

REV. J. W. SMITH, D. D., EDITOR. REV. G. L. BLACKWELL, A. M., D. D., BUSINESS MANAGER.

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TO CORRESPONDENTS: To insure publication, articles should be sent to the Editor on one side of the sheet only; do not abbreviate; avoid personalities; deal with the questions and give us items of church and race news; condense, so as to occupy a column or a half column; do not, if possible, exceed 600 words. When writing on racial topics, anniversaries, dedications, donations, meetings, receptions, death of church members, Easter or Children's Day, and the like, write on postal cards. If you write on racial topics, the Editor will "hold them down." Send all articles for publication to the Editor; send all subscriptions, all change and all business matter to the Manager.

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THURSDAY, MAY 27, 1897.

EDITORIAL.

To make a long story short—send it to the Editor.

It is frequently said that wise men change their opinions; but fools never. How about dead men?

The fact is beyond dispute that no one yet succeeded in building himself up by attempting to pull some one else down.

BISHOP A. WALTERS says all money for African schools, which goes to pay our teacher in Africa, must be sent to him.

The article for our "Woman's Column" not having been received up to time of going to press, is consequently omitted for this week.

It is a gain to the world when people are content to be themselves, not chipped to the smooth pattern of the times, but are simple, original and unaffected in ways and words.

The last published report of the New Jersey Conference said that that Conference had raised 50 cents per member. Bishop Pettie disputes it by \$19. What has that Conference to say?

THE papers say a new book is out entitled "The Quickest Guide to Breakfast, Dinner and Supper." It is published by T. Fisher Union of London. If some one over here would steal this valuable book it would have a large and rapid sale among white tramps.

BISHOP PETTIE said in Conference last week that every pastor should have sense enough to look over his certificate of appointment at least once a year and see what he is required to do; that failure to do so proves him to be unworthy, without excuse, and guilty of not keeping his obligation which he took at the altar. Let all pastors who are hit by these remarks decide now to never come to conference again without bringing up all the conference claims.

To the graduates who have left and are leaving college we would say what you have gained in knowledge, in strength and in wisdom, what you have acquired in character, is yours to-day as a perpetual possession. It is your capital with which you are to trade in the world that is waiting for you. You will need all the knowledge you can command, all the purity, truthfulness and honesty which your hearts can hold. But having all these, you need the grace of God in the heart in order that you may perfect your own lives and prove a blessing to God and humanity.

WHEN Bishop Pettie said that those pastors who would do their full duty, if their abilities would warrant it, all other things being equal, would receive or be promoted to larger and better churches, the Philadelphia and Baltimore Conference gave him a round of applause. He is in line with Bishop Hood who said two weeks ago that he had decided if a pastor cannot build up his church and raise collections ordered by the General Conference, the job is too big for him and he must relieve him and get another man for the place. The other bishops will follow suit. This is the only way to build up Zion along all lines. If the bishops will have the backbone to give the larger and best churches to the ministers who do their whole duty, their abilities being considered, there will be some tall hustling in the next twelve months. There are a lot of men in our churches who do not care for anything but their salaries, and a lot of other men who love and support

according to law both the general and local Church. Such men should be the most liberally rewarded.

Philadelphia and Baltimore Conference.

Promptly at noon Wednesday, May 19, 1897, Bishop C. C. Pettie, A. M., D. D., called the Philadelphia and Baltimore Conference to order and with the assistance of Bishop J. B. Small, D. D., Dr. W. H. Goler and Presiding Elders R. J. Daniels and R. J. Fisher conducted the devotional services. "Beneath our feet and over our head," announced by Dr. Fisher, was sung by this, the largest Northern conference, with a lung and soul power that was truly charming and affecting.

After the organization of Conference, Bishop Pettie, dressed for the first time in a robe, preached to a most deeply interested, earnest, "Amen," "Hallelujah" and "Thank God" congregation, which followed him in his sermon on "Life," which was one of unusual warmth and remarkable eloquence. Apparently the Bishop was bubbling over with the Holy Ghost, and his enthusiasm, which is as spontaneous as the rippling brook, spilled over in the most eloquent passages, and his word-power was very sublime. The Lord's Supper was then conducted by Bishops Pettie and Small in robes.

During the session the Bishop presided pleasantly but firmly. When any of the walking and talking members would disturb the regular dispatch of business, the sound of the gavel would bring them to their seats. When necessary the Bishop would send through the Conference a kindly home thrust and no man could catch him napping. This Conference is composed of two presiding elders and 115 ministers, and they are intelligent in features and dignified in manner. President W. H. Goler, Editors Dancy and Smith and Presiding Elder E. Geo. Biddle and Mrs. Bishop Pettie, Secretary of the W. H. and F. M. Society, were present.

The sessions of the day were devoted to business and of the evening to literary exercises. The papers were thoughtful, debates breezy and singing lively. The Bishop's Address which was a broadly characteristic of the author, and which will be published next week, touched upon the living issues of Zion and the country. That part of the address which said the Conference ought to petition President McKinley to take a hand in Cuban affairs and that this Conference ought to endorse war in Cuba as a method of settlement, if no other method can prevail, created a long and red-hot debate between the Bishop, Editor Dancy and Rev. Logan Johnson, the latter in a telling speech taking exception to it, suggesting arbitration as a remedy. This brought the Bishop to his feet who created uproarious applause as he defended his position and closed by reading that the Senate had passed a resolution to recognize the Cuban belligerents. He was followed by Editor Dancy who with Bible in hand quoting Scripture to sustain his arguments walked away, as he was never seen to walk before, in oratorical eloquence. The Conference by an almost unanimous vote endorsed the position of the Bishop and Mr. Dancy.

I repeat the financial stringency the Conference has made a record spiritually and financially of which Zion need not feel ashamed. Rev. Mrs. Mary J. Small, Conference President of the W. H. and F. M. Society, is a zealous worker for her cause. She, assisted by the talented and queenly Mrs. Pettie, held a fine missionary meeting Friday night in which the cultured Mrs. C. M. Robinson, Misses Jennie Jones, Bertha Hall and Mrs. J. H. Hardin took part. The General Conference assessment for this conference is \$1,500. The conference raised \$1,506.52—more than its assessment—an increase of \$125.08 over last year. Bishop Pettie is smiling and sawing wood because this Conference has raised more than 50 cents per member. Bishop Pettie will see Bishop Hood when the general fund roll is called.

Shooting Stars.

- Rev. J. M. Hall, of Arlington, Va., is well educated.
- Rev. H. B. Bates, of Ross Point, Del., has greatly improved his circuit this year.
- Rev. B. H. Freeman, captain of Zion's host in Gettysburg, Pa., has placed our church in the front rank there.
- Rev. A. C. Washington, of Rockville (Md.) circuit, a good singer, is arranging to build a new church at Rockville.
- Rev. G. S. Adams, of Union Wesley church, Washington, D. C., has proven to be a good financier the past year.

Timothy Keene, pastor. His work is prosperous.

Under the administration of Rev. Z. T. Brown, Mt. Olive church in Baltimore has more than doubled itself in membership.

Rev. G. J. Hawkes has purchased ground at Oriole, Md., on which to build a church. He is a faithful and beloved pastor.

Under the watchcare of Rev. L. H. Daniels the Clinton mission in Baltimore has grown steadily, keeping up current expenses.

Rev. W. H. Wright, of Burville, D. C., has labored earnestly for Zion this year, receiving a very small compensation. He has repaired the church at Forks.

Rev. J. H. McMullen, of John Wesley church, Washington, D. C., a progressive young man, has succeeded, with his officials, in getting a new loan on his church.

Rev. S. I. Mills, of Salisbury, Md., has accomplished some solid and permanent work in building up his church and Sunday-school. He has established one or two more missions.

Rev. W. H. Cook, of Union Wesley circuit, [Md.], is a grand worker. He is increasing the membership and completing the church at Union Wesley, paying for the log as it is being done.

Rev. Logan Johnson, of Trinity church, Washington, D. C., has purchased ground for \$8,900 on Sheridan St., on which to erect a fine church. He has paid \$670 on it. He is a good developer.

Zion church, York, Pa., Rev. J. S. Cowles pastor, is considered to be the banner church of the Baltimore district. Rev. Cowles, whose health broke down after the death of his wife in November, is beginning to be himself again.

Rev. J. B. Colbert, of Galbraith church, Washington, D. C., and his hard-working members have created a sinking fund in which they deposit money to pay on the main debt. "In God we trust" seems to be their motto.

Rev. S. J. Clements has made a fine record by building without one member a cozy frame church at Catonsville, Md., and supporting himself and family without any assistance from the mission board of his conference. He has paid \$600 on the work done.

Rev. P. J. McEntosh, a strong man and faithful pastor, greatly beloved by his congregation, has met with glorious success at Metropolitan church, Washington, D. C., keeping up the current expenses of the church and meeting the interest promptly.

Rev. John E. Price, of Shippensburg, Pa., who for years was the influential leader of the Philadelphia and Baltimore Conference, but who is now on the superannuated list, was present at the above Conference and participated in several debates. The Conference greeted him joyfully.

Mrs. H. D. Benjamin and Mrs. John Tucker, two of our most influential members of Hudson, N. Y., during the session of the New York Conference in that city, tendered a brilliant reception to Bishops Hood, Walters and Small, and to the General Officers and several pastors from 7 to 9 o'clock.

Rev. M. M. Bell has succeeded in getting Mr. Bennett (white) who owns the property to relieve the church in Baltimore, Md., of the \$1,000 due on ground rent. He and his members have organized a sinking fund to purchase the ground and to build a church. The prospect for Zion to have a fine church in Baltimore is bright.

Presiding Elder R. J. Daniels of the Baltimore district reported his work in a fair condition spiritually and financially. The scarcity of money to meet pressing demands and the heavy indebtedness upon some of the churches have handicapped the success of his work some, but on the whole, great work has been done. Elder Daniels is a fine man.

Mrs. Fannie Van Broun, an influential and great worker of Mother Zion in New York City, was a delegate to the New York Conference which met in Hudson. In her fine address she said for 19 years Mother Zion and its interests have had first place in her heart, and that she felt honored to know that she was the first woman lay delegate elected to represent the grandest church in her city—the Mother Church of the oldest Negro Church in the world.

"Life."

SYNOPSIS OF A SERMON.

Bishop C. C. Pettie who took as his text: "This is life eternal that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent"—John vi:3, preached the annual sermon in a manner that thrilled the immense audience which listened to his delivery. His subject was "Life." He first discussed life—mortal, saying that "The little world life in our vocabulary might properly be called the one subject-word of which all other words were simply modifiers. It is the pivot word in the universe of languages; and ordinary life is worth more than an inanimate universe."

He then discussed the beauty of organization as seen in the vegetable and animal world. "Hark," said the Bishop, "from the waters, flag-ponds and forests. Come listen with me to the orchestra of nature; a million insects, reptiles and creatures keeping time with the orient harp and flute, not made by hands, but by the God of nature. Then stand with me upon yonder mountain and watch the clouds as they go by. See Neptune rising as Jupiter sinks while the moon doth wax to lower the sea. With the sun as our centrepiece and the earth for our chariot, men and animals sweep through the universe praising God by the harmonious laws of our existence. Add to this picture the additional beauty of every man; support the party and the man who are pledged to the carrying out of such measures as he believes to be right. This I accord to every man; this I claim for my-

self. No man has a right to arraign me before the public for so doing; and if the carrying out of what a man believes to be his duty requires him to travel on the Sabbath day, it is not a desecration of that day. The great Teacher tells us that we should do good, even on the Sabbath day. Now our brother had a right in his "Free Lance" to support the Democratic ticket by any arguments at his command, which were free from personalities; but he had no right to set himself up in judgment against the actions of those who disagreed with him. They had the same right to their opinions, and to follow their convictions of duty unchallenged, as he. He had no right to make charges which he did not know to be true. He ran the risk of saying what was not true. He was not with the delegation and therefore could not know what they did. Hearsay is not evidence.

I think I know as much about politics and political parties and measures as our brother. I have been here longer and have made these things a study since my thirteenth year. In one of his articles, he intimated that McKinley's majority was not very large. He forgets that it would have been a half million larger but for the fact that his own race was disfranchised or hindered from voting in several of the states by the party whose candidates he supported. Since this wholesale disfranchisement of the Negro in several States, the Republican party has never been strong enough to carry out its best purposes; and it is therefore not just what we would like it to be; but it represents the best sentiment in this country—the progressive Christian sentiment. Believing as I do in the Fatherhood of God and the Brotherhood of man, I look upon the Republican party, however it may limp and halt, is the party which is on the Lord's side; and this is the side on which I feel I am in duty bound to stand. On the other hand, the Democratic Party, as long as I have known it, has always been on the other side. There are many good Democrats about in spots; much better than some Republicans; but as a National party, the Democratic party has always supported those measures which were opposed to human progress, especially opposed to the rights of my people. I therefore as a self-respecting black man could not support that party and have always felt it my duty to oppose it.

It supported human slavery until it overstepped itself, and by its folly, destroyed what it was trying to build. It supported Free Trade because free trade favored a slave labor and poorly paid free labor. It favors Free Whiskey to secure the votes of the worst element in the make-up of this nation. It supported the Free Silver craze because it hoped thus to gain power; and every time it has secured control of the government, during the last thirty years, it has accomplished by appeals to Negro hate; by harping on Negro domination, social equality and the like. It has reached a point in its downward course beyond which thousands of Democrats refused to follow the latest instance occurring in 1896 at the last national election. These thousands of Democrats who refused to follow the degenerate party did our course in supporting the National Republican ticket. Now the delegates who were sent to Canton, Ohio, from the Centennial Conference had all these and many more reasons to induce them to favor the election of the Republican candidates. They were as honest, as intelligent, as well informed, and as holy as the brother who made the personal attack on them. In making this attack, he violated the second table of the law "Thou shalt love thy neighbor as thyself." Out of this grows the command, "Do unto others, as ye would they should do unto you."

Now I am authorized by the General Conference to deliver this address and make such remarks, as in my judgment, are necessary, to correct evils, and to secure the best results. I am not inflexible. I may make mistakes; nevertheless I have unquestioned authority to proceed according to my judgment; and yet I doubt whether he likes what I have been saying. It has cost me a great effort because I dislike to say unpleasant things; but he said harder things without authority than I have said under authority; hence I think he will see that he has done to others that which he would not have others do to him. If a man could see himself as he does wrong and would not hesitate to apologize.

That Canton Trip.

[Part of Bishop Hood's New York Address.]

Regarding the personal attacks referred to in the foregoing part of this address, we have a conspicuous instance in which a member of this conference is involved. Our Centennial Conference was not a legislative body, and yet it was a conference authorized by the General Conference. It was composed of the bishops and many leading men and women of the Church.

If there is any wisdom or virtue in the Church, they were represented in that body to an large extent as it would be possible in the same number of persons. During one of the sessions of this body of men and women who believed themselves to be sincere Christians, and actuated by convictions of duty, a proposition was made that a delegation be sent to Canton, Ohio, to express to Hon. Wm. McKinley—candidate for President of the United States—the sentiment of that body in favor of his election. The adoption of the proposition was so nearly unanimous that not a single voice was heard in the negative; and the result was that a delegation of nearly fifty, including some of the bishops, were sent.

After their return, a member of this conference assumed to arraign, reprimand, and as far as he was able to do, hold up to public contempt and scorn the bishops and others who composed the delegation. In his eagerness to condemn men unheard, he stated things which he could not know to be true; among which that the delegates knew that they would violate the Sabbath in the round trip. The fact is that many of them did not know how long it would take them to go and return. They were assured, by those who were supposed to know, that they would get back in ample time for the Sabbath service; in fact, they would have been back in good time if they had returned on the Keystone State Express on which they went out, and on which, it was understood, they would return. Instead of this, they were brought back by a train which runs three or four hours slower. It was, therefore, not their fault that they were late returning. But even if they had known what time they would get back, I question the right of any minister to thus publicly reprimand his brethren.

Personalities are never in place. They breed riots and cause bloodshed. During the worst of the Ku Klux period in North Carolina, I had the attentive ear of vast crowds in counties into which other Republican speakers did not dare to go; simply because I discussed measures and not personalities. It is not only improper, but wicked, to use personalities. It stirs up passion and breeds bitterness. In this case, arrogant, intolerant and unreasonable partisan bitterness was exhibited under the color of concern for the sanctity of the Sabbath day. A man's political convictions are his own; and no man has a right to question them. I do not agree with those who condemn a man for being a Democrat. As a free American citizen, that's his right. He has not only the right, but it is his duty to follow his convictions. It is the duty of every man to support the party and the man who are pledged to the carrying out of such measures as he believes to be right. This I accord to every man; this I claim for my-

self. No man has a right to arraign me before the public for so doing; and if the carrying out of what a man believes to be his duty requires him to travel on the Sabbath day, it is not a desecration of that day. The great Teacher tells us that we should do good, even on the Sabbath day. Now our brother had a right in his "Free Lance" to support the Democratic ticket by any arguments at his command, which were free from personalities; but he had no right to set himself up in judgment against the actions of those who disagreed with him. They had the same right to their opinions, and to follow their convictions of duty unchallenged, as he. He had no right to make charges which he did not know to be true. He ran the risk of saying what was not true. He was not with the delegation and therefore could not know what they did. Hearsay is not evidence.

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Widows And Minors. A SALUTATORY—INCIDENTALLY A WARNING AND SOME ADVICE.

BY W. F. FONVILLE.

May and June are the months of college commencements—salutatories, valedictories, baccalaureate sermons, annual addresses, class odes, tears, farewells and flowers. Thousands of young men will be sent out upon life's great field of battle. Some as doctors, lawyers, teachers; others as ministers of the gospel, business men and skilled workmen. To all, we bid you welcome. If you come out prepared—if you are competent, there is plenty of room. If you are not prepared, it is very doubtful whether or not you can find a place on which to stand. The lists of incompetents are already crowded; and every month, every day, yea, every hour records the undoing of some one, some incompetent borne to the rear; forced to the wall; unhorsed, unmitred, unfrocked; beaten down by a stronger antagonist—suffocated by the great army of the unprepared.

A great battle is raging out here. See that you are mailed and panoplied before you step out. You will need tact, discretion and lots of "grit." Bring your Bible out with you. Read it often. Pray much. You have, no doubt, won medals for oratory or composition, diplomas and degrees for your finality; but these things—medals, diplomas and degrees—don't count out here. There are millions who deserved and received all of the paraphernalia which the schools could put upon them, many years before you went to school—before you were born; but every one of them will tell you that it takes hard, persistent work to make decent living upon the "Broad Arena."

Young man! Friend! Don't expect everybody to burrow in their holes and hide themselves when you step out. You may be disappointed. Don't expect to turn this mundane sphere upside down. Promise your friends that you won't try to make it revolve any faster than it has been joggling along for all these years. You can't do it, young graduate. It has been tried before. Welcome, young men from the colleges, high schools and seminaries! Thrice welcome if you come clothed in the religion of the Lord and Savior Jesus Christ. You will find enemies as soon as your "sheep skin" is thrust into your hands. Be patient. Try to make friends of them. You will not win all of them over; but if you have scholarship and will "ask the Savior to help you, He will carry you through."

Read the life of Moses. Labor for your people; but if you find that they are ungrateful, do not be surprised. You may not be brought up in the palace of a king, but your people may turn against you, and like Moses, you may have to fly for your life. If you have not fitted yourself, don't come out. Better stay in a while longer. Don't come out whining about and paying money for a string of degrees written in Latin; ending in the Genitive and Dative cases, and abbreviated in "big caps" in the English. Unless your scholarship merits them, they are bound to do you more harm than good. They will goad and chafe you as long as you live; and finally you will die—sink beneath the great load of degrees you have been carrying so long. And in your last moments, you may, like Cain, exclaim: My punishment is greater than I can bear.

Perhaps you have been poor, and have had to work your way "through school." If this be true, so much the better for you. May be you have had a hard time in school. Perhaps you have been imposed upon and treated wrongfully when you were doing your best. Perhaps after all of your hard work physically and mentally for years, just as you thought the prize within your reach, the school authorities through technicalities or down-right thievery, have stolen your graduating honors and given them over to some favorite of theirs. I know you felt worried and undone; but try to forgive them. Others have been treated just as you have; and it may be the Lord has great work for you to do. If so, you will not need the class honors which were stolen from you. Remember that teachers are human; your race is human; mankind is human. Forgive them, if you can. The Lord will not suffer such things to pass unpunished.

Finally, come out and go to work. Let whiskey alone. If you are to be a preacher or teacher—if you feel that you have been called to these

services, the moulder of opinion and the shaper of minds, don't use tobacco—don't chew, don't smoke. Your success—other things being equal—will be more marked if you let these things severally alone, and life will be longer to you. I don't expect you to be a saint. Not one of us is. But you can try to emulate the worthy example of Jesus Christ. Welcome, young man! Newbern, N. C.

McKinley Upheld.

COLORADO CHURCH WORKERS APPROVE HIS EXPRESSIONS ON LYNCH LAW.

Chambersburg, May 21 (Special).—The attendance at the conference of the A. M. E. Zion Church is growing daily. Representatives are present from all the New England States, Middle States and as far South as Georgia. Bishop Pettie, of North Carolina, is presiding.

To-day's session was occupied by various committees making their reports, and much discussion followed. The committee on State of the Country made the most important report. The financial condition of the country was discussed at length, Lynch law condemned, President McKinley endorsed for his manly expressions in his inaugural on the subject, Spain condemned for her oppression of Cuba, and the colored race in the South, and in general, complimented on its steady progress in spite of disadvantages and obstacles. Nearly all the leading men of the church in this country are in attendance.—Philadelphia Press.

New York Conference.

Presiding Elder, E. George Biddle; Mother Zion, M. R. Franklin; Harlem, J. M. Butler; Mount Vernon, W. H. Ely; Yonkers, W. H. Singly; Tarrytown, G. W. Offley; Sing Sing, S. E. Maloney; Peekskill, L. D. Williams; Fishkill and Baxtertown, J. W. McCoy; Poughkeepsie, Jacob Thomas; Hudson, Benjamin Judd; Troy, B. W. Bowens; Catskill, A. J. Tolbert; Kingston, A. Jackson; New Paltz, C. Waters; Newburgh, R. J. Strothers; Middletown, S. Conard; Nyack and Sparkill, W. H. Abbott; New Rochelle, Filmore Smith; Mamaroneck, M. A. Bradley; Port Chester, C. Fairfax; Fleet-Street church, Brooklyn, F. M. Jacobs; Williamsburgh, L. G. Mason; Gravesend, J. J. Kearney; Flushing, T. H. Edwards; Long Island City, S. S. Bryan; Oyster Bay and Jericho, R. Green; Westbury and Lakeville, C. H. Teneycke; Hempstead, A. M. Walker; Moriches circuit, E. S. Prime; Riverhead and Mattituck, P. M. Jackson; Greenport and City, S. Sag Harbor circuit, E. J. Miller; Rockville Mission, Chas. Peters; Haverstraw and White Plains, in charge of Presiding Elder. Next conference in Troy, N. Y., 2nd Wednesday in May, 1898. E. GEO. BIDDLE.

Among Our Exchanges.

One of the brightest stars in colored journalism is the STAR OF ZION. Rev. J. W. Smith, D. D., wields a trenchant pen and calls a spade a spade. Dr. Smith means to make the STAR OF ZION go.—Alexandria (Va.) Leader.

The Varick Christian Endeavor Society of the A. M. E. Zion Church, is, without doubt, regarded as the most beneficial and essential institution in the State of Alabama, among the colored people.—Wide-Awake Bulletin.

Rev. Drs. Smith and Blackwell have made the STAR OF ZION the foremost church journal of the race. The articles of Mrs. Bishop Pettie, and the wit and wisdom of Prof. W. F. Fonville add to the glory of the STAR.—Tuscaloosa (Ala.) Chronicle.

The Bishops' Council of the A. M. E. Zion Church, held in Charlotte recently, was an important event. All the bishops and general officers were present and great interests of the Church were considered.—Africa-American Presbyterian.

Bishop J. B. Small occupied St. Luke's pulpit Sunday morning and preached two very able and instructive sermons. The Bishop wore his black robe Sunday night and is the only Bishop in his Connection that wears a robe.—Wilmington Record.

Rev. J. W. Smith, D. D., Editor of the STAR OF ZION, was able to give a reason for the appearing of the sharp criticisms which he sent out through the STAR. If the cause is removed we will have no more such criticisms.—Varick C. E. Endeavor.

Bishop C. C. Pettie, of the A. M. E. Zion Church, preached an excellent sermon at Seventh Street Presbyterian church, Sunday. Many beautiful illustrations were given and a deep impression was made upon all present.—Africa-American Presbyterian.

We now receive the STAR OF ZION, published at Charlotte in the interest of the A. M. E. Zion Church. It is well edited. The correspondents are vigorous writers, hewing to the line and letting the chips fall where they may.—Hickory (N. C.) Corinthian, Organ of Reformed Church.

Have you read in the STAR OF ZION where some smart Alex. wants to disown Hon. Frederick Douglass as a member of Zion Church? Here are some of the things mentioned as proof: He (Douglass) never was elected to any General Conference. He did not pay his general fund. He did attend Zion church but attended some other church. If Mr. Douglass ever was a member of Zion (which they admit) and was not turned out while living, he must have died a member. The argument as to be neglected his duty as a member, do not argue that he was not a member—That he was not a member at death.—The Monroe (Ga.)