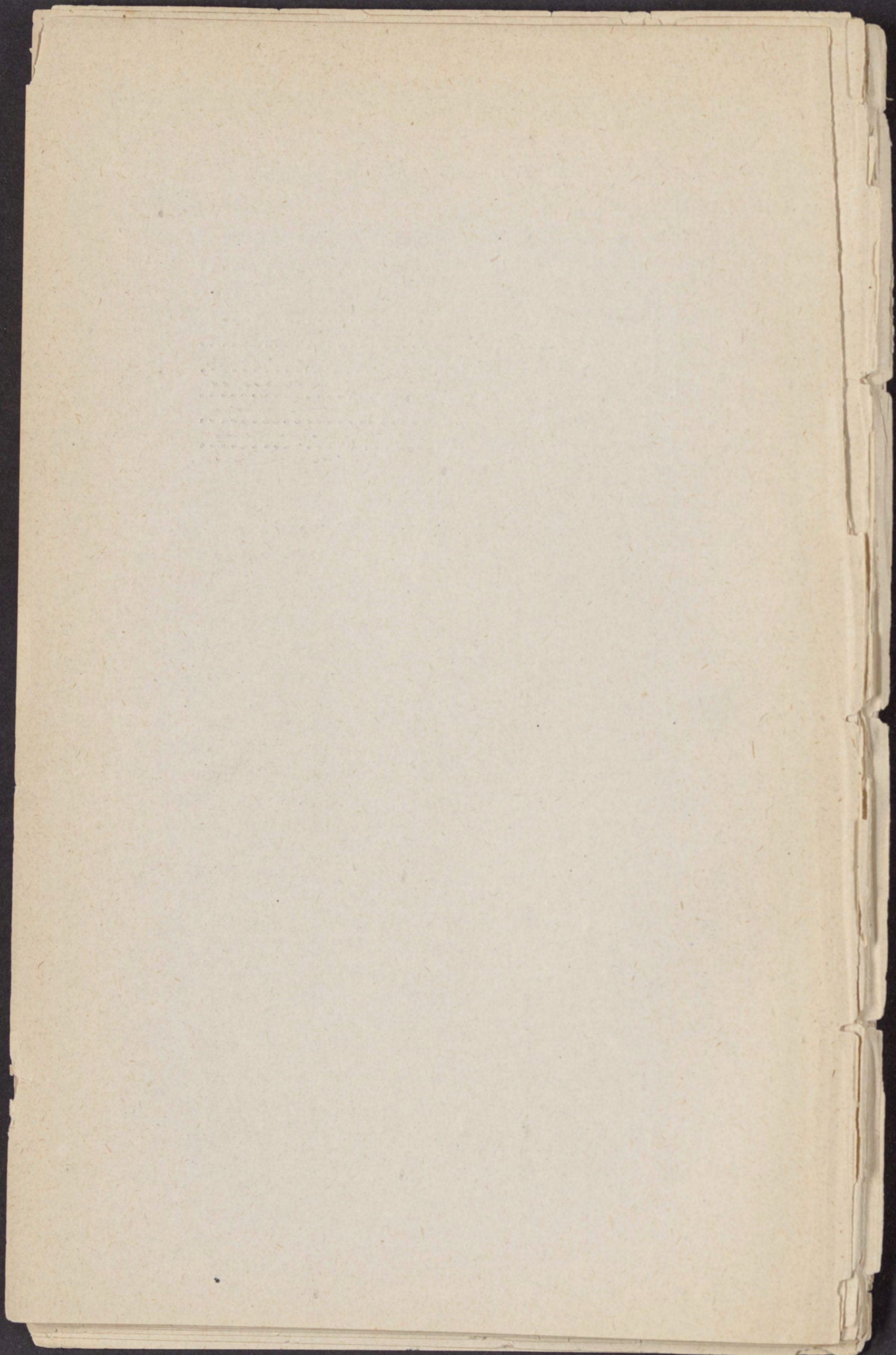
LAST WORK OR NAME CHANGED.

This gives the names of places where organizations have been perfected, the circuit to which they belonged, and the number of members reported. The date of such organizations appears in the conference records.

1833.	Brumagen—Trenton.....	Circuit.
“	Pemberton—Burlington	“
1843.	Cinnaminson, (*7) } Burlington	“
“	Fettsville, (87) }	
“	Quinton, } Salem	“
“	Little Egg Harbor, }	
1846.	Clinton, } Princeton	“
“	East Rocky Hill, }	
1848.	Froggtown, } Salem	“
“	Back Neck, }	
“	Morrisville—Burlington	“
1850.	Brumagen—Trenton.....	“
“	Bullock Ridge, (18)—Allentown.....	“
1851.	Torrens, (14) Trenton.....	“
1853.	Cranbury, (23) Allentown.....	“
1855.	Goshen, (25) Greenwich.....	“
1855.	Hensontown, (11) Greenwich.....	“
1855.	Vincentown, (19) Greenwich.....	“
1855.	Green Bank, (11) Greenwich	“
1857.	Great Egg Harbor, (25)—Cape May.....	“
1857.	Buena Vista, (12)—Cape May.....	“
1859.	Cedar Bridge, (25)—Cape May.....	“
1859.	Ferris Grove, (12)—Cape May.....	“

* Number of members.

1863. Deep Cut, (8)—Camden.....	Circuit.
1863. Englishtown, (13)—Freehold...	“
1863. Griggstown, (18)—Princeton.....	“
1863. Kainsville—Camden.....	“
1863. Claysville—Salem.....	“
1863. Deerstown.....	“
1863. Gravelly Run—Egg Harbor.....	“
1863. Ringwood.....	“
Rocky Hall.....	“
Menaham—Morristown.....	“



CHAPTER III.

ORGANIZATION AND WORK

OF THE CONFERENCE.

What is now known as the New Jersey A. M. E. Conference was formerly a part of the Philadelphia and New York Conferences, but the church extension having increased so rapidly it was decided in 1872 by those who had most experience in such matters that the good work would be best promoted by setting off New Jersey as a separate conference. Accordingly, at the General Conference of the year in question the following resolution was offered by the Rev. Joshua Woodlin and adopted:

Resolved, That the State of New Jersey become a conference district,

Which resolution was referred to the Committee on Boundaries. The committee reported as follows under "New Conferences":

"The New Jersey Conference shall include the entire State of New Jersey."

It was in conformity with this resolution that the State was set apart as a conference district.

The following are the minutes of the conference proceedings:

FIRST SESSION.

TRENTON, N. J., June 25, 1882.

In accordance with the legal arrangements of the late General Conference, the following ministers met for the organization of the New Jersey Annual Conference: Bishop J. A. Shorter,

presiding, assisted by Bishop J. P. Campbell, D. D. Religious exercises were conducted by Bishop James A. Shorter, with singing on page 207, "Ashamed of Christ my soul disdains," etc., followed by prayer and reading of 90th Psalm, after which they sang the hymn on page 268, "Lo, what an entertaining sight," etc. Prayer by Bishop Campbell, reading of part of 54th chapter of Ephesians. Rev. F. J. Cooper was chosen secretary of the conference and Rev. Leonard Patterson reporter for the *Christian Record*.

Bishop J. A. Shorter made a very neat and terse speech preliminary to the organization of the Conference, followed by Bishop J. P. Campbell and others, after which the roll was called with the following result: Bishop J. A. Shorter, Jabez B. Campbell, D. D., L.L. D.

Traveling Elders.—Harry Davis, Joseph H. Smith, Leonard Patterson, Joshua Woodlin, Jeremiah Young, J. C. Cornish, Edward Laws, Thos. Cuff, J. V. Pierce, Redmond Faucet, Frisby J. Cooper, Caleb Woodyard, W. M. Watson, I. J. Hill, Nelson Turpen, Abram Crippen, G. E. Boyer, Wm. Rodgers, Lewis S. Lewis, Ebenezer Williams, G. A. Mills, J. W. Stevenson.

Traveling Deacons.—John Robinson, Henderson Davis, Jr.

Preacher.—Henry Matthews.

Local Elders.—Isaac Parker, George Johnson, J. H. Jones.

Local Deacons.—Ezekiel Cooper, Henry Dickerson, Elisha Sockum, Ebenezer Trian, James Schenck, Caesar Coakenine, James Williams, Steven Barrel, John B. Scott, David Croshon.

Visitors.—James M. Williams, L. C. Chambers, James Holland, J. W. Burley, Henry J. Young, Stephen Smith, Josiah Eddy.

A resolution was passed that the New Jersey Conference be divided into two presiding elder districts. A committee was appointed, consisting of Rev. J. Woodlin, Henry Davis and L. Patterson, to make the division.

On motion, the elder of Trenton station was made the District Book Steward.

On motion, the Conference resolved into a Missionary Society.

Officers.—James A. Shorter, president; Joshua Woodlin, vice-president; Henry Davis, treasurer; Redmond Faucet, secretary.

Directors.—N. H. Turpen, A. C. Crippin, J. V. Pierce.

On motion, all the moneys in the hands of the brethren of the late Philadelphia and New York Conference was paid over into the hands of the present treasurer, the amount being \$85.00 from the Philadelphia, and \$62.16 from New York Conference. Total, \$147.16.

On motion, the Missionary Society resolved itself back into Conference.

On motion, Conference took a recess until 3 P. M.

AFTERNOON SESSION.

Conference met at 3 P. M. The committee on division of Conference into presiding elder districts reported, which report was adopted.

On motion the Secretary was instructed to purchase a Conference journal, and that the sum of \$5.00 be appropriated from the Missionary fund for the same.

Bridgeton, N. J., was selected for the meeting of the next Annual Conference on the second Thursday in May, 1873, at 9 A. M.

Elders G. E. Boyer, N. H. Turpin and F. J. Cooper were appointed a committee to draft a code of laws for the formation of a Preachers' Aid Society.

Bishop Campbell made some very interesting and instructive remarks to the Conference, followed by Elders Stevens and Smith, after which Conference joined in solemn prayer, led by Rev. Joshua Woodlin.

The Conference appropriated two-thirds of the Missionary fund, to be paid to the financial secretary, to be used for Bishops' salary, and credited to the Conference the balance, to remain in the hands of treasurer.

On motion, Conference adjourned.

EVENING SESSION.

Conference convened at eight P. M. to hear a sermon from Rev. Wm. M. Watson, it being the first sermon in the organization of

the New Jersey Conference. Rev. William Watson opened services with singing. Prayer by Rev. N. H. Turpin. Text, 84th Psalm, 11th verse. He discussed the text according to the following arrangement: First, the characters who walk uprightly; second, what he'll do for them and is to them; third, what he will not withhold from them. The sermon was practical and commended itself to all. During the delivery of the sermon Bishop J. M. Brown came in, looking cheerful and healthy. After the sermon a public collection was taken of \$10.10. A vote of thanks was tendered to the members of the Mt. Zion Church and friends for hospitality. On motion the business manager was requested to publish advance sheets of the new law governing presiding elders.

On motion, a committee was appointed to draft laws for the Preachers' Aid Society, also for Total Abstinence Society.

On motion, Rev. J. W. Stevenson was appointed to write an essay on the destructive use of tobacco.

Bishop J. M. Brown was introduced to the Conference. The minutes were read and approved. Bishop J. A. Shorter read out the appointments, and then gave out hymn on page 309, "Blessed be the dear uniting love." Prayer by Bishop J. M. Brown, after which Conference adjourned by singing the doxology. Benediction by Rev. J. H. Young.

Adjourned.

F. J. COOPER,
Secretary.

WEST DISTRICT.—W. M. Watson, Presiding Elder.

Camden.....	Leonard Patterson.
Salem.....	F. J. Cooper.
Bridgeton.....	Jeremiah Young.
Gouldtown.....	Joseph H. Smith.
Springtown.....	George Johnson.
Bordentown.....	J. V. Pierce.
Allentown.....	A. C. Crippin.
Burlington.....	J. W. Stevenson.
Evesham.....	Edward Laws.
Snow Hill.....	J. C. Cornish.

Milford I. J. Hill.
 Woodbury William Rogers.
 Bushtown Robert Boston.
 Cape May D. D. Brown.

EAST DISTRICT.—Joshua Woodlin, Presiding Elder.

Trenton N. H. Turpin.
 Princeton E. T. Williams.
 New Brunswick Henry Davis.
 Rahway R. J. M. Long.
 Elizabeth Caleb Woodyard.
 Newark G. E. Boyer.
 Bergen L. S. Lewis.
 Orange T. A. Cuff.
 Morristown R. Faucett.
 Freehold George A. Mills.
 Riceville J. Robinson.
 Paterson H. Matthews.
 Pennington H. Davis, Jr.

The following schedule gives a list of the Presiding Elders from date of organization, showing the years in which the office was discontinued :

PRESIDING ELDERS.

	WESTERN DISTRICT.	EASTERN DISTRICT.
1872	William M. Watson	Joshua Wood.
1873	“ “	“ “
1874	The office discontinued.	
1875	No Presiding Elders.	
1876	“ “	
1877	“ “	
1878	“ “	
1879	Rev. R. Faucett.	J. W. Stevenson.
	With appointments.	

	WESTERN DISTRICT.	EASTERN DISTRICT.
1880	Rev. R. M. Turner	Rev. R. Faucett.

	NORTH-EAST DISTRICT.	SOUTH DISTRICT.
	T. A. Cuff	J. W. Cooper.
1881	Redmond Faucett, one conference district.	

CAMDEN DISTRICT.		NEWARK DISTRICT.	
1882	.... Samuel B. Williams	.....	Redmond Faucett.
1883	.... " "	.....	J. W. Cooper.
1884	.... " "	.....	" "

THE TRIALS AND TRIBULATIONS OF THE OFFICE.

At the organization of the conference, by motion it was divided into Presiding Elder Districts, Rev. Joshua Woodlin, Henry Davis and Leonard Patterson being the committee. There were two districts constituted, namely, the Eastern and Western Districts. Rev. Joshua Woodlin was appointed over the Eastern and Elder William M. Watson over the Western District. In 1874 the following resolution was adopted :

WHEREAS, Rev. William M. Watson has resigned, and as the members generally of the A. M. E. Church of the New Jersey Conference are opposed to the Presiding Elder office ;

Resolved, That we discontinue the office of presiding eldership. I. J. Hill, J. W. Stevenson.

The office was discontinued until 1879, when it came in force again under this resolution :

WHEREAS, The true mission of the Lord Jesus Christ is aggressive, in the carrying out of which victory is assured by him who saith " As I have overcome so shall ye," etc ;

AND WHEREAS, We may and ought to be concerned as to the Redeemer's kingdom, since for a series of years there is found to be almost a stagnation if not spiritual death ;

AND WHEREAS, For some reason yet unknown, the history of the New Jersey Annual Conference shows that since the setting off of the State to itself as a distinct conference there has been little or no spiritual heading, as we may judge from the statistical reports of members annually made ;

AND WHEREAS, It is evident that the churches composing the Conference need more critical supervision than they have received since the abrogation of the resolution creating presiding elders ;

AND WHEREAS, We sincerely believe that the situation has operated against the growth and progress of the church, therefore be it

Resolved, That we, the members of the New Jersey Conference, in session, argue that presiding elders are beneficial and necessary ;

Resolved, That we have two presiding elders, one for the East and one for the West District ;

Resolved, That we do now, at this session, elect two brethren among the travelling elders of the Conference to perform the duties of the office.

R. FAUCETT,
R. M. TURNER.

In 1880 the following resolution was offered :

WHEREAS, The electoral college in the bounds of this conference did pray the conference to do away with the office of presiding elder in the same, and also asked the conference to petition to the General Conference to allow the law to remain as it is on the subject of presiding elders, therefore,

Resolved, That the request be granted.

G. E. BOYER,
S. B. WILLIAMS.

Bishop D. A. Payne ruled the motion out of order, on the ground that the petition to which it relates has not been presented to this conference.

RESOLUTION No. 2.

WHEREAS, The majority of the churches in the conference are opposed to the office of presiding elder, therefore,

Resolved, That the office be abolished in the conference.

G. E. BOYER.

Rev. T. McCants Stewart raised the point that the motion to abolish the presiding elder system was out of order, inasmuch as the discipline on page 106, in answer to question six, provides that each presiding elder shall remain on his district four years, unless in the judgment of the Presiding Bishop it appear best to remove him at an earlier time. The conference, by a two-thirds vote, having established the office, gave to the Bishop the appointment of an office four years, and to abolish the office in less time would limit and abridge the appointing power over which the conference has no jurisdiction.

The Bishop declared the point well taken, after which a motion was made to have but one presiding elder district, which by amendment one was stricken out and four inserted, which motion was carried. The Conference was then divided into East Northeast, West and Southwest Districts.

Also by resolution the presiding elders were given their

stations, and whatever their respective charges failed to make up toward their support should be made up by the district.

Presiding Elder Faucett objected greatly to the arrangement and desired to be placed on record as opposing it. The Bishop ruled that under the above arrangement, the presiding elders would have the oversight of all the licentiates, probationers and all the brothers not in full orders, Elders to be exempt.

In 1881 the following resolution by Elder Faucett prevailed.

Be it resolved, By the members of the New Jersey Annual Conference now assembled, that inasmuch as the present system of presiding elders is not satisfactory, the same is hereby repealed ;

Be it further resolved, That we do now form the New Jersey Annual Conference into one presiding elder district, and further, that we do now authorize the appointment of one presiding elder over the full power, as per discipline.

R. FAUCETT,
J. H. BEAN.

A motion was made to reconsider so much of the resolution as related to one presiding elder, by Rev. S. C. Goosley, following which motion Rev. J. H. Bean offered one abolishing the office entirely.

A question was raised as to the legality of the motion, and the Bishop ruled it out of order.

The following motion then prevailed, that the motion creating one presiding elder be reconsidered, and that the motion lay on the table.

In 1882 a motion was offered by Rev. J. H. Bean to abolish the office. Bishop J. M. Brown would not entertain the motion. At this conference a new district was formed without any action of conference, and another presiding elder appointed. (It is but just to say that excuse is made on the ground that conference had taken action, but the secretary failed to report it.) In 1883 a resolution was offered by Rev. E. W. Taylor and W. H. Yeocum to discontinue the office. The Bishop ruled that the resolution was out of place, and that having found presiding elders here when he came they should continue during his administration.

Rev. R. Faucett having resigned the office of presiding elder of the Newark District, Rev. J. W. Cooper was appointed in his place.

After a full and fair trial, it is evident that the presiding elder system has not stood out her probation.

In the Conference of 1885, to meet the requirements of the law for universal presiding elders, the following was offered by Elder J. H. Bean and adopted:

Resolved, That the New Jersey Conference be laid off into seven presiding elder districts, and that there be presiding elders over each district and each P. E. have an appointment; the districts shall be as follows:

1st District—Morristown, Washington, Orange, Stroudsburgh.

2d District—Newark, Jersey City Paterson, Elizabeth, Rahway.

3d District—New Brunswick, Fair Haven, Long Branch, Asbury Park, Freehold, Rocky Hill.

4th District—Trenton, Princeton, Allentown, Hightstown.

5th District—Camden, East Camden, Mt. Holly, Burlington, Woodbury, Bordentown.

Salem, Bridgeton, Springtown, Yorktown, Bushtown.

1st District—J. W. Cooper, Presiding Elder.

2d District—Israel Derricks, “ “

3d District—J. T. Diggs, “ “

4th District—W. H. Yeocum, “ “

5th District—G. A. Mills, “ “

6th District—S. B. Williams, “ “

7th District—J. T. Rex, “ “

1886.

1st District—J. W. Cooper, Presiding Elder.

2d District—J. T. Diggs, “ “

3d District—G. M. Whitten, “ “

4th District—W. H. Yeocum, “ “

5th District—G. A. Mills, “ “

6th District—J. H. Morgan, “ “

7th District—J. T. Rex, “ “

1887.

1st District—G. A. Mills, Presiding Elder.

2d District—J. T. Diggs, “ “

3d District—W. A. S. Rice, “ “

4th District—W. H. Yeocum, “ “

5th District—G. M. Whitten, “ “

6th District—J. H. Morgan, “ “

7th District—J. H. Bean, “ “

BISHOP'S RULING AND SAYINGS.

Some of these remarks were delivered under trying circumstances, especially those delivered just before the giving out of the appointments. While the remarks were of a grandeur to be appreciated, much of their force was lost from the fact that the good appointments were so few and the poor ones so many, that the brethren listened whilst sitting on the ragged edge of expectation. The fact that so many more of the sayings and rulings are given in Bishop Payne's administration, does not grow out of the fact that other Bishops have not said much upon the subjects at issue, but to the secretaries of Bishop Payne's Conference is due the credit of reporting them. Bishop Shorter made some very pertinent remarks in regard to presiding elders, also in regard to young men entering the ministry, requiring them to get such books as the discipline requires without fail, and that they be strictly examined in the same. Inquiry being made as to what would be done to those pastors who did not raise one-third of their dollar money, the Bishop said he intended to enforce the law in every case. The certificate and credentials of Jenkins Williams from the M. E. Church were read, he stating that his intention was to join the Conference. Bishop ruled that he should have joined one of our churches in the Conference first. Therefore his papers were returned.

1876.

Query—If a brother is rejected at the Conference can he be taken up and used in the interval? Ans. No.

Bishop James A. Shorter: Rev. W.W. Williams, of the Quarterly Conference, Providence, Rhode Island, presented a letter of recommendation from Bishop A. W. Wayman to said New Jersey African Conference, recommending the bearer to membership of the annual conference. The document was arrested by T. G. Stewart as being irregular. Bishop Shorter so ruled and that the papers be returned.

1877.

In a pledge made by the Conference of \$100.00 for the support of Dallas Turner, some of the brethren ex-

pressed fear as to their ability to carry out the pledge, which drew out the following statement from Bishop Payne: I was teaching in a school in Charleston, South Carolina, when the black laws were passed and my school was taken from me. I came North, having letters of recommendation from Bishop Gadshen to Rev. Peter Williamson, New York City. I called upon that gentleman and while sitting in his parlor a young man entered soliciting aid in his studies. His face was black, his eyes shone and you could see interest in his face. Mr. Williamson gave him a ten dollar U. S. bank bill, saying at the same time, "I am sorry I have no more to give you." I instantly thought, "Can't I do something." I had forty dollars in my pocket, a stranger hundreds of miles from home, but I gave him two Spanish silver dollars. Ten days after, I went to Philadelphia on my way to Gettysburg. Dr. Denny, the Lutheran minister, welcomed me very cordially and when I left him he gave me a ten dollar bill. Here I was paid five times over for the two dollars I had given. While at Gettysburg a young woman was pushed for money, to whom I gave two dollars. Shortly afterward a lady said: "I have been thinking to make you a present and now I give you this," handing me five dollars. The Bishop then remarked, "when we help Christ, he will help us."

ON MARKING BRETHREN.

If any brother knows of a charge against another, he can impeach him when question fifteenth is asked. But should he hold his tongue and say nothing, he cannot reach him after passing from the consideration of that question.

NAMING CHURCHES AFTER THE LIVING.

In reference to a church named in the honor of the Bishop, the following remarks were made: "I deprecate the naming of any church after any living person. Men sometimes do wrong and bring disgrace upon the church; therefore, no church should be so named while the person lives.

CHARGE PRIOR TO APPOINTMENTS.

He spoke of the solemnity of the hour—hope, expectation and disappointments—and then proceeded to instruct the young preachers: “I am fearfully and wonderfully made,” said the psalmist, and this is scientifically true. Do thyself no harm; do not break the strength that God has given you; do not chew or smoke tobacco. Physicians who use it themselves may say differently, but experience tells us otherwise. Bishop Shorter was brought almost to the brink of the grave. He vowed to use it no more, and has become finally a developed man. Dr. Revels, thirty years ago, had my protestation against the use of tobacco, but continued until sickness laid hold of him. Do well, young men; some will not. I once read in a book, “Wise men learn by reason, brutes by instinct, fools never.” Use no strong drink; it breaks down the system and leads to untimely graves. I could name colored men of brains, one of whom graduated from a German College, at which he took a first degree. He was third moderator of the Presbyterian church; he had one of the finest libraries, composed of selections made in France, England and Germany; but strong drink took him to an untimely grave. I have seen him in New York City with red, glaring eyes, slipshod and ragged. He became a frequenter of taverns, and from a minister of the gospel he became a porter-house politician. Shun intoxicating drink. Throw down the glass and shiver it into a thousand pieces. In the South the ministers drink whiskey; the people drink whiskey just like them. The word of God says, “like priest like people.” The testimony of those that have been among them is, that rum is the ruin of thousands. If you will be secure against its influence shun it. Some preachers keep in class and board meetings until eleven o’clock at night. This should not be; ten o’clock is late enough. If we rise with the sun, we must go to bed in time. Late meetings are damaging to the people. God wants the hearts, he does not require such late meetings. If you want to progress you must preserve body and health that you may be useful in God’s vineyard. The mind, what shall we say of it? High above all things, far above the brute, the equal of angels in the better and brighter world.

The minds are given to us that we may know God; that we may be ministers of the Lord Jesus Christ. Our minds should be cultivated as high as it is possible for them to be cultivated; they are symbols of the divine nature, the better to live and serve him. We therefore expect you, brethren, to improve—study hard daily and systematically. The Book of Books, master it. The better we have it, the better we can impart its knowledge to others. History comes next to the word of God itself; study ancient and modern history. These help to make the teachers and preachers. No well informed man can be ignorant of secular and sacred history. Study that you may not be ashamed in the presence of those that criticise you. I advise you to consecrate all the morning to study. Don't let the people intrude upon you. There are some who are loungers, who come just to take up your time. Don't suffer it. Tell it from your pulpit. Take the afternoon to instruct mothers how to make their homes households of God. Such a man has tenfold more power than the most eloquent preacher. You may preach as an Appolas, yet if not a pastor you will fail in your work. Be sure not to have left the house until you shall have bent the knee in prayer, asking blessings for your labors. I would rather be a common preacher and a pastor than the most eloquent one, and not the pastor. The heart, what about it? Because of the wickedness in it the first men were swept away. Brethren, if we want to obey the word of God we must keep it in the heart—make every book subservient to the word of God. There is power in the book, power to save individuals, God's power. The whole Bible will teach us how to save ourselves and to save others. Let every book be studied, that we may study more clearly the Bible. I have tried to please all; some may be disappointed. I strove to do as well as I could.

ADDRESS OF BISHOP T. M. D. WARD, AT THE MEETING, 1877.

After being introduced he said. We have more need just now of greenbacks than eloquence. The outlook at present is very glowing. But let us talk of home. We number in the United

States about five millions (5,000,000) and on the continent of America eleven millions (11,000,000). We need for our people twenty-five thousand teachers (25,000) three hundred ministers for denomination and fifteen schools of highest grade. During the last four years I have had charge of five hundred preachers, not twenty-five of whom were able to keep a journal or record correctly. The people have no knowledge such as you men and women of culture have, no idea of the doctrine of God as exhibited in Revelation. We have no means, no money. Some of the preachers had nothing to eat but corn, no meat, no bread.

Those are our people—not the Patagonians nor Hindoostanees, but the American negroes. We have no schools, no seminaries, all seems to be impenetrable darkness. In the South not only colored but white men would be unable to tell an A if it were as big as the end of a house. The northern people have no idea of the condition of the people in the South. Had we kept up our missionaries as the M. E. Church did, we might have had seminaries and places of learning in every State. It is the lamented truth that men and women who have every advantage spend annually ten times as much for tobacco and rum as would support the missions in the South. In the South \$3,000,000 are thus spent. In the city of New York \$15,000,000 are expended for church purposes, and \$50,000,000 for rum and tobacco. The world spends \$1,500,000,000 for churches and \$2,000,000,000 for rum and tobacco. God will hasten his incoming reign. I have preached from the Sierra Nevadas to Sacramento Valley, from the head of the Columbia river to the valley of the Mississippi at Denver, in Colorado, Jesus' rights.

Not the Republican or Democratic parties, but the Gospel is the lever to raise up our people. I am down among the bulldozers; no doubt they would like to get a clip at me, but I hear a voice through the clouds saying, "fear not! lo, I am with you always." One soul cost the blood of Jesus Christ. Men and women of the New Jersey Conference, consecrate yourself to the work.

1878—D. A. PAYNE.

I have something to say to the Conference for its benefit. Brethern, if you would post yourselves on what is going on yonder in the South, among five millions of our people, it would make your heart tremble. The M. E. Church is dotting the South over with colleges and institutes of learning and are educating four hundred colored men to the work. What are they? Five hundred disciplined men will whip one thousand undisciplined men. We have fifteen hundred preachers in the South, of whom not more than one hundred have a fair English education.

The thought is appalling: One educated man can do more than one thousand ignorant men. Bishop Ward one year ago said that among two hundred preachers in his charge not more than twenty-five intelligent men can read the Bible, hymn book and book of discipline. There are four million five hundred thousand (4,500,000) of our people in the South, of whom not more than one million five hundred thousand are under Christian influence. What is to become of these people, to say nothing of Africa? I remember the remark of a slave-holder in Baltimore city. With clenched fist he said, "Dr. Payne, I do not know what will become of the colored people of this country. If they do not educate themselves they will never be able to live among us."

Many gentlemen whose hearts are right, but under the dominant influence of slavery have asked me, "Mr. Payne, how are you getting along with your school," and when I have told them they have said, "God bless you." Prejudices are of slow removal, but education will remove them. I can give you a thousand instances. Let me state one. When a boy, leaving my native city, Dr. Bacham, a very learned man, took my album and wrote these words, "Seek knowledge wherever you go like the air you breathe." A slaveholder once desired me to go with him as body servant. Said he, "If you will travel with me twelve months, the knowledge you will acquire of men and of things will be of more value to you than the three hundred dollars I will give. Do you know the difference between the master and the slave? 'Tis that between knowledge and ignorance. Knowl-

edge makes the master, ignorance the slave." I then thought to myself, if that is so I will never, Mr. Smith, go with you.

These are stubborn facts. Knowledge is designed by God to rule the world. With it ignorance cannot cope. A committee having been appointed, a suitable candidate was chosen to be sent to Wilberforce as ward of the Conference. Bishop Payne gave the committee the following instructions as to the mode of selection. He said the mother church sent a young man to Wilberforce, who, when I saw him I said inwardly, if he fails it will be only because his brain is too small for his body. This young man died insane for the reason that, as I first thought, his brain was too small.

Another was sent from Lincoln University, but he did not succeed. Another was sent but his brain could not take in his studies and he was therefore sent home. In these cases money was lost, and why? Because those who selected them knew nothing about the manner of so doing. God must give him natural endowments. He must be clear headed and have good natural powers. But a man must have grace as well as gifts.

He must have, first, humility. Had he the gift of an angel and be without humility he would at last be dashed against the rock, even though he might have the diploma of the University in his hand. Even in the person of the Redeemer, humility is necessary. But he must be a good man and one of good report, one against whom nothing affecting the peace and purity of society can be brought. If a preacher or exhorter he must have fruits. Souls must have been awakened, though not sanctified yet awakened. If these three abound, gift, graces and fruits, then he is called; if one is wanting then he is not called. Therefore 'tis best to get advice of an educator to assist you to make the selection.

1879.

On a motion being made, that those taken up in the interval of the conference be added to the roll, an objection was raised. A ruling was made in favor of the motion.

Attention was called to the same, and a desire to have the ruling placed on record, which was granted. D. A. PAYNE.

On a motion that two local preachers be the marshals of Con-

ference, objections were raised, that there were reasons why none but members of Conference be chosen. Bishop Payne being called upon to state the reason for strict objection, stated that these same brethren were here a few years ago and applied for admission in the itinerant work. They had large families and were over thirty-five years of age. He believed that God calling men to enter his service would do so when they were in their prime of youth, and not after they had been advanced in years. He therefore was not willing that they should be used.

Query.—How does it happen that men are brought from other places and given work, when our own men are left without work? Bishop replied, saying, that he had been desirous of sending a man to take charge of Madison, but because of the facilities of Drew Seminary he would send none but a man qualified to enter said institution. Before Conference closes I will read an exposition of the question discussed this morning, relating to leaving the brethren of this Conference without appointments and giving work to brothers of other Conferences.

An Elder reported and desired to wait until Monday before reporting further, as he expected to receive more money that was due him.

Bishop Payne stated that a better way was, in case of a church being in debt to the minister at the end of the year, to get a note from said church for indebtedness.

Query. What could be done if the church refused to pay it? I will give my understanding of the moral teachings of the Scripture. If I did work for a man and he could not pay me my money, I would ask him to give me a note, and after sufficient time if he did not pay I'd make him, and in this I think I would do right before God and man. And vice versa, if I owed you I should be compelled to pay. In my opinion you would have the moral as well as the civil right to compel the church to keep its obligations.

A christian's promise should be mightier than gold. A church has no more right to cheat a man than a man has to cheat a church. There is a case of the widow of a traveling preacher, who was refused payment by the church which he served. After waiting one or two years and the church not paying I said, you shall not have a minister until

you pay. The consequence was that they paid her. What did I do in the last four months, at a certain church where the people demanded the removal of the pastor, alleging him to be incompetent to teach? A young man who gave a single utterance made by him, compelled me to hang my head and blush. There could be no reconciliation. I told them I would not remove him until they had paid him the last penny, which they did. I then removed him. Another case I have, where a man behaved himself illy and his conduct caused the church to ask for his removal. I wrote back, "I will remove him when you pay him the last cent you owe him," which was done. In reporting for committee a brother was made an exception. Explanations being desired Bishop Payne made the following ruling: When a brother is engaged in a full course of studies in the Theological Seminary as in the case of Brother ——— it is not required of him to study the works laid down in the course of studies prescribed by the discipline.

D. A. PAYNE.

The committee on admissions and holy orders, having made an adverse report upon several gentlemen, a motion was offered to accept them in the adoption of the report, which provoked much discussion. Bishop then gave his opinion of the matter. I will give the Methodist history, for he considered that harm might be done the brethren, also the church, if they would force on them the order of deacons and elders. Mr. Asbury, who labored so effectually in the cause of Methodism, and was the first of American Bishops, labored fourteen years without having been ordained. There is also Richard Cain, who is a man of varied talents, but was kept back by me several years, and he thanks God that he was so treated. Conference should act upon the same principle that judicious parents would toward their children—sacrifice their present for their future.

D. A. PAYNE.

Query. What is the status of a brother who had been at the last Conference elected to the office of deacon, but had not been ordained? Ans. Must prosecute or receive the second year's studies.

D. A. PAYNE.

A letter was read charging Elder ——— with maladministration. Bishop ruled the letter out with the following statement

As far back as 1843, '44 and '45 this course was pursued and was damaging to the reputation and characters of the members. A regular system of blackmailing was practiced. I, your presiding Bishop, drew up and presented to the Conference the rule of sending these letters to the proper committees. Had I received this letter I would have torn it up and burned it. Every member has a right to write to the Bishop during the interval of the Conference.

D. A. PAYNE.

Bro. ———, from another denomination, after a trial in the itinerant work, resigned, on the ground of not being adapted to the work. He came, asking to be reinstated.

Bishop Payne asked him why he thought he was any better adapted now than before he tendered his resignation.

"I attribute it in main to a change in my belief in certain doctrines, etc."

Bishop. Simply a change in belief is not sufficient to make you an efficient itinerant worker. I once knew a man who was a perfect philosopher by the natural cast of his mind, and a lover of the bible, but he put off entering the ministry until he was fifty years of age. He never succeeded, because he was not adapted for the work. A man to succeed must have tact and pluck, adaptability to reach the people.

Bro. ——— said that the successful man is not the man educated for but in the ministry.

Bishop in reply: The founder of Methodism, Mr. Wesley, was not originally a Methodist, yet he was educated for the ministry. We don't know his superior as an evangelist, yet he was not converted in heart for a number of years afterward. So we must be careful not to allow ourselves to be drawn into error by such teaching.

Query. If a church organization assumes another name, is that church responsible?

Bishop. It will still be responsible. What is meant by the Bethel in this connection is its local relation. As long as you hold to the general name you are responsible.

Query. What is the standing of certain brethren that Conference have by vote admitted to relationship?

Bishop. When a man has been expelled from the annual conference for gross immorality he cannot be used again until the

annual conference expelling him shall pass his moral character. If a young man comes to you and informs you of his call to preach, you should have a vote of congregation. Such a vote expresses the confidence the people have in his moral virtues. But now put him on trial, that his qualifications may be tested. First, has he gifts; that is, the natural powers to take in and pour out. After having used him for a period of six months, you should find out secondly if he has graces. That is, does he possess meekness, sobriety, holiness. Third, are any souls awakened under his preaching? After he has been thus tried for twelve months, let him be brought before the quarterly conference, and after passing through the necessary examination let him be licensed.

REMARKS JUST BEFORE THE GIVING OUT OF APPOINTMENTS—1879.

Pastors are the exponents of the law, and are to see that it is faithfully carried out. If trustees are disposed to violate the discipline, tell them they ought not, but if they persist tell them they shall not, and take the consequences. And so in the quarterly conference, if brethren are disposed to act contrary to the laws tell them they can not, and if they persist tell them they shall not, and take the consequences.

The office of a class leader is one of serious importance. If you appoint a class leader, he should be a man of sound judgment and a man of God. Should a man be appointed who is not, the pastor is responsible. Should the leader need removing he should remove him, and if he retains one disqualified, the mischief done may be exceedingly great, and God will hold the pastor responsible for it. Now if the pastor must not allow trustees and leaders to expound the law and rule them, you can see at once the relationship of the annual conference and the presiding Bishop. The annual conference may select A., B. or C. He must have the right tact and pluck; if they are not in the man he cannot succeed. There are two other things he should have. They are grace and knowledge. These he can attain by prayer and study.

He who prays and studies the most shall be the most successful. He who does the least will be the least successful. A. should not be envious of B. because he is successful.

God gives to each man as he thinks best. Each has his endowment according to the will of the Infinite Being. Be faithful and you shall be rewarded. If you have tact and pluck let it be sanctified by grace. If faithful, God will take care of us and our wives and children. I was greatly pleased to hear from a brother that his people would take care of him as long as he lived. My own impressions are in my old age I have beggared my household in his service. Be faithful and God will be faithful to you. "Hunger and thirst after righteousness, never rest till you are filled." In darkness of midnight be as circumspect as in noon-day. You cannot get too much of the grace of God. If you are holy men your usefulness will be enlarged by the sphere of knowledge.

BISHOP PAYNE.

A letter was read by one of the stewards of———church, the pastor being sick, and contained the following :

" We have tried to discharge our duty to the best of our ability. Bishop and brethren, we realize the fact that the people of our church are not able to support the presiding eldership. We are not prepared for it. We have not been able to collect anything but dollar money," which brought out the following remarks from the Bishop :

Brethren, let us take a lesson from what we have heard and seen in this brother's report. The condition we are in, concerning this report, might have happened in any conference, white or colored. It is not because the man is black, but on account of his ignorance. In many places we are trampling the discipline under foot. This is a steward. The discipline says that a steward should both know and love the Methodist doctrine and discipline. Here is a man that does not know the law, because he cannot read.

We had better appoint women who can read and know the law, as the Wesleyans do. They often appoint competent women.

A motion was made that brother —— be received in the work. Objections were raised on the ground that he had two wives. The brother stated that he had a divorce from one. The Bishop informed the brother that he could not be received, and made the following remarks: If any man has been called to the christian ministry and he should be mistaken in a women he has chosen for a wife, as our apostle, Father Wesley, was, for he

married a woman in whom he was mistaken—this woman he mistook left his house without cause—let him do as he did. He would not take her back, but he lived a spotless life until the day of his death, which was in his eighty-sixth year. If I were a member among the laity, I should not listen to any man who had two living wives, especially a christian minister.

I knew a similar case that happened in 1868 at the Missouri Conference.

Dr. Revels brought to this conference a man who had passed his quarterly conference. The man was given an appointment to preach before the conference, and by his eloquence the whole conference was carried away, and he even took me with him. In eloquence even Dr. Turner was not his equal. I asked him was he married; he said no. A member of the conference asked him to think awhile. He then replied, he supposed he had been married when a boy about twelve years of age to a girl of about ten years, but his father would not allow him to live with her and made him leave her. He was then asked if he had not been married several times. He became dignified and denied the assertion and said he could prove himself clear. His case was laid over until the next conference, to give him time to produce the evidence of his innocence. During the interval he sent me documents under seal to prove his innocence. But after reading them through I was impressed that they were false and when the facts were known, he had served a term in New York State Prison for bigamy.

BISHOP PAYNE.

On a motion to abolish the office of presiding elder (see presiding elder notes) attention being called to the delegates elected to the general conference at the previous session, the Bishop remarked that the law governing the election of delegates where it is said that they should be elected at the conference preceding the general conference, means that they shall be elected twelve months prior to the general conference, in order that they may have time to study the discipline, so as to be prepared to legislate.

A motion was offered to confirm the delegates elected last year and a division of the house was called for.

Query—What will become of the delegates if not confirmed by conference?

Ans. If the conference refuse to confirm, they will have no delegates. The motion was not entertained.

1882.

On education and studying books laid down in the discipline. Elder Gould has books of our church and our young men must buy them and not be allowed to go where they please to buy books to please themselves to complete their studies.

BISHOP BROWN.

1883.

The committee on Sunday-schools in making their report questioned the legality of the organization of the Sunday-school union, which brought out the following remarks by the Bishop: The Bishop or board of Bishops has a perfect right to inaugurate plans for the advancement and upbuilding of the church, and requested that the report be sent back and the objectional feature expunged, which was done.

J. M. BROWN.

METROPOLITAN CHURCH.

The Bishop made some wholesome remarks as to the elements of success in the christian ministry, also as to the influence exerted by our church in the city of Washington and other communities, and urged the brethren to exert their influence in behalf of the Metropolitan Church, of Washington.

RULING ON PRESIDING ELDER OFFICE.

(See Presiding Elder notes.)

1876.

COMPLIMENTARY RESOLUTIONS.

WHEREAS, Rev. James A. Shorter, Bishop of the First Episcopal District, has presided over this, the New Jersey Annual Con-

ference, since its organization with marked attention, showing his equal regard for the brethren ;

AND WHEREAS, the time of his departure is now at hand, who has, during his administration, left an impression on our minds not to be forgotten in time ; therefore, be it

Resolved, That in his departure he bears with him the respect of every member of the conference, and we shall ever pray that God, our Heavenly Father, may ever guide him by his counsel amid all the mutations of life, and when it shall come to its close may he be transmitted from the church below to the triumphant church above.

R. M. TURNER,
R. FAUCETT.

1880.

COMPLIMENTARY RESOLUTION.

WHEREAS, Rt. Rev. D. A. Payne, D. D., Senior Bishop of the A. M. E. Church, has with marked ability for the last four years diffused wholesome instruction, in so much that there has been a visible improvement in the above named conference under his administration ; therefore,

Resolved, That the members of this conference recognize with regret that they have to part with his great instructions and pray that the divine benediction may be ever upon him.

J. H. BEAN,
W. M. WATSON,
T. McCANTS STEWART.

RESOLUTION OF WELCOME.—The following resolution was then read and placed upon the minutes of conference of 1885 :

WHEREAS, The general conference, in its wisdom, assigned to the First Episcopal District and the New Jersey Conference, being one of the component parts of the above-named district, this being the first time of its convening since the rise of the general conference, and therefore the first opportunity for his Reverence to preside in this conference when assembled ;

Resolved, We extend to our beloved Bishop, R. H. Cain, a hearty welcome, and ever pray that he may be blessed with health, and that success may attend him as ever, *Laus Deo*. (Praise God.)

J. HEIGHT BEAN,
A. H. NEWTON.

1881.

COMPLIMENTARY RESOLUTIONS.

WHEREAS, This is the first session of the General Conference ;
 AND WHEREAS, We meet at this session our venerable father in
 God, our present Bishop, the Rt. Rev. J. M. Brown ;

AND WHEREAS, This is his first session among us ; be it

Resolved, That we, the N. J. A. M. E. Annual Conference, hail
 him with a hearty welcome and that we meet him as our father
 and regard him as such, and that we will do all that within us
 lies to make this one of the most pleasant quadrennial terms he
 has ever witnessed.

Humbly submitted,

J. W. COOPER,

E. W. TAYLOR.

ORANGE.

REPORT OF COMMITTEE ON CONDITION OF ORANGE CHURCH AND RE-
 PORT OF CHURCH TRUSTEES.

*To the Bishop and brethren of the N. J. Annual Conference of the
 A. M. E. Church, now in session at Trenton, N. J., April 16,
 1879.*

We, the members and trustees who were formerly members of
 the A. M. E. Church of Orange, do hereby certify, that we have
 organized a Colored Methodist Episcopal Bethel Church of the
 State of New Jersey. On account of our church being sold for
 debt, which was contracted by the minister before this year, and
 having raised moneys at different times to pay off those debts,
 we, the members, together with our other churches of Orange,
 and the several clergy of the white churches, thinking that the
 moneys raised were appropriated for the debts of said church,
 and finding out the moneys had been used for other purposes by
 the former minister, the people of this city, and of the A. M. E.
 Church at large, have become discouraged and will not help us
 under the title of A. M. E. connection, but said that if we would
 again reorganize they would help us in getting a church, as ours

has been sold from us. We, the trustees of said A. M. E. Church, consulted a lawyer and the clergy of this city, and their advice to us was to reorganize in order to get another church. Now we are Methodists, and still wishing to be Methodists, and not being willing to come under the Methodist Episcopal, we have, by the advice of many people, been incorporated under the title of "Colored Methodist Episcopal Bethel Church of the State of New Jersey," until such time as we can do better, unless the Bishop and conference can advise some other way wherein we can be saved.

The entire indebtedness against the church is one thousand eight hundred dollars and we, the undersigned trustees, beg leave to submit this to the Bishop and conference for their approval or disapproval.

DANIEL CUFF,

HAMILTON ^{his} ~~X~~ FRAZIER,
mark

WILLIAM R. TILLMAN,
E. GROVES,

DANIEL ^{his} ~~X~~ G. ROE,
mark

C. W. QUACE,

P! BRADWELL,

C. SKINNER,

E. PENDLETON.

We, your committee on the Orange Church, having consulted with Bro. J. M. Williams, pastor of Newark Church, under whose care the Orange Church was left at the rise of the last session of conference, have gleaned the following facts: The A. M. E. Church has no property in Orange, save a lot valued at \$600.00, on which \$300.00 has been paid. There are thirty-eight members, one local preacher and five probationers. They are organized under the name of the "Colored Bethel Connection" and are now worshiping in a hall at a cost of eight dollars (\$8.00) a month. They desire to remain under Newark Church as stated. Your committee having learned these facts so report them and leave the conference to act as may seem most advisable to them.

R. FAUCETT,

J. W. STEVENSON,

R. J. M. LONG.

There have been several churches lost from our work in the New Jersey Conference, and strange to say, this is the only piece of history left on record concerning any of them.—[Editor.]

CHRISTIAN RECORDER.

CONFERENCE OF 1874.

WHEREAS, It is required that the ministers of N. J. A. Conference shall subscribe to the *Christian Recorder*;

AND WHEREAS, It is the expression of the Conference that a just discrimination is not made concerning communications sent to be published; therefore be it

Resolved, That we, the members of the N. J. A. Conference, think that official reports of meetings of preachers when sent should be printed, for we believe by such a course the people and members of the church would be more likely to be interested in the paper.

CONFERENCE OF 1875.

Resolved, That each member of the N. J. A. Conference be and are authorized agents for the *Christian Recorder*, and that they are requested to obtain subscriptions and forward the same to the business manager as soon as they shall enter their field of labor.

F. J. COOPER,
R. FAUCETT.

NAMES OF PLACES WHERE CONFERENCE HAS BEEN HELD SINCE ITS FORMATION.	DATES.	BISHOPS PRESIDING. * BISHOPS VISITING.	AMOUNTS PAID TO SECRETARIES.	SECRETARIES.
Trenton.....	...June 20, 1872...	{ * James A. Shorter..... Jabez Campbell..... }	....\$ 5 00....	{ Frisby J. Cooper, Reporter, C. R. L. Patterson.
Bridgeton .....	...May 8, 1873...	* James A. Shorter.....	.... 5 00.... 5 00....	Frisby J. Cooper, Thomas A. Cuff.
Mount Holly.....	...April 22, 1874...	{ * James A. Shorter..... J. P. Campbell..... }	.... 12 00....	{ Frisby J. Cooper, Thomas A. Cuff.
Camden.....	...April 22, 1875...	{ * James A. Shorter..... A. W. Wayman .....	..Not stated..	{ Samuel B. Williams, Thomas A. Cuff.
Newark .....	.. April 13, 1876...	* James A. Shorter.....	..Not stated .	{ Redmond Faucet, J. Hieght Bean.
Trenton.....	...April 19, 1877...	{ * Daniel A. Payne .....	.... 15 00....	{ Redmond Faucet, J. Hieght Bean.
Newark .....	...April 18, 1878...	* Daniel A. Payne .....	.... 10 00....	{ Redmond Faucet, J. Hieght Bean.
Trenton.....	...April 16, 1879...	{ * Daniel A. Payne .....	.... 15 00.... 5 00....	{ Redmond Faucet, J. Hieght Bean.
Salem.....	...April 14, 1880...	* Daniel Payne.....	.... 15 00....	{ Walter Thompson, B. W. Timothy.
Princeton .....	...April 20, 1881...	{ * John M. Brown .....	.... 15 00....	{ E. Winston Taylor, Walter Thompson.
Morristown.....	...April 19, 1882...	* John M. Brown .....	.... 8 00.... 7 00.... 7 00....	{ E. W. Taylor, J. W. Cooper.
Bridgeton .....	...April 18, 1883...	* John M. Brown .....	.... 5 00.... 3 00.... 7 50.... 7 50....	{ Israel Derricks, J. Henri Morgan, Horace Talbot.
Newark.....	...April 2, 1884...	* John M. Brown .....	.... 7 50.... 7 50....	{ Israel Derricks, J. H. Morgan.
Burlington .....	...April 23, 1885...	{ * R. H. Cain..... J. P. Campbell..... }	.... 10 00.... 10 00....	{ J. P. Sampson, J. H. Morgan.
Camden.. ..	...April 22, 1886...	{ * R. H. Cain, A. W. Wayman... T. M. D. Ward, J. M. Brown.. J. P. Campbell..... }	{ 10 00.... 5 00....	{ J. H. Morgan, J. T. Diggs.
Trenton .....	..April 20, 1887...	{ * A. W. Wayman	{ 10 00.... 7 00.... 20 00....	{ J. H. Morgan, J. C. Naylor, T. M. Chester.

VISITORS TO CONFERENCE.

1872.

Elders—James M. Williams, L. C. Chambers, James Hollon, J. H. W. Burleigh, Henry J. Young, Stephen Smith and Josiah Eddy, of Philadelphia Conference.

1873.

Rev. William Moffit, of M. E. Church, C. H. Hartranft and R. Rich, of M. E. Church, Rev. Morris, of Baptist Church, H. J. Young. W. H. Hunter, Business Manager.

1874.

Rev. J. B. Graw, Presiding Elder M. E. Church; Bishops, J. P. Campbell and A. W. Wayman; Revs. T. Gould, Samuel Watts, L. C. Chambers, Philadelphia Conference; Rev. W. H. Hunter, Business Manager; J. W. Burleigh, F. S., Rev. G. S. Sheldon, Bible agent of Princeton, N. J.

1875.

Rev. R. Barney, T. Gould, A. Wilson, R. Wayman, S. Watts, J. P. B. Eddy, Josiah Eddy, J. W. Davis and Editor B. T. Tanner, of Philadelphia Conference; Rev. J. B. Tructee, J. P. Price and R. Dickerson, of Z. A. M. E. Church; Revs. R. S. Arnett, A. R. Street and J. H. F. Striker, Sunday S. U. of M. E. Church; Rev. Moses Wilcox, of Seventh Baptist Church, Camden, N. J.; Rev. R. J. Lew, of M. E. C.

1876.

Revs. J. W. Cooper, Father Thompson, J. M. Williams, J. Green, T. G. Stuart, of New York Conference; Rev. J. C. Obanyon, B. M. E. C.

1877.

Rev. M. Thorn, William Walters, E. C. Hancock, J. S. Beble, Rev. Sheldon, M. Larall, Mr. Fisher and wife and R. Vander-

grift, P. E. of M. E. C. ; L. M. Letterford, Presbyterian Church ; Rev. A. Carr, F. J. Cooper, R. F. Wayman, R. M. Turner ; Bishops, J. A. Shorter, T. M. D. Ward and J. P. Campbell ; Charles Burleigh, Revs. Lovejoy and Wood, of M. E. C. ; Dr. Brown, W. F. Dickerson, J. C. Embry, J. H. Morgan, R. M. Bond, of Lutheran Church.

1878.

Rev. Gilbert L. W. Smith, J. W. Davenport, Dr. Sheldon, B. A., of M. E. Church ; Rev. J. W. Cooper and D. Dorrell.

1879.

J. C. Embry, F. St. Gould, L. C. Chambers, C. C. Fetts, W. F. Dickerson, Rev. Mr. Stiles, Rev. Riley Green and McGown, of M. E. Church.

1880.

Rev. Mr. Tillman, M. R. Westwood and Lippincott, of M. E. C. ; Rev. R. Barney, C. W. Bradly, F. J. Hazley, W. H. Davis, L. C. Coppin, J. P. Thompson, C. H. Green, W. R. Norris, of Philadelphia Conference, Rev. M. Scott, of A. U. C. ; A. C. Garrison, of N. Y.

1881.

W. D. Roberson, Presbyterian Church ; Rev. A. C. Garrison, T. McCants Stuart, J. B. Stansbury, S. C. Goosely, T. A. Davis, J. W. Mowby, T. E. Franklin, of N. Y. C. ; Rev. J. A. M. Johns, J. Pollard, S. C. C. ; Rev. M. F. Sluby, B. F. Combast, L. J. Coppin, C. C. Fetts, A. Wilson, T. G. Stewart, C. Woodyard, T. Gould, Business Manager of Philadelphia Conference ; Bishop A. W. Wayman, B. W. Arnett, F. S., W. W. Counselor, M. A. S., Thomas Johnson, A. M. E. U. C.

1882.

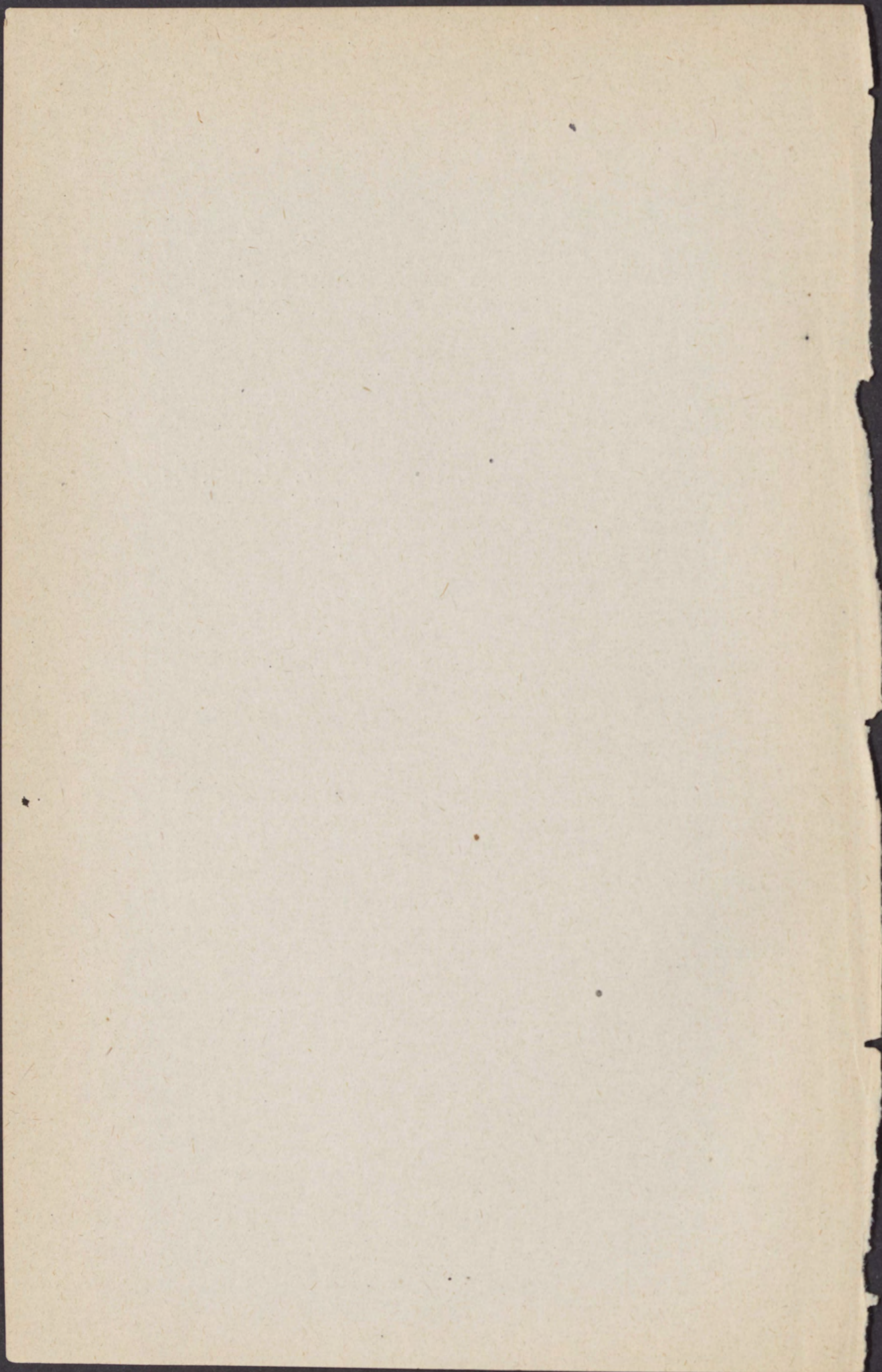
Rev. Howard Griffiths, Bishop J. P. Campbell, Rev. T. Gould, Rev. L. Patterson, Rev. D. Eardman, Presbyterian Church ; Rev. L. Corning, Congregational Church ; Rev. W. H. McCormick, E. W. Hall, Dr. Furman, of M. E. C. ; A. J. Chambers, M. E. Church ; B. W. Arnett, F. S. ; Rev. T. McCants Stuart.

1883.

Rev. Ridout, M. E. C.; Rev. James Trinity, M. E. C.; Rev. Styles, of Commerce Street M. E. C.; C. S. Smith, Sect. S. U.; M. F. Sluby, A. C. Garrison, B. F. Cornbash, C. C. Felts, of Philadelphia C.; Rev. J. H. Handy, D. D., B. C.; B. W. Arnett, F. S.

1884.

Rev. J. G. Mitchel, agent for Wilberforce; T. Gould, B. M., Rev. W. H. Coffey, Rev. J. H. Johnson, Revs. W. B. Derrick, James Peyton, Tillman Jeda, B. W. Allen, W. H. Thomas, G. Dardis, J. M. Townsend, J. N. Davenport, W. H. Hill, T. G. Stewart, Isaac Bolden, G. W. Bailey.



CHAPTER IV.

EXPRESSIONS OF OPINION

UPON EDUCATIONAL TOPICS, NATIONAL MATTERS AND OTHER SUBJECTS
OF INTEREST AS BROUGHT BEFORE THE CONFERENCE.

By the following expressions, it will be observed that the A. M. E. Conference of New Jersey has always been alive to the religious, intellectual and political interests of its people. It has been the object of Conference to take advanced ground on all the important questions of the day and the expressions of opinion will show that an absorbing interest is taken in everything that pertains to the advancement of the African race. This chapter covers a wide field but we trust it will be found to contain many matters of interest to those who vouchsafe it a perusal.

CONCERNING EDUCATION.

The Committee on Education beg leave to indulge in some reflections on the momentous questions submitted to them, before presenting certain recommendations for your earnest consideration.

It is a fact of much significance that, in the first Methodist Conference, the subject of education was a prominent feature, and it was carefully considered. We are told that the question was asked, "Can we have a seminary for laborers?" and the

matter was pressed until it gave birth to distinctive educational efforts. Methodism, like its elder sister, the Reformation under Luther, was born within the sacred confines of classic enclosures, and Methodism is, therefore, bound by natural ties to general education. Conceived in an educational atmosphere, born amidst educational surroundings, matured by educational influences, it is only true to its nature when it points to Kingsford, Wilberforce and Drew and cries aloud for an educated people, as well as an educated ministry. It is only true to its nature in recognizing the fact that knowledge is power. The influence which it yields and the wonderful progress that marks its history, are due to the fact that its voice is heard everywhere crying, "get wisdom, and, with all thy getting, get understanding." Yes, Methodism earnestly pleads for that wisdom which has its seat in both the mind and the heart, and which enables a man to worship and serve God with the understanding as well as the spirit.

The committee use the term education in its primary meaning. Derived as it is from the Latin roots *e* and *duco*—it expresses the idea of leading out the powers of the human body and soul as well as mind, and in its operation it is restricted to no one of these. Fleming, in his vocabulary of philosophy, thus defines education, "By education is generally meant the using of those means of development which one man or generation of men may employ in favor of another. These means are chiefly instructions or communications of knowledge to enlighten and strengthen the mind and discipline, or the formation of manners and habits. Instruction and discipline may be physical or moral, that is, may refer to the body or the mind. Both, when employed in all their extent, go to make up education, which is the aid given to assist the development and advance the progress of the human being as an individual and as a member of a family, a community and a race." If this definition is correct, then the object of education is the perfection of the human being, and Montesquier stood as an exponent of universal knowledge and experience when he declared that "It makes the man." Yes, it has in view the development of the whole man. Sampson, the very personification of physical strength, was not necessarily an educated man. Solomon, the idolator, with head knowledge that

excites even now the wonder of the world, was not necessarily educated. The nuns and friars of the middle ages, whose piety found peculiar expression in lacerations of the flesh and starvation of the body, were not necessarily educated. Only he who, like the God man, is developed in body and heart and mind can be said to be educated. The influence of education on a nation—on the race—is as marked as its effect on the individual.

Castelar, the silver-tongued orator of Europe, remarked that Switzerland is stronger in her liberties, stronger in the individual rights and privileges of her citizens, stronger in her religious and moral development, than she is on the granite of her Alps, because of the general intelligence of her inhabitants, growing out of the attention given to education.

Sixteen and a half years ago the world was startled as by a blast from the trumpet that will proclaim the final desolation of all things. When, on September 21st, 1862, the bright sun rose to run his course, he lighted a race of slaves, and when he set, his last beam fell on four millions of slaves—slaves either to caste and proscription, or to law—slaves whose groans and prayers went up to Heaven, mingled with the clash of arms, which resounded through the nation. But when, on September the 22d, the king of day rose up from behind the eastern hills, he looked upon a people leaping for joy, and exclaiming "What hath God wrought?" and singing like Miriam of old, a song of deliverance, inspired by the immortal proclamation of emancipation. That historic paper brought duties and responsibilities, as well as rights and privileges, but we shall not measure up to the one nor come into absolute possession of the other until we shall be able to exert an influence that comes only through education. Because of this fact, and because of the greater truth, it is written: "If the light in them be darkness, how great is that darkness."

We as Christian ministers, called and commissioned by the Triune God, should constantly seek to lead ourselves and our people into an appreciation of those instrumentalities which elevate and dignify. We must by precept and example seek to have our people appreciate, in the first place, the school-house. Let us show them that New England is the pride of the country, because she believes in putting the school-house by the side of

the church. Do not let them falter in their duty to their children because they themselves have been deprived of the benefits of an education in their youth. Do not let them say without a word of rebuke and exhortation from us, I have got along without any book learning and he must. Such a spirit is sinful in the extreme. It is none of that Christianity that is taught in the word of God. The Caucasian is not thus inspired. He believes in the primary school, the intermediate school, the grammar school, the academy, the college, the professional school, seminary and often travel abroad, and we stand awe struck in the presence of his achievements. Look at his educational buildings, at once magnificent and costly. See his home and mark his comforts and culture and "take courage," for it has not always been thus. Progress has been to him a law.

In the middle ages, the Russians, Germans, the French and English, groped in intellectual darkness, greater than ours of today. Kings and Emperors signed their names with a cross. But the darkness of those years fled before the light which went forth from the school-house. What minister of the Lord Jesus can entertain a single doubt as concerns his duty, when he looks at our race in this country almost everywhere. Marks of degradation dwell upon the shadows which covers us almost like the pall that covers the earth by the midnight blackness. Aye, who can for a moment doubt that the Master, viewing this sad spectacle, does not lay stress on the "Teach all Nations," as he hands to us our great commission.

Our future as a church will certainly be sad and uninteresting. Indeed we shall have comparatively no future, unless there be sound mental strength, as well as spiritual power in our growing youth. The young are the hope of our race, just as "the school is the nursery of the church." Why are we not then doing more for education? Why are not the professors and teachers kept from embarrassment and paid their small but well earned salaries with regularity so as to allow them by the purchase of books and other facilities to increase their possibilities of usefulness?

Why are we not found discussing and maturing plans for the endowment of professorships and the purchase of apparatus and specimens for the study of the physical sciences and geology, mineralogy and natural history? Why is there not a gen-

eral response to the call of the Senior Bishop for aid in purchasing a museum of Natural History for Wilberforce, offered by Professor H. A. Ward for the small sum of \$1,400, when its real value is \$2,000? Because indifference and lethargy possess our people. While your committee can report some improvement among the churches in past years, yet we feel alarmed and sad in having to say to-day that ignorance is still widespread. In our churches are trustees who have to sign their name with a cross, class and choir leaders who cannot read the bible and hymn book out of which they are supposed to teach and sing; and what is worse even, where the light of the lamp of learning has been for years within reach of *all men* there are young persons, male and female, in our churches, with excellent vocal power, whose voices cannot be employed in the Master's service because they have not acquired the elements of the most limited education. They do not even know the letters of the alphabet. Impossible? No, not impossible! These are sad and undeniable facts.

The committee respectfully but earnestly say that we are not sufficiently interested in the subject of education. We need to save our children, our youth, from the iron grasp of wasted opportunities, of indolence, of crime, of death, of hell itself. As ministers we should interest ourselves in the public schools in our respective charges. If we go to a new appointment, first make an inspection of our church work; then go to the school, whether it be "mixed" or whether it be "colored," and see what is there doing for the elevation of our people. From observation, as well as information, the committee can say there is much to be done in the bounds of our conference in this direction. At some points our children and our youth are crowded into places called school houses, but the term is a misnomer, "grave yard" would more fitly describe the work that goes on within them—the teacher the grave digger and the pupils so many stones that are being properly located. Let us as shepherds and leaders demand justice in this direction—better school houses, better school facilities, from the powers that rule over us," and thus we shall, as Dr. Tanner once put it, "Begin at the beginning," and the clouds and darkness will disappear in time before the sunlight.

The committee further report, that it is our duty to preach to

our people as to the importance of home influences. The school will do our children very little good unless we supplement it with a neat, cheerful home. Throw its inspiring influence around our youth. Let them see in their homes pictures, flowers, birds. Surround them with music, with books, with papers, and they will grow to give strength to our church, to make it the pride of the race and the chief glory of the angels. And this leads the committee to ask, are we alive to the importance of sustaining our church organ, *The Christian Recorder*? Oh, that it could be found in every household. It ought to be sustained; it ought to be put and kept beyond embarrassment. The ability with which it is edited, and the wisdom with which it is managed, deserve our enthusiastic commendation and support. Who can measure the influence of the press? Who can estimate what it has accomplished in the sacred cause of civil and religious liberty? To-day its protection is the bulwark of human freedom. It stands around our church and guards it like Argus with an hundred eyes, as we worship under our own vine and fig tree. The committee can suggest nothing better in the interest of the Publication Department than a hearty co-operation in what is generally known as the "Bishop's plan," and constant efforts to sell copies of the *Recorder* weekly, and to increase the number of subscribers, and out of the spread of general education, the improvement of our homes, the sustenance of our literary and institutions of learning will necessarily grow a class of persons in our church for the elevation of our ministerial standard.

What are we doing to meet this demand? We must provide an educated ministry or lose our hold on the growing youth of both sexes and pass into other churches by the slow process of absorption, and out of history by the inevitable laws of decay and death. Every station in the conference ought to be represented by one student at least at Wilberforce. This annual conference ought not write its history without putting squarely on the record the fact that year after year finds it cheerfully educating a young man for the ministry.

Education is necessary to the life of our church, and the spirit of education must be infused into the warp and woof of the entire connection. As important as is this matter there may be some in our church, and even in our ministry, who are either indifferent

or hostile to the spread of general intelligence. Whenever an opportunity presents itself, whenever the sunlight of intelligence is obscured by the dark cloud of ignorance, facts are unveiled, the finger is lifted, and in whisper tones is heard, "Too much education," "Don't believe it," "All head religion," "Old time religion good enough for me." But in spite of this gloomy and disheartening fact, the sacred cause of Christian education is sustained, and experience demonstrates the fact that one could more easily pull up the oak of centuries by its roots, or dam up the waters of the Delaware at its mouth, than he could stem the influence of advancement of general intelligence. The man or the church that attempts to clog the wheels of the car of progress will find by a bitter experience that disorganization and destruction are the fruits of such attempts.

One of the most prominent bishops of the M. E. Church said to a part of your committee: "We do not want the A. M. E. Church to unite with us. We have no proposals to make that could lay the foundation of your return to the paternal mansion. We propose to absorb you." He pointed to the educational efforts of the mother church, particularly in the South, and asked what are we doing in the same direction, and then said with peculiar force, "Ours is a policy of absorption through the agency of education." As was remarked a year ago by one of our bishops, whose foresight is enlarged by extensive and profound learning, "The M. E. Church is dotting the South over with colleges and institutes of learning, and are educating four hundred colored men as preachers. In three years the four hundred educated colored men will drive the fifteen hundred ignorant men (of our church) to the wall;" and this, brethren, will be absorption with a vengeance. Yes, the M. E. Church in the South alone has five chartered institutes with theological departments, and from fourteen to fifteen unchartered academies. Over six hundred and sixty-two thousand dollars (\$662,000) have been spent in the last ten years among our race there. Over three thousand students attend these schools, and about four hundred of them are being educated for the ministry. We tremble for our future as we read, "It is estimated that over sixty thousand children are taught by teachers trained in these schools, and thousands of adults, youth and children are influenced by the preaching of the four hundred young men."

With what do we, as a church, offset this picture? And let us bear in mind that Presbyterian, Baptist, Congregational and Episcopal Churches are following in the wake of their great pioneer. The committee note with pride and pleasure the fact that there is some interest felt and manifested in our own conventional schools. That at Wilberforce, for example, enjoys an unusual amount of prosperity in point of numbers, her halls being crowded as never before in her history. But we feel it to be our duty to give the alarm, sound the bugle blast, and call the conference of church to *arms*, so that we may "gather up the loins of our minds," "and storm the fort," not hold it. Let us educate or prepare to surrender. Let us rather be true to the spirit of religious liberty given us by our fathers. Let us be alive to the demands of the hour. Let us as a church seek wisdom and understanding, and in God's own time every Methodist negro shall be enrolled under the banner of the African Methodist Episcopal Church. The committee beg leave to submit the following recommendations :

(1.) That the conference enforce such laws as now exist in reference to the cause of education.

(2.) That every year a Sabbath in September be set aside, throughout the bounds of the Conference, for educational purposes ; that each minister preach upon the subject of education, and that the collections lifted during the day be wholly applied to the Conference educational fund.

(3.) That each minister, whenever practical, form an educational society, and either sustain a student from his charge at Wilberforce, or through the said societies increase the educational moneys for Conference.

(4.) That the Conference annually sustain a student at Wilberforce.

(5.) That each minister take a personal interest in the public school work in the the place in which his charge may be located.

(6.) That in order to relieve and sustain the Publication Department let there be a hearty co-operation in the "Bishop's Plan." Let each minister sell copies of the *Recorder*, weekly, and try to increase its circulation.

(7.) That every year a special sermon be preached and a col-

lection lifted at Conference in the interest of the cause of education.

T. McCANT STUART,
J. W. STEVENSON,
B. W. TIMOTHY.

PRESIDENT HAYES' POLICY.

To the Bishop and Conference :

DEAR BRETHREN :—“That eternal vigilance is the price of liberty,” is in the history of nations so clearly evidenced that no more is required than to state it, and as a part of a people whose civil and political rights have been so grossly ignored for more than three hundred years, we are sensitive respecting every movement in our country that affects our condition.

HENCE WHEREAS, as one of the branches of that religious body which more than any other has much to do with the moulding and shaping of the colored people in these United States, and therefore is in a measure responsible for their well being, we cannot close our eyes to the movements that have and are being made upon the political board, without giving an expression to our views, so that the people may know where we stand in this important period of our country's history ; therefore,

Resolved, first, that the New Jersey Conference of the A. M. E. Church views with much apprehension the course taken and thus far carried out by President Hayes in relation to the States of South Carolina and Louisiana ;

Resolved, second, that we fully believe the so call Hayes Policy is wrong in principle and practice, ignoring the great moral and political truth that governments are established for the benefit, not of the few, but the many ;

Resolved, third, that we believe it to be unrepugnant and contrary to the principles enunciated by the constitution of the United States to organize in any manner the so-called governments of Wade Hampton and Nichols, though called so to do by men whose great social, political and pecuniary standing rest upon the accident that they were once holders and whippers of the bodies of men and women (as human in the sight of God as themselves) even though there has been a promise made of the most solemn character ;

Resolved, That we consider that President Hayes by his policy has done more to dig up and destroy the party that elected him (therefore practically giving those who supported him, bound hand and foot, to their political opponents) than any one who has

preceded him, and we do close our mouths to its enormity because he means well. A barn is burned, a man is killed and people destroyed, and the destructionist may say he means well, but the deed accomplished cannot be undone by meaning well. Human rights are too high and sacred relating to time and eternity to allow of being experimented upon by *meaning well*. We think the Father of Methodism (Wesley) said at one time: "The road to hell is paved with good intentions;"

Resolved, That we consider the endorsement of the Hayes Policy on the part of the people to be nothing less than practically upbuilding the pseudo *White Man's party*, particularly in the South, where the protection of our people from rapine and violence depends upon their future adherence to those men who carry out the shot-gun policy in Mississippi and Georgia, and who perpetrated the Hamburg murder of South Carolina, the Mechanic Hall massacre at New Orleans, and the like atrocities in other parts of the South;

Resolved, That we do not find cause to greatly rejoice by the appointment of Mr Douglass to position, regarding such to be only a "Sop" thrown out to quiet our people, while the work of practical disfranchisement of thousands of their fellows has been effected;

Resolved, That we earnestly, in view of these facts, call upon the people to utterly ignore political *hacks* and *tricksters* and in the future, knowing no party, to vote for those men and measures calculated to raise us to a higher plane of moral and political civilization;

Resolved, That our thanks are given to those faithful and true men who, unswerved by gifts of office, appeals to personal prejudice, business derangement, or the thousand and one reasons offered by time servers and trimmers, remained firm to their allegiance to the sacred cause of God and humanity. In conclusion,

Resolved, That we earnestly ask our sister branches of the Christian Church to join with us in an appeal to the American people to be no longer practical infidels, but to place the name of God in the fundamental laws, and acknowledge *him* in the relations and concerns of the country.

REDMOND FAUCET,
F. J. COOPER,
G. E. BOYER.

AFRICAN EMIGRATION.

To the Bishop and Conference:

DEAR FATHER AND BRETHREN—We, your Committee, beg leave to submit the following report in the interest of *our* race in this

country, one of a very peculiar nature religiously, intellectually, morally and politically, owing to the condition that we have been caused involuntarily to occupy for a number of years—a condition that had the tendency to destroy those God-given noble qualities of manhood, and to reduce to an unenviable brutish state, a state to which even death itself would even be preferable. Our intellectual training was neglected and forbidden by legislation, our women intentionally corrupted and very little attention given our religious improvement, further than to serve the hellish purposes of the oppressor, while the spiritual guides would give such interpretations of the Scriptures as would justify their wicked members and congregations in their ungodly and unjustifiable acts.

These guides themselves were bowing down and worshipping the God of oppression and tyranny. Hence, being deprived of practical knowledge of the grand elements indispensable to manhood and good society, it was next to an impossibility for us to obtain a practical training or political one, for indeed very few of the dominant class knew much political economy, though assuming to govern. Being in a state of servitude, we were subject to all the indignities and many abuses that a people greedy of gain were capable of inflicting, such as the deprivation of food, shelter, raiment, education and religious advantages, worked excessively without remuneration, bought and sold as goods and chattels, marital obligations disregarded, families divided, children scattered, women corrupted, men murdered, the common right denied us—and this, too, by Christian (?) people. And those who became free could not enjoy freedom with comfort in the land that gave them birth, and which they by submissive toil had helped to enrich. Therefore they desired to escape persecution, and any place from persecution was considered an asylum, a place of rest. Many, therefore, went to Canada, and others were induced to emigrate to Liberia and Africa, where they could build up a nationality, so said.

Hence, ships were bought at great outlay in money to colonize the free people, who were considered a dangerous element. Very many went to Liberia, and more than seventy per cent. of them perished, the climate, water, food, dwellings and habits of the people militating against them. All must pass through the fever

and but few ever survive its ravages. For this and many other reasons the colonization scheme was looked upon by the most intelligent humanitarians as mischievous, and as one that threatened the extermination of our race in this country, it being the policy of many that if we did live here it should be in a state of vassalage. However, through the interposition of an over-ruling Providence and as the result of a war waged for the preservation of the Union and not for the freedom of our race, very many legislative enactments have been passed, abolishing those oppressive laws in letter, but not much in spirit, thereby rendering our situation more pleasant. In the reconstruction of the States in rebellion, our race had a fair representation and wielded a power which might have been retained had they not been beguiled by the false promises of pretended friends coalescing with them. Like Ephraim of old they mixed themselves among the people, and strangers devoured their strength, and therefore in many places we are the sufferers, and more so since President Hayes' reconciliation policy, which encourages our enemies to use every means to trample and bind us down where we were before the emancipation.

And now as a remedy some of our leading men [or would be leaders] in the persons of Hon. R. H. Cain, Rev. H. M. Turner, Rev. B. F. Porter and others, have organized a Liberian Exodus Association, or a Liberian Joint Stock Steamship Company, in South Carolina, having for its object the transportation of our people to Liberia. They have their agents in the field agitating this question, who attempt to tell the people the propriety of our leaving this country and many of our people have been induced to sell at a sacrifice what effects they had and invest in this company, that claims to issue thirty thousand shares of stock at \$10.00 a share. Those who take shares only are entitled to transportation, provided they have means to support themselves in Liberia for six months without assistance. How much damage the would be leaders have done. Many of our people have been deterred from cultivating the soil and producing an honest livelihood for themselves and families, and rising to respectability and honor in the community, simply because they have been unsettled, through the chicanary of these leaders, upon whom we fear the curse of God will rest. We see no cause

why our people should emigrate anywhere, especially to Liberia. We are citizens, can own real estate, have the rights of franchise, can testify in the courts against white men, can sit as jurors, plead at the bar of the Supreme Court, &c. All these avenues are open to us. Let us prepare to fill them with becoming dignity equal to other citizens.

We should not emigrate, for battles have been fought, lives lost, positions filled, and it is useless for us to step down and out to make room for the Irishman, German, Italian, Chinamen and others. No! No! We were born here, toiled here, suffered here, multiplied here, enriched this nation, and here will we live and die, and be buried and go to heaven from here. We have no particular objection to those leaders of the Liberian Exodus Association emigrating if they so desire, for it may be that they are the class that is most needed there--educated, refined and shrewd business men such as can instruct the natives. But we do have objections to their persuading the ignorant and poor to go, for they would be blind leaders of the blind, and both would remain in darkness. We should not emigrate to Liberia, because the climate on the sea coast is very dangerous to all but the natives. Horses, mules and donkeys cannot live there. Horses are found in the interior, but when brought to the seacoast they sicken and die. Constant summer prevails, yet miasmatic influences, the result of the heavy rains, alternating with the hot sunshine, causes sickness during six months of the year, and the remaining six months the power of the sun is such that it is almost impossible for any but natives to work.

We should not emigrate because Liberia has never produced sufficient food for her own consumption. Hence, a great deal is imported from England and other countries. Rice is sold at \$4 a bushel, flour at \$14 a barrel, butter a dollar a pound, hams from \$5 to \$18, and other provisions proportionally high. There are no public schools. The emigrant must compete with the native laborer, the natives are strong and healthy and one of them will do the work of a horse at fifty cents a day. The back hilly country is said to be fine and healthy, but is penetrable only by the foot paths which have been cut by the natives through almost impenetrable forests, and everything must be borne on the heads or backs of the native carriers, as there are no roads. The

fact is, that the settlers cannot go to the high hills and undulating plains, said to be in the interior of Africa, without means to provide themselves with robes and without treaties of commerce and friendship with the numerous petty kings who are in many instances either openly or covertly hostile. It would frequently be necessary to enforce such treaties by force of arms, as England and other European powers which have African possessions have found from experience. For these and many other reasons, we should oppose emigration. Therefore we recommend the following resolutions :

Resolved, That the African emigration scheme, known as the Liberian Joint Stock Steamship Companies, is wicked in its inception and damnable in its execution.

Resolved, That the originators of the African emigration scheme are unworthy of our confidence and should be detested by all good and honest men of every race.

Resolved, That we, a part of the African Methodist Episcopal Church, hereby pledge ourselves to discourage by all honorable means African emigration.

Respectfully Submitted,

F. J. COOPER,
M. F. SLUBY,
J. W. STEVENSON,
S. B. WILLIAM,
GEORGE A. MILLS.

CONDITION AND WANTS OF FREEDMEN.

To the Bishop and Conference :

We, your committee appointed on the condition and wants of the Freedmen, submit the following for your Christian consideration :

This is a subject that is now agitating the minds of the friends of liberty and humanity throughout the civilized world. Its consideration demands our most careful, serious and prayerful thought, to arrive at a correct conclusion. The observer should not only have a theoretical knowledge of the subject, but it is highly necessary that he should have a practical knowledge of the present state of freedmen, such as only can be gained by one

that is or has been an eye-witness and a close observer of the the signs of the times.

AND WHEREAS, we, your committee, to whom has been assigned the duty of preparing a report on the above subject, have not had the advantage of associating with the freedmen at their homes and making a personal observation; we therefore plead our inability to do justice to the subject committed to our trust. Our conclusions are such as we have been able to arrive at from observation, taken at the disadvantage of our remote residence from them. When we consider that only about fourteen years have passed since the lamented Lincoln issued his proclamation of emancipation, thereby knocking off the galling fetters from the limbs of four millions of human beings, yet in this almost incredibly short space of time there have come from the ranks of the freedmen lustrous stars, that have with credit to the freedman and to themselves occupied positions of power and trust in our general government, among whom are to be found the Hons. J. Hamalson, of Selma, Alabama; J. A. Hyman, of Warren county, N. C.; J. H. Rainey, of Georgetown, S. C.; J. R. Lynch, of Natchez, Miss. These are only a few of the many that fill the illustrious roll. But yet it is very evident that the masses are still in an illiterate condition. It is a fact that cannot be denied, that the masses have not received the training that was calculated to teach them that all important lesson of self-reliance. For this cause many are living without a shadow of a purpose, while others pursue unreal objects, which prove a delusion and a snare. These are the classes of people that hinder the advancement of the freedmen. They must be aroused from their lethargy and enlightened to the present need. To elevate manhood, every man must be made to feel his personal responsibility to God and posterity. Their high aim should be liberal education, the knowledge of law, modern science, and the establishment of the sacred principles of justice and moral dignity of the family circle.

The freedmen owe it to themselves, their families, their country and their God, to seek knowledge and raise themselves higher in the scale of manhood. Paramount to all other wants is that one essential want—a necessity for a general education of the masses of the freedman, a proper course of intellectual culture and development of the mind. This will do more to raise the freedmen to a higher standard of manhood than all other systems. The fact becomes evident to the observer that the freedman must become educated, for in this eighth decade of the nineteenth century education has become the passport to society,

the road to fame and the gateway to wealth and happiness. Education is the forerunner to civilization and a safeguard to christianity. Education does not only comprise a knowledge of the classics or to be well versed in law; it also comprises a good moral training and a practical knowledge of the higher order of moral virtues. We, your committee, feel conscious of the fact that it is no small portion of this moral training that has been committed to the African Methodist Episcopal Church. Our late General Conference has very wisely instituted the educational department to increase the facilities for educating and bringing them within the reach of the masses of the people. We believe that this department will be a grand lever in the hands of the A. M. E. Church, in its efforts to educate the freedmen and the race, and as the moral training of the freedmen rests more particularly with the ministers, it is highly necessary that the ministers should be prepared for this great work. They should be educated in order to enable them to meet the wise emissaries of satan, for of such are the doctrines of infidelity, atheism, Spiritualism and Romanism that are now looming up among the freedmen, scoffing at the true principles of Christianity, professing to shield themselves behind the fortress of logic, science and revelation. To the rescue, then, ye ministers of Christ. Clothe yourselves with the garments of education; arm yourselves with the sword of the spirit; ride upon the swift wings of truth; attack the citadel of lies; rout the enemy from his entrenchments; turn the guns of logic, science and revelation upon them, and upon their ramparts unfurl to the breeze the blood-stained banner of King Emanuel.

WALTER THOMPSON,

JOHN T. DIGGS,

R. J. LONG,

J. T. REX,

GEORGE A. MILLS.

THE CENTURY OF AMERICA.

WHEREAS, the century of American Independence, on the fourth of July, 1876, should be appropriately celebrated by all of our churches and people by devout thanksgiving to Almighty God by special religious services and liberal offerings; therefore be it

Resolved, That the thanksgiving service commence on the first day of July, 1876, and close on the fourth day, to be celebrated

at such times and places as may best suit the convenience of the societies and churches ;

Resolved, That the primary object shall be the spiritual improvement of our people, especially reviewing what God has done for our church and people, and by cultivating feelings of gratitude to him for the benefits of civil and religious liberty ;

Resolved, That this gratitude shall have an appropriate expression of pecuniary consideration from our people, according to the measure of their ability, the same to be appropriated so as to increase the efficiency of the church treasury or promoting the general welfare of our financial department ;

Resolved, That the contributions given by the people shall be sent to the financial secretary by the ministers having charge of different charges and circuits ;

Resolved, That the Board of Bishops desire a programme of religious services in fitting commemoration of the event, and prepare a commemorative address and give the necessary directions to secure in all our churches a strict observance of these special services of thanksgiving, which shall be the most appropriate and fervent expressions of gratitude to Almighty God, the Supreme ruler of the universe.

COMMITTEE.

EDUCATION.—CONFERENCE OF 1877.

To the Bishop and Conference :

DEAR FATHER AND BRETHREN :—Your Committee on Education beg leave to submit the following report :

The education of our race is something that will interest all our people in all enlightened nations of the earth, more especially the Anglo-saxons of this country. The main cause of our people being so destitute of literary attainments is to be traced retrospectively to that which the father of Methodism, Rev. John Wesley, denominated the "sum of all villainy." That system for more than two hundred years wielded a powerful influence over the masses in this country, even to the extent of securing legislation in most of the States. Legalizing and protecting the system, entrenching itself behind the power of the general government, notwithstanding the growth of religious influences, for indeed many of the religious denominations were earnestly engaged in denouncing the foul system, while others defended it by their church discipline and taught their worshipers the pro-

priety of keeping our race in ignorance, stupidity and wickedness. One of the high standards of morality taught was, "ye all are not your own; you belong to another; you must and shall obey even unto death." Hence it was a penal offence for our race to attempt to learn to read, or for others to dare to teach us. Under the reign of terrorism and injustice we were cradled and bred, and it is not at all surprising that there is so much illiteracy among us as a people. But thank God within the last decade there have been some changes in human affairs, wrought out by the Almighty, and the general government has taken an advanced step towards God's suffering humanity, correct morality and liberal education, especially in regard to our race, thereby rendering those State enactments which were so detrimental to our progress inoperative.

And now in many places it is a penal offence if we neglect or refuse to educate our children. A compulsory educational law has been passed, even in the State of New Jersey, and many of our people are using the provisions to much advantage, and many more might if parents and guardians would exercise that prompt, indispensable control over their children necessary to keep them in school the full time during the year, as the law requires. Failing to do this entails a great loss upon the children, parents and community, for society demands all the intelligence that can be acquired in youth, manhood or old age. Therefore, we must be elevated and stand the peer of our neighbors in religion, morality, science, literature and civil government. We should be more deeply interested in our education than any one else, for the purpose of assisting us to form a better idea of our great need of education. We submit a few excerpts from the compendium of the ninth census of the United States for 1870.

According to the exhibit given in that work of our race, we find the following figures, namely: The number in the United States and Territories, 2,393,268 males; 2,486,746 females; total, 4,880,009. The number in the State of New Jersey, is, males, 15,064; females, 15,594; total, 30,658. The number of scholars from five to eighteen years of age in the United States and Territories is—females, 806,402; males, 814,576; total, 1,620,978. The number attending school is—males, 88,594; females, 91,778;

total, 180,372. The number of scholars from five to eighteen in New Jersey is—males, 4,336 ; females, 4,291 ; total, 8,626. Number attending school—males, 1,784 ; females, 1,553 ; total, 3,337, a fraction of less than $\frac{2}{5}$ at proper school age.

But again, the number in the State that cannot write, from fifteen to twenty-one years of age, is—males, 481 ; females, 551 ; total, 1,132. From twenty-one and over, males, 2,881 ; females, 3,509 ; total, 6,390—a grand total of 8,297.

Thus it does appear that there is much for our A. M. E. C. to do in educating our people, forming as we do at least one-twelfth of the population of our race in this country. God has assigned the burden of this work principally to our church, which even in the State of New Jersey comprises one-tenth of our people. We feel proud in saying that the A. M. E. Church was first, in the day dawn of freedom, to begin the work, and have pushed forward through much opposition to success. And still it marches onward to the work, which will not be completed until all our people are intellectually, morally, religiously and socially trained for higher spheres of usefulness. Therefore our institutions of learning must be more carefully fostered by us, and every minister and layman and friend must feel his personal obligation to build up and sustain our schools of learning, especially Wilberforce University, our college, where young men and women can obtain an education equal to that given in any other university. It should be the motto of the A. M. E. Church to never rest until Wilberforce has an endowment fund of not less than \$100,000 and then not to rest. We commend the late General Conference held at Atlanta, Georgia, for establishing a bureau of education and appointing Rev. J. C. Embry Commissioner of Education, who has already begun the work in earnest, judging from the circular issued in the *Christian Recorder*. We recommend that this conference do all in its power to sustain creditably the Bureau of Education, and that in all our charges a special collection be taken for educational purposes during the year upon some Sunday designated by the conference, as per General Conference. We further suggest that all our pastors shall interest themselves in regard to the public, private and secular schools for our people, wherever they may be stationed, and as far as may be prac-

licable report the condition of them at the annual conference. We further recommend that our ministers, members and friends do all they can in circulating the literature of our church and the *Christian Recorder*, the organ of our church, the defender of the race and the educator of the people. Our people must be educated. We feel the importance of it in our Sunday-schools and official boards as well as in other associations. We must have an educated ministry and educated people, then we shall have a refined system of worship and an intellectual class of worshippers, for God requires such to worship him in the spirit as well as in the truth.

Respectfully Submitted,

F. J. COOPER,
G. E. BOYER,
M. F. SLUBY.

EDUCATION.—CONFERENCE OF 1880.

The Committee on Education are rejoiced at the fact that all controversies as to the importance and value of the subject to them are numbered with the things that *were*. The world was dominated by civil and ecclesiastical despotism. Austria stood as the representative of a general political sentiment in teaching that "subjects ought to conduct themselves as faithful slaves towards their masters whose power extends over all their goods as well as their persons." Formerly the Roman Catholic Church only echoed the feeling, declarations and conduct of the entire ecclesiastical world in locking out the peasant from the Bible. But to-day, thank God, the Protestant Church and State are putting themselves on record as enthusiastically favoring general education. And the feeling is so strong that he who puts himself in opposition is regarded as a traitor to mankind and a conspirator against human happiness and progress. Knowledge, like the Angel of the Apocalypse, has now clothed itself with wings and is seen flying in the Heavens and proclaiming its truths to all the nations, kindreds and tribes and people of the earth. Its voice is the universal press, its carrier the illimitable power of steam, and its messengers the wind—for good or evil, for weal or woe, free and unshackled as the air we breath.

The committee rejoice that such is the fact, and particularly because the church which we represent is not a whit behind the chiefest in her devotion to the cause of sacred education, even though that devotion does not show itself in grand and magnificent deeds. As a church we are poor. Millions are not in our coffers. Our members do not count their cattle on a thousand hills, nor "their farm lands out-spreading far and wide." But this does not prevent us from feeling and expressing a sentiment of intense devotion to the cause around whose banner even the heathen in his blindness is now assembled. Bacon, who delivered philosophy from the tyranny of scholasticism, has given us the proverb, "*Scientia et potentia humana in idem coincidunt quid ignoratia causæ destituit effectium.*" "Knowledge and human power are the same, since the ignorance of the cause frustrates the effect. *Scientia potentia est*, (knowledge is power). This truth we see strikingly exemplified in all history—individual, national, civic, political and religious. Without education man is like the God of Grecian Mythology, chained to a rock—a rock of an ignoble destiny, while vultures, the vultures of crime and death, prey upon his vitals. With it he like the other God of classic fable and song who brought down intellectual fire from heaven to earth. It is said of Michael Angelo, the prince of sculptors, that walking with a friend through a back street in the city of Florence he discovered a block of marble lying in a yard buried in a heap of dust and rubbish. Regardless of the fact that he was dressed in his best clothes, he seized and immediately began to clean from it the filth and dust with which it was covered. His friend remonstrated and asked him what he wanted with that worthless piece of rock, "O, there is an angel in the the stone, and I must get it out," was the answer.

Without education man is the rough stone in the quarry; with it he is "only a little lower than the angels." Indeed, we might ask, in contemplating the grandeur of the subject, what could man, what could the church do, without education. Without it there would be no culture, no civilization. Without it, we would be still gazing upon the outspread heavens bespangled with its myriads of stars, not being able to rise to a comprehension of the grandeur and the beauty above us—to an appreciation of the music of the spheres. Without it, nature would be still lying

unstudied and unanalyzed. Chemistry, electricity, magnetism, with their various methods of specializations and differentialisms, would not have been thrown open to discovery of their hidden uses and suspected beauties. Without it we would not be elevated and inspired by the sublime conception of Homer, the burning rhapsodies of Pindar, the entrancing eloquence of Demosthenes, the simple poetry of Virgil, the matchless dramas of Shakspeare and Racine, the profound philosophy of Bacon and Kent, the subtle investigations of Cousin and Mill, and the broad elevating stream of general truth which flows to us fast from the Throne of God. Education *taken in its broadest sense* has been the salvation of the church, the promoter of head as well as heart culture, has enabled the organization of which Christ is the great head and founder to survive, as one eloquently says, the conflict of eighteen centuries, and to take up in each age something of that higher element which each age has to give it. It has enabled the church to survive the corruptions and superstitions it inherited from the Roman Empire, and yet to carry off in the struggle the strong points in Roman civilization. It has brought the church out of the mystifying controversies of the early centuries, out of the barbarities and cruelties of the middle ages, out of the fierce conflict of the Reformation, into the light thrown around it by the freedom of conscience and the easy access to God through Christ. It was a broad, liberal head to heart culture that enabled the church to stand the shock of the French Revolution, and to take a stronger hold on the rock eternal, even after the attacks made upon it by science and philosophy (so called).

Two inquiries confront the committee in the consideration of this question, namely: (1st.) The end to which education is directed; (2d.) The means for its development and maintenance.

(1.) The end is to render the individual an instrument of happiness to himself and to his fellows—to *develop the whole man*, to make his speculative inference coincide with his practical convictions.

(2.) The means are (A) the home, (B) the school, (C) literature, and (D) the church.

(A) "The Home." The family is the integer of the State.

Home influence is absolutely essential to proper development. The foundation, the germ, of a good or bad character is here laid, and the committee must here remark on the necessity of having good wives and intelligent mothers in our homes. It is said that the great Napoleon once asked that gifted woman, Madam De Stael, what he should do for the general elevation of the French people. The philosophic reply was, "Sir, educate the women." The committee heartily endorse the necessity, the truth and the philosophy of this answer. We would impress upon the conference—upon our church—the necessity of educating our girls. Emerson stood the oracle of truth when he said, "Men are what their mothers make them." Woman is the Archimedean lever that moves the world. In her keeping is the future of our church and race. As a mother she shapes the course of races and controls the destiny of continents. Every man who elevates his fellows, who leaves behind "foot-prints on the sands of time," an example worthy of the emulation of the growing youth, receives his first impulse from his mother. Bulwer bespeaks the result of universal experience when he says, "It is to the early lessons of a mother that men of genius owe their earliest inspiration." Let us then see to it that the sun, the centre of the home's influence, gives forth a strong, invigorating light. To that end let us educate the girls of our church and race.

(B.) The school. The second instrumentality in the development and maintenance of education is the school, and of course the committee use that term in its generic sense to include college, seminary and university. A church that is not friendly to these, that does not foster them, is yearly writing its own epitaph, and producing its own death. We ought to see to it that our children are well supplied with educational facilities, especially in the common schools of our respective charges. Where the foundation of their intellectual character is laid we should do all in our power to see that there is not indifferent or incompetent teaching by those whose only interest in work is the stipend they draw. We are glad to be able to report that our connection seems to be growing in interest in the work of education. We only hope that our increase of zeal won't lead us to attempt too much. We are glad to report that Wilberforce is more pros-

perous in point of numbers than it is has been for years; that Bishop Payne has had encouraging success in his laudable effort to give a museum to the university of which the connection may be proud, but still there is room for improvement and work. Our professors are not promptly paid. All of the departments need additional instructors. Indeed, \$200,000 could be poured upon the spot from which so many of our able and distinguished co-laborers have come and then Wilberforce would be in a condition to do proper work, work of a first class university. We are glad that our brothers of the South are aroused to the necessity of doing more for education in that section. Unless our church shall educate its ministers who labor in the Southern field, we are as certain to be supplanted as that "knowledge is power." The work conducted there by the mother church both challenges our admiration and excites our fears. It has planted in the South six chartered institutions situated in Nashville, Atlanta, Orangeburg, Holly Springs, Marshal, Texas. It has three theological schools in Baltimore, Orangeburg and New Orleans. It has one medical school in Nashville, and has ten seminaries and academies, of which two are in Georgia, two each in Alabama, North Carolina, Florida, Mississippi and Arkansas, and in Texas and Louisiana one each. What a powerful intellectual force must these machines germinate. What a legion of trained ministers must they send forth, to do what? To capture the masses and to undermine our church. Not by the unchristian process of opposition, but by the enevitable law of gradual absorption. The committee earnestly hope that our delegates to the General Conference may do their utmost toward leading the brethren to wise and deliberate conclusions as to the cause of christian education.

The last two means by which general education is developed and maintained are literature and the church. The committee will only say what they said last year. Surround our children with music, books and papers, and they will grow to give strength to our church, to make it the pride of the race and the glory of the angels. Let us educate those whom we commission to sacrifice at the altar, so that our connection may grow as to its influence and enlarge as to its borders. Because of our poverty and comparative ignorance, our educational efforts are limited and

feeble, but let us faint not in our minds. Let us say to them, "Despise not the day of small things." Let us remember that Switzerland once lay bleeding under the feet of her foreign foe that counted thousands of soldiers, but one man, Arnold of Winklereid, rushed upon Austrian guns and Austrian bayonets, and his "make way for Liberty" gave birth to Republican principles in Europe, and led to the establishment of at least one republic. Single handed and *alone* one man contended against vast numbers, vast learning, vast influence. But that courageous, determined, faithful servant of the Lord Jesus Christ who cried, "If all the tiles on the house tops were devils I would go," became the father of not only the Lutheran but of the whole Protestant church. Then let us, in spite of our difficulties,

" Work though the enemies laughter,
Over the valley may sweep ;
For God's patient workers hereafter,
Shall laugh when their enemies weep.
Work though the world defeat you,
Heed not its slander and scorn,
Nor weary till angels shall greet you,
With smiles through the gates of the morn."

The committee, in conclusion recommend :

(1.) That at each annual conference special effort be made to increase the love of our ministers for the sacred cause of education.

(2.) That each minister preach at least three sermons in the conference year on education, taking as a subject (a) The Home ; (b) The school and literature, including papers and magazines, &c. ; (c) The church, showing the influence of these respective instrumentalities on the development of a race and the progress of a church.

(3.) That at each of these services above recommended a special collection be taken in the interest of education. That the delegates to the General Conference use their influence to put the Bureau of Education on a sound basis, by making the salary of the commissioner as certain and his duties as binding as that of any other general officer. That our delegates use their influence to make some changes in an addition to the course of studies laid down in our discip-

line. That our young brethren be exhorted not to neglect philosophical and scientific studies, so that they may be prepared to combat and defeat the growing skepticism and infidelity of the age, and in all things to study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth. That we shall do all in our power to circulate the *Christian Recorder*, in which we recognize a power for good that we should not allow to fail, because we cannot replace it. That we shall, to the extent of our ability, sustain the publication department and patronize our own literature, as it shall come to us through this channel. That we shall continue to aid Bishop Payne in the laudable efforts which he is putting forth to increase the facilities and extend the usefulness of Wilberforce.

T. McCANTS STUART,
J. W. COOPER,
B. W. TIMOTHY.

EDUCATION.—1883.

To the Bishop and Conference :

DEAR FATHER AND BRETHERN :—We, your committee, to whom was committed the subject of education, ask leave to submit the following as the results of our labor. As knowledge is power and ignorance, weakness, the duty of an educated ministry need not be enforced. In fact it is a duty with which we cannot dispense without moral hurt to ourselves—an advantage which in our condition we need as a defense around the interests of our people. Our children are having gates opened to them which were denied to their parents, but with the multiplication of books, comes a multiplication of errors. We need a ministry trained to deal honestly with the Bible and not to handle the word of God deceitfully, men who will consecrate their minds faithfully to investigation so that they may be able to meet error with sound doctrine, ignorance with knowledge and every form of evil with cultured hearts and developed brains. We commend to our people generally any amount of self denial rather than that their children should grow up in ignorance ; that they should not consider the education of the school or even the instruction of the

pulpit all that is necessary to fit them for useful citizenship on earth and holy companionship in heaven ; but that the home, the school and the church should be in union in the glorious work of fitting out a human soul with mental and moral equipments for the battle of life.

While we earnestly recommend that our people should avail themselves of giving a good secular education to their children, we would say that more than the mere culture of the intellectual faculties is needed. We need also the education of their moral natures. That we recommend the formation of literary societies in all our charges where they do not exist, and that the ministers of this conference be urged to greater activity in behalf of the all important claims of education.

R. FAUCET,
E. WINSTEN TAYLOR,
JOSEPH MILLER.

EDUCATION.—CONFERENCE 1881.

To the Bishop and Conference :

WHEREAS, Education is the watchword of the day, the need of the age, and one of those levers by which the race must be elevated ;

Resolved, That this noble cause be advocated from our pulpits annually ;

Resolved, That we hail with pleasure the act of the New Jersey Legislature, approved March 27, 1881, enacting (1) That no child between the ages of five and eighteen years shall be excluded from any public school in this State on account of his or her religion, nationality or color ; (2) That any member of any board of trustees of any school district, or any member of any board of education in this State who shall vote to exclude from any public school of this State any child between the ages of five and eighteen years, on account of his or her religion, nationality or color, shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than \$50.00 nor more than \$250.00, or by imprisonment in the jail or workhouse or penitentiary of the county in which the offence is committed not less than thirty days or more than six months, or both fine and imprisonment may be imposed in the discretion of the court ; (3) That this act shall take effect immediately.

Resolved, That a theological institute be established in this State at any point the conference may designate, in which lectures or biblical interpretations and systematic divinity be delivered periodically to candidates for the ministry who have not had a college training.

Resolved, That the committee on education be and is hereby authorized to co-operate with the presiding bishop and a committee to be appointed by the Philadelphia Conference to secure if possible such a property.

Resolved, That the thanks of this conference be and are hereby tendered to Hon. J. C. Youngblood as the author of the school bill abolishing distinction between children on account of race, color, &c.

Resolved, That as the representative of the foremost church among our people, we should exhibit in a marked manner an appreciation for such services in our behalf, and therefore that we do as a conference order a committee of three brethren to be appointed, who shall have prepared certain resolutions commemorative of the event, and have them engrossed and presented to the Honorable Senator, the expenses of the same to be borne by the conference.

R. FAUCET,
A. H. NEWTON,
S. C. GOOSLEY.

CHINESE IMMIGRATION AND AMERICAN PREJUDICE.

To the Bishop and Conference :

*We, your committee to whom was referred the cause of Chinese Immigration and American prejudice, beg leave to submit the following as our report :

WHEREAS, the President, by his vested power of veto, has throttled this monstrous bill,

Resolved, That it is the sense of this conference that the stand taken by the President on the Chinese question is one that exalts him in the estimation of all lovers of justice, and by such action has endeared himself to the hearts of all philanthropists and we feel safe in thinking that the present bill passed will meet with the same justice.

In the case of Bishops R. H. Cain and D. A. Payne, of our beloved church, whose manhood has been outraged by the prejudice of cast in being denied the right accorded to others of an opposite hue on the railways of Southern and Western roads ;

Bishop R. H. Cain and his beloved wife in Texas, and Bishop D. A. Payne, our Senior Bishop, in Florida,—in these cases as well as that of the Chinese question, we see the spirit of intolerance and race prejudice which are at variance with spirit of the age. We heartily condemn that feeling which pervades the minds of some in authority, that barter away their better feelings of right by catering to the prejudices of the people for their suffrages. In it we seem to hear the crack of the whip, the clanking of the slave chains, the baying of the blood hounds.

Resolved, That it is the duty of this and all other conferences of our widespread connection to protest against the outrages with all the influence that can be brought to bear upon it. Furthermore, it is not only a matter affecting our church as regards the Bishops, but all colored churches, and the race in general. Therefore, a hearty co-operation should come from all classes of our people to assist in doing away with this hydra-headed monster of prejudice and cast;

Resolved, That this conference will assist any uniform action to further the cause of equal rights to all.

J. H. MORGAN,
C. H. GREEN,
WALTER THOMPSON,
A. H. BROWN,
J. T. DIGGS.

STATE OF THE COUNTRY—1884.

To the Bishop and Conference :

Your committee, to whom was referred the very important subject, "The State of the Country," respectfully submit the following as our production :

The nineteenth century, with its glorious events and deeds, so important to the improvements and history of the human family, is slowly but surely passing away. Since the world had being, in no period of its life has the march of progress and the development of humanity been so marked and rapid. Nations remote, separated by distances of land and water, and unlike in habits and custom—the enlightened, the civilized and savage—have been touched by the wand golden of the genius of this century, and with accelerated pulsation have gladly responded. Security of

life and liberty of expression are more fully understood and guaranteed, and among enlightened nations the principles of the Magna Charta (great charter) wrung by the Barons of England from King John, form the basis of her constitution and agreements among people and rulers. In no part of the world has the growth of liberal ideas and acts been more striking and practical than in our country, the United States of America, and in no nation has the conflict between right and wrong, liberty and oppression, freedom and tyranny, been so deadly and the victory so complete. The century at its birth found the United States the main hope and sheet anchor of the basest form of human servitude. The handiwork of God, as was exhibited in the face and persons of a large portion of mankind, was denied, and the human nondescript, as seen in the person of the negro, was a source of annoyance and trouble. Long as the trouble between light and darkness, between ideas and practices, which prevailed in the days of Pharaoh, and by which entire nations were enslaved, and the progressive and advanced ideas and practices taught and handed down by those who earnestly fought and gave up life, though not always successful, the latter represented by L'Overture in Hayti, the former by Crispus Athetucks, Warren, Washington and their compatriots—surrounded as we are with all the glorious development of the strength and maturity of the nineteenth century—we may say “How happy are our ears that hear the joyful sound which kings and prophets waited for—sought but never found. How blessed are our eyes that see this heavenly light. Prophets and kings desired it long, but died without the sight. Various and many are the means employed by the Almighty Father to carry out and accomplish his great work. As the giant oak is produced from the tiny acorn, as the result of laws put into operation by the Creator, so from seemingly insignificant beginnings great and marvelous results are brought about. The fathers, with all the life light and hope in the future of their people, and inspired by their trust and reliance in the truths of God, could not realize how great they were as instruments in the hands of the divine Father. But it was so, and from the little number gathered in the old blacksmith shop, there has gone out an influence which is recognized as doing more for the woe or

weal of our people than does any other force. As a part of the magnificent machinery which God has put into operation to assist in working out man's destiny, the New Jersey Conference forms no insignificant part. The majority of the colored people in this State are directly or indirectly brought within a radius of its influence. To its ministers is entrusted in a great measure the sounding in the ears of the people of the gladdening notes of religious and political freedom, and on them rests the great responsibility of leading and teaching the people to properly appreciate these invaluable blessings. Great has been the headway within a few years up to the present time. In 1881, Hon. James C. Youngblood, Senator from Morris county, introduced into the Senate a bill forbidding, with penalties, any discriminations in the public schools, because of the race, color, or previous condition. The joy of all true lovers of humanity was great at this bill becoming a law. Expectations have been somewhat dampened because of the determined opposition of the enemies of right. Notably has this been the case as shown when Jeremiah H. Pierce, an esteemed member of this conference, attempted to have his children admitted to the privileges of the common schools of Burlington city. Stern has been the conflict, and though under the able generalship of Mr. Adrian S. Applegate, a victory has been won, based on the decision of Justice Dixon, of the Supreme Court of New Jersey, the enemy, though in full retreat, is still striking back defiantly, and it requires continued watchfulness and a hearty determination on our part to keep him from reforming his shattered ranks. It becomes the members of the New Jersey Annual Conference to unmistakably place themselves on record, that it may be known where in this great struggle they stand, and in order to give encouragement to the friends of the oppressed everywhere. With this view your committee submit the following resolutions :

Resolved, That we offer sincere thanks to Almighty God for his protection and care bestowed upon us as a people ;

Resolved, That we rejoice that we live in this day of onward moral, religious and political improvement ;

Resolved, That we recognize the great truth that in the gigantic struggle now going on, we are not to be idlers, but workers for the improvement of a common humanity ;

Resolved, That we renew our thanks to Hon. Jas. C. Young-

blood for his past action in our behalf, and we acknowledge our joy to find he is yet neither weary nor tired in his efforts as witnessed in his recent bill forbidding, under penalty, any discrimination in burial of white and colored persons in cemeteries chartered by legislature ;

Resolved, That we thank His Excellency, Governor Abbett, for his manly protest against such inhuman and unchristianlike conduct as made discrimination in the burial of white and colored persons. Further we thank him for his suggestions in reference to such acts ;

Resolved, That we thank Hon. A. S. Applegate for his persistent and successful course in pressing the case of Rev. J. H. Pierce to its present conclusion. We shall be glad when we can give him a more practical evidence of our regard ;

Resolved, That we tender thanks to His Honor, Judge Dixon and his associates, Justices Magie and Knapp, for the righteous decision rendered in said case ;

Resolved, That we properly value the advantages and benefits of having with us so staunch a friend of humanity and so vigorous a foe of oppression as Rev. J. H. Pierce, and recognize that in the fight for his children's rights he fought for the rights of all ;

Resolved, That we seek to impress upon the people, and urge upon them, the fact that the expenses incurred in this case should be borne by all ;

Resolved, That we call upon the various denominations composing the christian community, that they protest and preach against the unchristian spirit of caste which so largely prevails among the American people ;

Resolved, That the committee be discharged.

REV. REDMOND FAUCET, Chairman.
J. HEIGHT BEAN,
J. HENRI MORGAN.

GENERAL CONFERENCE DELEGATES.

1876.

Joshua Woodlin, F. J. Cooper, Redmond Faucet, G. E. Boyer.

ALTERNATES.

Thomas A. Cuff, J. W. Stevenson, S. B. Williams, G. H. Mills.

LAY.

Mitchel Lewis, J. Johnson.

1880.

J. M. Williams, R. M. Turner, Redmond Faucet, J. W. Stevenson.

ALTERNATES.

R. J. M. Long, G. E. Boyer, J. H. Bean, W. M. Watson.

1884.

A. H. Newton, J. H. Bean, W. M. Watson.

ALTERNATES.

J. H. Morgan, W. H. Yeocum, Israel Dericks.

LAY.

—— Baker.

U. R. E. S.

CHAPTER V.

AN EPITOME

OF SABBATH-SCHOOL, TEMPERANCE AND MISSIONARY WORK, AS
EMBODIED IN REPORTS PRESENTED TO CONFERENCE.

The importance of the work which properly comes under this head cannot be overestimated, embracing as it does the moral and spiritual training of our youth, the present and future well being of our entire people, and the emancipation from the fetters of ignorance of those unnumbered masses whom as yet the light of Christian religion has failed to reach. As our church gains power and strength in its onward march of progress, there ought and doubtless will be an ever increasing interest taken in these important departments of Christian labor.

SABBATH-SCHOOL WORK—1876.

To the Bishop and Members of Conference :

We, your committee, to whom was submitted the subject of Sabbath-schools, beg leave to submit the following for your consideration :

WHEREAS, we realize the great importance of the Sabbath-school cause and the incalculable benefit that the church may derive by the careful cultivation and the proper development of the morals of the youth ;

AND WHEREAS, Christ said to Peter, (John 21-15,) "Feed my Lambs," we believe it is enjoined upon the ministers of Christ to faithfully instruct the children and administer to their spiritual wants ; therefore be it

Resolved, That all our ministers be requested to hold special religious services one Sabbath in each quarter, consisting of exhortation, prayer and song ;

Resolved, That we recommend that the annual conference call a State Convention of Sabbath-school workers for the promotion of the Sabbath-school cause in the State ;

Resolved, That we use the Berean System as a valuable aid in Sunday-school work ;

Resolved, That we renew the previous recommendations, that all our pastors do accept the international system ;

Resolved, That all our ministers be requested to organize juvenile missionary societies in their Sabbath-schools.

R. M. TURNER,
WALTER THOMPSON,
W. E. STILES.

SABBATH SCHOOL WORK—1878.

To the Bishop and Conference :

DEAR FATHER AND BRETHREN—We, your committee on Sabbath-schools, beg leave to report the following for your christian consideration :

It is a time honored custom that a committee be appointed to report upon Sabbath-schools, and at every conference good suggestions, beautifully framed, go forth to the world, the result of which makes up our history, to be read and known of all men. As a conference we are young in organization, having started out in 1872, and making our first report in 1873, as follows : Twenty-nine Sabbath-schools with 1243 scholars, taught by 164 teachers.

In 1874	we reported—	scholars,	1290 ;	schools,	28 ;	teachers,	164.
“ 1875	“	“	1459	“	29	“	169.
“ 1876	“	“	1525	“	29	“	166.
“ 1877	“	“	2516	“	45	“	310.

Within five years sixteen schools have been added to our number, with an increase of 1273 scholars and 246 teachers. This is a very creditable ingathering, and as our blessed Saviour says, “The harvest is truly great.” Can we not, before the seventh decade closes, enter the four counties of Hunterdon, Morris, Ocean and Warren and raise the standard there? The cry comes to us from the young and the old, “Help us, help us!” and shall it not be attended to? The well-spring of wisdom is a

flowing brook, and is not to be kept merely in a cistern, but to flow abroad as from a fountain.

Then onward let us march. Ten years hence those who are our scholars, should life last will have grown up, filling up the places of stewards, leaders, teachers and ministers. Therefore, as ministers and leaders of our race and church, we should with all earnestness concentrate all our efforts, not only in planting our church but upholding it as well, fully explaining its uses and progress. For after all we have suffered and done we are but little known in this State. The question is asked everywhere, "As a church who are you?" Then let us publish ourselves, that we may be known of all men. Let us teach our faith. Let us explain our baptismal vows, particularly to parents. Then we shall the better be prepared to keep our children at home. Let us be more energetic in organizing missionary societies in all our Sabbath-schools, thereby instructing the young to give liberally in assisting in the spreading of the Gospel of life and light even to those who are now grovelling in darkness. As laborers let us look forward expectantly as the field is large, adopting the General Conference plan of holding annual Sabbath-school conventions or anniversaries of this conference, and if we can attract the attention of the masses and they see the work at hand soon they will say to us, "We will go with you, for we have heard that God is with you."

J. W. STEVENSON,

R. M. TURNER,

B. W. TIMOTHY.

SABBATH-SCHOOL WORK.

Your Committee on Sunday-schools beg leave to submit the following as their report of the work :

This is a subject of vast importance and cannot be over estimated. It is a subject too often neglected or thought to be of minor moment. Cotton Mather nicely remarks, "the Lord hath not set up churches that old christians may keep one another warm while they live and then carry away the church with them when they die ; no, but that they might with due care nurse it till there successively follows another generation of subjects to the

Lord, that they may stand up in his kingdom when they are gone." The Sunday-school is the medium by which the pulpits, the choir, the vacant pews of the church are to be filled. Yes, the Sunday-school is the nursery of the church, and how much patient labor must be expended. Every little plant must be watched, and the keeper of the vineyard, with the eye and hand of vigilance, must adopt these measures which give health to root and vigor to the branches. Let our labor then, dear brethren, be unremitting in support of the Sunday-school cause—a cause which is blessed to an extent which cannot be reached, even by the eye of an angel. The happiness now and forever of the children of our great connection, and of the children of the whole earth, is at stake. Sin, like the avenger of blood pursuing the man slayer, follows after us with every step of our being. But under God, the Sunday-school points to the city of refuge. Iniquity, like a mighty flood, is sweeping down over our land, but the Sunday-school is our Holy Ark, whose walls are salvation and whose gates are praise. Already we can see that the Sunday-school labors have been crowned with much success. In every department of life are to be found men and women who once were children of the Sunday-school. The society of the redeemed on high is receiving its accessions from among those children, who through the instrumentality of this institution were brought to "the knowledge of the truth as it is in Christ Jesus." "They brought young children to Christ that he might touch them, and His disciples rebuked them that brought them, but when Jesus saw them He was much displeased and said unto them: suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—Mark, X-13, 14.

Therefore we recommend (1) a hearty cooperation of the pastors in charge with the superintendents and teachers.

(2.) That special sermons be preached on the work of the Sunday-school.

(3.) That instrumental music be placed in our schools wherever practicable.

(4.) That every pastor see to it that the Berean lesson is taught in his Sunday-school.

(5.) That Turner's catechism be used.

(6.) The financial interest of the Sunday-school being important must not be overlooked nor neglected. It is the grand assistant in the spread of the glorious gospel of Jesus Christ.

In conclusion, the church cannot afford to have teachers in the Sunday-school ignorant of the Bible, yet we have many in some of our churches. Let the bible be studied by all who would instruct the young. There is in this book a breadth and beauty that is only unveiled by hard study. We urge upon all the importance of unremitting diligence in promoting in every possible manner the prosperity of this cause.

J. H. BEAN,
J. H. TURNER,
J. T. DIGGS.

SABBATH-SCHOOL WORK.

We, your committee to whom was referred the subject of Sabbath-schools, beg leave to submit the following :

The subject of Sabbath-schools is one that should engage the attention, not only of the conference, but of the whole world. To demonstrate this assertion we class this subject under the five following headings :

(1.) It's missionary bearing, for it is noteworthy that in many of our well regulated Sabbath-schools there is more accomplished by their missionary committee in the way of bringing in the scattered lambs of the lost sheep of Israel from the streets, lanes, hedges and highways, than by any other department of the church.

(2.) The singing department. While it is the duty and ought to be the pleasure and privilege of a Christian to sing, and while it is necessary that they should sing spiritedly and understandingly, yet you may attend the opening services of the official and trustee boards and their song of praise is often lazy, dragging and dull, or neglected altogether. You witness the same painful sight at every important meeting, quarterly conference or any other business meeting, and more lamentable is the fact, that at the class, prayer and preaching meetings the singing is but little better. And thus, in every department, you may go and fail to hear a real systematic soul-reviving song of praise, unless you at-

tend the Sabbath-school in some of our churches. *There* you will meet young and unimpaired voices, full of life, chanting the songs of Zion as none but they can chant them. This blessed truth is worthy of our attention.

(3.) The financial bearing. It has been contended that Sabbath-schools have been more expensive than profitable, but this fallacy is its own refutation, seeing that they can carry on a grand missionary work for the church, attend to the juvenile singing department, and by the instrumentality of concerts and exhibitions help to support the preacher, church and poor. Will this not pay?

(4.) The lesson department. The Sabbath-schools are not content to gather in, clothe the naked and teach them to sing, but they teach God's word. Yes, Heaven's will to earth is taught in the christian Sabbath-school. Let all the friends of the Bible say amen and amen, and let them act accordingly. They teach God's word in his Holy Temple. They teach it after cheerful song and solemn prayer. They teach it, superintended by the Lord's holy ministers. They teach on the Lord's holy day. Thus they do their work of bringing on the millenium.

(5.) Sabbath-schools are christian in character, for the work of gathering the lost was the work of Christ; the work of paying our bills, or paying the taxation and helping others, was a work of Christ; the work of comforting and consoling those already gathered was a work of Christ; the work of teaching the holy scriptures was a work of Christ. We therefore repeat the assertion that the Sunday-school is christian in character.

Therefore, whereas, our last year's report showed an increase of forty over the preceding year, revealing the fact that we have gathered by tens;

Resolved, That we do all in our power the present year to swell the numbers by hundreds and by thousands.

In order to encourage this noble cause we would recommend that each pastor hold special religious Sunday-school service at regular preaching hour once every quarter.

G. E. BOYER,

G. A. MILLS.

SUNDAY-SCHOOL WORK—1883.

To the Bishop and Conference :

Your committee on Sunday-schools beg leave to submit the following as the result of their labors :

We regard the Sunday-school as the efficient auxiliary of the church, and deem it essential for the benefit of the present and future of our church that the pastors impress upon our members and the friends of our church the necessity of more earnest work and thorough preparation for the promising field of christian enterprise. We greatly deplore the fact that our membership, with few exceptions, are so indifferent towards this important branch of our church. Indeed, many of our members send or allow their children to attend other Sabbath-schools than that of their own church, thereby destroying the bone and sinew of the church by neglect of the child church of to-day, of which much is expected in the future.

The Sunday-school of to-day may be likened unto an acorn planted in the soil that eventually becomes the strong, sturdy oak. Cotton Mather is said to have made the wise remark, "The Lord hath not set up churches that old christians might keep one another warm while they live and carry the church with them when they die; no, but that they might with all care nurse till successively another generation of subjects of our Lord may stand up in his kingdom when they are gone." Our children should be taught that they have a church of which they need not be ashamed. Our pastors should diligently seek such officers to superintend our Sunday-schools as are not only intelligent but as love and are loyal to our church. We also regret that a vast amount of our financial strength coming from Sunday-schools is spent in a manner that enriches others and makes us poor indeed; and in consideration of this fact we pledge ourselves as pastors to patronize our own department of the Sunday-school literature ourselves, and endeavor to solicit others to do the same. We earnestly plead for a more united and earnest effort in behalf of the Sunday-school missionary organizations. Much could be done with a little effort, but how little is done we will show by illustration.

We had in our connection at the last general conference in 1880, of teachers and officers, 15,544; pupils, 154,554, making a total of officers, teachers and pupils of 170,193, which at one cent per capita each Sunday, for missionary purposes, would give us the sum of \$88,503.36; whereas, all the moneys paid in from all sources from June 1st, 1880, to June, 1881, was \$796.07, which was \$87,704.23 less than what the Sunday-schools alone could do at one cent per week. Now as regards our own Conference in 1881, there is this showing: Teachers and officers, 442; pupils, 2,403; total officers, teachers and pupils, 2,845, which at one cent. per week would give us the sum of \$1,479.40, whereas the whole amount of missionary money turned in for that year, as Sunday-school missionary money, was \$14.26, and as church missionary and otherwise, \$97.30; total turned in, \$111.56, which was \$1,367.84 less than the Sunday-schools alone could do at one cent per capita per week. In conclusion, we beg leave to submit for the consideration of the Conference the plan proposed for the organization of a connectional Sunday-School Union, the object of which, if successfully accomplished, must inure to the present and future good of the church, the promise of which has been given in what it has already accomplished. We particularly look with favor on the literature it has produced, which has largely tended to awaken a more lively interest in our Sunday-school work.

In view of this we recommend, first, the approval of the plan; second, the observance of "Children's Day"; and third, that we pledge our united efforts to make the work of the Union a success so long as it seeks to accomplish the object set forth in its constitution.

J. H. MORGAN,
J. H. PIERCE,
W. MIDDLETON.

SUNDAY-SCHOOL WORK—1884.

To the Bishop and Conference:

We, your committee to whom was referred the interest of Sunday-schools, beg leave to submit the following as the result of our labors.

The Sunday-school is an indispensable organization of the church. While it is possible to have a good Sunday-school without a church, it is rare to find good churches, without a good Sunday-school. We are sorry that so little attention is paid practically to the reports from time to time that are offered and accepted at the conference. The committee in last year's report labored to show by figures, and by plain statements, the lack of interest shown to this branch of the church as a whole (though there are individual exceptions.) We fear that the interest shown in previous years in the Sunday-school Missionary Society is falling off. The work of consoling and comforting children was a part of the work of the Saviour. We cannot be too zealous in the protection of our young. We deplore the widespread influence for evil the trashy literature of the day is having upon the morals of our children, and we do earnestly request, that every member of our church, or others who would save their children to the church and to God, guard well the doors of their homes against this enemy of morals and ungodliness. We also view with pleasure the efforts of our church to give to our people home literature; that is to say, thoughts from the brains of our people through the Sunday-school. We have read with profit and pleasure the work of Editor Tanner entitled, "The Outlines of Church History," and earnestly request that as soon as practicable the author give us a cheap edition for the Sunday-school, and we pledge ourselves to see to it that every Sunday-school library have copies of the same, that the future church may be trained in her polity. Quite a number of Sunday-school children have been reported converted, and we are sorry to say that there are some in our churches who hold the opinion (which no doubt is the creature of ignorance) that children are incapable of understanding conversion. Therefore we assert that the conversion of children is possible. We do not reflect on the power and extent of grace, but we only inquire whether the child is capable of those exercises which are the condition and proof of conversion.

Can they understand? Yes; while the truths to be known in order to secure conversion are immense and incomprehensible, yet they have a simple side, patent even to childish thought, and they find an echo in the young heart. It is so plain "that a

wayfaring man, though a fool, may not err therein." There is not a truth underlying our salvation, the force of which a child cannot feel. Obedience is what God demands. Can they obey? If they can be taught to obey the creature why not the Creator? It is the mission of childhood to obey. Why not learn then in the school of the Great Teacher? Are there not fewer hindrances in them to obedience than in the older ones? We therefore declare the possibility and the necessity of the conversion of our children. On running over the reports of the last four years we find the following results:

Missionary Money.	Sunday-School Expenses.	Sunday-Schools.	Superintendents.
1881—\$15.26	\$902.20	50	62
1882— 64.70	832.50	49	59
1883— 79.55	831.09	51	67
1884— 63.25	966.63	52	including officers 193

Teachers.	Scholars.	Volumes in Library.
1881—280	2,333	11,453
1882—173	2,228	10,978
1883—289	2,240	10,874
1884—243	1,940	9,745

Totals—Missionary money, \$20,094; Sunday-school expenses, \$3,660.51; superintendents, 52; teachers, 997; scholars, 2,021; volumes in library, 9,845; given to Hayti, \$1,370; benevolence, \$20.00; education, \$13.25; conversions, 100. (Some of these reports have heretofore not been separate, hence their meager appearance.)

Since making the report we have received a communication from the Secretary of Sunday-school Union, and appreciate and concur in the expressions therein contained.

Respectfully submitted,

J. H. MORGAN,
J. H. PIERCE,
W. M. MIDDLETON.

TEMPERANCE—1873.

To the Bishop and Conference:

We, your committee to whom was referred the subject of temperance, report the following:

WHEREAS, We learn from scientific certainty, that the use of alcoholic liquors as a beverage is deleterious to the human system, and brings forth disease, death and distress to thousands of families, and makes the home of the widow dark and gloomy during life ;

AND WHEREAS, Alcohol cannot supply anything which is essential to the due nutrition of the tissues, is a poison to our organization, and is never digested and converted into nourishment ;

AND WHEREAS, Beer, wine, spirits, &c., furnish no element capable of entering into the composition of blood, muscular fibre or any part which is the seat of vital life ; but on the contrary diminishes man's capacity to endure mental, physical and spiritual labor, increases his predisposition to disease, and shortens the average duration of life, and inasmuch as the scripture saith, " that no drunkard hath everlasting life abiding in him ;" therefore,

Resolved, That inasmuch as temperance habits are enjoined of God upon all men as a duty essential to their present and future good on earth and everlasting salvation in heaven, that we unqualifiedly condemn the evil of intemperance ;

Resolved, That we, the members of the New Jersey Annual Conference, and as ministers of the gospel of our Lord Jesus Christ, will preach and co-operate with the temperance movement throughout the land, and by example discourage the use of all intoxicating liquors, and that each pastor preach one sermon on this subject to his congregation twice a year ;

Resolved, That the use of tobacco and snuff be disapproved of by this annual conference as a useless and offensive habit among ministers, and that all pastors and members of this conference who are in good standing be required not to use it in any form.

Submitted Respectfully,

A. C. CRIPPEN,
J. W. STEVENSON,
C. WOODYARD.

TEMPERANCE.

We, your committee on temperance, have had this important subject under serious consideration, and beg leave to submit the following :

The evil of the liquor traffic is no new theme before this conference. The question what shall be done has lost none of its

importance. We are conscious that the epoch has arrived when some decided action must be taken to check the progress of this evil. Year after year it spreads its ravages wider and yet wider, until everything that is good and holy is threatened by its baneful influence. We recognize intemperance as a great national evil, and regard the liquor traffic as a crime against God and humanity. In the United States we have more than one hundred and fifty thousand places where spirituous liquors are sold. These schools of sin and death are opened constantly, and sending yearly to drunkard's graves not less than one for each place, and reducing to want and beggary two hundred thousand children. This evil is costing the people of our land more than one million every year. In many instances ministers, doctors, lawyers and statesmen have destroyed their usefulness by becoming slaves to this atrocious habit, and a host of others too tedious to mention are victimized daily by its hellish power. The principles underlying the temperance movement—total abstinence and prohibition—have been established. We accept them as correct. In advocating the cause of temperance we are advocating the cause of God and humanity. Let the church rise up in her strength and use every means possible to overthrow this growing evil. Your committee also feel that the use of tobacco, either by smoking, chewing or snuffing, is a filthy and unnecessary habit, and recommend that any candidate for the ministry who shall be known on inquiry to be indulging the habit shall, on being reported, be reprimanded by the bishop.

And your committee are conscious that lying in bed until nine and ten o'clock in the morning is not only needless self indulgence but a lazy habit and unbecoming a minister of Christ. Therefore be it

Resolved, That we, the ministers of the New Jersey Annual Conference, denounce the sluggish habit;

Resolved, That we, the ministers of the New Jersey Annual Conference, do also hereby pledge ourselves to have organized in our respective charges, wherever practicable, temperance lodges in connection with the "Independent Order of Good Templars of the Right Worthy Grand Lodge of the World."

Resolved, That it is the duty of the church and minister, by lectures, temperance meetings, &c., to lead in the advocacy of

temperance principles, in order to secure the formation of a healthy and intelligent temperance sentiment, and also to secure general temperance reform ;

Resolved, That we, the ministers of New Jersey Annual Conference, will endeavor to procure for sacramental purposes the pure, unadulterated juice of the grape ; and furthermore

Resolved, That all the churches belonging to the New Jersey Annual Conference be instructed to use unfermented wine, manufactured by Mr. Lacy, of Vineland, N. J., to be had at our book store, 631 Pine street, Philadelphia, Pa.

R. J. M. LONG, Chairman,
HENDERSON DAVIS, JR.,
B. W. TIMOTHY.

TEMPERANCE.

To the Bishop and Conference :

Your committee appointed to write on the subject of temperance, beg leave to submit the following, as the result of our labors on that momentous question.

During the pressure of business, we have not had time to mature our thoughts upon so great a subject. We will therefore illustrate the evil of intemperance by the narrative of a sad incident given of a minister of the gospel, which we hope and pray will be a sufficient warning, not only to us as ministers, but to all who may read our report, that they may watch and guard against the bites and stings of the hydra-headed monster.

One of the committee was acquainted with a minister who recently died drunk in a place called Elkhart, Ind., who said, "I had a position high and holy. The demon tore from around me the robe of my sacred office and sent me forth churchless and Godless. Afterwards my voice was heard in the courts, but the dust gathered on my open books and no foot crossed the threshold of my drunkard's office. I had money, ample for necessities, but it went to feed the coffers of devils who possessed me. I had a home adorned with all that wealth could make it, but the tyrant crossed the threshold and the light faded from its chambers. And thus I stand, a clergyman without a church, a barrister without a brief, a man without scarcely a friend, and a soul with-

out a hope, all swallowed up in the maelstrom of drink." So much for the want of temperance.

Intemperance is a great evil in this land. The liquor traffic we regard as a sin, and it should not be recognized by christians. Intemperance not only makes widows and orphans, but brings about poverty and misery. It destroys the vital powers of morality and paralyzes the brain, and wherever it is practiced we can see the once happy firesides turned into hades instead of heaven.

We also see another evil—the use of tobacco, even among our ministers, who are the light of the world. We narrate the following story told of a woman professing christianity. She seldom had time to go to church, and never had any money for collections. Her pastor visited her one day and found her sitting in her house smoking her pipe. She told a pitiful story about neglect of duty and pleaded poverty. The pastor asked her how much tobacco she used in a week? She told him. The pastor calculated the amount and that she had used \$12.65 worth of tobacco a year—enough money wasted to have paid her dues in church, and meet other enterprises, also to have purchased a new dress. Diogenes, the early philosopher, met a young man who was on his way to a bacchanalian feast. He stopped him and carried him back to his friends to keep him out of danger. Prevention is the work of the hour.

WHEREAS, A great number of our people are guilty of this unnecessary and expensive habit; therefore, be it

Resolved, That every pastor having charge of a circuit, station or mission should do all he can to discountenance the use of tobacco;

Resolved, That no candidate shall be admitted to the itinerant ranks who indulges in the use of tobacco, and that the Bishop enforce vigorously this part of the law;

Resolved, That we, the members of the New Jersey Annual Conference, do all that lies in our power to prohibit the traffic in intoxicating spirits.

All of which we respectfully submit,

J. W. COOPER,
A. H. BROWN,
JAMES H. TURNER.

TEMPERANCE.

We, your committee on temperance, take pleasure in reporting the following as the result of our consideration, and we feel happy to say that we discover a grand revival in the working agencies of this important cause. Yea, never at any stage of our history did success seem more certain and victory surer than now. Intemperance is a mighty destroyer. It is a foe to the State, a foe to the church, a foe to every home circle, and a foe to every individual upon the globe. Its march is onward, invading every place. Its tread, soft and subtle, is heard in the Senate chamber, in the justice hall, and serpent-like it drags its slow length up the church aisle, enters the pew and pulpit, and one by one we see the mighty fallen.

Therefore as this intemperance is a mighty worker, so all temperance workers should be mighty and tireless workers. We need more organizations in this undertaking. In organization there is power. Our greatest commercial, mercantile and railroad enterprises are carried on by incorporated organizations. United strength, when rightly directed, is the power that wins. Therefore we as a holy church of God, gifted with grace and sanctified unto eternal righteousness, should seize this advantage to wield against this terrible destroyer which is spreading desolation throughout the land.

As a church we should do something, and as a christian community we should do something. Every Sabbath-school should do something to overthrow its power. The cry for help is daily falling upon our ears. The flowerless grave, the widowed mother in her untimely grief, the weeping orphans, the wrecked merchant, the fallen statesman, all, all appeal to us in accents louder than that voice that burst from the storm cloud, to enter into immediate action in this cause.

We stand wonderstruck and amazed when comparing a few figures, as the following: Great Britain alone spends \$700,000,000 annually for intoxicating beverages; the United States spends \$600,000,000 annually for the same, while all the money spent in the support of foreign missions by all the Protestant churches put together does not exceed \$6,000,000 annually. Then is it to

be wondered at that the progress of Christianity is so slow when its opposing forces are so great? The most destructive battery that was ever wielded against the cause of slavery was the pulpit, and unless this same gigantic power is turned upon intemperance the church will suffer. We hail with joy the successful blow the temperance people of Kansas have made through the Legislature of that State, setting forth that no intoxicating liquors shall be bought, sold or used. This is a grand and very encouraging step. We also see the same movement progressing in the legislatures of the States of Indiana and Connecticut, and we are proud to announce that in the States of New Jersey and Pennsylvania the society known as the Independent Order of Good Templars is doing a good work in this cause.

Now let us pray, but prayer without action is not prayer. Therefore let us lay hold with all our heart and hand and wield every agency to make the temperance cause a success, and thereby destroy this terrible monster which is destroying both souls and bodies of men.

To this report on temperance we also add an appendix alluding to another great prevailing evil, and that is the use of tobacco in its various forms. Tobacco and rum generally go together. Therefore, while speaking of the one we cannot possibly be mute in regard to the other. This evil to which we now allude we find to be on the increase. We observe the tobacco trade offering every inducement to invite custom. We need to put in active work against this evil, and let the work commence right here. Let each minister, as he goes out from this place, go with the fixed resolve to be himself a total abstainer from the use of tobacco in every form, and proclaim against it from the pulpit. We ministers are the leaders and the guiding stars of our people. Being such we must keep ourselves pure from all such demoralizing evils. It is time that we became earnest in this work, and if there be any who are in the habit of indulging in the habit and find it hard to put aside, let such choose it as one of their crosses, and as Christ bore his cross up Calvary's hill so let us bear our cross up the hill of Zion, and receive the crown of everlasting life.

Now in view of these facts set forth in our report, let us resolve,

1st. That we, worthy members of the New Jersey Conference,

honorable servants of God, proclaim the glorious gospel of our Lord Jesus Christ. Touch not, taste not, handle not, of intoxicating beverages or tobacco in any form, and let us make this resolve a conscientious covenant with ourselves and with God.

2d. That we press the temperance and tobacco cause upon our people, both old and young, male and female, persuading and urging them to follow in our footsteps in this reformation of moral and Christian purity, and that each of us report our efforts and success in this work at the next annual conference.

E. V. N. TEN EYCK,

I. J. HILL,

J. G. HOWELL.

MISSIONS—1877.

To the Bishop and Conference:

DEAR FATHER AND BRETHREN:—Your committee, to whom was referred the cause of missions, beg leave to submit the following report:

After careful consideration upon the subject of missions, we are thoroughly convinced that it is the imperative duty of all christian people to labor earnestly and zealously for the dissemination of the truths of christianity or the doctrine of religion as taught by the Lord Jesus Christ. Through sin the whole world of mankind became alienated from God—from light, glory and righteousness—and consequently became affianced with satan, darkness, disgrace and wickedness, with an outgrowth of weakness and ignorance. Such a relationship was offensive to the Divine Being, who had intended man for a more noble and holier purpose. But alas! poor man was unable to change his condition for the better. Hence God, who is infinitely good and wise, instituted a plan by which he might be reinstated in the favor of his Maker.

This plan was consummated in the gift of His Son, Jesus Christ, who in due time came to the earth, lived, taught, worked, preached, suffered, died and was buried, burst the bonds of death and ascended to Heaven and fulfilled the promise made to his followers, by sending the Holy Ghost, which spirit filled them with the spirit of missions, and that same spirit actuates the

church to-day in its missionary labors. We pray that God may give us more of that spirit. The work of the church militant is a mission work, and God has called, qualified and sent his evangelist, saying, "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, XVI—15, 16. Hence the imperative command to the ministry: Go teach all nations, disciples and all peoples. Visit the forlorn and outcast and tell them about the common salvation and common Savior. Go into the hedges and highways and to the islands of the sea and persuade men to be reconciled to God, through the grace of reconciliation by His Son, Jesus Christ. Also those who become evangelized and christianized, they are equally bound according the measure of grace given, to forward on the blessed cause of missions—the cause of Christ, and we rejoice that the African Methodist Episcopal Church is not unmindful of the work of missions, both home and foreign.

For all our labor from the date of the organization of our beloved Zion to the present, in the States, has been a missionary work, especially the southern portion of the church, the fields of which are more ripe for the harvest. Indeed, for some time to come yet the work must be carried on in the true missionary style. There is some important history relative to our missionary work in the island of Hayti, which we take pleasure in stating: Between the years of 1824 and 1826, our A. M. E. Church elected and ordained Scipio Bean and commissioned him to go to Hayti and open or establish a church or society in that island, which he, by divine guidance, was successful in doing, and he labored faithfully with and for them until discharged by death, leaving his bones in that field. Subsequently the Rev. Richard Robinson was sent to the island and labored for some time and then returned home. We obtained this information from our Senior Bishop, Daniel A. Payne, D. D. That was about the year 1829. The society in Hayti elected and sent Isaac Miller and Jacob Roberts as delegates to the Baltimore Conference of 1830, to report their condition as a church and to obtain admission to holy orders. The propriety of this was agreed to after proper examination and they were ordained. Thus our

church has been engaged in proclaiming the tidings of salvation to our brethren in the island of Hayti, the stronghold of Catholicism. It was in 1873 Rev. T. G. Stewart visited the island, inspected the work, remained a short time and returned, and now already has Rev. C. W. Morrell, the appointed missionary, sailed for that distant island for the purpose of infusing new life into that important mission. In answer to the repeated calls "Come over to Hayti and help us," the whole church is called upon to awake, arise, buckle on the armor of sanctified intelligence and onward to battle against the powers of darkness. Let the word be passed along the line, "fall in! fall in!" There is much to be done in this country by our church, and much more might be done than is done if the entire church, ministers and laymen, would rally to the work, determined to conquer through Christ. The mission work in the New Jersey Conference demands special attention, and more might be accomplished with an active missionary in the field, untrammelled in his support, going forward gathering in the people, organizing societies, rendering them proper attention and thereby firmly establishing their conference in the mission work of our church. Therefore we heartily endorse the action of the General Conference, held in Atlanta, Georgia, in appointing Rev. R. H. Cain, D. D., corresponding secretary of the Missionary Society—a man they judged competent to fill the position with credit. But inasmuch as eleven months have passed away and we have not heard from or of the corresponding secretary in any form relating to his duties, we therefore recommend the propriety of this conference asking the appointing power to request Rev. R. H. Cain, D. D., to resign and another proper selection be made immediately, so that the work may not be hindered. "For the people had a mind to work" and still have.

We further recommend our pastors and laymen to organize missionary societies in all our churches and Sunday-schools, and during the year the anniversary of such society shall be celebrated and collection raised for the missions, home and foreign. Further, we recommend the mite mission society, also the employment of females, who are sanctified with a spirit of missions, to assist in this mighty work, believing that they will in the present, as in the future, render great service in building up the

Kingdom of Christ. May the entire church be baptized with the spirit of missions.

Respectfully submitted,

F. J. COOPER,

J. H. BEAN,

J. T. DIGGS,

C. C. GREEN.

MISSIONARY—1878.

To the Bishop and Conference :

We, your committee to whom was referred the cause of missions, do most respectfully report the following as the result of our labor.

After a strict examination into the subject of missions, we are satisfied that it is the duty of every christian in the land to go to work with hand and heart for the purpose of diffusing the glorious truths of the religion of Jesus Christ.

“Let us go forth, 'tis God's command,
Let us make haste away ;
Offer to Christ our hearts and hands,
We work for Christ to-day.”

The grand injunction given to the first ministers of the Methodist Church was a missionary one: “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.”

The command to the ministry to go to all nations and teach them the way of salvation is full of missionary thought. Our attention is turned to the importance of our Rev. C. Morsell, who we believe is doing a great work. May the blessing of God rest upon him and his family. The whole church is called upon to work in this great cause of missions, through the influence of a concentrated ministry and an holy intelligence, and finally let the motto of the church be “Onward” till the earth's remotest nation has learned Messiah's name.

The New Jersey Conference has a mission work demanding our attention and prayers, that souls may be brought into the fold. It is our duty to speak in the highest terms of the Mite

Missionary Society. Composed of ladies they have done and are still doing a good work. May the Lord bless them in their labors and may he send into their ranks females imbued with the great spirit of missions. We recommend that auxiliary societies be formed in every charge in the New Jersey Conference.

We further recommend that our pastors and laymen organize missionary societies in the bosom of the Sabbath-schools, and during the year the anniversary of each society shall be celebrated and collections raised for missions, home and foreign.

Respectfully,

M. F. SLUBY,
JOHN H. BEAN,
J. T. DIGGS.

MISSIONARY.

In view of the fact that in six counties of the State, viz: Sussex, Warren, Bergen, Hunterdon, Somerset and Ocean, we have no church organization, and that in several of the other counties the church has not that hold upon our people that it should have, in consideration of the fact that it is the great lever by which we are to be raised to all that belongs to true social, intellectual, moral and religious manhood; therefore, be it

Resolved, That at this session there be a suitable person appointed to be missionary-at-large through the State, whose duty it shall be to seek out the people, and wherever it is possible to organize them into religious societies to be attached to the A. M. E. Church;

Resolved, That because one of the great hindrances to the successful establishment of our church among such classes will be that of a monetary or financial character; therefore, we the pastors pledge ourselves to raise from our several charges the sum of one cent per month from each and all of the members thereof, the same to be given to the support of said missionary;

Resolved, That the missionary cause may feel assured of our hearty co-operation; that we authorize the secretary of the conference missionary society to draw on the treasury for the sum of thirty dollars for the payment for the first month's salary, to be paid him monthly;

Resolved, That the missionary shall give or send a report of his labors, at least once a quarter, to the secretary of the Conference Missionary Society;

Resolved, That whenever the missionary shall organize and properly put in operation such a religious society, he shall at the earliest practicable time turn the same over to the presiding elder or preacher having nearest charge to such point ;

Resolved, That should the missionary be guilty of any violation of the laws of the book of discipline, he shall be liable to be arraigned and tried before the presiding elder, within whose boundary or the one nearest where the crime or violation of law or misdemeanor shall have occurred ;

Resolved, That the missionary is forbidden to engage in picnics, cake walks or other such entertainments with his people, but his duty shall be to educate them up to the highest standard of christianity ;

Resolved, That the several pastors of the New Jersey Conference shall at once collect the sum of one cent, and send the same immediately to the secretary of the Conference Missionary Society, to be by him paid out to the missionary ;

Resolved, That in case any pastor refuses to or neglects to collect his assessments, the secretary shall at once direct his attention to such omission and if he still neglects or refuses, he, the secretary, shall prefer a charge against him, at the following session of the annual conference, to be dealt with as shall be judged best ;

Resolved, That each pastor be held responsible personally for the amount of his assessment.

On motion of R. Faucet and J. W. Stevenson, the following additional resolutions were added :

Resolved, That inasmuch as it has been said that Methodism is christianity in earnest, being missionary in its character, and therefore if it would do its duty to the coming generation it must send the gospel to the heathen, that it is the duty of every pastor to impress upon his membership and congregation their obligation to God and humanity to do what they can to further the cause of missions ;

Resolved, That it is the duty of every christian community to aid by its money, its influence, as well as its prayers in this glorious work.

M. F. SLUBY,
A. C. GARRISON.

MISSIONARY-AT-LARGE.

By resolution of conference in 1878, an office of missionary-at-large was made and Rev. S. B. Williams appointed to fill the

same. The office was discontinued in 1879. The missionary made the following report of his labors :

I was appointed by Bishop Payne in December, but did not get at work until February. I have been to work, therefore, two months and a half. I have received during that time forty-three dollars and thirty-five cents. I labored a greater portion of the time among the brethren. I also labored at Wrightsville, where there was a prospect of success.

S. B. WILLIAMS.

ARTICLES OF CONFEDERATION BETWEEN THE A. M. E. AND B. M. CHURCHES—CONFERENCE OF 1881.

Bishop J. M. Brown made a statement as regards the articles of agreement between the A. M. E. and B. M. E. Churches. Rev. John W. Cooper moved that the New Jersey Annual Conference ratify the articles of agreement. After considerable discussion, Rev. R. Faucet moved that the matter be postponed. This motion was voted down, and on motion that the question be taken without further debate, the articles were agreed to. Yeas, 15 ; nays, 13.

TEMPORAL ECONOMY—1873.

WHEREAS, We, the itinerant ministers of the New Jersey Conference of the A. M. E. Church, have by an experience of years (at times painfully personal) concluded that the system by which we have been receiving our salaries and other moneys is not best adapted to the present condition of the itinerant work ;

AND WHEREAS, It is evident to every fair and unprejudiced mind and Christian observer, that he who leaveth all to engage in a work of laboring for the best temporal and spiritual interests of our people should of right receive from the membership of the church to which he may be appointed all the moneys agreed upon between himself and the proper officers thereof ; therefore, be it

Resolved, That there shall be a uniformity of operation in our plans ;

Resolved, That an agreement having been entered into by a church and its pastor, every member of the same shall be held accountable to assist to raise the amount, as per discipline on

the reception of members—Chapter III, Section 1, question and answer 6th; and any member wilfully neglecting or refusing to comply therewith shall be dealt with as per discipline—Chapter II, last clause of question and answer 1, and first clause of answer 7.

Resolved, That the judgment of the itinerant members of this annual conference is, that the first Sabbath of every month shall be selected to raise money for the minister, and every member shall be notified by the leader two weeks in advance to prepare for said collection;

Resolved, That we will comply with the new law in organizing the Board of Stewardesses as per discipline of last General Conference, whose duty it shall be to assist the stewards in the work of the church. They shall hold regular monthly meetings, with a president and secretary, and a regular account of their meetings shall be kept;

Resolved, That it shall be the duty of every itinerant minister (whether regular or taken up by the bishop) to cause a written agreement to be entered into between the church, or its representatives, and himself, a copy of which the minister shall keep;

Resolved, That there shall be a meeting of the ministers of the eastern and western districts once every three months, at such places as shall be determined on, at which meeting every minister shall be required to render up a faithful account of the financial condition existing between himself and his church, and every minister neglecting or refusing to comply with these requirements shall be discountenanced;

Resolved, That every minister, on entering upon his charge, shall call the members together, and inform them of the sum each is to pay the presiding elder per month or per quarter, and he (the minister) shall see that it is collected and paid over to the presiding elder;

Resolved, That when a brother shall at such a meeting, as is before stated, give notice of delinquency or failure on the part of the church to keep up his moneys, it shall be the duty of the presiding elder to visit the charge of said brother at once, or as soon as possible, ascertain the cause, and give such counsel and assistance as the case may require, and if in his judgment it is thought necessary, a brother may be sent who shall assist as above;

Resolved, That each minister shall impress his people with the idea that as Methodists should cultivate the principle to do their whole duty in the church from a christian spirit of enlightenment (which is true religion) and not from impulse, passion nor compulsion;

Resolved, That every minister is required to meet the preachers and Sabbath-school associations at their monthly and quarterly meetings, and he is also required to give special attention to the Sabbath-schools, as they are recognized as being the nursery of the church and the hope of the people ;

Resolved, That it shall be the duty of every minister on taking charge to learn if the church is properly incorporated, and if not to have it done as soon as possible. He shall be required to report from time to time at the quarterly district meeting ;

Resolved, That we organize ourselves into an association to be known as the Itinerant Mutual Progressive Association of the New Jersey Annual Conference.

W. M. WATSON,
R. FAUCET,
J. W. STEVENSON.

WILBERFORCE UNIVERSITY—1878.

WHEREAS, During this conference year now ending, many of the ministers and their respective circuits and stations have contributed sums of money to the completion and furnishing (with proper school furniture) of Wilberforce University, located at Xenia, Greene county, Ohio ;

AND WHEREAS, This noble work accomplished by the New Jersey Conference constitutes an important fact in the history of the A. M. E. Church, that should be transmitted to our successors in coming ages ; therefore,

Resolved, That a column be added to the *financial table* to record in the minutes of this conference the amount paid by each minister and his circuit or station to Wilberforce University, separately ;

Resolved, That we recommend the propriety of recording in the minutes all special contributions to Wilberforce University by ministers, their charges or friends, in the New Jersey Conference ;

Resolved, That we do hereby pledge ourselves to do more in the future for Wilberforce University than we have done in the past, by the help of the Lord.

FRISBY COOPER.

MISSIONS—1883.

To the Bishop and Conference :

We, your committee to whom was referred the great and im-

portant subject of mission work of our conference, beg leave to report the following :

Having considered the great missionary movement as the basis of the church, and the spirit thereof as the great lever by which the glorious cause of Christ is perpetuated, we cannot urge too great an interest therein. It can be seen by our statistics that through the indefatigable efforts of those who are deeply interested in this great cause, there has been a gradual growth of the church year by year.

We are pleased with the earnest efforts that have been put forth by our pastors' wives, and the ladies of their several charges, in the mite missionary work. We pray the blessings of Almighty God upon them, that they may continue to labor on for the Master, with much of the spirit of missions in their hearts.

We are sorry so many of our pastors have reported nothing for the "Iron Church" in Hayti. The last conference provided by resolution for \$104, to be raised by them at five cents per member. We trust that the Bishop and conference will urge compliance therewith, and that we double our diligence in the interest of our brother missionaries in Hayti and Africa.

Resolved, therefore, that Hayti Mission is commendable in itself, and we therefore recommend that this New Jersey A. M. E. Conference request each and every pastor to bring a collection to the next conference and give himself not less than twenty-five cents to aid Brother Mossell in Hayti and Bro. Fledger in Africa.

We find our home mission work on the gradual advance. Haleyville Mission, by the earnest labor of Sister Margaret Wilson, our conference missionary, through God has done a noble work. We therefore recommend that Sister Wilson be requested to confine her labors more closely to the work in this conference, and that she receive aid from our conference missionary funds.

We also find a large missionary field extending from Madison to Orange, which should be provided for by this conference. We fear that we are not earnest enough about the missionary cause. We trust that our future diligence will surpass that of the past. We can encourage our ladies in their work, train

our churches and give liberally ourselves. May God infuse in us more of the missionary spirit.

Your committee,

THOMAS A. DAVIS,
W. H. YOECUM,
J. T. DIGGS.

ON STATE OF THE CHURCH—1884.

To the Bishop and Conference :

We, your committee appointed to report on the state of the Church, respectfully submit the following, sketching with a hurried glance from the profusely clustered facts that arise through the steady progress of the cause of Christ, as sustained by the A. M. E. Church. We regret that we are only able to offer partially the condition of our church throughout its wide extent.

We will first speak of its vital piety. This never was better. Living deeds bear undisputed testimony to this fact, and this last year has been marked for great revival throughout our entire Church. And among the most important auspicious features has been the conversion of children to the love of Christ, which in itself heralds the fast approaching elevation of our long down trodden race. Our missionary work, though scarcely begun, yet by a creditable increase of receipts during the last year a grand development in its operations is strongly indicated. It has already planted its cause in Hayti with our worthy Bro. Mossell at its head, while to-day the beautiful and wonderful Iron Church which is to be erected there is now on its way, under the direction of Secretary Townsend, floating with the breeze upon the waves of the ocean to its place of destination.

To be a good Christian people it is necessary to be a missionary people, and now as we see our church standing with her feet upon the American soil, with one hand extended upon Hayti and the other upon Africa, with the watch-word "go forward," let us praise God that she may continue to go forward. The educational outlook is encouraging. Its advocates are coming to the front, and with fearless cry are calling the people to lay hold and support this lever, by which in association with the gospel our people must be lifted up.

And we can express with some degree of satisfaction that our people are beginning to appreciate education more and more, and are manifesting the same by their efforts in educating their children in public schools and charitable institutions. And again, one of the brightest signs that indicate the success, greatness and grandeur of the A. M. E. Church in the near future, is the stern demand for an educated pulpit. This is essential, as when we educate our pulpit we shall then have a pulpit of influence, dignity and power. When this becomes the fact, our people will rise to the standard of the same.

We also observe the christian people of our church are making rapid improvement in their manner of worship. They are beginning to learn that the glorifying of God consists not in lung explosions, spasmodic ecstasies, produced by fancy, accompanied by gymnastic caperings, all of which are of forms borrowed from heathen worshipers. We rejoice that this state of things is ending.

The increasing interest devoted to our Sabbath-schools is praiseworthy. Our leaders are beginning to show earnestness in the matter. Sad is it that it was so long neglected. Hence we hail with delight that new born child, the radiance of whose face has just fallen upon us, namely, the Sabbath-school Union of the church. May it live to do what we hope it shall. Hence there is nothing to fear, for so long as our church has God on her side, and she with all her powers working for God, *prevail she may and prevail she must.*

We also speak with great favor and hail with gladness the celebration of the centennial of American Methodism, during the coming autumn, in the city of Baltimore, where our church with others will be represented. Taking the Methodists as a whole, no church has made greater developments, and taking our church alone, her growth and development have been equally as great and rapid. Brethren, we are sure of the past, but let us be more zealous for the future. Let us note the ground left us by Richard Allen and his successors, and we shall be the means of revolutionizing the world through the Master, Jesus Christ.

ISRAEL DERRICKS,
E. V. N. TEN EYCK,
J. H. ACCOOE.

AN ADDRESS DELIVERED TO CONFERENCE, 1884, BY REV. MRS.
S. C. WATSON.

To the Bishop and Conference :

I am here to represent the "Ladies' Mite Missionary Society" in this conference. I am aware, dear friends, that there is a class of people who, when they hear a sermon, if the speaker does not use a great deal of fluent language, go up as it were and count the stars and fix their places; they think they have not heard any preaching. But I have long since learned that preaching is the plain and simple expounding of the word of God, so plain that the unlearned may not go astray, that all may be benefitted. I make these remarks that you may not expect to hear a very flowery address from me, who have but a limited education. What do you suppose would constrain me to stand before this large and intelligent audience to expose my limited education? Nothing, dear friends, but love—the love I have for the church and its connection. I am here to represent the Ladies' Mite Missionary work. I am sorry to say the work has decreased instead of increasing. I do not blame the ladies for this. The fault is with the ministers. They do not like to have the society organized in their charges. I often ask the brethren, have you a society of the mite missionary in your charge? No, my wife has been sick. Another says, my wife don't care to do any such things. I think any lady that is a Methodist minister's wife ought to do all she can to work up her husband's charge, and to push forward the cause of the Redeemer's Kingdom. I never let my husband's charge want for anything I can do. I do all I can to encourage and help to build up, both spiritually and temporally. I attend morning service, work in the Sabbath-school and lead prayer meetings, and when temporal work is needed for the church I throw myself in with the people. If there is no one to get up a fair or an entertainment I do it. I do anything to forward on the work. I was almost sick last year and when it was asked the brethren, "how much for Ladies Mite Missionary Society?" "Fifty cents." Answer again, "seventy-five cents." The highest amount brought by any one was two dollars and fifty cents, and that was by one

Resolved, That we condole with the afflicted and bereft widow of our lamented father and Bishop, and we hope her loss is his everlasting gain.

Brother C. Coakenie was a very pious man and a deacon in the A. M. E. Church at Milford, N. J. The time and place of his birth is blank for want of the necessary information. He departed this life on Monday, the eleventh day of November, A. D. 1872, after a protracted illness of two years, dying in hope of a blessed immortality, in the sixtieth year of his age. "Blessed are the dead who die in the Lord; yea, saith the spirit, for they rest from their labors and their works do follow."

T. A. CUFF,
G. E. BOYER,
H. DAVIS,
A. C. CRIPPIN,
J. WOODLIN.

HENRY DAVIS—HENRY RHODES.—1874.

Your committee appointed on memorials beg leave to report the Rev. Henry Davis, an elder and member of this Annual Conference, in the wise disposition of God's providence, departed this life on the fifteenth day of January 1874, at his home in Burlington, N. J., in full and blessed hope of immortality.

The invisible hand of death hath broken the bands of our ministerial phalanx and in submission we bow.

Elder Davis was born July 15, 1810, in the city of Philadelphia, Pa. He was licensed to preach in 1840, and joined the itinerant ranks in 1844, and died January 15, 1874, leaving to mourn his loss a wife and several children. "Help, Lord, for the good man falls." May the life of the worthy inspire us in the upward course to the rest of the faithful.

Resolved, That we condole with the bereft family. We hope her loss will be his gain in heaven.

Also Rev. Henry J. Rhodes, who was born in the city of Philadelphia, in the year 1832, and died in the borough of Morristown, in the year 1873. The early life of Brother Rhodes was not marked by any unusual event. He was recognized by his friends and acquaintances as a person even and gentle in his disposition.

He was an itinerant preacher for the period of twelve or thirteen years, during which time his labors were owned and blessed of God. Bro. Rhodes, by his christian deportment, made and retained the love of them with whom he became acquainted. After the rise of the annual conference of New Jersey, in 1874, he was transferred from the New York Conference to the New Jersey Conference and stationed at Bridgeton, N. J., where he labored until stricken down by disease, when he was removed to his home in Norristown, Pa., where, in the bosom of his friends, he breathed his last, in the full triumph of Christian experience. As a member of this conference we mourn this sad berevment, and pray that our heavenly father will strengthen and console his sorrowful family.

Resolved, That these reports be spread upon the pages of the *Conference Record*.

THOMAS A. CUFF,
A. C. CIIPPEN,
R. FAUCET.

JOSHUA WOODLIN—EZEKIEL COOPER—J. B. SCOTT.
1886.

Your committee who were appointed on memorials beg leave to report the following :

It has pleased Almighty God, in his all wise providence, to remove from the work of the ministry, by death, the Rev. Joshua Woodlin, who was born in the town of Attleborough, Bucks county, February 15, 1813, and died in the hope of immortality, January 8, 1876, aged sixty-two years, ten months and twenty-six days.

The New Jersey Conference sadly feel his loss. He was a powerful preacher, a faithful minister, an earnest christian. He was converted in 1832 and received into church by Rev. J. G. Bulaugh, who bade him God speed. He filled every station in the church, from a grave-digger and sexton to a presiding elder. He was ordained deacon in 1853 by Rev. Bishop Nazery, and was ordained elder in 1858 by Right Rev. Bishop Paul Quinn. The New Jersey Annual Conference deeply feel his loss. He was in a great measure instrumental in working it up to its present standard among the other conferences.

Also, Rev. Ezekiel Cooper, of Millville, N. J., a local deacon, a man of good report among his brethren, a christian in deed and in truth, one beloved, who died in great peace.

Also, Rev. John B. Scott, a local deacon, of Springtown, N. J., who died full of faith and the Holy Ghost.

All of which we most respectfully submit,

A. C. CRIPPEN,
W. M. WATSON,
G. A. MILLS.

HENRY DICKERSON—1877.

To the Bishop and Conference:

We, your committee on memorials, by leave to report the following:

WHEREAS, by the inscrutable providence of God, Rev. Henry Dickerson, a local deacon of the A. M. E. Church of Woodbury, N. J., has been removed from our ranks by death, we do hereby express our sorrow and bow in humble recognition to the will of the great disposer of all good. He was born in Talbot county, Md., March 15, 1793, and departed this life in the full triumph of faith, on the 16th of March, 1877, at the ripe old age of eighty-four years. For more than sixty years he was indentified with the church of Christ, and when the standard of African Methodism was raised up, he was among the first to embrace it. For more than half a century he was an active member and minister of our beloved *Bethel*. The labor of love of Father Dickerson in planting the standard of Jesus and the church of our choice in the western district of this conference can never be forgotten. Can that man be dead whose spiritual influence is upon his kind? He lives in glory and his speaking dust has more of life than half the breathing mortals.

REV. A. C. GARRISON,
R. H. TURNER,
A. C. CRIPPEN.

REV. G. A. OTHELLO—1878.

To the Bishop and Conference:

DEAR FATHER AND BRETHREN.—We, your committee appointed on memorials, beg leave to respectfully submit the following statement relative to Rev. G. A. Othello:

He was a native of the island of St. Vincent, one of the British West India Islands, and was born in the year 1848. He

was of pious parents, who were members of the Protestant Episcopal Church. He embraced religion at the age of seventeen, and for several years was connected with the church of which his parents were members. He became a member of the British Methodist Episcopal Church of Canada, in the year 1875, and was licensed and discharged the duties of a local preacher of said church—first under the pastoral oversight of Rev. R. R. Morris, and subsequently under that of Rev. Josephus Olander, two of the elders of said church, about the year 1876—and subsequently entered the itinerant service, and was assigned to the pastoral charge of Milford circuit, West Jersey, under the supervision of Elder M. F. Sluby. On the 19th of October, 1877, whilst going to fill his appointment at Milford circuit, he met with an accident by the cars crushing his ankle, which necessarily caused amputation, after which he was conveyed to the Pennsylvania Hospital, at Philadelphia, where he lived several days in the most excruciating pain, which he bore with christian fortitude, of which many of the brethren can testify. He quietly fell asleep in Jesus on the 31st day of last October, in the full triumph of faith.

M. F. SLUBY,
S. B. WILLIAMS,
B. W. TIMOTHY.

Resolutions in addition to the memorial presented by the committee :

Resolved, That we, the members of the New Jersey Conference, having been officially informed of the death of our late fellow-workman, Rev. G. A. Othello, sincerely express our hearty sympathy with the church of which he was the pastor, as also the elder having the oversight ;

Resolved, That in his death, we acknowledge the mysterious providence of that Being who suffers not a sparrow to fall to the ground without his notice ;

Resolved, That by this we are indeed forcibly impressed that in the midst of life we are in death ;

Resolved, That to exhibit our respect towards the memory of so good and pious a brother, we have his name enrolled among the travelling preachers of this conference.

R. FAUCET,
J. W. STEVENSON.

SARAH H. BEAN—1879.

WHEREAS, This annual conference has learned with regret of the death of sister Sarah H. Bean, the sister-in-law of Rev. Scipio Bean, one of the first missionaries to Hayti, and also the mother of J. H. Bean, assistant secretary of this conference; therefore,

Resolved, That we extend our humble condolance and sympathy to Rev. J. H. Bean in his hour of affliction.

G. E. BOYER,
WALTER THOMPSON.

REV. E. T. WILLIAMS AND WILLIAM E. STILES—1880.

To the Bishop and Conference:

We, your committee on obituaries, beg leave to submit the following:

A dark and inexplicable providence has taken from the bosom of the church Rev. E. T. Williams and Rev. William E. Stiles, soldiers of the cross and earnest workers of the African Methodist Episcopal Church. They were acceptable preachers, but they have gone from labor to great reward—to the Church Triumphant, which is without fault, before the presence of God.

Rev. E. T. Williams was transferred to the New England Conference in 1859, and was transferred from the New England Conference in 1878 to the New Jersey Conference, and was appointed to Snow Hill Circuit, from whence he passed away, in hope of a glorious immortality, March 3d, 1880.

Rev. William E. Stiles departed this life Feb. 25, 1880, at Bordentown, in full assurance of a home in heaven, aged 35. He was born in Virginia in 1845.

Servants of God, well done;
Rest from your loved employ.
The battle fought, the victory won,
Enter your Master's joy.

J. H. BEAN,
I. J. HILL,
J. C. CORNISH.

REV. GEORGE E. BOYER—JAMES M. WILLIAMS—
ALFRED J. DUDLEY.—1881.

The committee on obituaries beg leave to report the following as the result of their labors :

By the dispensation of a wise providence, Revs. George E. Boyer, Alfred Dudley and James Morris Williams, co-workers with us and earnest laborers for the upbuilding of the A. M. E. Church, have gone from the church militant to the church triumphant.

Rev. George Emory Boyer was born a slave and was sold when an infant, his mother standing in a cart body holding him up, in Smyrna, Delaware. He was bid in or bought by a Quaker, whose name was Michael Laughley, and by him raised. He was converted at the age of fifteen in the Methodist Episcopal Church. He was the first to make a move to come out of the mother church and assist in the organization of the A. M. E. Church. He was a brick moulder by trade, and made the bricks to build the first A. M. E. Church in Smyrna, Delaware. He was taken up by our present Presiding Bishop (then Elder J. M. Brown) in June, 1858, and appointed to Lewistown, Delaware. He labored in the Baltimore Conference until 1868, when he was transferred to the Philadelphia Conference and stationed at Camden, New Jersey. He served several charges in the Philadelphia Conference, and was transferred in May, 1871, to the New York Conference and stationed at Newark, N. J., and Morristown, where he served for three years. He was next appointed to Bridgeton. After remaining there two years he was appointed to Burlington, where he had just entered on his third year. He was taken sick on the 11th of May and departed this life on the 15th of the same month. He worked very earnestly for the upbuilding of the church wherever he went. He said to his wife that he saw many children over yonder. "The gospel I preached saves me now." Then said to his wife, "stand firm on the rock."

Rev. J. M. Williams, an elder and member of the New Jersey Conference of the A. M. E. Church, departed this life in the wise dispensation of God's providence, on the 10th of July, 1880, at

his home in Newark, N. J., in the full triumph of faith. The invisible hand of death has broken the bands of our ministerial phalanx, and in humble submission we bow. Elder Williams was born in West Chester, N. Y., in 1822. He entered the itinerant ranks in 1840, and was sent to Coxsackie, N. Y. From that time until the day of his death he served his church and his God, laboring as a faithful minister of the Lord Jesus Christ for many years, filling with dignity all of the most prominent churches in the Philadelphia, New York, New England and New Jersey Conferences, until stricken down with disease, which resulted in death. A light has gone out in Israel. May his life inspire us to faithfulness and our end be peace.

Alfred J. Dudley was transferred from the New York Conference by Bishop D. A. Payne and appointed to Manalapan Mission, in 1879, at which place he labored one year, and met the New Jersey Conference in 1880 and made the last report of his itinerant labors. He returned back to his former boarding place at Manalapan, without taking work. He was taken sick so that he remained at Manalapan and was cared for by Brother Samuel Cary and wife. During his illness he was visited by the pastor of the church, Rev. J. H. Pierce, on the 19th of June, and found very sick and destitute. He wished to be remembered to the members of the preachers' meeting, and stated that he had no fear of death; yet he would like to have lived longer to do good for the Lord, if it had been his will for him so to do. He died in great peace June 26, 1880, and was buried at Manalapan. His funeral services were conducted by Presiding Elder J. W. Cooper, assisted by Rev. J. T. Rexand, J. H. Pierce.

T. A. CUFF,
J. H. PIERCE,
S. B. WILLIAMS.

GEORGE HENRY JONES—JAMES GEORGE HOWELL
1882.

To the Bishop and Conference:

Your committee on memorials beg leave to submit the following:

By the dispensation of an allwise and inscrutable providence,

the Rev. George Henry Jones and James George Howell, co-workers with us and earnest laborers in the A. M. E. Church, have been removed from their sphere of ministerial activity to their rest and reward on high.

Rev. G. H. Jones was born in April, 1842, in Trenton, N. J. In the days of his youth he was like many of his age giddy and wild, following the bent of his depraved nature, but God, who is rich in mercy, arrested him in his sinful course and converted him under the administration of Rev. Peter Gardner, at Bordentown, N. J. Having laid himself as a living sacrifice on the christian altar, his next step was to consecrate all the faculties and power of his mind to the proclamation of the gospel of peace and salvation to his fellow men. He therefore offered his services for the ministry of the A. M. E. Church. He was taken up in 1876 in the interval of conference by Rev. R. M. Turner and stationed at Madison Mission until the conference. And in the following year, 1877, he was admitted on trial at Trenton, and returned to said mission. At the conference at Newark, in 1878, he received an appointment to Atlantic City, where he continued to labor until the spring of 1880, where he received his ordination to deacon's orders, at Salem, by Bishop Payne, and was sent to Cape May. He entered with renewed zeal on his work, but had to stop in consequence of the complete failure of his health. Yet submissive to the will of God he lingered on in Trenton until November 19, when he was removed to Woodbury, where he ended his days December 23, 1881. His funeral sermon was preached by Rev. J. H. Bean, from the text "If a man die shall he live again"—Job, 14-xiv. Brother Jones has left a widow to mourn his loss.

Rev. James G. Howell was born in Bushtown, N. J. No record of his early days prior to his entering the ministry has come to us. He was converted at the A. M. E. Church, Bushtown, and was licensed October, 1878, at Camden. In 1878 our brother was appointed to Moorestown and Beverly mission by Presiding Elder R. Faucet. After successful labor as pastor he died on the 16th day of April. On the following Tuesday he was taken to Bushtown, his former residence, for interment. Brother Littleton Sturges and J. T. Diggs conducted the services. A widow

and six children are left to mourn his loss. He died in the faith of God's promises.

WILLIAM M. WATSON,
G. T. WATERS.

REPORT OF THE COMMITTEE ON MEMOIRS.—1883.

To the Bishop and Conference :

Your committee on memorials beg leave to submit the following report :

WHEREAS, in the dispensation of an all-wise Providence, the Rev. I. J. Hill, a regular itinerant preacher, and Stephen Burrel, a local deacon, laborers in the A. M. E. Church, have been removed from their sphere of ministerial activity to their rest and reward on high. Rev. I. J. Hill was born in April, 1826, and departed this life October 18, 1882, having a hope of faith and immortality. He was a good preacher and a grand workman, having done much work in the New Jersey Conference. In April, 1882, Bro. Hill was appointed to the Millville Circuit and fell in the pulpit with paralysis while he was attempting to read his hymn, "O God, our help in ages past," for his inaugural discourse; and in consequence of the complete failure of his health and complete physical prostration, yet, submissive and resigned to God's will he was removed from Millville to his home in Woodbury, where he ended his days. We have no record of his early life, so all that we can say is that he worked very earnestly for the upbuilding of the church wherever he went, and it was his delight to regard with veneration the great, sublime behest, "feed my lambs." He endeavored by all possible means to carry out the injunction of Him who laid down his life for the world. We have witnessed the falling tear emanating from the eyes of those whose hearts had been touched with the precious words of eternal truth uttered by the shepherd. "A light has gone out in Israel." May his life inspire us to faithfulness and our end be peace. He was buried at Woodbury. A number of ministers were present. His funeral service was preached by the Rev. J. H. Bean; text, 1 Cor. Chap. 15: 54: "Death is swallowed up in victory."

WILLIAM M. WATSON,
G. T. WATERS,
J. H. MORGAN.

1885.

BURLINGTON, N. J., April 25th, 1885.

To the Bishop and Conference :

DEAR FATHER AND BRETHREN:—We, your committee to whom was referred the subject of memorials, beg leave to make the following report: In His all wise providence, God has permitted a severe affliction to fall upon our connection, the A. M. E. Church, in the death of Bishop William F. Dickerson, D. D., and

WHEREAS, We recognize, in our late brother and Bishop, a man worthy of our ardent love and constant emulation ; and

WHEREAS, As a son of New Jersey his loss comes upon the New Jersey Conference the more severely ; therefore, be it

Resolved, That we do deeply lament our departed Bishop, and further that we bow in submission to Him whose judgments are right judgments, and whose ways are just ; and further that we sympathize with the grief-stricken widow and other relatives ; and further, that we take the instance as another warning that neither youthfulness nor position is any guarantee against the hand of death ; and further, that these resolutions be inscribed on the minutes of our session and that a copy be transmitted to our beloved sister, Mrs. Isabella Dickerson.

A. H. NEWTON,
WILLIAM H. YEOCUM,
J. H. MORGAN.

WHEREAS, It has pleased Almighty God in his infinite wisdom to remove from our midst by death our highly esteemed and worthy brother, Rev. A. C. Garrison, a member of this New Jersey Annual Conference,

Therefore be it resolved, That we submissively bow to the dispensation of Divine Providence and recognize our loss to be his eternal gain.

Resolved, That we recognize his worth and work in this annual conference, a faithful and earnest minister of the Lord Jesus Christ, striving ever for the upbuilding of the Master's Kingdom.

Resolved, further, That we extend to his bereaved widow our heartfelt sympathy, and pray that He who has promised to be a Father to the fatherless, and husband to the widow, will ever be her stay and support in this, her hour of bereavement.

Resolved, further, That a copy of these resolutions be presented to the widow of our deceased brother.

A. H. NEWTON,
ISRAEL DERRICK.

MEMORIAL SERVICES OF BISHOP R. H. CAIN.



BISHOP RICHARD HARVEY CAIN, D. D.,
Late Presiding Bishop of First Episcopal District A. M. E. Church.
DIED JANUARY 18th, 1887.

At twelve o'clock, the hour appointed for memorial services in respect to the death of Bishop Richard Harvey Cain, late presiding officer of the New Jersey Conference, the church was crowded by a sorrowing congregation. The solemn services were begun by Rev. W. M. Watson, of Bushtown, lining the hymn, "Servant of God well done," which was sung in mournful melody. Rev. C. H. Green, of Long Branch, addressed the throne of grace in an appropriate prayer. Under the lead of Elders J. H. Bean and T. A. V. Henry, the congregation sang with impressive effect, "Is my name written there."

Prof. J. P. Sampson, of Orange, was introduced and delivered a very fine eulogy upon the life and character of the deceased Bishop, tracing his career from the humble walks of life, through the Senate of South Carolina, as a member of Congress, as a Bishop in the church, as an inspiration of the people to a higher

sphere, as the idol of the people of South Carolina. The eulogy was fine and the delivery effective. Rev. A. H. Newton, of Camden, introduced the following resolutions :

WHEREAS, Since the last Annual Conference, Bishop R. H. Cain, D. D., the Presiding Bishop of the First Episcopal District, departed this life during the interim ; it is with feelings of the most profound sorrow we avail ourselves of this opportunity, now in conference assembled, to express the deep sympathy we feel for the church's affliction. The mighty dead has fallen and we mourn his loss. To us, the members of the New Jersey Conference, he was not only an earnest worker as a presiding bishop, but the embodiment and representative of the principles we endorse and love to cherish. But alas ! Bishop Richard Harvey Cain is no more ! The hand of Divine Providence has removed him from us. He has left the scene of his temporal labors, and the conference and congregations that sat under his ministry and profited by his example, with sadness testify their respect for his memory. We regret his removal from our midst, and mourn for one who was in every way worthy of our respect and regard. We submissively and humbly bow to Him who doeth all things well ; therefore, be it

Resolved, That we tenderly condole with the bereaved family of our deceased bishop in their hour of trial and affliction, and we devoutly commend them to the keeping of Him who looks with pitying eye upon the widow and the fatherless.

Resolved, That in the person of R. H. Cain, whose loss we mourn, the ministers of the New Jersey Conference always found one who was ever willing and ready to administer to the necessities of the people, and render satisfaction to his brethren ; he was kind, genial, affable and approachable.

Resolved, That in the death of Bishop R. H. Cain the church has lost a worthy member, a strong and willing pioneer ; the Christian religion, a firm and staunch friend ; the pulpit a polished orator, and the race a firm and persistent representative.

And with our worthy brothers, Revs. Littleton Sturges and J. C. Mowbry, we drop the sympathetic tear over the graves of their beloved companies. Sister Lydia Tighlman, late consort of Rev. Benjamin Tighlman, deceased, has recently departed this life. To the family we extend our condolance, and commend them to the care of Him who will guide them by his counsel and afterwards receive them into glory.

A. H. NEWTON,
J. H. BEAN,
J. P. SAMPSON.

MEMORIAL ADDRESS.

BY J. P. SAMPSON.

Brethren of the New Jersey Conference and Rev. Bishop A. W. Wayman, presiding Bishop over the New Jersey Conference of the First Episcopal District, Sirs :—

In obedience to your request, and in behalf of the New Jersey Conference, in Annual Conference assembled at Trenton, N. J., I have come reverentially to bring a memorial garland wreath to lay upon the bier of the late Rev. Bishop R. H. Cain, your former colleague and distinguished predecessor, in the great and responsible office, as one of the late Bishops of the African Methodist Episcopal Church; and in doing so, I am fully sensible of the fact, that whilst the living, however great or small, is a dependent creature, the dead is independent of anything that the living can say—good or evil, for the spirit is free at last; it is with the God who gave it, hence we are not here as fawning sycophants, to please the living by fulsome praise, at the expense of the dead, without care or respect for the deceased; not the well rounded sentences nor the honeyed words of the average eulogist that appeal to passions, but we have come with stern, truthful lessons, drawn from every phase of a remarkable life, as a memorial, not a eulogy for the benefit of the living.

RICHARD HARVEY CAIN, clergyman, political reformer, Congressman, Bishop, was born in Greenbriar county, Va., in 1825; hence he was, at the time of his death, only about sixty-two years of age, barely beyond the meridian of life.

If not a slave himself, he evidently began life as a colored boy in a slave state, coming from the rank and file of the common people, the poorest of the poor, at the very bottom of society, yet, by nature, he was a lad richly endowed, not only with a precocious mentality, but with an improvable mind, quick to learn, ambitious and full of that spirit which characterized him in later years.

His progress from the time that his parents moved from Virginia to Portsmouth, Ohio, as if a child of destiny, was steadily onward and upward. As a man he was theoretical, speculative

and visionary, yet, like some of the strongest men in church and State of to-day, he was self-making up to the time of his death, constantly learning by his mistakes, and learning more from actual conflict on the field than from any acquirement made within the walls of college schools, attested by titles of parchment, which are often sham-proofs of what we know little or nothing about. He was a man of the nervo-sanguine and encephalic temperament, which is active, always over-worked, impetuous and destructive to the physical organization; teaching all brain-workers by his death that they should husband their mental resources in keeping with their temperament, and hence the greater longevity. He often acted as if by intuition and upon first impression, but whatever deformity of disposition he may have possessed was but an evidence that he was kin to earth; far above them all he had characteristics which well deserve our highest emulation, inspiring every one with a noble purpose, pointing to a higher destiny, and like our exemplar, as a man among men, and a self-made scholar among scholars, enabling him to rise, pluck a branch from the laurel, and write his name high in the temple of fame.

He was converted in 1841, and in 1844, when only nineteen years of age, he was licensed to preach in the M. E. Church, but in 1857 he joined the Indiana Conference of the A. M. E. Church, and was received into the itineracy by Bishop D. A. Payne, at Albany, Ind., entering upon his first charge at Muscatine, Iowa. In 1859 he was ordained a Deacon by Bishop W. P. Quinn, and notwithstanding he was in the active ministry, anxious to better qualify himself, in 1860 he matriculated as a regular student at Wilberforce University, remaining probably not more than one year. In 1861 he was transferred to the New York Conference, Bridge street, Brooklyn, where he subsequently did a great work in organizing and building up the Fleet Street Church, which was the second organization of the denomination at that time in the great city of churches. In 1862 he was ordained an Elder by Bishop D. A. Payne, in Washington, D. C., and in 1865 he was transferred to the South Carolina Conference, and stationed at Charleston, where he organized and built the Emanuel A. M. E. Church, and also the Morris Brown chapel, both of which are still large and flourishing congregations.

He not only filled leading stations in the North and West with great acceptability, but in the South all along the towns and cities bordering the Northeastern and Savannah Railroad, he organized churches and planted our standard at Summerville, Lincolnville, Georgetown, Marion, Sumpter, and upon all the adjacent islands around the city of Charleston.

Probably no man in the country ever rose from obscurity, step by step, with more rapidity, to greater prominence than he, for about the close of the war, not more than twenty-three years ago, he was my deputy in the secretaryship of the Colored Solders' Convention, at Syracuse, N. Y., which was the occasion of the success of our arms at Fort Wagner, then a man of only average parts, for he could barely codify the resolutions; but when the stars and stripes, tattered and torn, matted together by the blood of colored soldiers, was borne aloft and carried to the platform amidst the shouts of the multitude in that convention by a delegation of soldiers from Fort Wagner, as one of the trophies of the war, he probably, for the first time, came "to the front" in a political gathering, and greatly inspired by the occasion made a most remarkable speech, which showed not only foresight in regard to public affairs, but promised leadership among the people of his race. Subsequently, acting under the auspices of the Washington Committee, we were associated politically in the Carolinas as canvassers in the work of reconstruction; and here his powers were called into full play, assuming many responsibilities, as pastor, organizer in church and State, politician, legislator, educator and missionary journalist. He soon made himself a good English scholar, a strong writer, a wise legislator and a safe leader of his people.

In every endeavor, whether right or wrong, such was his ambition to attain his purpose, that, though often defective in plans, he would rush dry shod and unconscious over every obstacle, impelled by the courage of his convictions, till he not only achieved the victory, but to his own surprise, permanent success.

He came to South Carolina at an auspicious time for usefulness, yet when life itself was never in greater peril; but he came, he saw; then with the dash of a Napoleon and the tread of a conquerer, inspiring confidence everywhere, he planted our standard in the very heart of the South, till now, "by the tap of

the drum" and the unfurling of our banner, in South Carolina alone 100,000 communicant souls, redeemed and disenthralled, are marshalled at the altars of our God.

As a writer, not a poet, his productions were full of poetry; they bloomed with the bloom of flowers, and sang the sweet song of the birds. He had few or no early advantages which are the only true basis for the advanced grades; yet he was self-trained in all the higher realms of intellectual thought.

For a long time he was the leader of the South Carolina Senate, the champion of the homestead law, the free school bill, and other large corporations for the good of the people, during which time he not only continued to organize the church and to extend its borders throughout the State, but he established schools, benevolent organizations, and urged the people to secure homes, and purchased for himself a large tract of land and founded thereon the town of Lincolnville, between Charleston and Summerville, a thriving village, with a railroad station and other facilities. He built large rows of tenement houses in Columbia for the accommodation of the poor, and planted the enterprise street railroad company in Charleston. He was an extensive real estate dealer in some of the largest business interests of South Carolina; and being a justice of the peace in his city, I was his conveyancer in most of these properties, yet though full of enterprise and large business speculations, he was not considered a business man. Personally, he was a man of too much self-respect to play the pretender—plain, earnest, common-place, unassuming, (and notwithstanding the noble exceptions) he never professed to have a knowledge of the higher branches, nor the greater things, in order to obscure or hide his ignorance of the lesser; he didn't attempt to go to college before he went to school, for he was a good orthographist, and a fine English reader. He was always more than he seemed to be, and always seemed to be less than he really was. There was no vain strut nor hollow show, to make up that deficiency which the make-believer is always conscious of; and though a man of humble bearing, like all such common-place men of real merit, when necessary he could, with heroic courage, rise into a higher self-asserting manhood and make the pretender quake in his presence. Gentle as a lamb, brave as a lion, he was often, when aroused, daring almost to

recklessness—combative, plucky and full of grit. During a political canvas he would buckle on his armor and venture into the very jaws of death in defence of the rights of his people. He had a fine social nature, could forget and forgive an injury, yet as an antagonist he was the most faithful and the most bitter opponent, ready to brook all the odium consequent upon the issue, and ready at all times to suffer any and everything in the championship of the cause which he espoused before the people. He was an affectionate husband, a loving father, a man of pleasing address, courteous, of the highest aspirations, of great moral force; he loved his race, with great hopes of its possibilities, not only here, but upon the shores of Africa. He was to the Palmetto State, what Bishop Wayman, our highest common sense church authority, is to Maryland; what Bishop Turner, the gigantic thinker, is to Georgia; what the eloquent Dr. W. B. Derrick is to the great State of New York; what the scholarly Daniel A. Payne is to the church. He was the idol of South Carolina. He was an active member of the Reconstruction Convention, and the people of the Charleston district sent him more than once to represent them in the United States Congress at Washington. He was an able debater, not to say an orator, yet none took care of himself better in Congress upon every measure, and none were more eloquent in clarion voice than he, with Sumner and Elliott in defence of the Civil Rights bill.

In 1880 he was chosen one of the Bishops of the A. M. E. Church at the General Conference in the city of St. Louis, Mo. He was a good parliamentarian, liberal, just and gentlemanly in his rulings, but often incisive and caustic in his criticisms. He had completely surrendered all the concerns which had attracted his attention prior to his ascendancy to the great and responsible office of Bishop, and entering the sterner realities of life in so exalted a position, with impaired health, just after writing a series of important papers upon connectional church polity and organic union. He seemed to have consecrated himself fully to the work of his church and the duties of the Bishopric. He thus entered vigorously upon his mission in the Ninth Episcopal District, where, in connection with holding his Conferences, he gave much attention to the establishment of the Waco College as a permanent church institution. Then subsequently being assigned to the First Episcopal District, during his succeeding four years

he soon inspired the confidence and respect of all of his Conferences, which, though in poor health, he enjoyed up to the time of his death. These are some of the lessons of his life.

Now, sir, we are at the grave. During this Conference year the beloved wives of two of our leading Elders have passed away, Henrietta Sturges, an educated Christian lady and a co-worker with her husband in the church ; also Elizabeth Mowbry, a devoted helpmeet with Elder Mowbry in the ministry. She was a talented lady and an exemplary Christian. To their bereaved husbands, relatives and friends,

"There is a voice which sorrow hears,
When heavier weighs life's galling chain,
'Tis heaven that whispers, dry thy tears,
For the pure in heart shall meet again."

This is an important lesson to us all, teaching us that the solemn funeration in some lonesome grave yard, with measured steps and uncovered heads, in yon sequestered bower, beneath some weeping willow, the final resting place of the dead, is the end of earth to every mortal man. One by one we cross the river, one by one the leaves are falling, one by one the funeral cortege, like muffled drums, are passing to the tomb, telling us that in the midst of life we are in death ; that as we stand in this Supreme Presence and think of their immortality, so they once stood among us and thought of the immortality of others, and soon we too shall pass away and others living shall think of ours ; telling us that we are born into this life as a means to a higher and a better spiritual growth in the sweet bye and bye, beyond the river on the other side ; telling us that death is only a new birth into another life, of which we may know nothing, but which our faith compels us to accept as still higher, better and more desirable ; telling us that the sooner we learn to live the sooner we are prepared to die ; then with the tenderest charity for all, forgiving faults of all, let us say farewell, farewell to a life that was full of the most brilliant achievements in behalf of his church, his race and his country. Let us emulate only their usefulness and Christian virtues, that we too may at last, through the grace of our Lord, die the death of the righteous and finally hear that welcome voice, saying unto us, "well done, thou good and faithful servant, enter into the joys of thy Lord."

IN MEMORIAM.

N. J. A. CONFERENCE.

"Blessed are the dead which die in the Lord."—Rev. 14-13.

NAME.	CONFERENCE OF.	DATE OF DEATH.	PLACE OF DEATH.	AGE.	LOCAL.
Bishop Paul Quinn.....	1873	Feb. 21, 1873	Richmond, Ind.....	94(?)	.....
C. Coakenie.....	1873	Nov. 11, 1872	Milford, N. J.....	...	.....
Henry Davis.....	1874	Jan. 15, 1874	Burlington, N. J.....	64	.....
Henry J. Rhodes.....	1874	—, 1874	Norristown, Pa.....	41	.....
Joshua Woodlin.....	1876	Jan. 8, 1876	.....	62	.....
Ezekiel Cooper.....	1876	May 10, 1875	Millville, N. J.....	...	Local
John B. Scott.....	1876	.....	Springtown, N. J.....	...	Local
Henry Dickerson.....	1877	Mar. 16, 1877	Woodbury, N. J.....	84	Local
G. A. Othello.....	1878	Oct. 31, 1878	Philadelphia, Pa.....	...	.....
Mrs. Sarah H. Bean.....	1879	April 12, 1879	Camden, N. J.....	71	.....
W. E. Stiles.....	1880	Feb. 25, 1880	Bordentown, N. J.....	35	.....
E. T. Williams.....	1880	Mar. 3, 1880	Snow Hill, N. J.....	...	.....
G. E. Boyer.....	1881	May 15, 1881	Burlington, N. J.....	...	.....
J. M. Williams.....	1881	July 10, 1880	Newark, N. J.....	...	.....
Alfred J. Dudley.....	1881	June 26, 1880	Manalapan, N. J.....	...	.....
George H. Jones.....	1882	Dec. 23, 1881	Woodbury, N. J.....	40	.....
James G. Howell.....	1882	April 16, 1881	Moorestown, N. J.....	...	.....
I. J. Hill.....	1883	Oct. 18, 1882	Woodbury, N. J.....	57	.....
Bishop W. F. Dickerson.....	1885	Dec. 20, 1884	Columbia, S. Carolina	39	.....
Alfred C. Garrison.....	1885	Sept. —, 1884	Long Branch, N. J.....	39	.....
Bishop Richard H. Cain.....	1887	Jan. 18, 1887	Washington, D. C.....	...	.....
Elizabeth Mowbry.....	1887	—, 1886	Elizabeth, N. J.....	...	.....
Bishop James A. Shorter...	.....	July 1, 1887	Wilberforce, Xenia, O	70	.....

IN MEMORIAM.

Gone from our midst to the regions above,
Gone with a life full of labors of love :
Gone to the regions of beauty and light,
Clad in the garments of Heavenly white.

Shall we still mourn that their labors are done ?
Rather rejoice of the race they have won ;
Strive we to meet them and greet them again,
Where is no sorrow, no death, and no pain.

Father, All Wise, to Thee we would bow,
Humbly, submissively. O teach us how
We may so live that when death calls us home,
Ours may the welcome be, " Servants well done !"

—J. Height Bean.

WIDOWS AND AMOUNTS PAID THEM.

1874—Emeline Holcomb, \$300.00 ; Sophia Rhodes, \$20.00 ; Elizabeth Davis, \$20.00 ; Lydia Tilghman, \$20.00.

1876—Emeline Holcomb, \$60.00 ; Lydia Tilghman, \$38.00 ; Elizabeth Davis, \$38.00 ; Sophia Rhodes, \$38.00.

1877—Emeline Holcomb, \$30.00 ; Lydia Tilghman, \$15.00 ; Elizabeth Davis, \$15.00 ; Sophia Rhodes, \$15.00 ; Lucretia Woodlin, \$30.00.

1878.—Elizabeth Davis, \$30.00 ; Sophia Rhodes, \$30.00 ; Lucretia Woodlin, \$30.00 ; Lydia Tilghman, \$50.00 ; Orphan child of Shepherd Holcomb, \$10.00.

1879.—Lucretia Woodlin, \$24.00 ; Lydia Tilghman, \$24.00 ; Elizabeth Davis, \$24.00.

1880.—Sophia Rhodes, \$15.14 ; Lucretia Woodlin, \$15.14 ; Lydia Tilghman, \$15.14 ; Elizabeth Davis, \$15.14 ; May Stiles, \$15.14 ; Mrs. E. T. Williams, \$15.14.

1881.—Elizabeth Davis, \$12.00 ; Lucretia Woodlin, \$12.00 ; Lydia Tilghman, \$12.00 ; Sophia Rhodes, \$12.00* ; Mary Stiles, \$12.00 ; Mrs. E. T. Williams, \$12.00* ; Eliza Boyer, \$12.00*.

1882.—Lucretia Woodlin, \$10.00 ; Sophia Rhodes, \$22.00a ; E. T. Williams, \$22.00a ; Lydia Tilghman, \$22.00a ; Mrs. J. M. Williams, \$10.00 ; Mary Stiles, \$10.00 ; Eliza Jones, \$10.00 ; Mrs. Howell, \$10.00 ; Elizabeth Davis, \$10.00.

1883.—Lucretia Woodlin, \$10.00 ; Sophia Rhodes, \$10.00 ; Lydia Tilghman, \$10.00 ; E. T. Williams, \$10.00 ; Mary Stiles, \$10.00 ; J. M. Williams, \$10.00 ; Mrs. Howell, \$10.00 ; Elizabeth Davis, \$10.00 ; Elizabeth Hill, \$10.00.

* This money was lost. The same year Sister Eliza Boyer's name was left off the roll at the conference by mistake. The whole amount was given by the brethren as a voluntary gift in the interest of conference.

a. At this conference the money lost was made up by conference, therefore doubling the amount.

IN MEMORIAM.

"Blessed are the dead which die in the Lord."—REV.-14-13.

NAME.	CONFERENCE OF.	DATE OF DEATH.	PLACE OF DEATH.	AGE
James Biddle.....	1851	.....	.....	...
Noah Cannon.....	1851	.....	.....	...
J. L. Armstrong.....	1852	.....	.....	...
Levin Bond.....	1853	.....	.....	...
Marcus Brown.....	1854	.....	.....	...
William Henry.....	1854	.....	.....	...
Edward Ferris.....	1855	.....	.....	...
William Harman.....	1855	.....	.....	...
W. N. Brown.....	1855	.....	.....	...
George Grinly.....	1856	.....	.....	...
Furman Gould.....	1856	.....	.....	...
Robert Collins.....	1856	.....	.....	...
Charles Sawyer.....	1857	.....	.....	...
John Buller.....	1858	Aug. 18, 1857	Camden, N. J.....	...
Adam Davis.....	1858	Nov. 27, 1857	Philadelphia, Pa.....	...
Charles Gibson.....	1859	Aug. —, 1858	.....	80
E. J. Hawkins.....	1860	.....	.....	48
Wardell Parker.....	1860	.....	.....	...
John Cornish.....	1861	.....	.....	...
John T. Jackson.....	1861	.....	.....	...
J. J. G. Bias.....	1861	.....	.....	...
George Wilson.....	1861	.....	.....	...
— James.....	1861	.....	.....	...
Shedrac Bassett.....	1861	.....	.....	...
William Proctor.....	1862	.....	.....	...
Richard Robinson.....	1863	Nov. 18, 1862	Philadelphia, Pa.....	...
Spencer Logan.....	1863	Apr. —, —	.....	43
Thomas H. Cooper.....	1866	Apr. 23, 1866	Trenton, N. J.....	...
G. M. McMullen.....	1866	.....	Trenton, N. J.....	76
Sheppard Holcomb.....	1866	Jan. —, 1866	.....	60
Andrew Massey.....	1866	.....	.....	111
Robert Evans.....	1866	.....	.....	...
J. G. Bulaugh.....	1868	.....	.....	...
Peter Gardner.....	1868	.....	.....	...
Thomas Pierce.....	1869	M'ch 28, 1869	Philadelphia, Pa.....	63
John Henson.....	1870	.....	.....	65
Moses Robinson.....	1870	.....	.....	...
Samuel Murray.....	1870	July 20, 1869	.....	78
John S. Lukins.....	1870	Oct. 20, 1869	Port Republic, N. J.....	45
Isaac Parker.....	1870	.....	.....	...
Benjamin Tillman.....	1871	Sept. 20, 1870	Trenton, N. J.....	47
Ephraim Wilson.....	1871	Nov. 1, 1870	Camden, N. J.....	56
Soloman Truitt.....	1871	.....	Milford, N. J.....	...

This list of deaths occurred in the Philadelphia Conference prior to the setting off of the New Jersey Conference in 1872, and contains all the information given in the minutes as here arranged.

Transfers to and from New Jersey Conference.

NAMES.	The Conference in which transfers were announced	TRANSFERRED FROM.	TRANSFERRED TO.
Acc'e, J. H.....	1883.	Philadelphia Conference.....	New Jersey Conference.
Aylor, J. C.....	1884.	Virginia " ".....	" " " ".....
Bowman, W. N.....	1883.	New York Conference.....	New Jersey Conference.
Bean, J. H.....	1885.	New Jersey " ".....	Philadelphia " ".....
Bean, J. H.....	1887.	Philadelphia " ".....	New Jersey " ".....
Brown, A. H.....	1886.	New Jersey " ".....	New England " ".....
Chambers, A. J.....	1881.	Kansas Conference.....	New Jersey Conference.
Chambers, A. J.....	1881.	New Jersey " ".....	New England " ".....
Chambers, A. J.....	1886.	" " " ".....	North Carolina " ".....
Crippin, A. C.....	1877.	" " " ".....	New York " ".....
Cooper, F. J.....	1878.	" " " ".....	New England " ".....
Cooper, J. W.....	1879.	New York " ".....	New Jersey " ".....
Cuff, T. A.....	1881.	New Jersey " ".....	Philadelphia " ".....
Cravan, T. S.....	1886.	" " " ".....	North Carolina " ".....
Davis, Jr. H.....	1880.	New Jersey Conference.....	New York Conference.
Derrick, B. W.....	1880.	Virginia " ".....	New Jersey " ".....
Derrick, B. W.....	1880.	New Jersey " ".....	New York " ".....
Derricks, Israel.....	1882.	S. Arkansas " ".....	New Jersey " ".....
Derricks, Israel.....	1886.	New Jersey " ".....	New York " ".....
Davis, T. A.....	1881.	" " " ".....	New England " ".....
Faucet, Redmond.....	1885.	New Jersey Conference.....	Philadelphia Conference.
Garrison, A. C.....	1878.	New Jersey Conference.....	New York Conference.
Garrison, A. C.....	1880.	New York " ".....	New Jersey " ".....
Garrison, A. C.....	1882.	New Jersey " ".....	Philadelphia " ".....
Garrison, A. C.....	1883.	Philadelphia " ".....	New Jersey " ".....
Goosly, S. C.....	1881.	Columbia " ".....	" " " ".....
Goosly, S. C.....	1882.	New Jersey " ".....	New England " ".....
Hookins, W. H.....	1883.	Philadelphia Conference.....	New Jersey Conference.
Hill, J. B.....	1883.	New England " ".....	" " " ".....
Hill, J. B.....	1883.	New Jersey " ".....	Philadelphia " ".....
Henry, T. A. V.....	1885.	Baltimore " ".....	New Jersey " ".....
Johns, J. A. M.....	1882.	.....	New Jersey Conference.
Johns, J. A. M.....	1884.	New Jersey Conference.....	New York " ".....
Johns, J. A. M.....	1886.	New York " ".....	New Jersey " ".....
Lewis, L. S.....	1873.	New Jersey Conference.....	Indiana Conference.
Lane, A. G.....	1879.	Philadelphia " ".....	New Jersey " ".....
Langford, L. B.....	1884.	New Jersey " ".....	New York " ".....
Martin, B. F.....	1884.	Philadelphia Conference.....	New Jersey Conference.
Morgan, J. H.....	1880.	New York " ".....	" " " ".....
Miles, R. H.....	1884.	" " " ".....	" " " ".....
Mathews, P. F.....	1885.	Virginia " ".....	" " " ".....
Merrill, W. A.....	1884.	New York " ".....	" " " ".....
Mowbry, J. G.....	1886.	Philadelphia " ".....	" " " ".....
Newton, A. H.....	1881.	North Carolina Conference..	New Jersey Conference.
Othello, G. A.....	1877.	New York Conference.....	New Jersey Conference.
Peterson Wilson.....	1873.	New York Conference.....	New Jersey Conference.
Patterson, L.....	1873.	New Jersey " ".....	Philadelphia " ".....
Pinkney, H. H.....	1885.	South Carolina " ".....	New Jersey " ".....
Sluby, M. F.....	1873.	Baltimore Conference.....	New Jersey Conference.
Sluby, M. F.....	1879.	New Jersey " ".....	Philadelphia " ".....
Smith, J. H.....	1875.	" " " ".....	" " " ".....
Stewart T. McCants....	1878.	North Carolina " ".....	New Jersey " ".....
Stewart T. McCants....	1880.	New Jersey " ".....	New York " ".....
Stevens, J. W.....	1880.	" " " ".....	Baltimore " ".....
Shaffer, C. T.....	1877.	Ohio " ".....	New Jersey " ".....
Smith, Shorter.....	1880.	Kentucky " ".....	" " " ".....
Smith, Shorter.....	1880.	New Jersey " ".....	Philadelphia " ".....
Smith T. A.....	1881.	" " " ".....	" " " ".....
Stanford, P. L.....	1882.	New England " ".....	New Jersey " ".....
Thompson, Walter....	1886.	New York Conference.....	New Jersey Conference.
Thompson, Walter....	.....	.....	.....
Turner, R. M.....	1881.	New Jersey Conference.....	Ohio Conference.
Turner, J. H.....	1879.	Illinois " ".....	New Jersey Conference.
Turner, J. H.....	1881.	New Jersey " ".....	.....
Taylor, E. W.....	1880.	New York " ".....	New Jersey Conference.
Taylor, E. W.....	1884.	New Jersey " ".....	South Carolina " ".....

Transfers to and from New Jersey Conference—(Continued.)

NAMES.	The Conference in which transfers were announced	TRANSFERRED FROM.	TRANSFERRED TO.
Talbot, H.....	1881.	New England Conference. ...	New Jersey Conference.
Talbot, H.....	1884.	New Jersey "	New York " "
Timothy, B. W.....	1878.	New York "	New Jersey " "
Timothy, B. W.....	1881.	New Jersey "	Baltimore " "
Thomas, H. P.....	1886.	Baltimore "	New Jersey " "
Teneyck, E. V. N.....	1886.	New Jersey "	New York " "
Williams, S. B.....	1874.	North Carolina Conference..	New Jersey Conference.
Williams, S. B.....	1886.	New Jersey " ..	Philadelphia " "
Williams, J. M.....	1878.	New York " ..	New Jersey " "
Williams, E. T.....	1878.	New England " ..	" " "
Whitten, G. M.....	1881.	Philadelphia " ..	" " "
Woodyard, C.....	1884.	New Jersey " ..	New York " "
Yieser, J. G.....	1880.	New England Conference.....	New York Conference.
Yieser, J. G.....	1882.	New Jersey "	South Carolina Conference.
Yeocum, W. H.....	1882.	New England "	New Jersey " "
Young, H. J.....	1874.	New Jersey "	Baltimore " "

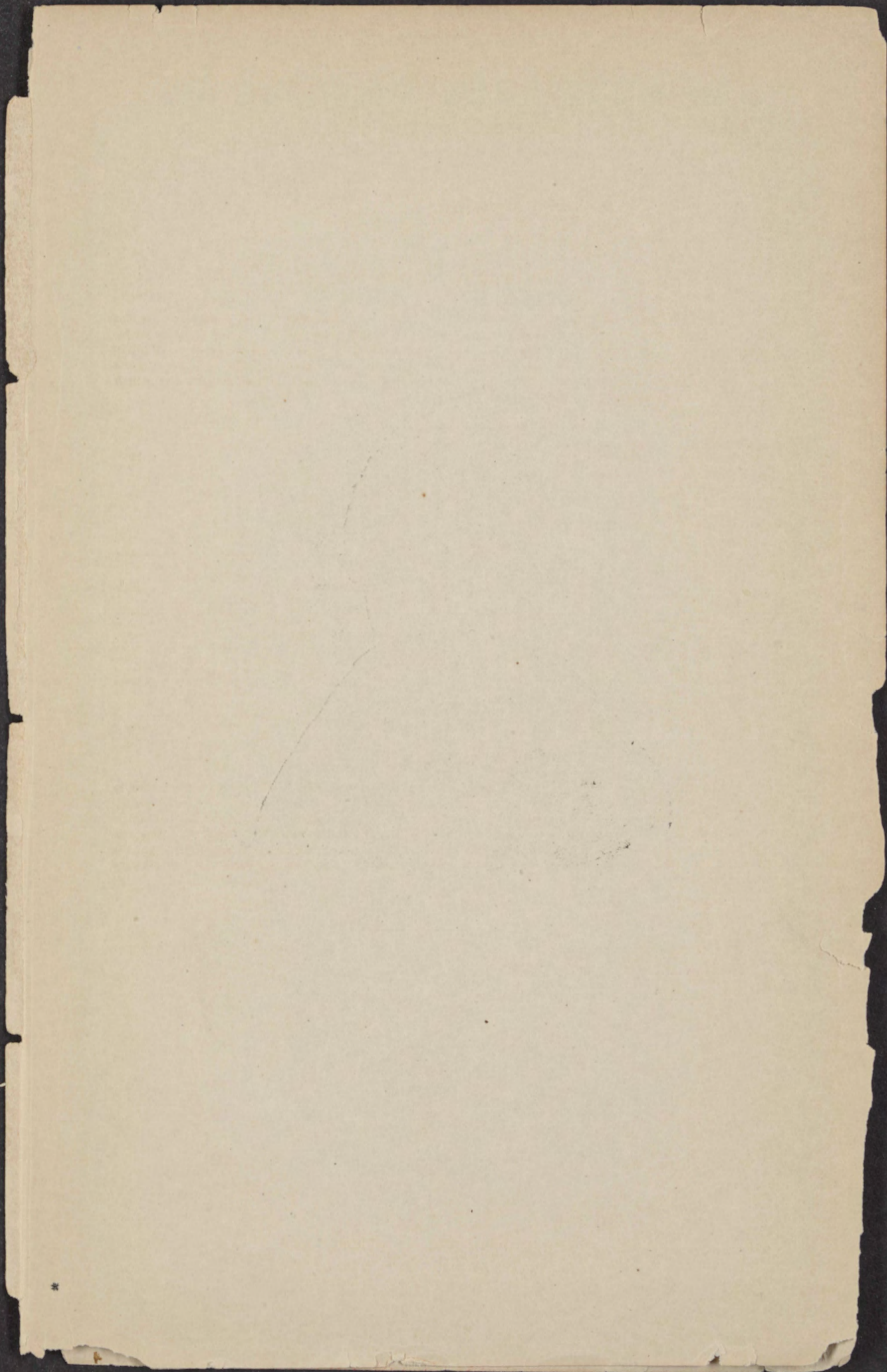
Statistical Table No. 2.

It will be seen by this table that the number of churches are the same in 1883 as in 1872 when the Conference was set off. While there was an increase of four churches in 1875, the year of 1878 shows a decrease of one, and the year of 1880 shows a loss of four churches. It is to be regretted that no record of the circumstances attending the loss of any of these (Orange church excepted) has been kept in the minutes. There is evidently need of more correct reporting. When the valuation column and church extension are considered, it certainly is mysterious.

Year.	Members.	Local Preachers.	Exhorters.	Churches.	Value.	Indebtedness.	Parsonages.	Value.	School Houses.	Sabbath Schools.	Superintendents.	Teachers and officers.	Scholars.	Dollar Money.
1872	2,457	66	42	49	\$121,000 68	\$9,548 00	5	.....	5 48 37	271	7,860	\$994 77	.....	.....
1873	2,340	65	42	50	54,950 00	3,415 40	4	.....	5 48 64	287	5,423	846 01	.....	.....
1874	2,675	64	39	53	62,296 50	4,585 04	9	.....	5 48 59	274	2,288	735 41	.....	.....
1875	2,410	60	37	51	1,393 00	8,659 00	10	.....	3 48 41	282	2,468	900 58	.....	.....
1876	2,448	57	39	49	1,364 00	19,497 97	9	.....	4 46 58	310	2,516	916 65	.....	.....
1877	2,494	58	35	48	1,250 00	14,800 66	8	.....	3 45 63	297	2,560	840 46	.....	.....
1878	2,417	56	31	49	111,475 00	17,522 69	7	.....	2 44 50	262	2,418	960 14	.....	.....
1879	2,166	53	53	45	102,815 00	12,199 00	7	.....	2 43 53	293	2,270	905 70	.....	.....
1880	2,222	55	34	54	103,230 00	18,184 00	10	.....	4 46 61	277	2,336	795 65	.....	.....
1881	1,850	54	32	50	123,500 00	19,166 07	12	.....	5 56 58	276	2,216	858 19	.....	.....
1882	2,433	50	37	49	117,819 00	17,853 92	12	.....	1 49 67	285	2,245	919 00	.....	.....
1883	2,533	56	39	50	119,600 00	8,161 96	8	3,200 00	51 40	273	2,235	822 15	.....	.....
1884	2,893	61	35	51	165,600 00	31,747 22	8	1,700 00	44 30	428	2,359	1,100 00	.....	.....
1885	2,673	65	36	54	120,700 00	34,588 23	8	2,600 00	38 38	434	1,966	1,000 00	.....	.....
1886	2,373	57	25	50	121,922 00	21,984 80	9	2,380 00	54 54	492	2,174	1,417 55	.....	.....

REMARKS ON TABLE.

Will some good mathematician tell how, after fourteen years, we have fallen behind in membership eighty-four, and during that time we have reported four thousand three hundred and eighty-nine probationers—more than double the amount of members reported in any one year? In the light of all that is being said of our advancement, how does this sound? How can these things be? We have gained one church and lost or fell behind in Sunday-school members five thousand six hundred and eighty-six. We would not dare to say that some of these reports are false, but we do say the truth has been handled very carelessly.





Rt. Rev. Richard Allen,
First Bishop A. M. E. Church.

ADDENDA.

CONDENSED BIOGRAPHICAL SKETCHES OF THE VARIOUS BISHOPS OF
THE A. M. E. CHURCH, AND OF SEVERAL MEMBERS
OF CONFERENCE, TOGETHER WITH REPORTS
OF PRESIDING ELDERS.

The matters presented under this head were, for some unaccountable reason, omitted from the manuscript as originally sent to the printer, but as they are of too much interest and importance to be excluded from this work they are here inserted that our readers may not be deprived of anything material to the completeness of the history.

BIOGRAPHICAL SKETCHES.

RT. REV. RICHARD ALLEN,

FIRST BISHOP OF THE A. M. E. CHURCH,

In the United States of America, and founder of this church, was born in the city of Philadelphia, Pa., in 1760. At the age of seventeen he experienced religion and joined the Methodist Society, in the State of Delaware. At the age of twenty-two he commenced his ministerial labors, which were extended through various parts of the Middle States. In 1787 he returned to his native city, where his unexampled labors will redound to posterity. He was instrumental, in the hands of the Lord, in enlightening many thousands of his brethren, the descendants of Africa, and was the founder of the First African Church in America, which was erected in Philadelphia in 1793. He was ordained

Deacon in 1799 by Rt. Rev. Francis Asbury, of the Methodist Church. At the organization of the African Methodist Episcopal Church, he was elected and ordained a bishop for said church by their first general conference, and was the first African Bishop in America, which office he filled for upwards of fourteen years with uncommon zeal, fidelity, perseverance and sound judgment. He was an affectionate husband, a tender father and a sincere christian. He finished his course in this city, after a tedious illness, which he bore with christian fortitude, until the 26th day of March, 1831, in the seventy-second year of his age, gloriously triumphing over death, and in the hope of a better resurrection through the merits of the Lord Jesus Christ.

MORRIS BROWN,

SECOND BISHOP OF THE A. M. E. CHURCH,

Was born at Charleston, S. C. Soon after his conversion he entered the M. E. Church and was licensed to preach. He remained there until the organization of the A. M. E. Church in Philadelphia, Pa. He was delegated by the colored members of the M. E. Church to visit Philadelphia and see Bishop Allen, and if approved by the conference he was to be ordained and returned to Charleston to organize an A. M. E. Church. Upon his arrival in Philadelphia he was gladly received by Bishop Allen, and the conference elected and ordained him Deacon and Elder. When he returned to Charleston he organized the A. M. E. Church and in a short time had fifteen hundred members. About this time an insurrection broke out in South Carolina, headed by a man by the name of Denmark Vessey. The ministers of Morris Brown's church were suspected of being *particeps criminis*, and the white friends of Morris Brown advised him to leave Charleston. He was therefore placed on board a ship and sent to Philadelphia, Pa., and engaged in the business of boot and shoe making. In 1828 he was elected and ordained Bishop. He used to cross over the Alleghany mountains on horseback to attend the Western Conference. While attending the annual conference in Canada, in 1844, he was paralyzed, and was brought home by his old friend and brother, Rev. N. C. W. Cannon. He died in 1850.

EDWARD WATERS,

THIRD BISHOP OF THE A. M. E. CHURCH,

Was born a slave at West River, Maryland. He came to Baltimore city when a young man and joined the A. M. E. Church. He was subsequently ordained Deacon and Elder. He was selected by Bishop Morris Brown as his assistant. At the general conference which met at Philadelphia in 1836, he was elected Bishop. In the spring of 1847, when on his way to an appointment a few miles from Baltimore city, some careless young man drove his carriage against him, knocking him to the ground and injuring him to such an extent that he never recovered. He died in great peace at his daughter's, Mrs. Margraet Steward.

WILLIAM PAUL QUINN,

FOURTH BISHOP OF THE A. M. E. CHURCH,

Was supposed to have been born in 1788. There are contradictory statements as to the place of his birth. He entered the A. M. E. Church when a young man, after spending several years in New York and Pennsylvania. In 1832 he went over the Alleghany mountains and organized churches in Indiana, Illinois, Michigan, Kentucky, Missouri and Iowa. In 1844 he was elected Bishop. Afterwards he traveled very extensively East, West, North and South. At the general conference held at Nashville, in May, 1872, he was relieved from active work. He afterwards visited several conferences. He died in February, 1873, at his residence in Richmond, Indiana.

WILLIS NAZERY,

FIFTH BISHOP OF THE A. M. E. CHURCH,

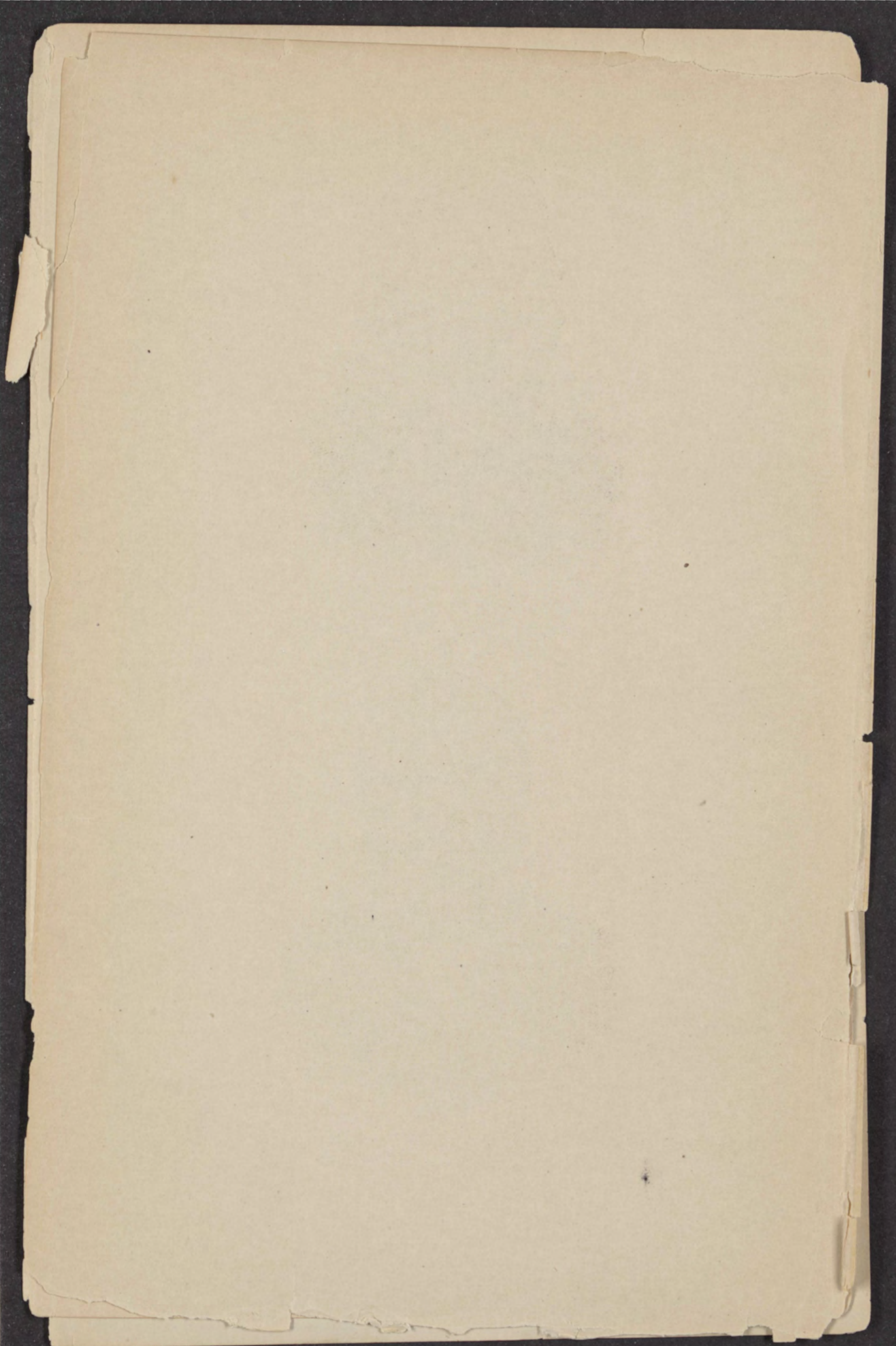
Was born in Virginia, where he spent his youth. When he reached manhood he took a notion to follow the sea, which he

did for several years. He was converted in New York, and joined old Bethel Church in that city. He was admitted in the New York Conference in 1840, and was transferred to the Baltimore Conference and appointed to the Lewiston Circuit, Pa. He remained in the Baltimore Conference until 1842, when he was transferred to the Philadelphia Conference, and remained pastor of some of the most important charges. In 1852 he was elected Bishop, and soon afterwards took up his residence in Canada. When the British M. E. Church of Canada was organized he was elected their Bishop. He continued to travel extensively until the autumn of 1875, when he finished his course in Nova Scotia and was brought home to Chatham, and buried from the church in that city.

REV. DANIEL A. PAYNE, D. D., LL. D.,

SIXTH BISHOP OF THE A. M. E. CHURCH,

Was born in Charleston, South Carolina, February 24, 1811. At the age of fifteen he entered the M. E. Church, under Elder James O. Andrew, who was preacher in charge of the Methodist churches of Charleston, S. C., but was not converted until three years afterwards. Through that intolerant spirit of slavery he was forced out of his native city in 1835, with a determination never to set foot in it again until slavery was destroyed, which promise he faithfully kept. For several years he taught school in Philadelphia, Pa. He entered the Lutheran Theological Seminary, at Gettysburg, Pa., intending to take a full course of three years, but his eyesight failed him. He entered the ministry in 1837, and was ordained an elder by them in 1838. He entered the Philadelphia Conference as a local preacher in 1842, and was admitted as a traveling preacher in the Philadelphia Conference in 1843, and was stationed by Bishop Morris Brown at Israel Bethel Church, Washington, D. C., where he remained five years, and afterwards served Ebenezer Church, Baltimore, Md., and was elected Bishop at the general conference, sitting in New York City, in May, 1852.

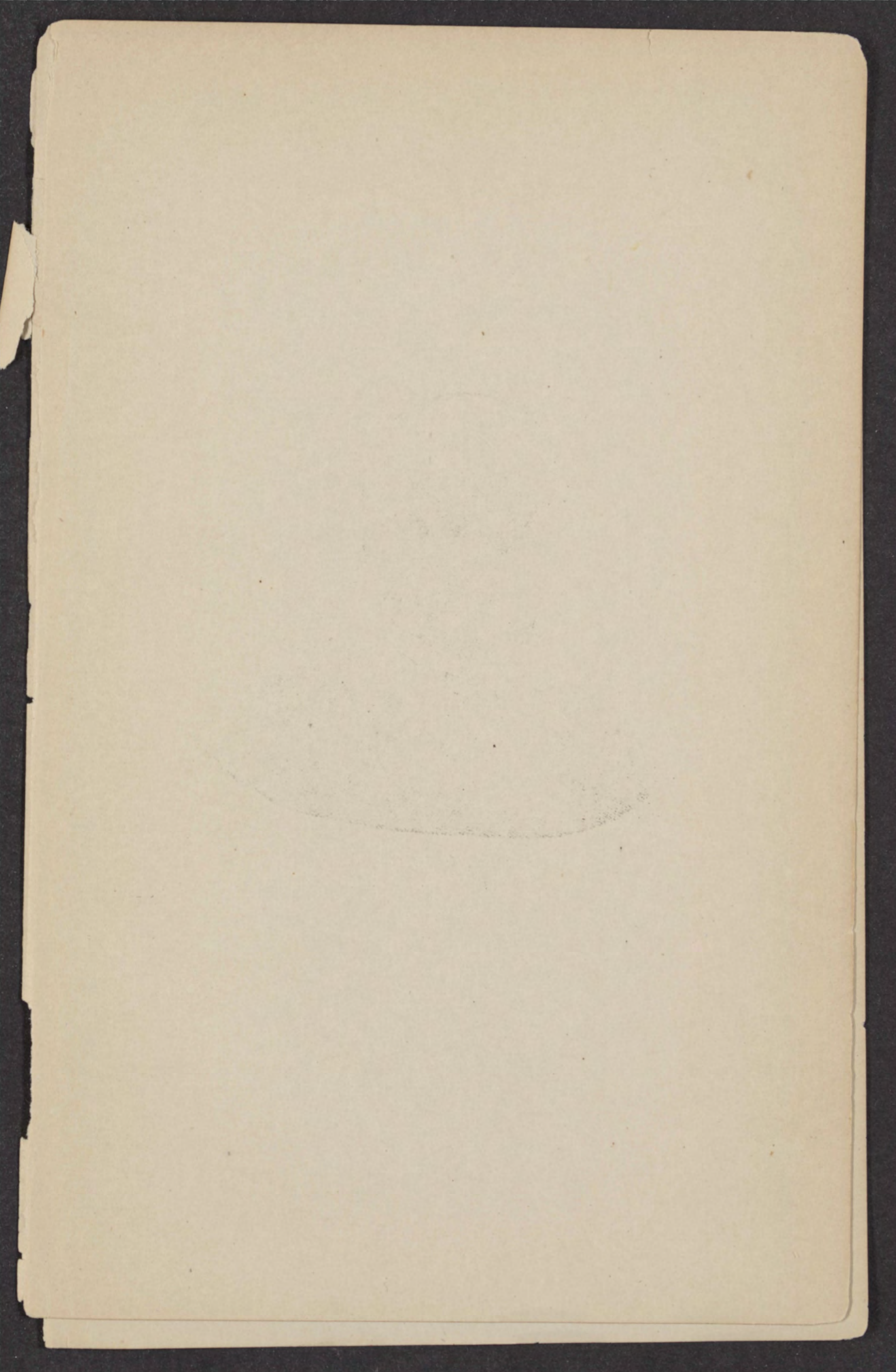




Rt. Rev. D. A. Payne,
Sixth Bishop A. M. E. Church.



Rt. Rev. A. W. Wayman,
Seventh Bishop A. M. E. Church.





Rt. Rev. J. P. Campbell,
Eighth Bishop A. M. E. Church.

ALEXANDER W. WAYMAN,

SEVENTH BISHOP OF THE A. M. E. CHURCH,

Was born in Caroline county, Maryland, September, 1821. He was brought up on the farm of his father, who put him to plowing when he was a little boy. His father had to saw the handles off the plow so he could manage it. With this outfit he went to the field. He was once asked by some one, after he had grown to be a man, what made him grow so large. His answer was: "My father put me to ploughing when I was young and made my muscles expand, and therefore I grew large." He was taught his letters by his father, and after he began to spell and read it was not long before he got the idea in his head that he must write. The sands in the roads and the sides of the old frame house were his copy books. Soon he was writing letters for his young friends to their young friends. In August, 1835, he obtained hope in Christ. In 1837 he joined the M. E. Church; in 1840 he united with the A. M. E. Church; in 1843 he was admitted into the Philadelphia Conference, after filling stations in Philadelphia, Baltimore and Washington, and in 1864 he was elected Bishop. He was secretary of the general conference for three sessions. The degree of D. D. was conferred on him by Harvard University.

JABEZ P. CAMPBELL,

EIGHTH BISHOP OF THE A. M. E. CHURCH,

Was born in Delaware about 1815. When he was quite small his father gave a gentleman a mortgage upon him and then went away, and when the money was due the mortgage was foreclosed and an attempt was made to sell him, but he got wind of it and left the State of Delaware for Philadelphia, where his mother resided. He soon became an active member of the A. M. E. Church. After he was licensed to preach he was appointed by Bishop Morris Brown to supply a vacancy on the Bucks County Circuit, Pa. From there he was sent as missionary to the New

England States. He subsequently filled Albany and New York city stations, after which he was transferred to the Philadelphia Conference. In 1856 he was elected editor of the *Christian Recorder*, which position he resigned, and afterwards filled the Trenton, New Jersey, station and Bethel Church, Philadelphia Conference. In 1863 he was transferred to the Baltimore Conference, and in May, 1864, he was elected Bishop. He was the first bishop that visited California and organized that conference. In 1876 the general conference sent him a delegate to the Wesleyan General Conference, in England.

JAMES A. SHORTER,

NINTH BISHOP OF THE A. M. E. CHURCH,

Was born in Washington, D. C., February 4, 1817. He joined the M. E. Church in 1839, at Galena, Illinois. In the same year he united with the Bethel A. M. E. Church, Philadelphia, Pa., under Bishop Morris Brown, and entered the itinerant service in the Baltimore Conference in 1846. He served various churches and proved himself a preacher and pastor in the full acceptation of that term, and was elected Bishop at the general conference, at Washington, D. C., in 1868.

THOMAS D. WARD,

TENTH BISHOP OF THE A. M. E. CHURCH,

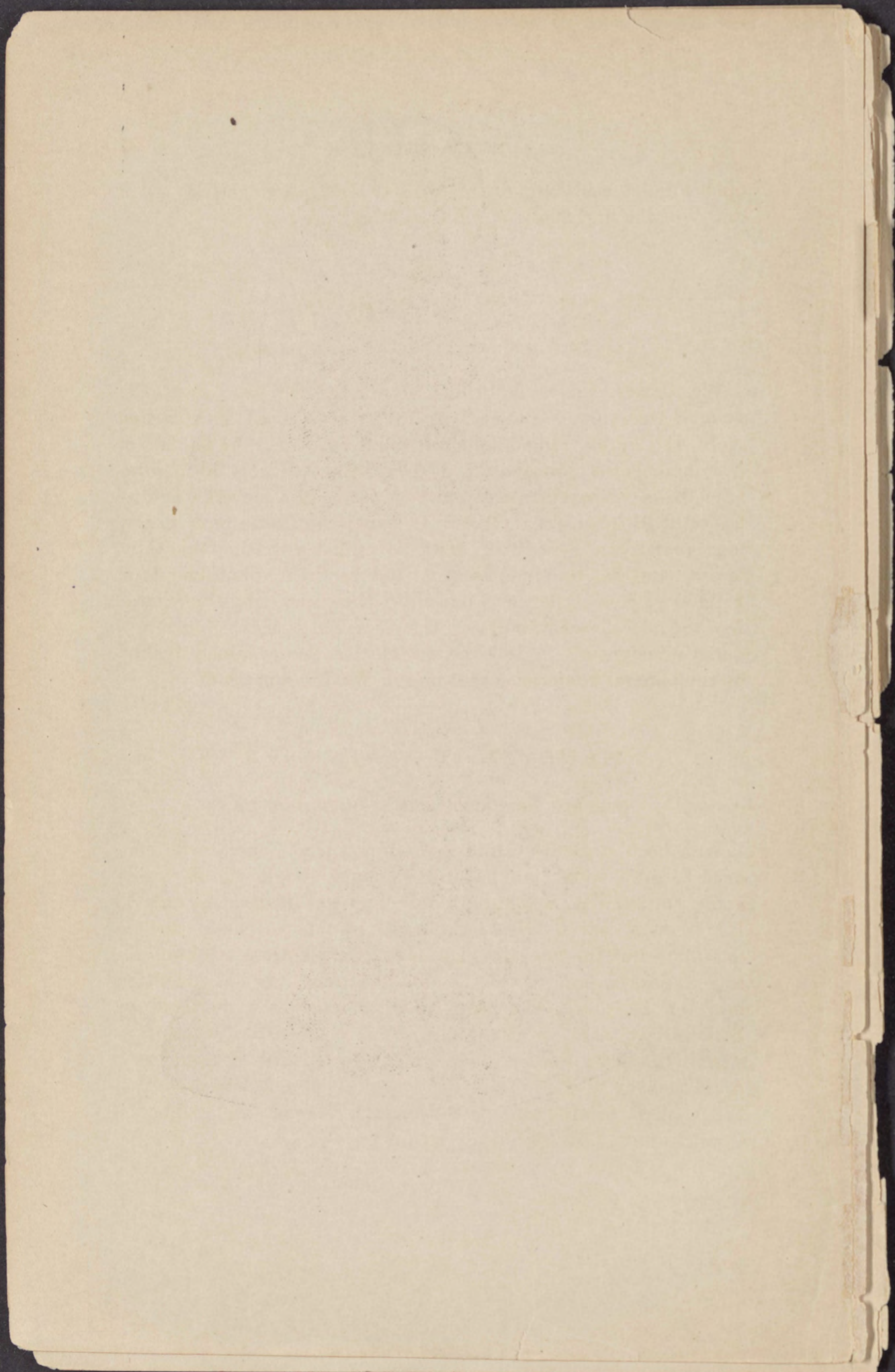
Was born in Pennsylvania in 1823. His father and mother crossed over the Maryland line only a few months previous to his birth and therefore he claims to be a Pennsylvanian. At an early age he was converted and admitted into the A. M. E. Church and soon after moved to Philadelphia, where he was licensed to preach. Subsequently he was admitted to the New England Conference. After being ordained Elder he was appointed Missionary to the Pacific Coast, where he remained for several years and organized churches along the coast. In 1868 he was elected Bishop and returned to the Pacific coast and remained there four years. The degree of D. D. was conferred



Rt. Rev. James A. Shorter,
Ninth Bishop A. M. E. Church.



Rt. Rev. John M. Brown,
Eleventh Bishop A. M. E. Church.



upon him by Wilberforce University. He is distinguished as an orator of the first class.

JOHN MIFLEN BROWN,

ELEVENTH BISHOP OF THE A. M. E. CHURCH,

Was born in Cantwells Bridge, now called Odessa, New Castle county, Delaware, September 8, 1817. He united with Bethel A. M. E. Church, Philadelphia, in January, 1836. In the fall of 1836 he became a member of the Wesleyan Academy, at Wilbraham, Mass., remaining two years preparing for college. In the fall of 1846 he entered Oberlin College, Ohio, remaining nearly four years. In September, 1864, he united with the Ohio Conference and was ordained Deacon, and has held appointments in Pittsburg, New Orleans, Louisville, Kentucky, and Baltimore. In 1864 he was elected editor of the *Christian Recorder*, but subsequently resigned. In 1868 he was elected and ordained Bishop by the general conference that met in Washington, D. C.

HENRY McNEAL TURNER,

TWELFTH BISHOP OF THE A. M. E. CHURCH,

Was born in South Carolina, February, 1833, and lived there until he grew up to manhood. He imbued religion in his youth, and joined the M. E. Church South, and was licensed to preach. He made a visit to New Orleans, La., where he made the acquaintance of the late Rev. Dr. W. R. Revels, from whom he received information of the A. M. E. Church. He was admitted into the Missouri Conference in 1858, and was transferred by Bishop Payne to the Baltimore Conference. He was commissioned the first colored chaplain in the United States Army. After the war he took up his residence in Georgia, and organized the A. M. E. Church all over the State. He was a member of the Constitutional Convention of Georgia.

WILLIAM FISHER DICKERSON,

THIRTEENTH BISHOP OF THE A. M. E. CHURCH,

Was born in Woodbury, N. J., in 1845. He was the son of Rev. Henry and Sophia Dickerson, both of whom were for many years members of the A. M. E. Church. William F. Dickerson was taught the primary branches of education at the little school in his native town, Woodbury, N. J., but when quite young he went to New York City where he for some time led the choir. Then feeling it was his duty to preach the gospel, and also the great necessity of being educationally qualified, he entered the Lincoln University, Pa., and graduated. He then entered the New York Annual Conference and was transferred to the New England Conference. The general conference of 1876 appointed him as one of the fraternal delegates to the general conference of the M. E. Church in Baltimore. His address before that body was so masterly that it brought down the whole house. Bishop Daniel A. Payne then appointed him to Sullivan Street Church, New York. In 1880 he was elected Bishop and was assigned to South Carolina and Georgia work. He has done a good work. The degree of D. D. was conferred on him by Wilberforce University. He was the secretary of Bishop's Council and President of Allen University at the time of his death.

RICHARD HARVEY CAIN,

FOURTEENTH BISHOP OF THE A. M. E. CHURCH.

See page 210.

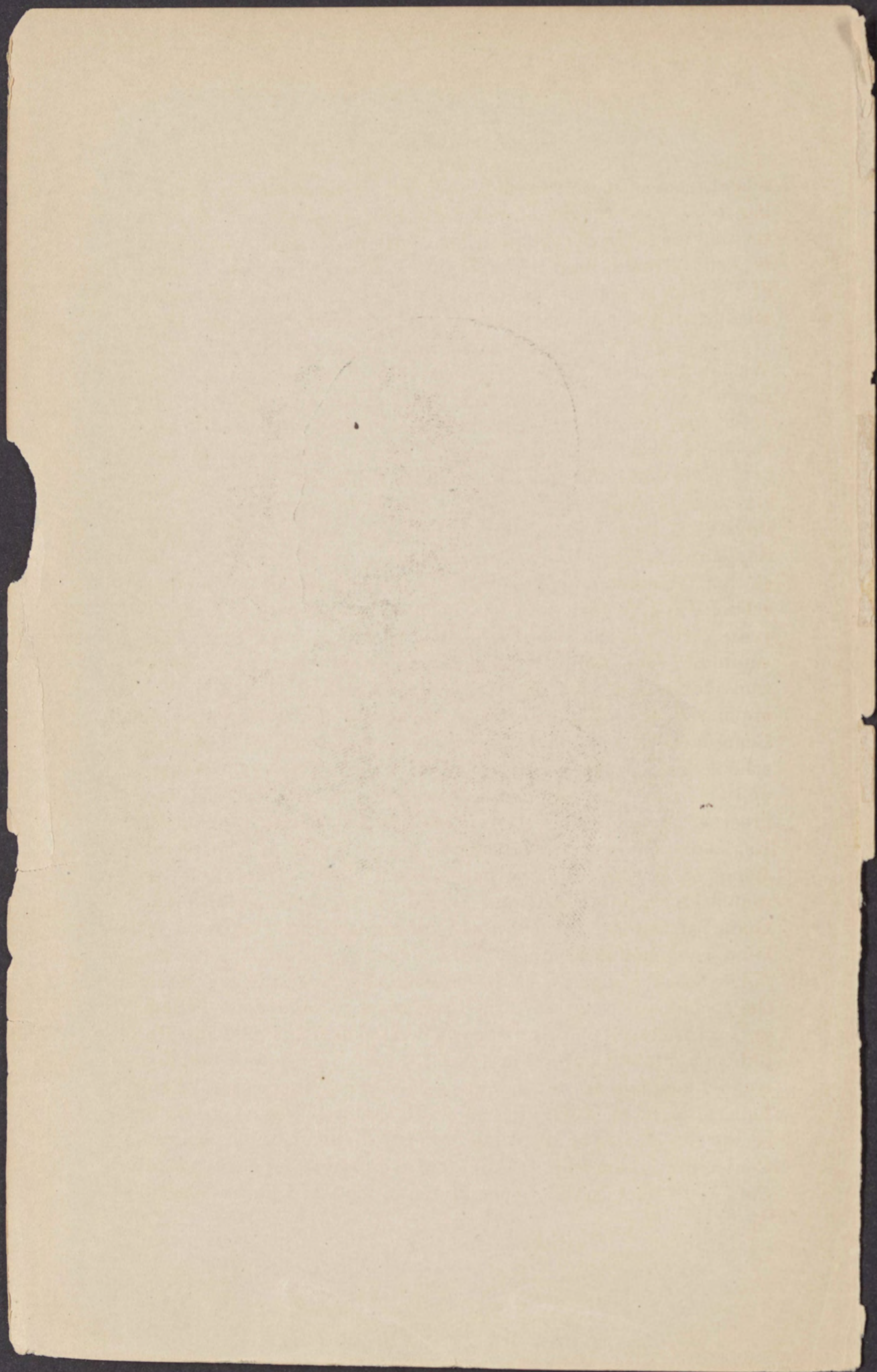
BENJAMIN W. ARNETT,

FINANCIAL SECRETARY A. M. E. CHURCH, 1880-1884.

Benjamin W. Arnett was born in Brownsville, Fayette county, Pennsylvania, March 6, 1838. He began his public labors as a



Rev. B. W. Arnett,
Financial Secretary N. J. A. M. E. Conference.

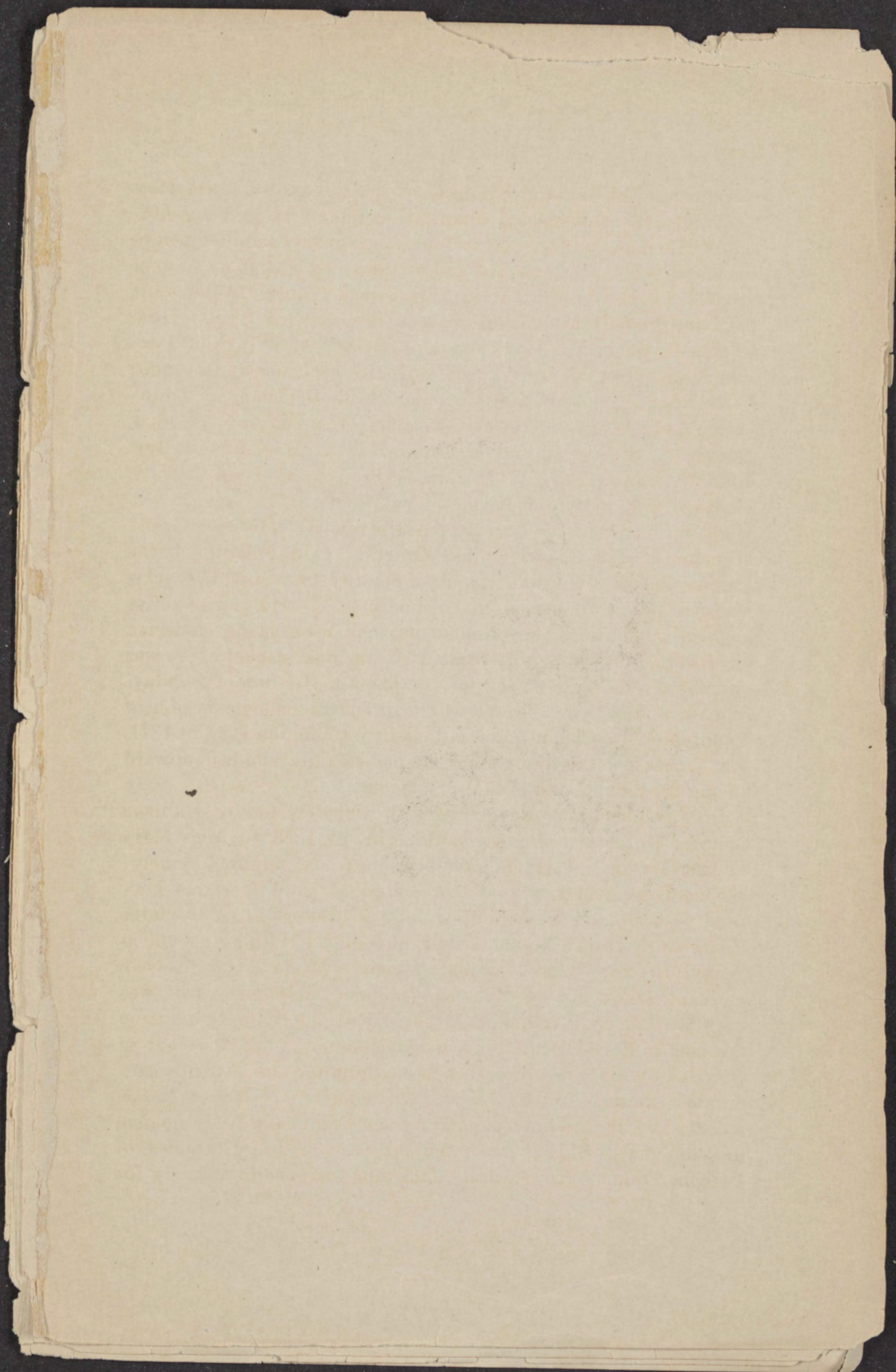


school teacher in Brownsville, receiving his certificate in December, 1859. He taught school until 1867—ten months of that time he taught in Washington city. He was an active member of Pennsylvania State Equal Rights League, which had control of the educational and political interests of the race. He was a member of the National Convention at Syracuse, New York, 1864. He was secretary of the National Convention of colored men in Washington, D. C., 1867. He was licensed to preach in Washington city March 30, 1865, and was stationed at Walnut Hills, Ohio, 1867 to 1870. He remained there three years, and taught the common school at that place, after which he was stationed in Toledo, Ohio, for three years, from 1870-'73. He was then returned to Cincinnati, where he remained three years. From there he went to Urbana June 1, 1876, and remained there until September, 1878. He was appointed to the Columbus (Ohio) station. He was appointed vice-president of the State Sunday-school Union in 1878, and has been connected with it for three years. He was the vice-president of the Republican State Convention of Ohio June 18, 1878, and delivered one of the ratification addresses at night in Music Hall, Cincinnati, Ohio. He was appointed one of the delegates to attend the Robert Raikes Centennial in London by the State Convention of the Sunday-school Union. He was appointed by the State Convention of the Young Men's Christian Association to bear the friendly greeting to the Young Men's Christian Association of London, England. He was appointed the grand orator of the Grand Lodge of Masons for the State of Ohio, 1879. He was elected grand orator for the Grand Lodge of Independent Order of Good Samaritans, and Daughters of Samaria, for the States of Ohio, Indiana and Kentucky, 1873. He was the originator of the Joint Stock Company, of Brownsville, Pennsylvania; he wrote the charter, and it passed the Legislature without amendments, or exchanges, 1866. He was the chaplain of the Ohio Republican State Convention April 30, 1880. This was the first colored chaplain there. He was a member of the General Conference of A. M. E. Church in 1872; he was elected assistant secretary. He was elected the secretary-in-chief of the General Conference which met in Atlanta, Georgia, 1876. The General Conference met in St. Louis, March 3, 1880, and he was elected

secretary of the General Conference for the second term May 20, 1880. He was elected financial secretary without solicitation. His name was only suggested about twenty minutes before the election. He was elected and qualified, by giving a bond of \$10,000 for the faithful performance of his duty. Among his bondsmen are Henry Milton Barnes, Secretary of State; Hon. George K. Nash, Attorney General of State; A. T. Wykoff, Pension Agent; Gen. C. C. Walcott, Collector of Internal Revenue; F. C. Session, President of Commercial Bank, Columbus, Ohio; Hon. G. G. Collins, Mayor of Columbus; Rev. W. A. J. Phillips, James M. Steward, John T. Jones, Rev. T. B. Caldwell, Rev. John W. Asbury, Prof. W. O. Bowles, Prof. A. C. Duell, Rev. S. H. Robertson, and John King.

He is a trustee of Wilberforce University. He was Grand Director of the Grand United Order of Odd Fellows of the United States. He was the first colored foreman of a jury, where all were white men, in Toledo, in 1872. He was an active member in political conventions, and has been made chairman on several occasions of committee on resolutions. He was appointed a delegate to the international convention of Sunday-schools, and also a delegate to the international convention of Young Men's Christian Associations in Washington City, in 1871. Mr. Arnett is yet a young man; he has steadily climbed upward among his people, and is to-day a leader.

He was married by Rev. George Brown, President of Madison College, Uniontown, Pennsylvania, May 25, 1858, to Miss Mary Louisa Gordon. To them have been born six children, namely: Alonzo T. A. Arnett, who is now a student at Wilberforce University; Benjamin W. Arnett, Jr., now a student at Wilberforce University; Henry Young Arnett, now in the training school at Wilberforce, and Anna Louisa Arnett, who is a bright-eyed, pleasant faced girl of thirteen summers. Alphonso Taft was born May 26, 1879, while his father was at the State Convention laboring to have Hon. Alphonso Taft nominated for Governor of Ohio, so on his return home he named him for the favorite candidate. Flossa Gordon was born April 13, 1881. Dr. Arnett has written two or three books: "The Semi-Centenary of Methodism in Cincinnati, Ohio;" "Centennial Sermon and Statistics of Urbana, Ohio." He has the following manuscripts ready for





Rev. B. T. Tanner, D. D.

publication: "The Lights Along the Jordan;" "Fifty Years in the Field, or the A. M. E. Church in Ohio;" "The Life and Times of Solomon H. Thompson;" "Methodism in Columbus, Ohio."

BENJAMIN TUCKER TANNER, D. D.

EDITOR OF THE CHRISTIAN RECORDER.

Benjamin T. Tanner was born December 25, 1835, in Pittsburg, Pennsylvania, where he and the members of his family were raised by a kind and affectionate mother, and provided for by a father who knew the responsibility of the family, and did all in his power to perform that duty. The children were sent to such schools as the city afforded, but "Bennie," as all of his family and friends called him, was not contented with the three "R's," so he went through the preparatory course and the first year of the college course at Avery College, Allegheny City. But, while he was going through this course, he was carrying on a business in the city of Pittsburg, and in this way he assisted his mother in raising the family, for his father was dead. While pursuing this course of study he had a war with poverty, with early habits, business complications, ignorance and sin; but by grace and study he has conquered them all, and has won a place in the history of the race that any man ought to feel proud of.

In 1857 I first met him in Pittsburg. He was then taking a three years' course in theology in the Western Theological Seminary. He was very fortunate in this, for he had the advantage of the ripe scholarship and deep learning of such men as Drs. Plummer and Jacobus. With such teachers we may not wonder at the place he occupies among the theologians of his church; and, when I say that he is one of the first in his, and the christian church, I only voice the judgment of all who know him.

In 1860 he was appointed by Bishop D. A. Payne to the Sacramento station, California conference. He and the church failed to raise the money necessary to pay his way. There was then no Pacific Railroad nor Southern Pacific Railroad to the gold regions, and one had to go by the way of the sea and isthmus.

Thus housed in despair, he was out of employment. The

Presbyterian Church, of Washington, D. C., was without a preacher; Bishop D. A. Payne permitted him to serve the church, as a supply, for eighteen months. He organized the first school for freedom in the Navy Yard, by permission of Admiral Dalghren. He joined the Baltimore Annual Conference in April, 1862, and was appointed to the E. Street and Alexander Mission. This mission was the first work of the church made possible by the war. When organized it was necessary to be guarded by United States soldiers, which the Provost Marshall, General Gregory, freely gave; and, even then, upon more than one occasion, bricks were thrown against the shutters of the windows.

In 1863 he was sent as pastor to Georgetown, D. C. This was a good church and excellent congregation, but they had been burdened with a debt for some time, about three hundred dollars, all of which was raised during his first term.

In 1866 he was sent to the Big Baltimore charge, where he did a good work for the Master and church.

In 1867 he was sent back from the conference, but resigned to take charge of a proposed Annual Conference School at Fredericktown, Md., which the Baltimore Annual Conference was patronizing. He was, during this year, employed by the Freedmen's Society to organize schools throughout the State. In this work he did much good by lecturing the new made freedmen on their duties to themselves and families.

In 1868 the General Conference met at Washington city. He was elected the chief secretary, and during the conference he was elected by acclamation the editor of the *Christian Recorder*, which position he filled with honor to himself and church.

He received the degree of A. M. from Avery College, under the presidency of Dr H. H. Garnet, in 1870.

The degree of D. D. was conferred on him by Wilberforce University, in 187-.

The General Conferences of 1872, 1876 and 1880 re-elected him editor of the *Christian Recorder*. He has been editor longer than any colored man in the United States. He is the master of Negro editors, and wields the most facile pen of any colored man in the country. He has written poetry and prose for the *New York Independent*, which is a compliment alike to him and his church.

In 1881 he visited England and Continental Europe in the interest of the publication department, and received as gifts stereotype illustrations to the value of five hundred dollars. He attended the Ecumenical Conference and witnessed the gathering of Universal Methodism, and came in contact with the representatives of the rest of the Wesleyan family.

He has written several works relative to the church and race: "Apology for African Methodism," "The Negro's Origin, and is the Negro Cursed?" "An Outline of Our History and Government," "The Negro, African and American." Autobiographical sketches, with illustrations, have appeared in *Fowler's Phrenological Journal*, and in *Simpson's Encyclopedia of Methodism*. He has been elected a member of the New England Historical Society of the M. E. Church. He has shown what it is possible for a man to do in this country and church, who has energy and talent. He has arisen from a successful barber to be the king of Negro editors. His pen is sharper than his razor, and his editorial chair is finer than his barber chair.

The church and race will long remember Dr. B. T. Tanner for the part he has taken in the reconstruction of the South, for his words of encouragement and good advice.

REV. C. S. SMITH, M. D.

Rev. C. S. Smith was born of humble parentage, March 16, 1854. He early evinced a desire for knowledge, and was able to read before he was five years of age. The first school book which he possessed was purchased by money that he himself had earned. He attended school at intervals until he was about ten years of age, when he was put to learn the trade of a cabinet finisher. He made but poor success at this, however, the "grains of his nature" being against him. He was passionately fond of reading newspapers, and to the influence and teaching of the public press he attributes the larger share of his present knowledge. When about eleven years of age he left home, and since then has fought the battle of life alone. In 1869, when nearing the age of seventeen years, he began his career as a public teacher in the State of Kentucky, under the auspices of the

Freedmen's Bureau. His first school was broken up by the Ku Klux. He returned to Louisville, which was then the headquarters of the Freedmen's Bureau, and was immediately sent to Hopkinville, in the southern part of the State, where he remained about a year. He was remarkably successful as a teacher, being particularly distinguished for his ability to govern, and discipline. While in Hopkinville he formed the acquaintance of a young lady, who afterwards became his wife. From Kentucky he went to Mississippi, and for a long time was actively engaged in politics. From the first he took high rank as a political speaker—so much so that he was often regarded as a prodigy. He also engaged in teaching. In 1871 he was licensed to preach by the Rev. O. A. Douglass, then pastor of the A. M. E. Church at Jackson, Miss. He attended the annual conference, which met at Yazoo City in December, 1872, but on account of his extremely youthful appearance, which seemed to create a prejudice against his admission, his friends withheld his application, and on the adjournment of the conference he was received as a supply by Bishop Ward, and appointed to the Raymond Circuit, where he remained one year, after which he moved to Alabama, joined the conference in that State, was ordained a deacon at Mobile, December, 1873, and stationed at Union Springs, Bullock county. Having some fondness for politics, he entered the exciting campaign of 1879, and was elected a member of the Alabama House of Representatives by a large majority. His brilliant and forcible manner of speech won for him the title of "the orator of the House." At the expiration of his term, in 1876, he moved to Tennessee, and resumed the duties of the ministry. In November, 1876, he was ordained an elder in Nashville, Tenn. While in Nashville he established the *Pilot*, a weekly secular paper, which rapidly gained a large circulation, and its editorials were frequently quoted by the leading journals throughout the State. He was the central figure of the Colored Men's National Convention, which met in Nashville, April, 1876, and delivered a speech that attracted general attention throughout the country. During his residence in Nashville, he attended the Meharry Medical School.

From Nashville he removed to Brownville, Pa., thence to Pittsburg, and from there to Bloomington, Ill., where he now resides.

In 1882 he outlined the plans for the organization of the Connectional Sunday-school Union of the A. M. E. Church, and was appointed by the Bishops to develop it preparatory to the meeting of the general conference in 1884. In this work he was remarkably successful--so much so that the general conference not only adopted the Union, but unanimously elected him its corresponding secretary, making him the editor of all the Sunday-school publications issued by the A. M. E. Church.

He is a man of great force, energy and determination, and is greatly admired as a writer and speaker. He has always evinced a deep interest in Sunday-school work, and is admirably adapted for the position he now occupies. He is essentially a self-made man, studious, broad, progressive, and deeply earnest.

JAMES MATTHEW TOWNSEND, D. D.

James Matthew Townsend, D. D., was born at Gallipolis, Ohio, August 18, 1841. He was the only son of William and Mary Ann Townsend, who were members of the A. M. E. Church, and during long and useful lives were devoted and earnest christians. His mother gained considerable notoriety as a church worker, and for thirty years was a strong advocate of the Wesley idea of sanctification, which life she enjoyed in a very eminent degree. From early childhood young Townsend received the most careful, religious and moral training at the hands of his parents, who in the meantime had moved to Oxford, Ohio. At the age of twelve he professed religion, and united with the A. M. E. Church, under the pastorate of that great and good man, Rev. John Turner. He had the advantage of a common school education, and being inclined to habits of reading and thought thus laid the foundation for future usefulness by years of careful study and research.

At the age of sixteen he was licensed for an exhorter, and two years later a local preacher. At the beginning of the rebellion he had a strong conviction that the war would result in the emancipation of his race, and therefore sought the earliest opportunity to take up arms in defense of the Union and Freedom. He enlisted in the Fifty-Fourth Massachusetts Volunteers--the first colored regiment to enter the service, and remained on the

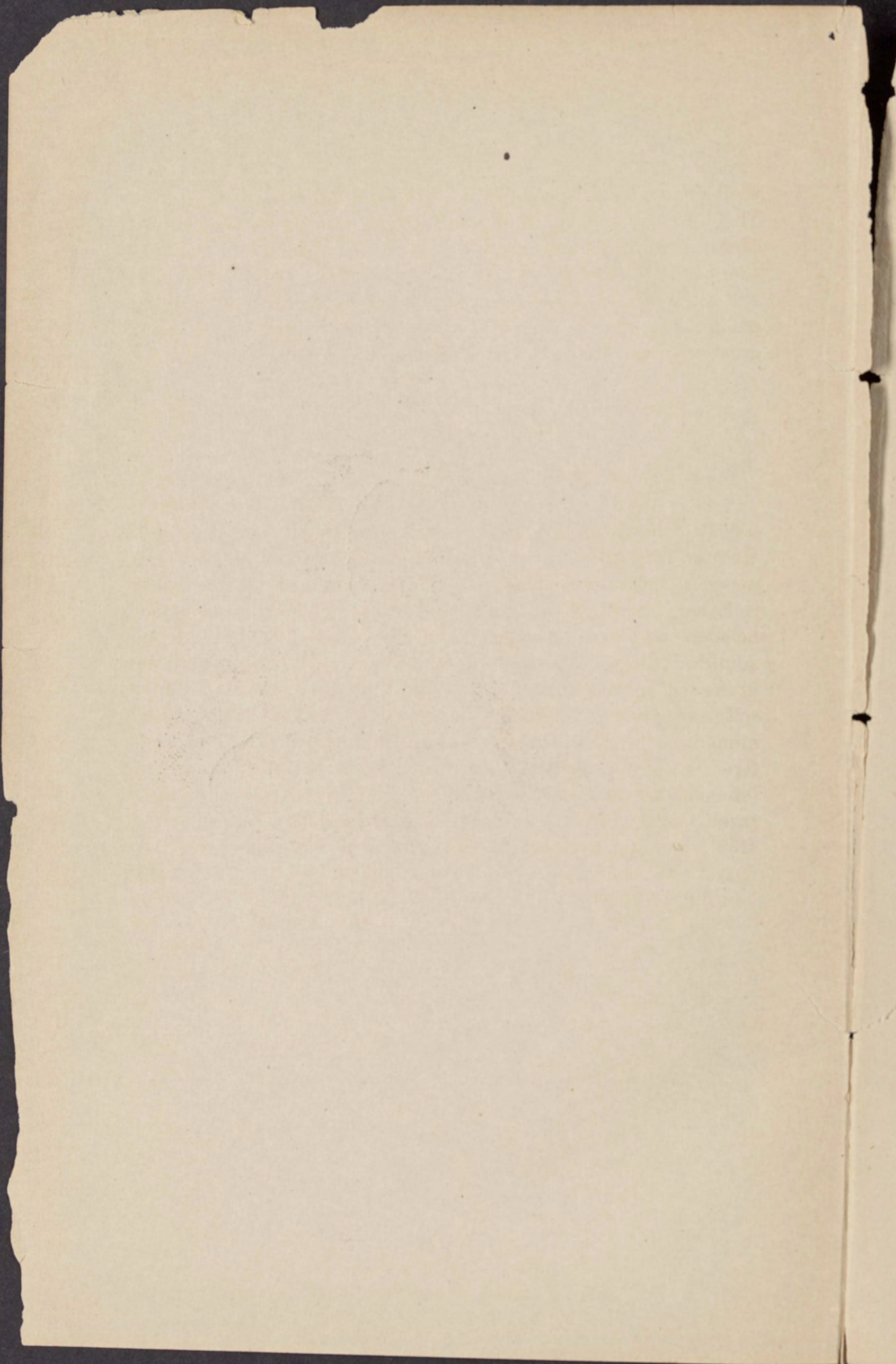
field till the close of the war in 1865. On returning home he attended Oberlin College for two years, during which time his father died, leaving to him the care of the family. He secured, through the recommendation of friends, a commission from the American Missionary Board, and subsequently an appointment as principal of the colored schools of Evansville, Indiana, which position he held for four years. During this time he continued his studies, and in 1871 he was ordained Deacon by Bishop A. W. Wayman. In December of this year he was married to Cornelia A., daughter of Josiah and Nancy Settle. June, 1872, he was appointed to the pastoral charge of Richmond, Indiana; after serving two years was ordained Elder by Bishop Wayman. In 1874 he was appointed to Terre Haute, Indiana. In 1876 he was elected to the general conference, and was elected assistant secretary of the same. In August of the same year, was appointed to Bethel Station, Indianapolis; served two years. While here he was elected by the General Missionary Board, which met in Baltimore, Maryland, as corresponding secretary of the Parent Home and Foreign Missionary Society. He was elected by acclamation of the general conference of 1880 to the same office, which position he now holds.

He was also elected as one of the Commissioners on "Organic Union," and a delegate to the Ecumenical Conference, held in London, England. In June of 1883 he received the degree of Doctor of Divinity from Wilberforce University. His name is prominently mentioned in all the advanced movements of his church, educationally and otherwise. And not infrequently has he been called upon to participate in the public affairs of his race.

Dr. Townsend is a man of indomitable will, and energy that knows no such word as fail. He has the capacity to organize, and he can execute that which he organizes. This is shown in his plan of securing an iron church for Hayti. He went to the Episcopal Church Mission House; they knew nothing of it; then he went to the Methodist; they could not inform him where to get one. An ordinary man would have given up, and said, "If these large Mission Boards can give no information, I need seek no further." But he wrote to England and there received the information needed, and eventually contracted for the church,



Rev. B. F. Lee.



went to London, inspected, paid for and shipped the iron church. This iron structure in Hayti will stand as a monument to the love of the A. M. E. Church for the race ; and will be the crystallization of the faith of the church in the possibilities of the race. It will be a shaft of beauty, exemplifying at the same time the energy, tact, skill and devotion to the mission cause—the last and greatest of the Missionary Societies of the A. M. E. Church.

REV. JOHN R. V. MORGAN,

Late of the California Conference, was born in Kent Co, Md., and was raised in the city of Philadelphia. When a boy there was an aptness in him that was admired by all who knew him. He was very wild, but when he embraced religion he gave evidence of future usefulness. In 1847 he was sent by the Bishop to Salem Circuit, N. J., as assistant to the minister in charge and he soon attracted the attention of the people. In 1848 he was admitted into the Philadelphia Conference. When the late war broke out he went into the army and there he distinguished himself for bravery. On returning from the army he commenced his ministerial work again and went into the New England Conference. From there he was transferred to the California Conference, and stationed at San Francisco, where he spent two or three years. From there he went to Denver City, Colorado, and after spending a month or two there was summoned away by death. It is reported by one who stood by him when dying that he said, "This is the last of John R. V. Morgan."

PRESIDING ELDERS' REPORTS.

FIRST DISTRICT.

TRENTON, N. J., April 20th, 1887.

To the Bishop and Conference :

We desire to report as follows for the First District: The territory of the district remains the same. There are six pastoral charges, Orange, Madison, Morristown and Washington, (circumstances caused a division of that circuit, and we advise it to remain as it now is, viz. :) Washington Mission and Easton Mission, with Stroudsburg attached. We have in the district 228 members in full standing, and fifty probationers. The spiritual condition of the people is good. Every charge has been blessed with a revival of religion. Financially it will be shown to be fair. Orange has paid a portion of its principal debt, and made some improvements. Madison was freed from debt last year. Morristown has a floating debt of fifty-seven dollars. Washington has no debt on the church property. Easton has no property, but they are about to make an effort to secure some; at our last meeting with them sixty-five dollars was subscribed for that object.

Paterson has been under our care, and we took up Jordan H. Christmas and put him at that place, and he has done a good work. Since we organized that people we have twenty-six members and two probationers. They have done quite well financially.

In the district there are two hundred and eleven Sunday-school scholars attending our Sunday-schools. Every charge has a Sunday-school except Madison, and our children in that place are under the Presbyterians. In all of our schools a good interest is manifested, and the International Lesson System is observed.

JOHN W. COOPER, Presiding Elder.

SECOND DISTRICT.

TRENTON, N. J., April 20th, 1887.

To the Bishop and Conference :

This district comprises Rahway Station, Elizabeth Station, Jersey City (formerly called Bergen) Mission, Paterson and Newark Stations.

From the hand of our late lamented Bishop, R. H. Cain, at the rise of the last annual session of this conference, the work was committed to my care, stationing me at Newark charge as pastor.

We took hold where our predecessor left off, and looked not back, but being armed went forward, and through Him who promised—"Lo, I am with you always," we have been enabled to wind up a pleasant and successful conference year with pastors and people.

Rahway is a borough of about six thousand inhabitants, and about two hundred of these are of our race. It is situated on the Pennsylvania Railroad, five miles southwest of Elizabeth. There are two A. M. E. Churches in the town—Zion and Bethel; Bethel is an old charge, and has been supplied by some of our best ministers. I found Elder H. P. Thomas in his second year there, well surrounded by his people, and his most efficient wife in charge of the singing department. Elder Thomas has done a good work here, and if changed is worthy of a good field.

Elizabeth is quite a large city, with probably five hundred of our race. It is five miles south of Newark, with the best railroad facilities probably in the State. It was, some years ago, one of the best charges in the conference, but through mismanagement it has gone down. Our hopes are bright, however, with a strong pastor, to regain it, and as we have the sympathy of our white friends, and notwithstanding the strong opposition, Elder J. G. Mowbry has held the fort nobly, taking all things into consideration.

Jersey City (or Bergen) was dead but not buried. Our little big man, Deacon H. H. Pinkney, refused a funeral, but trusted in God's power to restore life, and therefore stuck and tugged, and with the assistance of the Presiding Elder, through God, it is alive, and with care and labor can be made a charge in time.

Paterson Mission, like the above, was not only dead but was buried. But there were a few names in Sardas, and through the Presiding Elder of the First District and the pastor of Orange, we hear that the dead is alive, through the report of Bro. Jordan Christmas, acting pastor.

At Newark charge I found the work in a fair condition, but heavily in debt. A mortgage of \$3,700, with back interest and floating debts, amounting to about \$300.

Our people were almost discouraged, and had begun to fall back and to say "we can't;" but we took a hold where our predecessor left off, trusting in God, and with the watch-word, "Do the best you can;" the result was that our reports are as good, and are said to be the best ever coming from this charge.

God has blessed us, and the work has prospered in our hands throughout the district.

Most respectfully your humble servant of God,
J. THOMAS DIGGS, Presiding Elder.

FOURTH DISTRICT.

TRENTON, N. J., April 20th, 1887.

To the Bishop and Members of Conference:

At the close of this, the second year of a very pleasant service in my charge and district, I have the pleasure of submitting my second report to your honorable body. The winter has been long and severe, but general success has attended the labors in the several administrations.

Trenton Station is in a good spiritual and financial condition. The services are generally well attended with earnest Christian worshippers. The members are loyal and true to African Methodism, and a more liberal and generous people are seldom found anywhere. There is no debt on the church property, and the many scattered, floating debts which were like so many little foxes, have nearly all been paid. We have paid this, including current expenses, \$10.00. We had conversions and accessions to the church. The Sabbath-school is large and well attended; and the superintendent and teachers are faithful in trying to advance this highly important work.

Bordentown Circuit, Rev. W. A. S. Rice, pastor, is doing well. There have been quite a number of conversions and accessions to the church, and some of the debt has been paid off.

At Crosswicks the church has no indebtedness, and although most of the members live some distance from the church, and the pastor is with them only every other Sabbath, they are doing as well as could be expected. The Sunday-school is not what it should be; there seems to be an indisposition on the part of the members to carry on the school when the pastor is absent.

Allentown Station, Rev. Mathew M. Dent, pastor. This charge seems to be in a prosperous condition. When the present pastor took charge they had many pressing debts, which have been considerably reduced. The membership is not very large, but they are always earnest, faithful and ready to do what they can, and are anxious to have their pastor returned to them another year.

Hightstown Circuit, Rev. Frank T. Webster, pastor. The members of Hightstown are very few, but the pastor and members have remodeled their church, making it present a very beautiful appearance. On the whole I think the pastor has done the best he could under the circumstances.

At Manalapan the church is in a fair condition. The membership is larger than that of Hightstown, but I am informed that only a few have the disposition to support the church and pastor.

Cookstown. Here we have a church building which needs repairing badly. The pastor informs me that we have no members there; that he has appointed preaching there several times, even by sending postal cards to persons living in the neighborhood, and could get no one to come out.

Pennington and Yardley Circuit, Rev. David S. Bayard, pastor. The churches at these points are in a fine spiritual condition, and the Sabbath-schools are increasing in numbers and interest. There were nineteen conversions and accessions to the church at Yardly, which have given much spiritual activity in their church.

Pennington has been much discouraged, but they are now much revived through the energy and earnestness of their pastor, for their debt is considerably reduced. The future of this circuit is very promising indeed, and they are anxious to have their pastor returned to them another year.

So far as I have been able to learn, the pastors in my district are blameless, and are strong advocates of the great Temperance cause.

WM. H. YEOCUM, Presiding Elder.

SIXTH DISTRICT.

To the Bishop and Conference :

We are glad to report that all along our line there is peace and harmony prevailing among ministers, and prosperity among the members, generally speaking. While it is true that some of the work in this district is quite new, and needs just what we as a conference at present are not prepared to give, viz: financial aid, we trust that the time will soon come when church extension will be a matter of fact in our conference.

We would claim attention while we speak briefly of the churches and their pastors, commencing with Salem, which is the largest and finest in this district, and is loyal and Methodistic. Through the efficient work of their pastor, Rev. J. C. Aylor, and the board of officers, the debt upon this church is nearly cleared away. While they have a parsonage, though from its surroundings it is unsuitable for the purpose, it is a source of small revenue. \$600.00 have been paid upon the church debt this year.

Bridgeton, which has been occupied by your humble servant, cannot give as full a report as we would like for fear of egotism on the part of the writer. For efficient work and church pride, tempered well with grace, it stands second to none in the district. It has the finest parsonage of any church in the conference, upon which they owe the small sum of \$450.00—value \$1,500.00. They have also a tenement worth \$900.00, from which an annual rental of \$120.00 is received, which is now paying off an old claim of \$350.00. They have been under quite a strain for two years, but are fully able, when harmony prevails, to succeed in their undertakings.

Springtown, or Greenwich—as it desires to be known—is about five miles from Bridgeton, and is on the line of the New Jersey Central Railroad, an old colored settlement. Our church here as far back as 1833 was considered among the strongest in South Jersey, and exceedingly grand work has been done here by one of

her own sons, Rev. C. C. Green, in connection with the officers. The old church has been remodeled and garnished until the old edifice has been lost in the new. A bell has been put upon the church and nicely housed. Very little debt is left for this year's work. Springtown has a happy faculty of attending to her own affairs first. Her battle cry in Bethel!

Yorktown is the head of a circuit, composed of Marlboro, Swedesboro and Fairview. They have had a glorious revival this year; the people are kind, but somehow the grass keeps very short. It is a long circuit and unhandy to travel, but Rev. W. N. Bowman has done remarkably well. The people at Yorktown are now endeavoring to secure equal privileges for the schooling of their children. We hope they may succeed.

Marlboro, known years ago as "Frogtown," is about six miles from Salem, and very unaccessible. It has neither railroad, steamboat, canal or stage communication. The pastor has one of three things to do to get there—"walk, ride or go afoot," and very often, in the winter, he cannot do either. Years ago this was a strong appointment. They have a fine little church and are a warm-hearted people, full of the Holy Ghost, and is the home of one of our prominent elders of this present conference.

Bushtown is on the line of the Swedesboro and Salem railroad, having its post-office at Woodstown, and also was once a strong point. Many of the old members have passed away, and the young seem to have lost their zeal for church work that belonged to their fathers and mothers. Unlike Springtown, they seem to help everybody else and neglect themselves. They are sadly in need of a new church and in a high locality. Elder W. M. Watson has had charge for the past year, though at times unable through affliction to do full service. The members gathered around him and made the year as pleasant as possible. They have a nice parsonage, but need a good church.

Swedesboro, or "Small Gloucester," is one of the oldest churches in the district, and dates its organization back to Bishop Allen's time. It also is in need of a church, in fact it cannot be said to have one—only in fair weather. It was an old building when moved there in 1832. Some efforts have been made in that direction, and a small fund secured. We trust the good people this year will not "sneeze every time some other church takes

snuff;" that is to say, that they will not run to the help of other churches to the neglect of their own, but build themselves a house of worship that they need not be ashamed of.

Fairview is a new field of work. They have no church, but are a thriving people. They have made arrangements to purchase an acre of ground to build, and we believe they will succeed.

Franklinville. This place is new work, and will be reported for the first time this year. The people were gathered together through our efficient evangelist, Margaret Wilson, and organized July 4th, 1886, by J. H. Morgan. Since that time they have received donations of money and lumber from the kind friends around them, enough to put up a nice little church; the foundation having been laid, and the corner stone laid on the 16th of April, by Presiding Elder Mills and myself. The churches in the neighborhood are very kind, opening their doors for their services and preachers.

Chesilhurst is new work, and is on the Camden and Atlantic railroad; was organized December 2d, 1886, and placed under the care of Festus Johnson, with orders to report to Rev. A. H. Newton, of Camden, who will report it.

Haleyville and Port Elizabeth is also mission work and has been served by licentiate J. W. Ross, who claims to have done good work. I have not a thorough knowledge of the work.

J. H. MORGAN, Presiding Elder.

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NAMES OF PASTORS AND

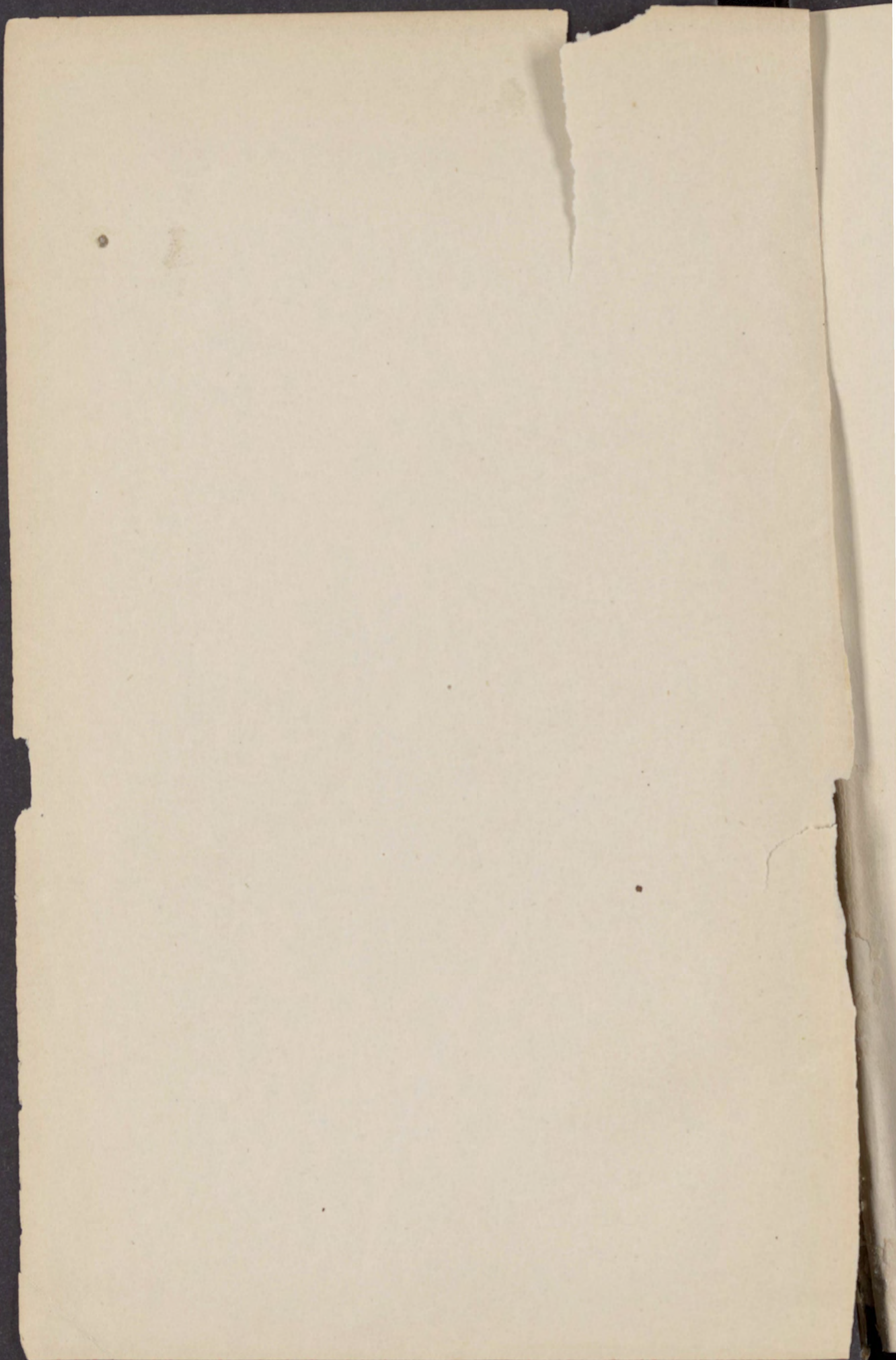
NAMES

NAMES OF CHURCHES.	1872.	1873.	1874.
Trenton.....	N. H. Turpin...\$832.93	R. Faucet.....\$850.00	R. Faucet..... \$850.00
Princeton.....	E. T. Williams...630.32	E. T. Williams...626.92	S. B. Williams...606.10
New Brunswick.....	Henry Davis.....564.25	{ S. B. Williams...356.92 } { Henry Davis..... }	Joshua Woodlin 600.00
Rahway.....	R. J. M. Long...450.61	R. J. M. Long...179.29	T. A. Cuff.....750.00
Elizabeth.....	C. Woodyard.....514.00	T. N. Allen.....379.02	G. H. Hanes.....579.00
Newark.....	G. E. Boyer.....790.00	N. H. Turpin.....355.29	N. H. Turpin.....677.00
Bergen.....	L. S. Lewis.....316.00	W. Peterson.....794.84	W. E. Stiles.....575.00
Orange.....	T. A. Cuff.....650.00	T. A. Cuff.....360.59	J. H. Bean.....
Morristown.....	R. Faucet.....664.00	G. E. Boyer.....479.23	G. E. Boyer.....800.00
Freehold.....	G. A. Mills.....499.39.	J. C. Cornish.....350.00	W. M. Watson...588.50
Riceville.....	J. A. Robinson, 300.55	J. T. Diggs.....300.00	G. A. Mills.....365.50
Paterson.....	H. Mathews.....254.14	R. M. Turner....441.27	W. Thompson...484.80
Pennington.....	H. Davis, Jr.....200.00	C. C. Green.....309.98	J. T. Diggs.....313.00
Camden.....	L. Patterson.....800.00	F. J. Cooper.....800.00	F. J. Cooper.....845.50
Salem.....	F. J. Cooper.....650.00	G. A. Mills.....475.11	J. C. Cornish.....500.00
Bridgeton.....	J. Young.....344.82	{ H. J. Rhodes...225.00 } { M. F. Sluby..... }	A. C. Crippin...247.40
Gouldtown.....	J. H. Smith.....500.00	J. H. Smith.....400.00	J. H. Smith.....356.80
Springtown.....	G. Johnson.....366.20	J. Robinson.....	T. A. Allen.....379.90
Bordentown.....	J. V. Pierce.....465.00	H. Davis, Jr.....342.49	H. Davis, Jr.....400.00
Allentown.....	A. C. Crippen...341.50	E. Laws.....350.00	C. C. Green.....220.00
Burlington.....	J. W. Stevenson...800.00	J. W. Stevenson...394.00	J. W. Stevenson...600.00
Evesham.....	E. Laws.....253.58	.....	.....
Snow Hill.....	J. C. Cornish...300.00	I. J. Hill.....104.54	I. J. Hill.....323.00
Milford.....	I. J. Hill.....176.00	.....	.....
Woodbury.....	W. Rodgers.....281.00	A. C. Crippin...187.10	R. M. Turner...349.54
Bushtown.....	R. Boston.....367.33	J. T. Rex.....357.34	J. T. Rex.....425.00
Cape May.....	D. D. Brown.....420.19	{ W. Thompson... 99.32 } { D. D. Brown..... }	R. J. M. Long...360.77
Fair Haven.....	R. M. Turner...253.86	W. D. Rodgers...241.75	W. Rodgers.....268.00
Bloomfield.....	.....	W. E. Stiles...340.00	.....
Port Republic.....	.....	W. Thompson...125.00	A. H. Brown..... 73.42

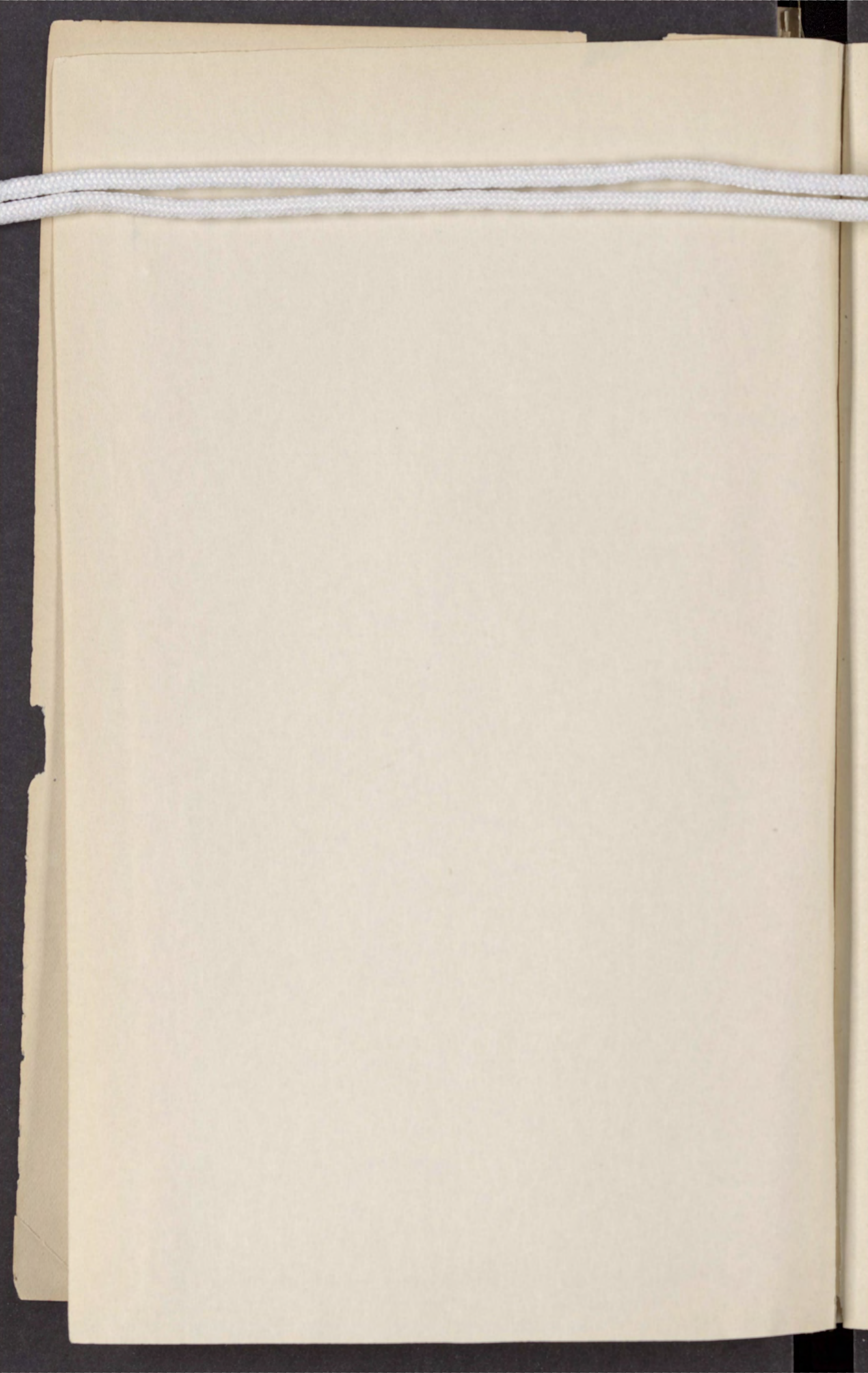
NAMES OF PASTORS AND AMOUNTS PAID AS SALARY.

NAMES OF CHURCHES.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.
Trenton.....	N. H. Turpin.....\$32.93	R. Faucet.....\$850.00	R. Faucet..... \$850.00	J. W. Stevenson.\$1,200	J. W. Stevenson.\$1,200	J. W. Stevenson.\$1,200	J. W. Stevenson.\$1,200	J. G. Yeiser.....\$1,100	{J. G. Yieser.....\$872.24 T. A. Davis..... " }	J. A. M. Johns.\$683.30	J. A. M. Johns.\$133.35	A. H. Newton.\$1050.00	A. H. Newton.\$1,000	W. H. Yoecum.\$1,000	W. H. Yoecum.\$1,003
Princeton.....	E. T. Williams.....630.32	E. T. Williams.626.92	S. B. Williams.606.10	T. A. Cuff.....700.00	T. A. Cuff.....700.00	T. A. Cuff.....800.00	T. McCant Stuart.645.29	T. McCant Stuart.609.15	J. H. Morgan.....550.00	J. H. Morgan.....500.00	E. W. Taylor.....1002.84	E. W. Taylor.....897.91	J. H. Bean.....780.00	G. M. Whitten.....693.08	G. M. Whitten.....800.00
New Brunswick.....	Henry Davis.....564.25	{S. B. Williams.....356.92 Henry Davis..... " }	Joshua Woodlin.600.00	{W. Rodgers.....90.00 Joshua Woodlin. " }	R. Faucet.....700.00	R. Faucet.....750.00	R. Faucet.....540.00	T. A. Cuff.....750.00	T. A. Cuff.....700.00	T. A. Davis.....537.00	T. A. Davis.....545.17	J. C. Aylor.....773.93	J. C. Aylor.....705.66	J. C. Aylor.....571.22	L. Sturges.....730.00
Rahway.....	R. J. M. Long.....450.61	R. J. M. Long.....179.29	T. A. Cuff.....750.00	A. C. Crippin.....117.00	J. C. Cornish.....272.12	J. C. Cornish.....200.00	J. C. Cornish.....234.90	B. W. Timothy.....400.00	B. W. Timothy.....450.00	J. Pollard.....	G. A. Mills.....287.14	E. V. N. TenEyck.571.61	E. V. N. TenEyck.595.00	H. P. Thomas.....624.00	H. P. Thomas.....268.00
Elizabeth.....	C. Woodyard.....514.00	T. N. Allen.....379.02	G. H. Hanes.....579.00	G. H. Hanes.....255.00	J. H. Pierce.....128.84	H. Davis, Jr.....350.00	H. Davis, Jr.....230.00	J. T. Diggs.....341.65	J. T. Diggs.....341.65	S. B. Williams.....274.00	W. H. Hopkins.....218.00	J. Evans.....376.67	P. E. Mills.....	E. V. N. TenEyck.588.00	J. G. Mowbray.....266.00
Newark.....	G. E. Boyer.....790.00	N. H. Turpin.....355.29	N. H. Turpin.....677.00	R. J. M. Long.....681.00	R. J. M. Long.....800.00	{C. T. Shaffer.....700.00 J. M. Williams..... " }	J. M. Williams.....1,033	J. M. Williams.....700.00	R. Faucet.....700.00	{S. C. Goosly.....763.00 W. H. Abbott..... " }	S. C. Goosly.....950.00	I. Derricks.....732.60	I. Derricks.....882.00	I. Derricks.....894.78	J. T. Diggs.....907.00
Bergen.....	L. S. Lewis.....316.00	W. Peterson.....794.84	W. E. Stiles.....575.00	W. E. Stiles.....600.00	W. Thompson.....460.00	R. Coleman.....220.00	J. V. Pierce.....295.75	J. V. Pierce.....272.71	James Howel.....377.24	{J. Pollard..... J. Howell..... " }	J. T. Howell.....300.00	C. Woodyard.....195.20	W. A. Merrell.....160.00	H. H. Pinkney.....268.00	H. H. Pinkney.....256.00
Orange.....	T. A. Cuff.....650.00	T. A. Cuff.....360.59	J. H. Bean.....	J. H. Bean.....535.00	R. M. Turner.....531.89	R. M. Turner.....250.00	J. M. Williams.....248.00	E. V. N. TenEyck.350.00	D. R. Croshon.....270.18	D. R. Croshon.....259.95	{A. H. Brown.....281.13 A. C. Garrison..... " }	L. Sturges.....646.75	L. Sturges.....625.93	L. Sturges.....718.00	J. P. Sampson.....800.00
Morristown.....	R. Faucet.....664.00	G. E. Boyer.....479.23	G. E. Boyer.....800.00	G. E. Boyer.....837.00	F. J. Cooper.....718.50	F. J. Cooper.....683.00	T. A. Cuff.....636.30	R. J. M. Long.....379.00	{A. H. Newton.....300.00 R. J. M. Long..... " }	A. H. Newton.....607.00	A. H. Newton.....580.00	J. T. Diggs.....765.75	J. T. Diggs.....837.00	J. W. Cooper.....687.00	J. W. Cooper.....686.00
Freehold.....	G. A. Mills.....499.39	J. C. Cornish.....350.00	W. M. Watson.....588.50	H. Davis, Jr.....392.00	H. Davis, Jr.....310.33	E. V. Ten Eyck.372.50	J. T. Rex.....296.00	J. T. Rex.....340.00	J. T. Rex.....340.00	W. Thompson.....362.26	J. H. Accoe.....358.60	W. H. Hopkins.323.45	R. H. Coleman.341.16	R. H. Coleman.318.00	D. R. Croshon.....400.00
Riceville.....	J. A. Robinson.....300.55	J. T. Diggs.....300.00	G. A. Mills.....365.50	G. A. Mills.....314.36	C. C. Green.....311.83	C. C. Green.....406.22	A. C. Garrison.....	J. T. Rex.....340.00	J. T. Rex.....340.00	W. Rodgers.....285.00	W. Rodgers.....	W. S. Rice.....200.00	W. S. Rice.....200.00	W. S. Rice.....200.00	J. H. Christmas.110.00
Paterson.....	H. Mathews.....254.14	R. M. Turner.....441.27	W. Thompson.....484.80	W. Thompson.....474.96	J. T. Rex.....345.14	J. T. Rex.....275.23	R. Coleman.....220.50	{R. Coleman.....331.65 A. G. Lane..... " }	A. G. Lane.....261.50	W. Rodgers.....285.00	W. Rodgers.....	W. S. Rice.....200.00	W. S. Rice.....200.00	W. S. Rice.....200.00	J. H. Christmas.110.00
Pennington.....	H. Davis, Jr.....200.00	C. C. Green.....309.98	J. T. Diggs.....313.00	{E. Hammit.....229.42 J. T. Diggs..... " }	E. Hammit.....200.00	A. H. Brown.....275.00	A. H. Brown.....278.42	A. H. Brown.....300.00	W. Thompson.....350.75	J. H. Whittaker.249.00	J. H. Whittaker.325.00	J. H. Whittaker.333.71	A. G. Lane.....500.00	W. M. Watson.....151.00	David Bayard.....458.00
Camden.....	L. Patterson.....800.00	F. J. Cooper.....800.00	F. J. Cooper.....845.00	F. J. Cooper.....843.00	M. F. Sluby.....783.00	M. F. Sluby.....800.00	R. J. M. Long.....573.49	J. W. Cooper.....600.00	J. W. Cooper.....665.29	{J. W. Cooper.....489.44 P. L. Stanford..... " }	P. L. Stanford.....400.00	W. H. Yoecum.....600.00	W. H. Yoecum.....650.00	A. H. Newton.....900.00	A. H. Newton.....1,000
Salem.....	F. J. Cooper.....650.00	G. A. Mills.....475.11	J. C. Cornish.....600.00	J. C. Cornish.....425.00	W. E. Stiles.....600.00	W. E. Stiles.....600.00	R. M. Turner.....600.00	R. M. Turner.....566.50	{R. M. Turner.....528.00 A. J. Chambers..... " }	{S. C. Goosly.....660.00 J. W. Cooper..... " }	J. W. Cooper.....571.33	{T. A. Davis.....519.00 R. H. Miles..... " }	R. H. Miles.....635.53	S. B. Williams.472.00	J. C. Aylor.....616.15
Bridgeton.....	J. Young.....344.82	{H. J. Rhodes.....255.00 M. F. Sluby..... " }	A. C. Crippin.....247.40	J. H. Benedict.....429.38	G. E. Boyer.....620.00	G. E. Boyer.....600.00	{M. F. Sluby.....252.00 L. C. Chambers..... " }	J. H. Whittaker.344.00	J. H. Whittaker.337.65	J. H. Bean.....500.00	J. H. Bean.....500.00	J. H. Bean.....575.00	J. H. Morgan.....581.95	J. H. Morgan.....513.68	J. H. Morgan.....575.00
Gouldtown.....	J. H. Smith.....500.00	J. H. Smith.....400.00	J. H. Smith.....356.80	R. Faucet.....516.37	S. B. Williams.....407.05	E. Hammit.....500.05	E. Hammit.....260.00	G. A. Mills.....400.00	G. A. Mills.....400.00	G. A. Mills.....333.23	I. Derrick.....418.19	A. C. Garrison.....500.85	{J. V. Pierce.....431.26 A. C. Garrison..... " }	Wilson Peterson.409.68	Wilson Peterson.409.79
Springtown.....	G. Johnson.....366.20	J. Robinson.....	T. A. Allen.....379.90	A. H. Brown.....450.00	A. H. Brown.....408.98	W. M. Watson.....360.00	W. M. Watson.....302.94	W. M. Watson.....353.36	W. Peterson.....351.47	W. Peterson.....472.60	D. R. Croshon.....348.10	D. R. Croshon.....370.70	C. C. Green.....354.00	C. C. Green.....400.00	C. C. Green.....410.00
Bordentown.....	J. V. Pierce.....465.00	H. Davis, Jr.....342.49	H. Davis, Jr.....400.00	{J. T. Rex.....335.86 I. J. Hill..... " }	W. Peterson.....423.46	W. Peterson.....413.00	W. E. Stiles.....560.00	{W. E. Stiles.....381.06 E. W. Taylor..... " }	E. W. Taylor.....578.00	H. Talbot.....500.00	H. Talbot.....635.00	{H. Talbot.....430.00 S. C. Goosly..... " }	J. P. Sampson.....640.00	J. P. Sampson.....650.00	W. A. S. Rice.....500.00
Allentown.....	A. C. Crippin.....341.50	E. Laws.....350.00	C. C. Green.....220.00	C. C. Green.....325.00	J. H. Whittaker.348.55	J. H. Whittaker.370.10	J. H. Whittaker.286.38	G. T. Waters.....415.55	G. T. Waters.....415.55	J. H. Pearce.....	J. H. Pearce.....229.87	J. H. Accoe.....452.00	J. H. Accoe.....365.84	M. M. Dent.....296.00	M. M. Dent.....309.00
Burlington.....	J. W. Stevenson.800.00	J. W. Stevenson.394.00	J. W. Stevenson.600.00	E. V. Ten Eyck.525.00	E. V. N. TenEyck.322.07	R. J. M. Long.....417.57	G. E. Boyer.....600.00	G. E. Boyer.....620.00	{G. E. Boyer.....284.71 G. M. Whitten..... " }	C. H. Green.....450.00	C. H. Green.....253.41	J. H. Pierce.....627.37	J. H. Pierce.....477.42	J. H. Pierce.....542.16	P. F. Mathews.....689.00
Evesham.....	E. Laws.....253.58	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Snow Hill.....	J. C. Cornish.....300.00	I. J. Hill.....104.54	I. J. Hill.....323.00	S. B. Williams.....425.00	J. H. Benedict.....380.00	J. H. Benedict.....351.50	E. T. Williams.....339.32	E. T. Williams.....285.00	J. V. Pierce.....390.76	J. V. Pearce.....397.63	G. T. Waters.....589.87	R. Faucet.....425.00	R. Faucet.....275.00	T. A. V. Henry.....477.65	T. A. V. Henry.....400.00
Milford.....	I. J. Hill.....176.00	.....	.....	J. H. Pierce.....175.55	R. Dunn.....150.00	{J. A. O'helle.....62.00 B. W. Timothy..... " }	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woodbury.....	W. Rodgers.....281.00	A. C. Crippin.....187.10	R. M. Turner.....349.54	R. M. Turner.....315.62	A. C. Garrison.....383.22	S. B. Williams.....246.00	J. T. Diggs.....357.53	J. T. Diggs.....332.18	W. M. Watson.....300.00	W. M. Watson.....300.00	J. H. Morgan.....405.29	J. H. Morgan.....450.00	G. A. Mills.....362.56	G. A. Mills.....451.00	G. A. Mills.....410.63
Bushtown.....	R. Boston.....367.33	J. T. Rex.....357.34	J. T. Rex.....425.00	I. J. Hill.....338.77	J. T. Diggs.....328.00	J. T. Diggs.....283.46	.....	.....	.....	A. H. Brown.....360.00	{W. Peterson.....95.71 A. H. Brown..... " }	W. Peterson.....300.00	W. Peterson.....248.95	P. F. Matthews.338.00	W. M. Watson.....260.00
Cape May.....	D. D. Brown.....420.19	{W. Thompson.....91.32 D. D. Brown..... " }	R. J. M. Long.....360.77	W. M. Watson.....595.58	W. M. Watson.....347.79	W. Thompson.....509.50	W. Thompson.....526.00	W. Thompson.....450.00	G. H. Jones.....396.87	J. T. Diggs.....560.00	J. T. Diggs.....542.50	G. T. Waters.....571.28	G. T. Waters.....668.82	G. T. Waters.....442.00	R. H. Coleman.343.75
Fair Haven.....	R. M. Turner.....253.86	W. D. Rodgers.....241.75	W. Rodgers.....268.00	R. Coleman.....301.96	R. Coleman.....254.90	.....	.....	S. B. Williams.410.00	S. B. Williams.....400.00	J. T. Rex.....281.65	J. T. Rex.....379.83	J. T. Rex.....309.00	W. M. Watson.....348.71	J. T. Diggs.....578.00	J. H. Pierce.....484.07
Bloomfield.....	.....	W. E. Stiles.....340.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Port Republic.....	.....	W. Thompson.....125.00	A. H. Brown.....73.49	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Holly.....	.....	J. V. Pierce.....473.29	J. V. Pierce.....278.00	A. C. Garrison.....386.50	J. H. Bean.....379.00	J. H. Bean.....236.00	W. Peterson.....455.45	W. Peterson.....341.00	G. T. Waters.....600.00	G. T. Waters.....635.51	{L. J. Hill.....391.45 E. P. Grinnage..... " }	Ira Yemmons.....550.00	Ira Yemmons.....550.00	Ira Yemmons.....502.00	W. H. Merrill.....
Yorktown.....	.....	J. Young.....325.00	W. Peterson.....583.00	W. Peterson.....620.20	G. A. Mills.....481.38	G. A. Mills.....433.42	G. A. Mills.....447.28	J. H. Bean.....450.00	J. H. Bean.....494.60	G. M. Whitten.....515.00	C. M. Whitten.....500.00	G. M. Whitten.....540.00	G. M. Whitten.....550.00	J. H. Accoe.....715.00	G. T. Waters.....623.28
Navesink.....	.....	.....	.....	.....	.....	.....	.....	J. H. Pierce.....271.76	E. TenEyck.....251.77	I. J. Hill.....160.00	C. C. Green.....200.00	C. C. Green.....210.00	C. C. Green.....210.00	D. R. Croshon.....423.80	W. N. Bowman.279.86
Atlantic City.....	.....	.....	.....	.....	.....	.....	.....	J. H. Bean.....370.00	J. H. Bean.....370.00	A. G. Lane.....491.00	A. G. Lane.....393.31	A. H. Brown.....332.71	A. H. Brown.....377.00	W. Thompson.....279.00	.....147.47
Hightstown.....	.....	.....	.....	.....	.....	.....	.....	G. H. Jones.....304.61	A. H. Brown.....269.85	E. W. Taylor.....232.00	W. M. Watson.....322.49	W. M. Watson.....361.74	J. T. Rex.....389.44	J. T. Rex.....441.00	J. T. Rex.....462.78
Manalapan.....	.....	.....	.....	.....	.....	.....	.....	J. H. Pierce.....477.55	J. H. Pierce.....510.68	M. M. Dent.....307.56	M. M. Dent.....223.66	M. M. Dent.....241.79	F. T. Webster.....423.00	F. T. Webster.....429.72	.....
Madison.....	.....	.....	.....	.....	G. H. Jones.....163.14	G. H. Jones.....143.63	J. H. Turner.....57.68	A. J. Dudley.....78.90	A. J. Dudley.....78.90	.....	.....	.....	.....	W. A. S. Rice.....165.00	W. M. Middleton.400.00
D. A. Payne.....	.....	.....	.....	.....	.....	.....	.....	J. H. Turner.....179.00	.....	.....	.....	.....	.....	.....	.....
Rocky Hill.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Asbury Park.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jersey City.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sorrel Mount.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bound Brook.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Long Branch.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jordantown.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
East Camden.....	.....	.....	I. J. Murray.....700.00	J. V. Pierce.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Haleyville.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Easton.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Beverly.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

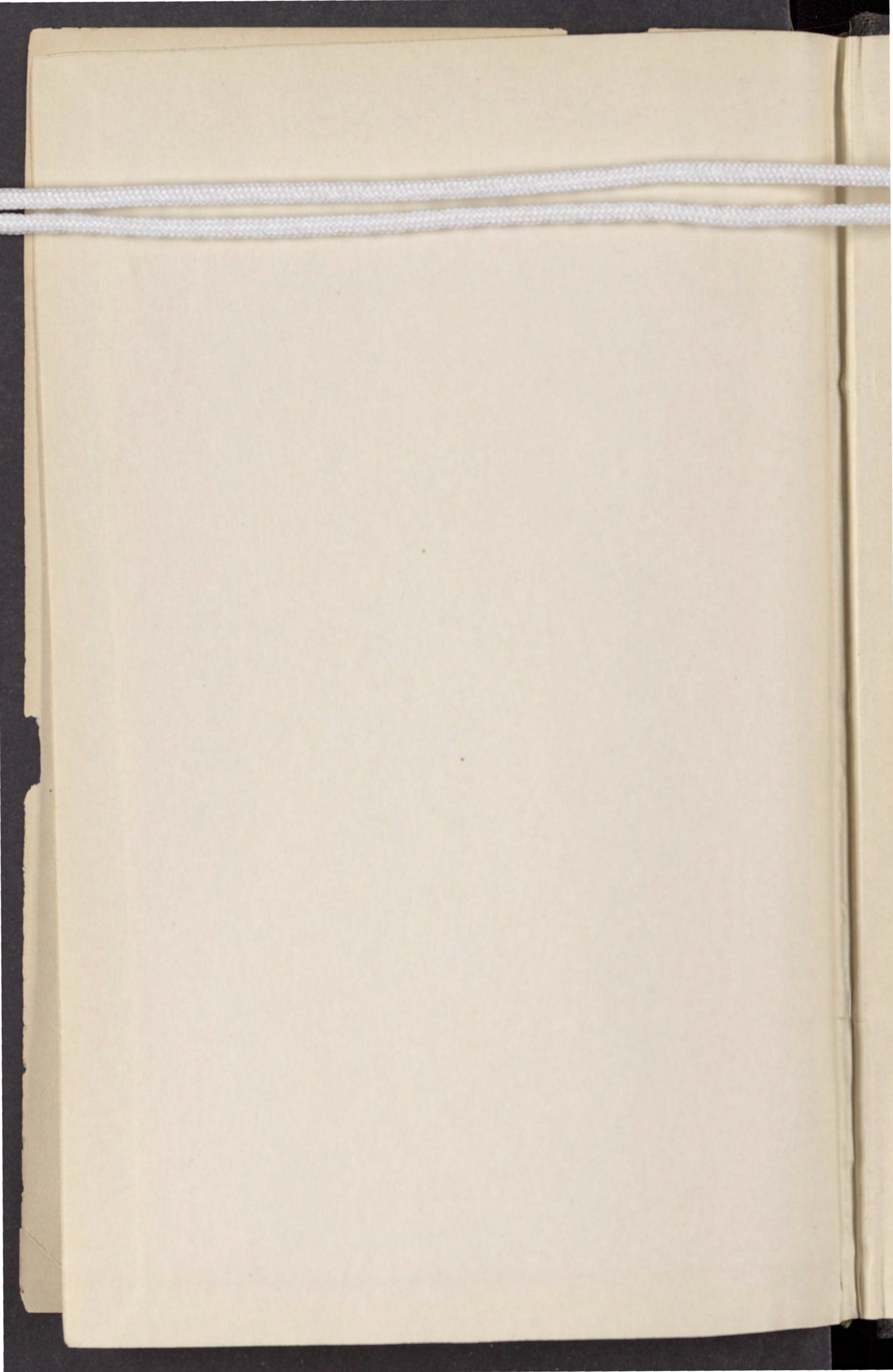
This table shows the pastors serving the stations, circuits and missions, the year and amount of salary received. Heads of circuits only are given. Some of the difficulty of compiling this table may be judged from the following in the journal of 1873: Elder Diggs is reported sent to Riceville, Fair Haven to be supplied in 1874. G. E. Boyer reports Riceville on finance, and Diggs reports the same place on statistics and Fair Haven finance, and W. Rodgers reports Fair Haven on statistics.

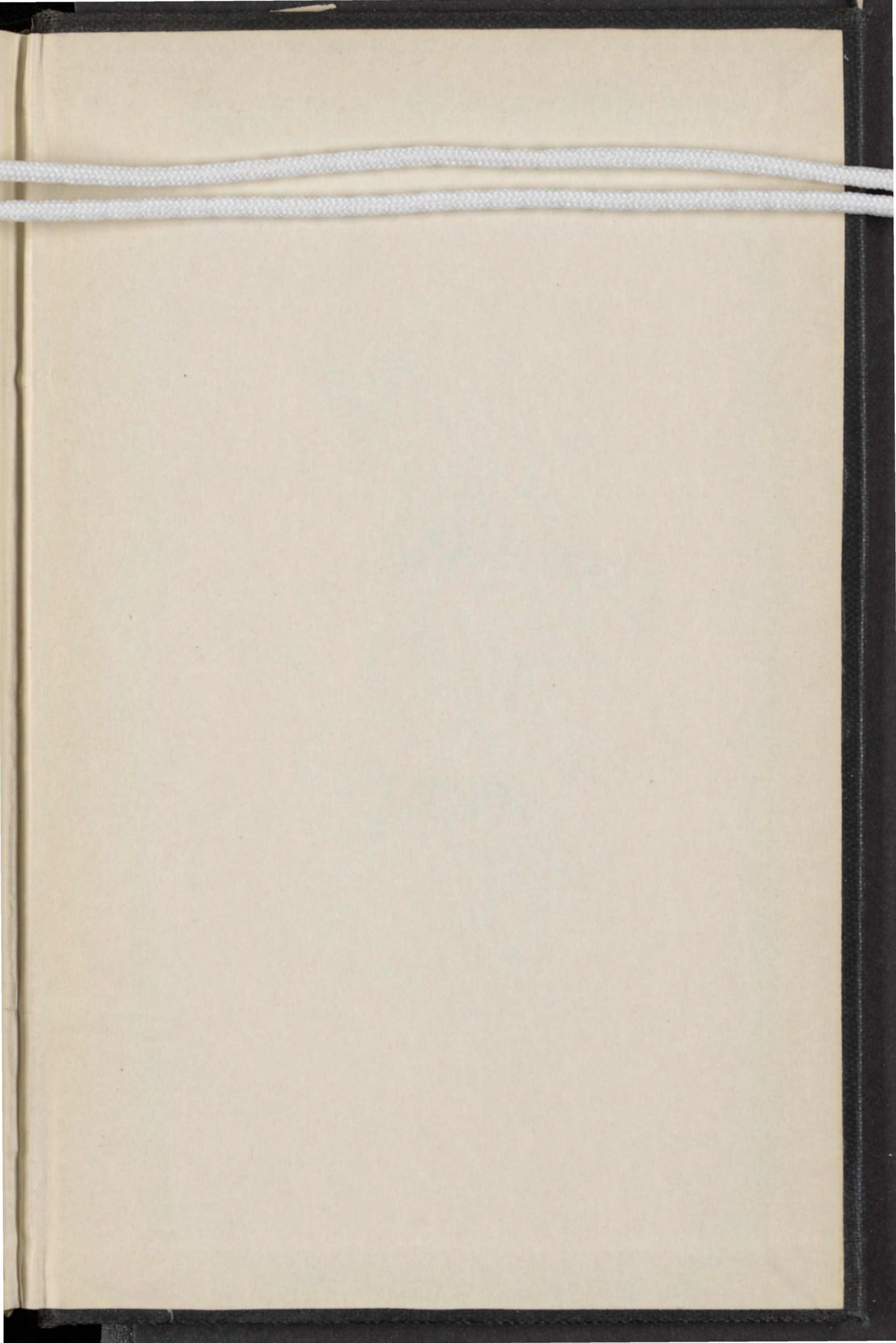












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