

TERMS. THE CHRISTIAN ADVOCATE is furnished to subscribers at \$2.00 per annum in advance. If payment be delayed six months, \$2.50; one copy, six months, \$1.25.

CLUB RATES. Ten copies, one year, post paid, \$20.00. Fifty copies, one year, post paid, \$100.00.

OUR AGENTS. All the traveling and local preachers in the bonds of the North Carolina Conference are our authorized agents. Any person sending us ten subscribers, for any one will receive the paper free.

Communicated.

For the Advocate. TO S. F. CONRAD.

All persons, who seek admission into the Methodist church, are required to believe in the Church of God. To this church belonged Abraham, Daniel, Paul, Jerome, Huss, Luther, Calvin, Wesley, Canny, Judson, and all the saints, who are on the earth to-day, without regard to their denominational name, and hence, we hold and teach, that no body of organized Christians on earth, can in any truth, claim to be the Church of God, in the sense, that they only have all the elements of Christian church organization; or in the sense, that all other organizations, claiming to be Christians, are destitute of the elements essential to the church of Christ; and hence, are in fact, not entitled to recognition by the world, as having any part or lot in the church.

We hold that such a claim, by any sect or denomination, is a vain pretension, and merits the condemnation of all good men, and is to be resisted, as a grievous error. For it contains the germ life of that intolerant and persecuting spirit, which has developed itself in the history of the church of Rome. She is known as the intolerant and persecuting power of every other organization claiming to be Christians, outside of her authority. She is known to be the most thoroughly organized, well disciplined and despotic government on earth; and that she is not only opposed to all anti-Roman Catholic Christian life, but she is today, in her spirit and purpose, the unrelenting foe of all civil government, which is not the product of her manifestations, and also her hereditary vassal. Submission to Rome is the condition of peace with Rome.

What is the germ life of this power? Where is the secret source of her tenacious and all-pervasive spirit? This claim of being "The Church," is the seed, from which is evolved her wonderful organism; from it she receives her force and arterial circulation. Eliminate this dogma of exclusive church-ism from her system, and you take the heart out of Rome. Her strong limbs would double together in fearful and final paralysis. Her eyes would go out in eternal night, and her lips would be sealed in the silence of a death that would know no awaken-

ing. Opposed to this exclusive and persecuting spirit, whether it is seen in Romanism or Protestantism, firmly stands the catholicity of Methodist belief and practice. This catholicity is a truth we believe to be fundamental to the peace of the church, and her speedy conquest of the world. No difference of doctrinal belief, that does not affect spiritual life, should separate Christian hearts. Christ formed in us the hope of glory, is the base line of Methodist catholicity, and communion with the Christian world.

The Church of Christ, which is his body, possesses unity, in diversity, and in this particular, is analogous to the work of Christ in the material universe. If the physical cosmos is glorious, much more so is the spiritual. There is no break in the sweet harmony of his work, whether it be in nature or in grace. All things were made by Him and for Him, who is the head over all things to the church. Christ is not divided. He is one and indivisible, so also, is his body the church. She rests upon Christ, as the foundation stone, and is bound together by him, as the chief corner stone. This glorious spiritual temple is built up of living stones, differing in glory as one star differs from another star in glory—differentiating only in the glory.

We recognize the different Christian denominations, as integral parts or members of the visible and indivisible church of Christ. From within these organizations, as well as without them, souls will be translated, who will continue in the last day the bride of Christ, and jointly with him, will become heir of all things.

You oppose this Catholic spirit, and vainly attempt to ridicule it, by calling it "church-branch theology." Why do you oppose it? Is it not because it stands in the way of yourself, and a few others, who are endeavoring to transfer this heaven of exclusive high-churchism from Rome to the Anabaptist church? Aping the Romish priest, you cry "the temple, the temple of the Lord are we."

God has not made the Anabaptist church the custodian of the keys of the kingdom of heaven, any more than the church of Rome. In vain may you attempt to foist this immense fabrication upon the intelligence of this age. Exclusive high-churchism is a fossil of the dark ages, and cannot flourish in the light of this day. This superstition is doomed. The earlier the church to which you belong accepts this truth, and learns to be contemptuous and fraternal to the other Christian churches, as her equals in the sisterhood of churches, better will be her prosperity, and the lighter will be her light. This vain superstition has caused you and others to turn your backs upon the Holy Spirit, when celebrated by other mem-

Raleigh Christian Advocate.

REV. J. B. BOBBITT, D. D., EDITOR AND PUBLISHER.

The Faith once delivered to the Saints.

[REV. H. T. HUDSON, CORRESPONDING EDITOR.]

Published in the Interests of Methodism in North Carolina.

Vol. XXIII.

Raleigh, N. C., Wednesday, June 19, 1878.

Number 24.

OFFICE—COR. DAWSON & HARGETT STS.

RATES OF ADVERTISING: Single, 1 Week, 1 Month, 3 Months, 6 Months, 1 Year.

Advertisements will be charged one every three months without additional charge. For every other change there will be an extra charge of twenty cents an inch. Twenty-five per cent. is added to the above rates for special notice in the Local column. Terms, cash in advance, unless otherwise stated. The above rates are cheaper than those of any other paper in the South of the same character and circulation.

When you go about it, you will find a new factor—a new member of the family for which we have a special responsibility. In 1870, at their request our colored members were set off into an independent organization. The venerable Senior Bishop Payne and myself ordained two bishops for them, so that as far as we could, we gave them the true John Wesley succession. (Laughter and applause.) We gave them all the church property which we held for them as free slaves. When you come across them, we bespeak for them your best consideration. They are not as large as your body, but they are true Methodists, and it gives us pleasure to recommend them to you. Whenever you meet them, we suggest co-operation.

Your old friends have heard you with pleasure. This you have seen in their faces. Brethren, we bid you God speed in all your labors for the Lord Jesus Christ. To you and to your church we wish well. God bless you.

CARE OF THE CHILDREN.—A church without children in its pews, at its services and at its Lord's table, is practically a contradiction in terms. The best, strongest, most growing and most useful churches are those which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as young Christians to pious living and holy activity. In this process the pulpit worship of God has its essential functions. No church can prosper which neglects its children and youth.—CHRISTIAN INTELLIGENCER.

An exchange says: Dr. John, of the TEXAS ADVOCATE, is dealing with the JOURNAL OF COMMERCE of that State about right. It is time Methodism had respect enough for herself to make others respect her. This paper spoke in contemptuous terms of Methodist preachers as "Bible Pounders." He finds they can pound other things besides Bibles. If he does not need nursing, he will, before Doctor John is done with him.

Let no man presume that he can see prospectively into the ways of Providence. His part is to contemplate them in the past and trust them for the future; not to coax, to act always upon motives of human prudence, directed by religious principles.—Dr. Southey.

Rural and Domestic.

HINTS FOR WORKING BUTTER.

Do not work too much nor too fast. Work slowly until all the salt is thoroughly and evenly absorbed. Other wise the butter will not be of uniform color. Working it too fast will destroy the grain, and the butter becomes sandy and lard like in its texture. Let it stand or put it away in the tray for twenty-four hours. Then work it enough to remove all the buttermilk or curd. It is better that the butter may become dry or like a piece of cheese. Should it be worked for twenty-four hours, or until they become hard and firm. The cloth should now be put on, so as to cover one end, while the other is left open for air to stir. The cloth should be cut in strips of exact size and dipped in brine, and the butter rolled when the cloth is wet. Butter should never come in contact with the bare hand. When in bulk it can easily be handled with a ladle and a flat paddle.

IMPROVING CORNS.—In our corn-fields are often large numbers of slender stalks bearing no ears, or very small ears. These stalks have tassels; and they scatter pollen and are very apt to scatter some on the ears of the best stalks, on the very ears which we shall select for seed. The different kernels on the same ear may have twenty or more different male parents. Now theory and analogy at least tell us, if we wish to improve our corn to the greatest extent, we must pay some attention to the pollen used. A much better way would be to plant a piece of corn by itself on good soil, and treat it well, giving the stalk plenty of room. Before shelling pollen, cut out entirely or remove the tassels of all the poorest stalks. In this way, we not only select seed from good females, but also from those fertilized by good males.—Prof. Beal in Michigan Report.

In tanning raw hide, spread it when taken from the animal, flesh side; then take two parts of salt, two parts of saltpeter and about combined; make the mixture fine, sprinkle it evenly over the surface, roll it up, let it alone a few days until dissolved, then take off what flesh remains and nail the skin to the side of a barn, in the sun; stretch tight; put neat-foot oil on it; fasten it up in the sun again; then rub out all the oil you can with a wedge-shaped stick, and it is tanned with the hair on.

COFFEE STAINS.—If you desire to have your table linen free from coffee stains after being washed, the stains must be scoured before putting in to water; this will make them disappear.

Housekeepers may be glad to know that a tablespoonful of ammonia in one gallon of warm water will restore the colors of carpets.

bers of Christ's church. And along this line of exclusiveness, it is lengthening out its serpentine coils, demanding your withdrawal from all entangling alliances with other churches, Ecumenical councils of Protestantism, National, and International Conventions, Young Men's Christian Associations, it declares to be deceitful snares, skillfully laid and baited with the sweet morsel of fraternal fellowship; all to catch the pure and unsuspecting bride of Christ, and soil her garments by the unholy contact. It demands another and different rendering of God's holy word, from the whole Protestant world, (just what Rome has done) in order that it might more rapidly and securely develop its system of exclusiveness. This leaven of bigotry and conceit has changed its name and outer garments, from Rome and Scarlet robes, to organizations, bearing the name of Protestant, wearing vestments and water-proof, but the character and spirit is the same—intolerant and persecuting. This haughty insolence is a sure presage of a final and fearful fall. Bigotry and exclusiveness are antagonisms in the moral world, just as darkness and light are in the physical world. Christianity is the child of heaven, and comes as an angel of mercy. But bigotry is the child of the devil and a demon of hate—disguise it as you may—call it by what name you please—whether Roman or Protestant. A moment's thoughtful consideration of your onslaught upon the Methodist church will detect the spirit of its author and show him to be a Bigot of the order of Loyola.

In your assaults upon Methodism, by covert insinuations, you manifest both your ignorance and viciousness; the fact is clearly demonstrated, that you are as destitute of Christian life as you are ignorant of the genius and power of Methodism. Methodism is accepted by the intelligent Christian world as one of the prime factors in the sum of Christian labors for the evangelization of the world. With the powerful weapons of an intense spiritual life, she has fought her way successfully through many perils, on the land and on the sea. Her strength has grown with her struggles. Achievement after achievement, grand and glorious, has marked her apostolic career. Her history will lose nothing in the brilliancy of her achievements by comparison with the Acts of the Apostles.

Does Paul bear the sign and seal of a divine legation? Equally clear is the divine signet impressed upon the commission of John Wesley, the apostle of Methodism. The Methodist church is the begotten of God. She has the true apostolic succession. Christ is her head, and the life hidden with Christ in God is her power and her glory. She lifts her head above her foes around. Her theme is Christ crucified in the hope of glory. She received her marching orders to go—she went and glory has crowned her travels. Her atolls are in every land and teeming millions with glad hearts worship the crucified in her simple forms and in her sweet songs. She is gaining new victories and adding new laurels to her crown every hour. By the grace of God she has been instrumental in taking rough human ashles from the quarries of sin by the thousands, fitting and polishing them for the work of the church, and has sent them forth to fill the pulpits, and carry on the enterprises of our denomination of Christians. She has given much of her gathered stores to enrich others, and has grown richer by the gifts. "It is more blessed to give than to receive." is a truth grandly illustrated in the triumphant course of Methodist history.

T. A. BOON, Mecksville, N. C., June 4th, 1878.

For the Advocate. CLOSING EXERCISES OF MT. GILEAD HIGH SCHOOL.

Mr. Editor: I had the pleasure of attending the closing exercises of the above school on June 4th, and for the encouragement of the cause of education, and the praise of them that do well, I think the occasion is worthy of public notice. But a few words preliminary: The school is conducted by Mr. R. H. SKEEN, of Hancock county, who, but some three months since, decided to move to Mt. Gilead, Montgomery Co., and permanently locate there, as a teacher of youth. He was already known to the people of Montgomery, and though late in the season, secured a good school, a considerable proportion of the pupils coming from a distance. The exercises were held in the Methodist Church, which was filled to overflowing, the crowd being variously estimated at from five hundred to a thousand. Your correspondent thinks there were at least six hundred. The exercises were opened with singing by the Mt. Gilead choir, and with prayers.—Miss M. Ella McAnlay read "The Programme," a piece composed in verse for the occasion; after which there were ten declamations of about five minutes length each by the young men of the school, interspersed with music by the choir, or by the Mt. Gilead band; Miss S. Maggie McKimmon read "The Close,"

another piece in verse for the occasion. Miss Ella and Miss Maggie departed themselves well before such a large audience. The speeches were mostly original with the principle, which gave the advantage of live and practical thought to the declaimers, and of real interest to the hearers. The young men seemed to enter into the spirit of what they said. The singing following each speech was, in most instances, specially suited to the subject. For instance: "The Wine Cup," followed by "Yield not to Temptation," "My Mental Pony," by "The Pony Ride," etc. The choir and Miss D. J. McAnlay, acting as organist, are entitled to the thanks of all for their excellent music throughout the occasion. "True Aristocracy," "Succeed," "Don't," "Generosity," "The Determinate," were live subjects, well handled by the young men, many of whom the principal announced had never appeared in public before. When the young people were through, the principal introduced Rev. M. V. Sherrill of the N. C. Conference, who had consented to deliver an address, and it was indeed a feast of reason. His subject was Mind and Matter, or rather Matter and Mind; and he discussed it so an audience could understand it.—First, a view of the world we live on, the sun that warms us, the stars we behold, in short, the universe of matter; then the smallest worm is superior to all this, in that it has the principle of life; then the principle of mind is still superior to mere life; the vast capacities of the human mind, yet how slow in making discoveries; the little ascending superiority of angelic mind, and God's mind, the highest over all; the great honor conferred on human mind that it can pass by the angelic, and live and learn nearest the eternal throne.—The speaker took occasion to prophesy something of the future career of mind, and clearly showed that what it had done was but the beginning of what might be. All this he applied to encourage the vast concourse to move onward in the cause of education and religion.

ADDRESS OF REV. WM. D. JOHNSON, A. M. One of the Fraternal Delegates of the African Methodist Episcopal Church, to the General Conference, M. E. Church, South, May 22, 1878. Mr. Chairman, Bishops and Brethren in Christ: Let me here state a circumstance which has just now occurred. When in the vestry there were consulting your committee, among whom was your illustrious Christian Governor, the Hon. A. H. Colquitt, [applause] feeling an unusual thirst, and expecting in a few moments to appear before you, thoughtlessly I asked him if there was water to drink. He, looking about the room, answered, "There is none; I will get you some." I insisted not; but presently it was brought by a brother minister, and handed me by the governor, I said, "Governor, you must allow me to deny myself this distinguished favor, as it reveals so vividly the episode of the warrior king of Israel, when with parched lip he cried from the rocky cave of Adullam, 'Oh that one would give me drink of the water of the well of Bethlehem that is at the gate.' And when three of his valiant captains broke through the hosts of the enemy and returned to him with the water, for which his soul was longing, regarding it as the water of life, he would not drink of it, but poured it out to the Lord." [Applause.] So may this transcendent emblem of purity and love, from the hand of your most honored co-laborer and friend of the human race ever remain a memorial unto the Lord of the friendship existing between the Methodist Episcopal Church, South, and the African Methodist Episcopal Church, upon this first exchange of formal fraternal greetings. [Applause.]

It was not without great reluctance that I was hurried away from the quiet of my pastoral work to a position of the highest eminence, in appearing before you as a fraternal messenger of the African M. E. church, as you are doubtless aware that certain others had been expected to do this distinguished service; and since we are here, it strikes me that silence to the next quadrennial would be for us the most becoming introduction to your grace. But since the world is waiting for some indication of the real animus of the two races brought forth, once, face to face in authoritative assembly, let me speak, and God grant me words befitting the occasion. First of all, then, in the name of our six bishops, 8,000 itinerants and local preachers, our members and congregation aggregating nearly a half million souls; and above all, in the name of Jesus Christ our Lord we greet you. We rejoice at your triumph and are anxious to assure you of our hearty good will. [Applause.]

I trust I shall here be pardoned for obtaining what might in some way contribute to more solid judgments upon whatever may be advanced by your humble speaker to-day. Born upon your strong border State of Maryland, my father a slave and his own father a planter of the royal type, my mother a free woman descended from the African kings, educated in Pennsylvania through the patronage of that great and good man, so justly esteemed in this State, the Hon. Wm. E. Dodge, [applause] and from the further fact that I was raised in our Sabbath school, graduated as a steward, class leader, exhorter, local preacher, deacon and elder, being for the last ten years a preacher in Florida and Georgia and a member of our last General Conference; in view of all this, I shall no doubt obtain, if not the approbation of many, at least the credit of knowing whereof I affirm.

There was once a question as to the maternal relation of a certain child, and when the question could not be settled by the parties more immediately interested, it was decided at a stroke by the wisest of all judges, when he said: "Divide the living child." The precarious condition of the living child bears a strong analogy to the history we might repeat in the hearing of our mother to-day. At least you were our mother when we left the grand old mansion of American Methodism many years ago. We have never forgotten those tender years, nor the deep concern of our sheaves of rejoicing, to tell only to confiding ears our deep regard for you, and to state some little part of our experience.

Bishops and brethren, the African people of the United States, long silent themselves, being confounded like Job and his friends, by the deep suffering and untowardness of our situation, presenting, as we have done and do to-day, the great problem of the nineteenth century, often misjudged by our foes and misrepresented by those unauthorized to speak or unacquainted with our

heart and true condition, and, as for the first time, we have the high privilege of your venerable presence and patient hearing, let it be declared we have come to you to-day, and can speak for ourselves. When in the name of the African M. E. Church, and I declare the true sentiments of thousands, I say that for your church and your race we cherish the kindest feelings that ever found a lodgment in human breast. [Applause.] Of your former mistreatment among us who hold seats upon this floor, and whose hearts have so often turned within them as they have seen the world sown by them in such horrible soil burst forth into the life of the human race. Ask the human race, ask the African M. E. Church, and I declare the true sentiments of thousands, I say that for your church and your race we cherish the kindest feelings that ever found a lodgment in human breast. [Applause.]

Mr. Chairman, I ask: How can the uneducated perceive the viciousness of the world? How can they guard against the plausible delusions of popery, whose keen artillery is turned upon us to-day? [Applause.] How stand against the sweeping deluge of intemperance that is falling down upon us like a fiery flood? Echo repeats it low: General Conference, in all this you can assist us. You can more, you can tell the unbelievers among your own people, if any there be, that the African M. E. church and the race of its members are your friends, and not your foes. [Applause.] You can pour oil upon the troubled waters of ignorance and strife among our people. You can protect them in all these high privileges you have so generously accorded them. Above and beyond all, you can educate them. Ignorant, they love you; but educated they will love you more. [Great applause.] This general conference can form a grand galaxy of states around the great empire state of Georgia, that has done so nobly for the education of her colored citizens, so that they will even vie with her in lighting the midday flame of intelligence, that shall illuminate continents and worlds afar. You can go forth in its glory upon the Christian firmament. Then I ask you, brethren, beloved in Christ, will you not do it? [Applause.] One other request, and I ask no more; and let it be heard upon the eternal rocks. Mr. Chairman and brethren, will you not see to it, that the great honor you have to-day bestowed upon the last inheritors of heaven—for all nations shall be there—in permitting us into one of the highest ecclesiastical courts of the world, shall ever stand as the criterion for all lesser assemblies or places where we ought to be. Mr. Chairman, we declare our heart to you, as a body we desire to reverse the principles of the Arab of the desert whose hand is against every man and every man's hand against him, and stretching out his hands against his brethren to the human family, we desire to join our voices with the united declaration of Methodism, everywhere echoing out like the sound of many waters, in the immortal words of the first founder of our common Wesley, who he said, "I have a league offensive with every soldier of Christ." [Applause.] It has ever been a fact, that great men were born out of the demands of the times in which they lived. We have ever affirmed, and I believe it to-day, that if the colored people of this country are ever elevated and free, it must be, it could only be done through their own personal efforts, sanctioned and encouraged by the white people of the land. And I believe further, Mr. Chairman, that the strong advocate of African Methodism, who has ever been ready to peril their lives and their all for the right. [Great applause.] God speed the day of his coming! Let him arise. [Renewed applause.] Let his voice be heard for the poor and the oppressed. God give His speech the wings of the lightning and the power of the earthquake to proclaim "peace on earth and good will to men." [Applause.] Now, Mr. Chairman, I must have done. ("Go on, go on.") But let me assure you that the religious truth which was planted by your hands, has ever been guarded with all the vigilance of the sacred fire. The same "hymns and spiritual songs," which stirred the depths of those days, are still to be heard in all our sanctuaries. And there are those among us who still speak with the most affectionate fervor of your great and noble ministers, Bishops Capers and Wightman, the Rev. Drs. Pierce and Evans, Godfrey, J. W. Burke, and a host of others of their former pastors and guides. [Applause.] God bless the church and general conference, and increase it more abundantly. (Amos.) And if ever there is to be an organic unification of all the Methodist bodies you may depend upon it we shall not be found wanting, (laughter and applause.) even if we are to be the foot of the grand autonomy, since to some of us the foot is the principal feature of beauty. (Montezuma.) We can give but a glance to the continuing hosts to the far away isles of the sea, and the cloven tongues of fire sitting in grandeur upon the eternal city. [Worlds of light sweep the path of vision; and there, your sainted Bishop Marvin flashes around the earth, a golden band of fire; and in an instant, as it

must be apparent to you that in comparison to the work to be done—crippled and ostracized as we have been, perishing like a root out of the dry ground—I say, you must perceive that our strength is simply insignificant. Then, brethren in Christ, to-day in the name of the African M. E. Church, I appeal to you. You know our condition as well, if not better than we can tell you; for I contend that I venture nothing in saying that the white and black men of the South are better acquainted with each other than any other two distinct races or portions of races on the face of the globe [applause] and is only by the dust raised in the great upheaval that has caused a change of position that "blindness in part" befalling to us both. [Applause.] But, still, brethren, we have most subsided with the best consequences. You, all your eyes open much faster than all others; but I assure you that many thousands "blind will receive their sight" by your proceedings to-day. [Applause.] Mr. Chairman, I ask: How can the uneducated perceive the viciousness of the world? How can they guard against the plausible delusions of popery, whose keen artillery is turned upon us to-day? [Applause.] How stand against the sweeping deluge of intemperance that is falling down upon us like a fiery flood? Echo repeats it low: General Conference, in all this you can assist us. You can more, you can tell the unbelievers among your own people, if any there be, that the African M. E. church and the race of its members are your friends, and not your foes. [Applause.] You can pour oil upon the troubled waters of ignorance and strife among our people. You can protect them in all these high privileges you have so generously accorded them. Above and beyond all, you can educate them. Ignorant, they love you; but educated they will love you more. [Great applause.]

This general conference can form a grand galaxy of states around the great empire state of Georgia, that has done so nobly for the education of her colored citizens, so that they will even vie with her in lighting the midday flame of intelligence, that shall illuminate continents and worlds afar. You can go forth in its glory upon the Christian firmament. Then I ask you, brethren, beloved in Christ, will you not do it? [Applause.] One other request, and I ask no more; and let it be heard upon the eternal rocks. Mr. Chairman and brethren, will you not see to it, that the great honor you have to-day bestowed upon the last inheritors of heaven—for all nations shall be there—in permitting us into one of the highest ecclesiastical courts of the world, shall ever stand as the criterion for all lesser assemblies or places where we ought to be. Mr. Chairman, we declare our heart to you, as a body we desire to reverse the principles of the Arab of the desert whose hand is against every man and every man's hand against him, and stretching out his hands against his brethren to the human family, we desire to join our voices with the united declaration of Methodism, everywhere echoing out like the sound of many waters, in the immortal words of the first founder of our common Wesley, who he said, "I have a league offensive with every soldier of Christ." [Applause.] It has ever been a fact, that great men were born out of the demands of the times in which they lived. We have ever affirmed, and I believe it to-day, that if the colored people of this country are ever elevated and free, it must be, it could only be done through their own personal efforts, sanctioned and encouraged by the white people of the land. And I believe further, Mr. Chairman, that the strong advocate of African Methodism, who has ever been ready to peril their lives and their all for the right. [Great applause.] God speed the day of his coming! Let him arise. [Renewed applause.] Let his voice be heard for the poor and the oppressed. God give His speech the wings of the lightning and the power of the earthquake to proclaim "peace on earth and good will to men." [Applause.]

Now, Mr. Chairman, I must have done. ("Go on, go on.") But let me assure you that the religious truth which was planted by your hands, has ever been guarded with all the vigilance of the sacred fire. The same "hymns and spiritual songs," which stirred the depths of those days, are still to be heard in all our sanctuaries. And there are those among us who still speak with the most affectionate fervor of your great and noble ministers, Bishops Capers and Wightman, the Rev. Drs. Pierce and Evans, Godfrey, J. W. Burke, and a host of others of their former pastors and guides. [Applause.] God bless the church and general conference, and increase it more abundantly. (Amos.) And if ever there is to be an organic unification of all the Methodist bodies you may depend upon it we shall not be found wanting, (laughter and applause.) even if we are to be the foot of the grand autonomy, since to some of us the foot is the principal feature of beauty. (Montezuma.) We can give but a glance to the continuing hosts to the far away isles of the sea, and the cloven tongues of fire sitting in grandeur upon the eternal city. [Worlds of light sweep the path of vision; and there, your sainted Bishop Marvin flashes around the earth, a golden band of fire; and in an instant, as it

where, he departs; he is "not," for God took him." But, hark! A voice divides the flame. It is "My Father, my Father! the chariot of Israel, and the horsemen thereof." It is answered by the prophetic response rolling upward: "Thy watchmen shall lift up the voice; with the voice together shall we cry: when the Lord shall bring again to Zion." God speed the day. Amen. (Applause.)

THE PRESIDENT (BISHOP McFEYRE): Brethren, this meeting has been like old times. We are used to hearing that voice. We are happy to hear such sentiments as you bring to us. You have well said—and it would be well if it were—that no two races could ever be so well acquainted with each other as we are to-day. The providence of God our history and fortunes were strangely thrown together for these two hundred years. Our interests have been so blended that your enemies have been our enemies, and our enemies your enemies; your friends our friends, and our friends your friends. Your relations have been changed to us and ours to you, but we are thankful you did not go out of the house of bondage empty and powerless. Your fathers came in heathens. Their sons went out with the knowledge of the gospel of Jesus Christ. (Applause.) You went far in advance of what your fathers were, and far in advance of what their fathers are, who abide in their native home. God's hand was in it. His providence is unfolding. What we know not now we shall know hereafter.

I happened to be in the chair to-day, and to receive you; this is not my turn in presiding. Perhaps it is well. Among my colleagues, all of whom have been devoted to the religious education of your race, I say of myself, Bishop Paul, that in that matter I was not the blind chief of the blind. The first quarter of a dollar I ever made I got by teaching a negro boy of my father the alphabet. (Laughter.) Among the first sermons I preached was to the colored people. I say what many of these men will say—If, in the last days of that field, we shall be sadly disappointed. We are practically interested in your spiritual welfare. We have bestowed much labor upon you. We are glad to hear you speak of it to-day, and to know that it is gratefully remembered and recognized among you people.

In this assembly of ministers I see men who have preached on negro missions in the cotton fields, in the cane fields, and rice plantations; and their fathers, who were white people, were never complete until they preached the Gospel to you also. [Applause.] By the news you bring us that you keep the old doctrines, we rejoice to know that we have not run in vain, neither labored in vain. The fact is, we are rather proud of you. [Laughter and applause.] You touch our hearts when you appeal to us as witnesses to your fidelity in the last. I speak deliberately, for myself and for all these—though strangers here unintermediated, and have alienated and misled you as toward us—yet towards you as a people we have nothing but kindest feelings. (Great applause.) Against you as a people, we have nothing to complain of—nothing. There is not a man or a woman here over thirty years of age who can think of the home of happy childhood without thinking pleasantly and kindly of the colored people? [Applause.] Their faces and memories mingle with the scenes. Why times were with me, and I dare say with all, when it was hard to tell whether we loved the white, mother or the black mammy more. (Laughter and applause.) In the trying time—we will remember it; you touched the hearts of these people when you spoke it—we left not only fields and herds in your care, but wives and children. You were faithful to the great trust. (Great and continued applause.) No wounded soldier among our sons was ever lifted with a tender hand than yours. (Voices) "That is so." (Great cheering and much tenderness.) No sentinel ever stood guard over our homes and helpless families more faithfully than you did. [Applause.] I repeat it—whatever strangers may have done, and friends, falsely so-called—we have no cause of complaint against you. (Applause.) In this presence, and speaking to these men, you feel easy to-day. I think you had "liberty," as we Methodist say. (Laughter and applause.) You felt like you were among real friends. [Applause.] There is no doubt about it. (Continued applause.) You have referred to the days of bondage, and asked us if you were faithful then. ("Yes, yes,") and you are. It is one of the most pleasing thoughts of my life that the first book I had the honor of being author of, was on the "Duties of Christian Masters." (Applause.) The book has made out of print, (great laughter,) but it did good work in its day, and stands as a testimony of the past. We are happy to hear of your educational enterprises and your faithfulness to the old doctrines you received from us and the traditions. We would like to help you, but the fact is as you have alluded to it—since you left us we feel hardly in a fix to help ourselves. (Laughter.) However, we are both adjusting ourselves to the situation, and getting adapted to it, in spite of the little friction here and there. We shall regard it a pleasure and Christian duty to afford you all the help in our power. Between you and us let there be no enmity. You have spoken of the prospective and projected unification of the colored Methodists of this country. Go forward, respect it, if it be possible.