

CITY AND STATE.

Tired Mothers.

A little elbow leans upon your knee—
 Your tired knee that has so much to bear—
 A child's dear eyes are looking lovingly
 From underneath a thatch of tangled hair.
 Perhaps you do not heed the velvet touch
 Of warm moist fingers holding yours so tight,
 You do not prize the blessings over, much—
 You almost are too tired to pray to night.

But it is blessedness! A year ago I did not see as I do to-day—
 We are so dull and thankless, and too slow
 To catch the sunshine till it slips away.
 And now it seems surpassing strange to me
 That while I wore the badge of motherhood
 I did not kiss more oft and tenderly
 The little child that brought me only good.

And if, some night, when you sit down to rest,
 You miss the elbow on your tired knee—
 This restless curly head from of your breast,
 This hissing tongue that chatters constantly;
 If from your own the dimpled hands had slipped,
 And ne'er would nestle in your palm again,
 If the white feet into the grave had tripped—
 I could not blame you for your headache then.

I wonder that some mothers ever fret
 At their precious darlings clinging to their gown;
 Or that the footprints, when the days are wet,
 Are ever black enough to make them frown.

If I could find a little muddy boot,
 Or cap, or jacket, on my chamber floor—
 If I could kiss a rosy, restless foot
 And hear it patter in my house once more.

If I could mend a broken cart to-day,
 To-morrow make a kite to reach the sky,
 There is no woman in God's world could say
 She was more blissfully content than I!

But ah! the dainty pillow next my own
 Is rumpled by a shining head!
 My singing birdling from its nest has flown—
 The little boy I used to kiss is—dead.

THE AFRICAN METHODIST

The Annual Conference of N. C. of the African Methodist Episcopal Church adjourned on the 19th inst., after a useful, harmonious and interesting session, enlisting not only the interest of the colored people, but to a very large degree that of the whites. This latter interest was displayed in the kind feeling exhibited in intercourse with the colored clergy, in its extended for purposes of en-

tainment and in the large and regular attendance upon the churches opened for public worship. The use of the Presbyterian and Methodist churches was tendered by their respective pastors, and the courtesy was freely used, so that during the week's session of the Conference there continued religious services.

The Conference was distinguished by the presence of men of color eminent for piety and for learning, and graced with an eloquence of language and a force of learning and theological attainment that surprised the white auditors, unprepared for such high mental culture in a lately enfranchised race of ignorant slaves. However, few of the most eminent of the speakers were ever slaves being mostly of Northern birth and educated in Northern or Western Seminaries. Only one remarkable for his powers, that we recall, is the Rev. Mr. Turner, slave born in South Carolina, who recalled the fact that twenty-seven years ago he had heard the Rev. Mr. Wheeler, now pastor of the Methodist church in Hillsboro, preach in South Carolina to a congregation of slaves. He is now a learned man and a most interesting speaker.

Another gifted speaker was the Rev. R. H. Cain, Agent for Foreign and Domestic Missions for the colored race, who delivered two very instructive addresses, one on the subject of Missions; the other on Sabbath Schools, both of which are warmly commended.

The Rev. Mr. Hunter also spoke several times and his sermons seemed to have made deep impressions; as did also those of Bishop Brown.

We speak of the impressions made upon white auditors; and do with pleasure, because it evinces full sympathy with the cause of religion which the colored church has so much at heart; it shows that in matters of religion at least the partition wall, for useful purposes, is broken down, and that the whites encourage rather than thwart the aims of the colored people; and it shows too, that with the colored people, both religious work and intellectual aim have risen to a higher place, and bid fair to arrest that retrograde movement which the friends of religion and humanity had so much dreaded, when religious teaching was first delegated to ignorant fanaticism.

The Conference adjourned with the most cordial of mutual good feeling between it and the whole community, and we feel sure that the cause of true religion has been strengthened by the assurance attained of the mutual cooperation of the races in one great object; and we are sure that the good relations of the races have been strengthened by the

many and substantial evidences of friendly feeling and interest.

The African Methodist Episcopal Church, of which the North Carolina Conference is a component, is no new creation, dating back as far as the introduction of Methodism into the American colonies. It was not originally independent of the whites, but under the force of circumstances was quietly withdrawn and became a separate organization in 1800 under the Rev. Richard Allen. It is now the largest colored organization of Christians in the world.

The Rev. Mr. Allen was ordained as Minister by Bishop Asbury, and was himself subsequently made a Bishop. There have been eleven Bishops in regular succession, of whom six are now living. There are 2,000 traveling ministers, at home, and as Missionaries, and 2,400 local preachers. The church membership embraces 328,000 souls, of whom 215,000 are in the Southern States. The church has three Theological Seminaries, one in South Carolina, one in Florida and one in Ohio, and has a Book concern and Publishing House; and the whole property is valued at \$3,000,000.

The living Bishops are Jabez B. Campbell, D.D., LL. D., Philadelphia; Alexander Wyman, Baltimore; T. M. Ward, Atlanta; John M. Brown, D.D., Washington City; James A. Shorter, Xenia, Ohio, and Danl. A. Payne, D.D., LL. D., Xenia.—Hillsboro Recorder, 26th ult.

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