Dedicatory Services at the Publishing House of the A.M.E. Church
Sunday School Union, Nashville, 1894

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DEDICATORY SERVICES

AT THE

PUBLISHING HOUSE

OF THE

A. M. E. Church

Sunday School Union

NASHVILLE, TENN.

Compiled by REV. C. S. SMITH, M. D., D. D.
Presented June 1896
To
Rev A. W. Olivier, D. M. D.
Pastor
St. Paul A.M.E. Church
At
Morrilton, Arkansas
by
Rev C. S. Smith, M. D., D.D.
Secretary of
Correctional Sunday School Union of the
A.M.E. Church
At
Nashville, Tennessee
Dedicatory Services

AT

THE PUBLISHING HOUSE

OF THE

A. M. E. CHURCH SUNDAY SCHOOL UNION

NASHVILLE, TENN.,

SUNDAY AND MONDAY, JANUARY 20-21, 1889.

—

COMPILED BY REV. C. S. SMITH, M. D., D. D.

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ILLUSTRATED.

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NASHVILLE, TENN.:
Publishing House A. M. E. Church Sunday School Union,
1894.
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## INTRODUCTION

The history of the purchase, equipment, and dedication of the building of which this book gives an account, is an interesting event of the history of the progress of the A. M. E. Church. The man who conceived the idea, who had faith enough in himself, faith in the Church and faith in God to undertake its purchase, and assume the responsibility which the act involved, deserves well of the Church, and should be held in grateful remembrance for the grand work which he accomplished. The building, dedicated to the publication of wholesome literature for the children of the Church, is in itself an attraction. It is located in a prominent place among the leading business houses of the city of Nashville, is well adapted to the purposes for which it was purchased, and is worthy of the dedication service held, and of this book which is a memorial of the occasion which called together a rare company of talented men, women, and friends of the A. M. E. Church. All who are interested in knowing the history of this movement will be abundantly compensated for the time spent in reading this book. The influence of this purchase will be very far reaching. The Sunday-school to-day is the church of the future, and what that church may be will depend largely on the literature used in the Sunday-schools of the present generation. This publishing house of
OBJECTS.

1. Its objects shall be to unite, strengthen, and extend the Sunday-school work of the A. M. E. Church in the United States and elsewhere; to provide an ample and suitable literature for the same; to aid the needy Sunday-schools thereof; to encourage the holding of Sunday-school normal institutes and conventions for the training of teachers, and to impart information concerning the best methods of governing, conducting, and equipping Sunday-schools; to secure the proper grading of our Sunday-schools, and to gather whatever statistics and other data that may be necessary to keep the Church continually informed of the true condition of her Sunday-school work.

2. That all who are interested in our work make the several sections of the Constitution of the Union the subject of earnest and careful study. The more fully and thoroughly the aims and methods of the Union are understood, the more liberally will they be appreciated and sustained.

3. That the pastors spare no pains to fully inform the schools under their charge of the work we have to accomplish, and how we propose to do it.

4. That diligent efforts be made to secure for our Sunday-school literature as large a circulation as possible.

5. That the presiding elders insist on the pastors attending the Sunday-school conventions, and to inform us of the time and place of the meeting thereof.

6. That the presiding elders and pastors immediately let us know whenever a new school is organized, giving the name and post-office address of the superintendent.

7. That the District Superintendents keep us regularly informed of the condition and wants of the schools under their charge.

8. That the Secretary of every Annual Conference, and of every Sunday-school convention, send us a printed copy of the minutes of each session.

9. That every one interested should know that in helping us they help themselves, and that every dollar we receive will be judiciously expended in the interest of the work.

The building of the Sunday School Union of the African Methodist Episcopal Church was purchased by Rev. Charles S. Smith, D. D., of Mrs. Maria Louise Yandell, (a widow) of Louisville, Kentucky, February 28, 1888, for the sum of nine thousand dollars ($9,000), of which five thousand dollars ($5,000) of the purchase money was paid at the time the property was secured, and the remainder four thousand dollars ($4,000) in equal payments of two thousand dollars ($2,000) per annum, with interest.

The entire amount of purchase money was paid July 14, 1891. The property is situated upon the north side of the Public Square, in the city of Nashville, Tenn., with a frontage of 20 feet 4 inches, and runs back northwardly about 128$\frac{1}{2}$ feet. There is an alley in the rear of about 15 feet in width for ingress and egress from Market Street.

The building is about 90 feet in height and has an imposing stone front. Including the basement it has
five stories, and is covered with a substantial concrete roof. Four skylights in the centre afford ample light to the several floors. The building is constructed of the very best material, and is one of the most attractive and substantial business houses in the city. It was dedicated Sunday and Monday, January 20th and 21st, 1889.
BISHOP B. T. TANNER, D. D.
BISHOP TANNER AT ST. PAUL CHURCH.

The Value of a Denominational Literature in Promoting Denominational Success.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." (Genesis i. 11.)

"Even as I have seen, they that plough iniquity, and sow wickedness, reap the same." (Job iv. 8.)

* * * "For whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

Let no surprise be manifested at the number of texts selected. What we desire to learn is of sufficient importance to warrant the course pursued. We seek to know what the ethics of the religion we have embraced has to say in regard to a matter vital, not only to the continued existence of our Church organization, but to the successful growth or development of the same. Unwilling that the labors of the fathers shall go for naught, the labors of Allen and Brown and Waters and Quinn and Nazrey, to say nothing of the labors of those who survive them in the same high office and work; altogether unwilling that the equally important labor of thousands of faithful itinerants, with the prayers and hopes of millions, shall be blasted, we seek to know how best these may be preserved and gloriously augmented. What has Holy Scripture to say in regard to the value of denominational literature in promoting denominational suc-
cess? What, if anything, has it to advise in the matter? What to suggest? What to command? It is the one umpire in this affair of doubt; made so by reason of the inspiration everywhere conce-led to its pages. A point is aimed in our Church-life. What is it? Denominational success. What are the means proposed for its accomplishment? Our thoughtful men say: "Give us denominational literature and all will be well." Let our sons and our daughters, our young men and our old men, our servants and our handmaids—let all be instructed, not only in the ways of the Church, but in the philosophy of it. A word as to what we call the philosophy of the means proposed: It is the philosophy which teaches that somehow or other like will not only produce or promote like, but in the case under consideration will tend to put the latent powers to work. What have we to say of the suggestion? That like should be able to produce like, granting its capacity to produce anything, is altogether reasonable; for to be like a thing is as near being the thing itself as one can well imagine; and what is more reasonable than anything being itself?

"Like," says authority, "is from lie, the body of a man, the essence of nature;" hence the figurative meaning, an appearance, resemblance, alike. To have a thing then produce its like, is scarcely more than to have it move; and granting any degree of life, what is easier or more natural than motion? That life is action has long been the teaching of philosophy, Pagan, Jewish and Christian. While, therefore, the idea of like promoting like is most rational, and to be entertained at once; the idea of like promoting that which is unlike, on the contrary, is most complex, full of confusion, and hard to receive. The suggestion then of our thoughtful men that denominational literature will promote denominational success, commends itself to us on its own merits. It comes in its own name and upon its own authority. As to the thought of like awakening latent powers and setting them to work, we have only to quote: "Iron sharpeneth iron;" that is, like sets like to work. But what has Holy Scripture to say concerning such a philosophy? In the words of the old prophet: "To the law and to the testimony." Do these discountenance? or do they lend their high approval? Let us see: In Gen. i. 11, we read: "And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind." What is the fact here declared? What is the law proclaimed? That we might be perfectly safe in our answer to these interrogatories, let us consult as we may be able the criticism of the ages upon these words. It is just possible that if we had at our command the lit.: which the Jewish Targums and Talmuds threw upon this statement, not a little strength would be given to the position assumed. And the same may be said with even greater truth of the writings of the Masorites, with those of the Rabbis of the Temple, and the Fathers of the Church. Enough, however, is at our command to enable us to conclude that in the divine statement given by Moses and quoted above, we have lined out a method of action on the part of God toward nature, that greatly strengthens our thoughtful men in deciding upon denominational literature as a sure means of promoting denominational success; that is, the fruit
tree of denominational seed yielding the fruit of denominational success. The first to give concern in regard to this statement is the thought: Has Moses here been correctly translated? As it relates to this, there is scarcely a doubt, as may be seen, first, by comparing the last translation or revision with the first. The last revision, that of 1884, says: "And fruit trees bearing after their kind." The first translation, that of the Septuagint, B.C. 280, says: "Bearing its fruits according to its genus." With these correspond the words of the Vulgate six centuries later: (A.D.)

* * * "ei lignum prouiferum fociens fructum justa genus, eugus semenem semetipsa," etc. * * * "Bearing fruit according to its genus." Strongly co-operative of all this is the fact that Biblical critics of all schools, not only agree upon the import of the divine statement, but likewise its significance. Bishop Seymour Patrick says: "God * * then formed every one of them, and determined their several species; and also provided for continuance by bringing forth seeds to propagate their own species to the end of time." Matthew Henry says: " Provision was likewise made for time to come by the perpetuating of the several kinds of vegetables which are numerous, various, and all curious, and every tree having a seed in itself after its kind; that after the continuance of man upon earth, food might be fetched out of the earth for his use and benefit." And, lastly, as further illustrative of the argument we make, we quote Adam Clark in extenso: "Whose seed was in itself, which has the power of multiplying itself by seeds, slips, roots, etc., infinitum; which contains in itself all the rudiments of the future plant through its endless generations. The astonishing power with which God has endued the vegetable creation to multiply its different species may be instanced in the seeds of the elm. This tree produces one thousand five hundred and eighty-four millions of seeds; and each of these seeds has the power of producing the same number. How astonishing is this produce! At first, one seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces one thousand five hundred and eighty-four millions of seed. This is the first generation. The second generation will amount to two trillions, five hundred and nine thousand and fifty-six billions." Are we interrogated as to the meaning of all this? It is nothing more nor less than that we find in this statement of God as universally understood, the declaration of a principle that fully warrants our thoughtful men in deciding upon denominational literature as the sure means of promoting denominational success. Here as elsewhere will it be seen that like produces like—that just as the fruit tree yields fruit after its kind, having its seed in itself, so denominational literature will not only similarly yield, but as in the case of the natural seed, inspire to labor; also will it be seen that here as elsewhere, "Iron sharpeneth iron." But we can already hear some one asking, "Is not the working of the principle or law here declared confined to the realm of matter?" Of itself it might seem to be so limited; and did not Holy Scripture contain other statements which fully authorize us to extend the realm of the operation of this law into fields spiritual, the omus would indeed devolve upon us. But happily we are saved the burden, however so light it would
have been: for does not man's experience conclusively teach that the great law of like producing like is of universal sway. But let us turn to the words of Elihaz the Temanite. (Job iv. 8.) "Even as I have seen, they that plough iniquity, and sow wickedness, reap the same." Forgetting for the moment the inspiration that rested upon him, it is not to be thought that because Elihaz blundered as to the real character of Job, his word is not to be accepted in regard to the law under consideration. The first was purely a matter of judgment; the second one of common experience and clear inspiration. "Even as I have seen," says he. This first statement of Elihaz is worthy a moment's consideration. Elihaz lived in an early age of the world; for the question as to the superior antiquity of the book of Job or the book of Genesis, as well as that of the other books that compose the Pentateuch, has never been satisfactorily settled. Scholarly giants appear on both sides of the question. There is therefore significance in the remark of the seer: "Even as I have seen." Providence was not then understood as now. The data by which great conclusions are reached were not then at hand. Individualism largely ruled the world. Each must needs keep his own eyes open, if he would see; each his own ears pricked, if he would hear. And just in proportion as this was done, did men become intelligent. What is known of Elihaz stamps him as one not likely to go stupidly through the world. It is therefore that he says: "Even as I have seen." So active in the realms of morals was the law divinely announced in regard to the trees of the field, that it only required men to observe the signs of the times to behold its workings. This Elihaz did, and hence the remark. Passing over what is told us in Prov. xxii. 6: "Train up a child in the way he should go: and when he is old, he will not depart from it;" and in Hosea viii. 7: "For they have sown the wind, and they shall reap the whirlwind;" and in Matt. xiii. 27: "So the servants of the householder came and said unto him, Sir, didst thou sow good seed in thy field? from whence then hath it tares?" all confirmatory of the position taken, we come to the all-decisive remark of Paul in his letter to the Galatians (vi. 7): "For whatsoever a man soweth, that shall he also reap."

From this statement it will be at once seen that the law about which we have been speaking is all-sweeping in its application; suggestive thus of the great fact that with God there is but one law or method; or where there may seem to be two, so clear is the analogy, as Bishop Butler has so conclusively shown, and Dr. McCosh also, in his "Typical Forms in Creation," that the question as to their real difference as to the law becomes a question in casuistry.

We take it then for granted that the determination to prepare and distribute denominational literature as the means of promoting denominational success is in keeping with the fundamental law of creation and therefore has the sanction of God and can claim his blessing. To this work then should the whole Church be called upon to direct its energies. Having thus shown the existence of this law and its bearing upon our case, let us speak briefly (1) of the need of such literature. The very fact that it has been suggested as a means of success, implies not only that we do not have it, but that we need it, and how true. After seventy years of or-
ganic existence, how sadly barren are we of home-
made literature. We make no reference to a literature
the production of which calls for a scholarship so ad-
vanced that it would be unreasonable to expect it in a
race whose past history is like unto our own, a history
of African barbarity and of American slavery and
prejudice. As it relates to our Church, the saying of
Bishop Payne in his “Recollections of Seventy
Years,” is severely true: “English Methodism and
American Methodism began their career with plan-
ing and executing in behalf of education. Not so
with African Methodism in America, because Bishop
Allen and his coadjutors were illiterate men. They
founded no institution of learning, nor is there a trace
of thought in their minds about a school of learning.
The reason of a difference between the beginning of
these three bodies is seen in the fact that the found-
ing of schools of learning is the result of education.
It does not precede, but follows in the work of educa-
tion. What is not in a man cannot be developed out
of him.”

But short of the literature hinted above, there is much
of the biographical and historical kind that might rea-
sonably be expected. As to biography, what do we
know of Allen, and the glorious fifteen who stood by
his side and assisted in the work of our organization?
What do we know of Morris Brown, and Waters, and
that mighty Prince in Israel, William Paul Quinn?
As it relates to this last, even the continent upon
which he was born is in dispute. Surely the time has
come when such literature should be prepared and
given a circulation like to that of the autumn leaves
when the wind is blowing. Nor can any more be,
said of the literature of the historic kind. Seventy
years of work in the North and South, in the East
and the West, in the islands of the sea and Africa-
fatherland! Seventy years of sowing in tares, and yet
no history that the world can read! If, indeed, we ac-
cept Payne’s “Semi-centenary” volume, and “Tan-
ger’s Apology,” and his “Outlines,” what know we of
the doings of Brown in New Orleans, and Ward in
California, and Campbell in the Southwest, and Carr
in South Carolina, and Turner in Georgia? What
know we of the entire past itinerants who drew not
back from following whenever and wherever the
trump of duty called? To say that we need this
literature is to say what everybody knows. May the
call for it be so increased in volume that none will fail
to hear.

Nor is literature of the biographical and historical
kind needed only among us. We are fast coming to
need a literature in which sacred truth will be inter-
preted in the light as seen with our own eyes. For
quite twenty centuries Japheth has been adminis-
tering the Lord’s word and heritage alone, and to suit
himself. It is high time that both Shem and Ham
should be consulted.

2. We call attention to our capacity to produce
the literature needed.

No one acquainted with our Church, the men and
women found in its ranks, can for a moment doubt
our ability to produce a class of writers equal to the
task of preparing the literature already referred to. We
are not here to call the names of those whom we
deem worthy to make up the class thus mentioned.
But we have them, young men, men of middle age
and old men, who wield such facile pens, the only wonder is that long ere this they have not told us the story of our heroic dead, and even the story of our heroic living. And what is true of our men, is equally true of our women, among whom are to be found Miriam and Deborahs, not a few. And not only so, in our ranks are to be found men not only equal to the task of preparing biographical and historical literature, but the higher literature to which we have already briefly referred. The real truth is, there are indications without number that a literature of this last kind is destined in the development of our Church-life to take precedence of the other.

Lastly a word as to the promised harvest. The harvest to be reaped is simply glorious and the fields are already white. The people to whom the Lord has appointed us, in this present day at least, to act as leaders, are indeed a mighty nation. Eight millions on the Northern Continent of this half of the world, and five millions on its islands. Thirteen millions in all, to say nothing of the thousands found in Mexico, Central America and South America. Thirteen millions—more than four times as many as there are Scotch in Scotland; three times as many as there are Irish in Ireland; four times as many as there are Portuguese in Portugal; and almost as many as there are Spaniards in Spain. It is to these millions that God for the time has made us to be natural leaders, and it is for these that we must provide the literature under consideration. Well may we cry out: "Who is sufficient for these things?" "The natural leader for the time," we say. Moses for a time was the natural leader of Israel, and Israel only. Peter for a time was the natural leader of the Jewish wing of the common faith. Paul, the Greco-Roman Jew, was for a time the natural leader of the Gentile wing. Luther for a time was the natural leader of the Germans, and John Wesley of the English. Even so, for a time, Richard Allen was the natural leader of the Negro branch of the Christian Church. But who can doubt that the special leader in this last mentioned, as in all other cases, is to become the general. The natural leader of a class to-day is to share in the leadership of the world that is general. What, therefore, seems to be a race-church now is doubtless to become a church for all; to be subject like all the rest to the great law, "the survival of the fittest." Beyond question, the preparation of denominational literature of sufficient quantity and quality to meet our present necessities is a stupendous work—a work to the accomplishment of which our wisest and best informed must be called, and not our wisest and best informed only, but our broadest and most loyal. As to how we are to possess ourselves of this literature, we take it to be within the purview of our subject to suggest. To this allow us for a moment to address ourselves. Upon what special lines is the Church at present at work? For it is in regard to special work that we speak. An answer to this query is found in the existence of our Standing Committees or Boards. These are five in number: The Publication Board, the Missionary Board, the Financial Board, the Educational Board, the Sunday School Board. Success is greatly desired in the work of all these. The road thereto is, as we have seen, through the preparation and circulation of a literature pertaining to each and to all. How shall this be done? is
the question before us. We say, first: Let the chairman of each standing committee or board, who it will be seen is one of the Bishops, in connection with the general officer in charge of the work, decide upon the literature needed in his department, and by whom it is to be prepared. As an illustration, take the youngest of these boards, the Sunday School Union. Let its president, Bishop Payne, and Dr. C. S. Smith decide upon the literature—biographical, historical or theological—and the person or persons who shall be called upon to prepare it. And so of all the Boards.

Secondly, our suggestion is, let there be appointed by the Bishops, in conjunction with the general officers, a committee to be known as the Committee on Examination, which shall be to us a kind of Index Purgatorius. The work of this committee shall be to take in charge the literature as above indicated and pass judgment upon its merits, returning in due time to each department its respective portion for immediate publication and circulation.

In the meantime let the great fields of the Church be broken up and made ready for the good seed. To this end, let the managers in charge of these several boards or departments keep the ministry and Church awake as to the work being done, and shortly to be placed at their disposal; let all Presiding Elders especially be informed of the matter, with the request that at all their district meetings they give it the attention it imperatively demands. Let ample use be made of the columns of our Church publications—our two Recorders, and our noble Review. In short, let the whole Church be stirred from center to circumference, from bottom to top. Let all know that seed-time is at hand, the time for the singing of birds. Let no idlers be tolerated in the vineyard. Sting out the drones. Let a cry like unto that of Nelson at Trafalgar be heard: "The Church expects every man to do his duty!" God gives the command, "Go forward!" The man that falters must be sent to the rear. Nor is the time to be lost. Slavery and prejudice no longer serve as bands to keep us together. The one is dead, the other dying. Henceforth we must exist, if at all, because we deserve to exist. As never before, the fields are white. Let us thrust in the sickle.

In conclusion: The value of denominational literature in promoting denominational success is the value of force organized or subject to law; is the value that results in harmonious working with God. With law and God on our side, there is no room for failure.
DEDICATORY SERVICES.

Immediately at the close of the morning service at St. Paul Church, the Bishops, clergy, and Sunday-school children, with their officers and teachers, were conveyed in carriages and street-cars to the Sunday School Union building on the Public Square for the purpose of formally dedicating it. Had the weather been favorable it is safe to say that at least five thousand people would have been in and around the building. As it was, there was a great crowd present. We reprint the following account of the dedicatory services from the Nashville Daily American, and as one has said, \"It being a paper belonging to the opposite race, it is safe to infer that there has been no exaggeration.\" We first give place, however to the opening prayer delivered by Rev. Jas. A. Handy, D. D., Financial Secretary of the A. M. E. Church:

\"O thou great and eternal God, the author of life and light and truth, the source of happiness and the fountain of all goodness; the Lord God Almighty in whom we trust. We praise Thee, we adore Thee, we laud and magnify Thy excellent name for the many blessings and favors of which we are the recipients from Thy benevolent and beneficent hand. We thank Thee, Our Father, for this great privilege—this great opportunity of being here assembled to take part in this great idea; this great power that is being put forth by Thy servants for the glory of Thy great name,\"
and for the lifting up of humanity. God Almighty bless the entire place that we come here to-day to consecrate to thy name, as a great reservoir that will send out light and truth to the inhabitants of all the land; and grant Our Father, that in dedicating this house to thy service, we pray Thee, in the name of Jesus, to accept it. Let Thy divine favor rest upon it. Bless all that are engaged in this great work. Grant, Our Heavenly Father, and Our God, that they may be instruments in Thy hand in bringing many thousands to the knowledge of thy truth as it is in Christ Jesus. The Lord bless these Thy servants. Go with us all through subsequent life, and when we shall step from this and other fields of labor, devoted to Thy service, God Almighty carry on the work, and give us a resting-place with Thee, and we will praise Thee forever. Amen.”

The entire congregation then sang “Coronation,” under the lead of St. Paul choir. The choir of St. John Church rendered, “Look, Ye Saints” in a very acceptable manner.

The ritual services of the Church were solemnly recited under the lead of Bishop Brown. The Scriptural lesson from the Psalms was read by Rev. G. L. Jackson. Miss Elnora Winter, of this city, was introduced and presented the keys of the building in the following speech, which was delivered with deliberation and with much effect:

“Dear Bishops and Fathers of God: In the name of and on behalf of the children of the Church, we present you these keys, which give you free and lawful entrance to this beautiful building which has been purchased as the home and headquarters of our young
African Methodism. We are proud of our home and its elegant fixtures—proud of its central location and noble appearance—a pride which is mingled with joyful anticipations of what is to be wrought within during the years to come. As our Bishops and Fathers in God, we are sure that you share with us this feeling of pride and joyful anticipation, and that cause which we represent will continue to receive your hearty support and earnest consideration. In the name of God and of the Grand Army of Young African Methodists, take these keys, bless this building with your benedictions, and make solemn prayer to God that He may bless us in the future, even more abundantly than in the past; and that we may co-operate with Him until His will and purpose concerning this work and place be accomplished. And so may we all pray that when the work is accomplished that both those who sow and those who reap may be brought nigh unto Him to rejoice together with exceedingly great joy."

Bishop Wayman responded on behalf of the Bishops as follows:

"In receiving these keys from your hands, young lady, you will allow me to say that all well organized Churches in this country must have their several departments so as to meet the wants of all their members. The Church that has the best Sunday-school department always succeeds the best. The African Methodist Episcopal Church has been struggling for more than twenty years to establish a Sunday-school department, and never met with permanent success until Rev. C. S. Smith was appointed Secretary of the Sunday School Union. As soon as Children’s Day was set apart the Sunday-school children began to send
their money to the Secretary. The General Conference of 1884 adopted a constitution for the Sunday School Union. Since then it has been considered one of the departments of our Church. The General Conference was so well pleased with the condition of the Sunday School Union, as reported by the Secretary, Rev. C. S. Smith, that he was re-elected. It was thought best to locate the Union at the capital of the State of Tennessee; and therefore the Bishops, general officers, ministers and laymen, have assembled here to formally dedicate it as the Publishing House of the Sunday School Union of the African Methodist Episcopal Church.

"Young lady, I receive these keys on behalf of eleven Bishops, 2,900 traveling ministers, 900 local preachers, and 400,000 members scattered over this country, from the waters of the Atlantic to the shores of the Pacific, and from the lakes on the North to the Gulf on the South, including Hayti, the West Indies and Africa. We cherish a hope that from this building Sunday-school literature will continue to go out from generation to generation, even unto our children's children.

"A lighthouse may it always be
To the youth crossing over the sea,
To that haven on the shore,
Where the winter storms shall blow no more."

[Loud applause.]

The congregation exclaimed, "So mote it be."

Bishop T. M. D. Ward, of Bennings, D. C., then delivered the dedicatory prayer, as follows:

"From everlasting to everlasting Thou art God. Thy years have no end. Thou art our Fathers' God, and
Dedication Services

O Lord, bless the battle and war-scarred heroes who have laid broad and deep these foundations, upon which we are building. Bless our brother, Bishop Campbell, who is suffering this morning in his private chamber under the heavy pressure of affliction. Be his God and his guide. We pray Thee to bless the young men who have come into our ranks. Make them mighty men of war, who will ever move on to the front of the conflict. May their voices rise high above the storm of battle, shouting, "Forward, ye hosts of God!" Now, we dedicate this house to Thee. May it be thine forever. May the noise of honorable traffic be heard in it. May it never be turned to secular purposes. May it become a stream of living water, sending out its glad influences to the nation, and unto God the Father and the Son will be ascribed all praise, now and forever. Amen.

Bishop Turner then dedicated the building in the following words:

"In the name of the Triune God, Father, Son and Holy Ghost, we consecrate this building and designate as its name, "Bethel," in honor of Bethel Sunday-school, Baltimore, Md., which in four years contributed nearly six hundred dollars towards the support of the Union. May the great Head of the Church lavish His richest blessings upon the same, and render it the centre of light and knowledge to this and unborn generations is our prayer."

The building was then christened by a young lady member of St. John Sunday-school with perfumed water that was copiously sprinkled upon the audience, which seemed to be immensely enjoyed, especially by the children.
The dedicatory hymn composed by Dr. Smith was then sung.

The doxology was sung and the benediction was pronounced by Bishop John M. Brown, which closed the exercises at the Sunday School Union building.
SUNDAY AFTERNOON AT ST. PAUL CHURCH.

Bishop Wayman said: "I was about to say I had the pleasure of introducing as the first speaker, my colleague, Bishop Turner; but I am reminded by Dr. Smith, the Secretary of the Sunday School Union, that he has an historical statement to make before Bishop Turner speaks. I therefore introduce to you Dr. C. S. Smith."

DR. SMITH'S SPEECH.

I do not deem it necessary to occupy more than a few moments to give some facts in connection with the organization of the Sunday School Union of the African Methodist Episcopal Church, from the fact that the proceedings of this day will be published in pamphlet form, and the historical statement carefully prepared will be included in the published report of the proceedings. The plan of the organization of the Union was first presented at the meeting of the Bishops of the Church, held in New York City, in May, 1882. The Bishops, being called together to celebrate the thirtieth year of the episcopacy of Bishop Payne, did not feel inclined to discuss—to enter to any extent into the consideration of business matters, and so the matter was referred to a subsequent meeting of the Bishops, which was held at Cape May, N. J., in August of the same year (1882). At that meeting the plan and constitution for
the Union was adopted, or approved by the Bishops. Your speaker, who presented the plan, was authorized to go forward and do what he could to secure for the Union the favorable acceptance of the Church, and to pave the way for its adoption as one of the regular established departments of the Church. In 1882, without the promise of fee or reward, I accepted the trust, and for the time intervening between August, 1882, and May, 1884, I did what I could to pave the way for its acceptance by the General Conference. To do this required a great deal of incessant traveling, the visiting of the several Annual Conferences in order that the matter might be as fully set before the Church as possible. A paper was started, the first issue of which appeared in January, 1883, a monthly publication called Our Sunday School Review, published at that time, at my home, in Bloomington, Ill., and the seat of my operations for the Sunday School Union. It was an eight-page, four-column paper. In addition to this, and previous to this, Children's Day had been established in the Church. The first collection was raised September, 1882, and amounted to, in round numbers, about eight hundred dollars. This was the first money raised to carry forward and sustain the work of the Sunday School Union. At the General Conference of 1884, the Union was adopted as one of the regular departments of the Church, and I was called by the General Conference to continue my work as the Secretary. The progress of the Union from that time to the present may be best indicated by giving you a few figures. However, I ought first to have said, or to have given the names of those who were present at Cape May—those of the Bishops who were present and gave their approval to the plan of the organization of the Union. The historical preface to the Constitution of the Sunday School Union, reads as follows:

"The Connectional Sunday School Union of the African Methodist Episcopal Church was formed in answer to a demand, which, for years had steadily grown, that something ought to be done in a systematic way to develop and strengthen its Sunday-school work."

The Union was organized at Cape May, N. J., August 11, 1882. The place of its organization is thus referred to because it was there that the Bishops of the A. M. E. Church, in their annual council, deliberated on the plan proposed for its organization, sanctioned the same and provided for its execution. Of the nine Bishops, the following seven were present and agreed to the plan: D. A. Payne, A. W. Wayman, J. P. Campbell, T. M. D. Ward, J. M. Brown, W. F. Dickerson, R. H. Cain.

A constitution was adopted, and, as I said before, I was elected Corresponding Secretary, to do whatever was necessary to secure its acceptance by the Church.

GENERAL CONFERENCE ACTION.

At the session of the General Conference of the A. M. E. Church, which met in Baltimore, Maryland, May, 1884, the action of the Bishops in projecting a plan for the organization of a Sunday School Union was unanimously ratified, and the Union was adopted as one of the permanent institutions of the Church.

This gives you in a clear and succinct form all that there is in the way of historical data in the plan projected. The first money received was Children's Day collection in 1882, which amounted to $787.70. In
1883 the day was changed. It was held on the second Sunday in June, and the collection amounted to $1,579.90, or a little more than double what it was the first year. After the adoption of the Union by the General Conference, the first Children’s Day collection was in June, 1884, and amounted to $2,278.69. The fourth year, 1885, the collection amounted $4,764.48. The next year it amounted to $4,515.08. The next year, 1887, it reached $4,362.98; so that for the last three years, for 1885–6–7, the collections have averaged over $4,000 a year. The entire amount of money contributed on Children’s Day—by the children of the Sunday-schools—from 1882 down to the present, is about $23,000. Before speaking of our business I want to tell you something of the itinerancy of the Sunday School Union. There have been about twenty-two persons connected with the Union from the time of its organization down to the present—connected with it in the way of clerks, etc. Of the twenty-two, five have been white and seventeen colored. The first clerical service rendered for the Union was by a lawyer in Bloomington, Illinois; and his office was the first office of the Secretary of the Sunday School Union. I next obtained desk-room in a stationery store in Bloomington. The second clerk was the proprietor of the establishment. The next removal was to a barber-shop, located in the basement of a building, whose proprietor was my third clerk. I was on the wing most of the time, visiting Annual Conferences, endeavoring to obtain their co-operation, and thus secure the adoption of the plan by the General Conference of 1884. The principal part of my mail was forwarded to me; therefore I did the principal part of my cor-

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respondence on the wing. The fourth place of my location was in a printing office, which did our printing. I found desk-room in the editorial office. I did not get along altogether satisfactorily there; and as I had purchased a home in Bloomington, I moved my office to my house. On the rear end of the lot was a stable which I had converted into a dwelling, into which I moved the office of the Sunday School Union. The first visitors I had the honor of receiving there, after it was completed, were Dr. Arnett, the Financial Secretary, now one of our beloved Bishops, and Dr. S. T. Mitchell, President of Wilberforce University.

BISHOP ARNETT—You would never have dreamed that it was a stable.

DR. SMITH—In January, 1885, we moved to Nashville, and located, as you know, on Cherry Street, in the Harding building. We came to Nashville because we thought it was more central. That thought has been emphasized to-day in the successful exercises attending the dedication of the building, and in the number of persons present to commemorate the occasion.

We did not do any business until 1884. In that year the business amounted to $628.73; $2,851.51 in the next year; $8,147.19 in the following year; making a total of a little over $21,000 in our business, which together with the Children’s Day collections, made the total amount about $42,000. Now about the Children’s Day money. A good deal has been spent in assisting needy schools; $7,000 have gone into the Sunday School Union building, which we to-day dedicated; $3,000 which was paid when we received the
A. M. E. Church Sunday School Union.

race-problem is, that the politicians and certain newspapers are trying to settle it without the Providence of God. It cannot be done. Providence is going to solve the problem. That is why he has placed us in possession of our grand building. That is why he has brought the Sunday School Union and placed it upon the Public Square. No white man can claim any credit for the success of this enterprise. Whatever there is of worth or merit must stand to the credit of the business capacity of the Negro as represented by the African Methodist Episcopal Church. We want that understood. It is purely a Negro enterprise, and it has so far been a success, and whatever success it will gain in the future will be because Negroes make it. There is this other significant fact: The representatives of a once oppressed people, went out, and the representatives of another oppressed people went in. The Negroes who went in are superior to the ancestors of the Jews who went out. God has never had to thrash the Negroes as he had to thrash the Israelites. When he led them out of bondage they were so rebellious and disobedient that he had to lead them around in a narrow strip of wilderness for forty years. When they came down to go over in the promised land there were those who refused to go, saying, ‘We are afraid.’ They were the cowards. God had to fight for them. We all know how He threw down the walls of Jericho—how He helped them to overcome their enemies—how he led them by a pillar of cloud by day and a pillar of fire by night. Of all those who went out of Egypt only two were permitted to enter the promised land.

Thus when he came to develop the Jewish nation, the only material that he found worthy the ‘survival
of the fittest," were the two small tribes of Benjamin and Judah. Ten tribes had passed away. God frowned on the rest of that people. I say we are better people than they. We have stronger brains, higher courage, and are composed of better material.

When the proclamation of our emancipation sounded as to join in shouts of jubilee, none stood on the other shore, preferring the onions and leeks of slavery to the glory of freedom.

When Julius Caesar went to Britain, he found the progenitors of the white race so sunken and degraded that he said they were not fit to be slaves. While a great many things have been said against the Negro, it has never been said that he was not fit to be a slave. It has been said that he was not fit to be a man.

The building we dedicate to-day will stand there for years to come as a monument of our capacity; and the declaration of the infamous slander that the Negro is not fit to be a man will be disproved by the development of manly attributes, and his capacity for self-government.

The assertion that the two races cannot dwell together in peace, and that this is a white man's government, and that the Negro must be removed, is being practically disproved. The Negro through the providence of God is planting stakes to which we are being anchored.

For instance, Rev. J. C. Price, D. D., a man as black as ebony, so that it cannot be said that his genius and energy are due to the white blood that is in him, has planted an institution of learning at Salisbury, N. C., the appraised value of which is fully $100,000, and I believe God intends that that institution shall develop until, for practical purposes, it shall overshadow every other institution of learning in the South, and thus demonstrate that brains and energy, and not color, are the true means of success.

Moreover, I believe another thing which I do not hesitate to express, though it may not obtain a very warm reception from this audience: There is no monotony of forces in the universe. The solar system has its part to play and no other part in the universe can fill it. In the development of the races of man, there are fixed forces, each of which must fill its place. The Anglo-Saxon race, for instance, is to-day leading all the races of the world.

We find the Church divided up into sects and parts, each of which is striving to make its own cause the most successful. We should not be fast to condemn sects and parties, even in religious matters, for it can be clearly shown that their existence has proven considerably helpful in extending and accelerating the cause of Christianity and Christian education. It is in the latter direction that I honestly believe that the Zion A. M. E. Church is to lead the A. M. E. Church. In other words, that it is the former church that is to lead the latter, in a well-established, far-reaching and potential educational institution. It is not only to be the equal of Wilberforce, Morris Brown, Fisk, Central Tennessee, Atlanta University, and others of like grade, but the superior of them all. This is a good deal for me to say, I admit, but it is the honest expression of a well-formed opinion.

In the production of a suitable literature for the colored Churches and Sunday-schools of this country,
I believe with equal candor that God intends that it shall be very largely the work of the African Methodist Episcopal Church, and for this purpose he has brought us thus early in the stage of our development and has placed us in possession of a most magnificent building on the public square of a leading Southern city. The A. M. E. Church has already accomplished more in the production of a literature, than all the other colored denominations combined. This is not our glory, but our regret, when we remember that so little has been done in the direction indicated. Let us all take hope and courage and strive to do, in our day and generation, what Providence seems to will that we should.
MR. CHAIRMAN:—I think we have nearly talked the people to death to-day. It seems as if it would be intruding to detain you here any longer. Bishop Gaines declined this afternoon, on account of indisposition, to make any remarks; and I think it would not be right for the Bishops from the South to go away without leaving some expression of our gratitude for our reception and our appreciation of this day and the great event which we commemorate. Ohio has been heard from through her most gifted son, Dr. T. J. Jackson; Washington City has spoken through our well beloved colleague, Bishop Brown; Pennsylvania has been honored through the powerful sermon of Bishop Tanner; and so much has been said, and well said, that the question naturally suggests itself, “What shall I talk about?”

There is a great contention going on in this country to-day as to who shall control the coming generations. The Catholic Church, somehow or other, seems to attain more prominence in the newspapers of the country than any other denomination. Whenever the Catholics have a meeting of any kind in the interest of their Church, you see column after column of the reports of the proceedings; but when our Protestant Churches have a meeting, we do not get more than a quarter of a column. Why is this? The Catholics appear to be attracting more attention than any other
denomination. Why is this? Are the Catholics doing more for the coming generations than any other Church? Somehow or other, we allow them to get hold of a class of people that we do not reach.

On the first of January, in the city of Washington, the colored Catholics met in a National Congress. The address of the Cardinal was telegraphed over the country and published in every leading newspaper of the South. When we meet in different Conferences, as we have been doing for years, we do not receive that action which was given to the proceedings of the colored Catholic Congress. What are the facts? I could name a half dozen states where the Catholics are opening free schools, and are taking children from Methodist, Baptist, and other denominations. I say there is a contention going on, or we are contending. It is true that we control over three hundred thousand children. It is asked, "Can we hold these children?" "Can we raise them up in our Church and teach them its doctrines that they may be able to defend the same?" We can do it! How can it be done? By doing for them all that other denominations can do. In five or six Conferences under my superintendency, that have been recently held, there is only one Sunday-school that does not use our own literature, and that one, after its first three month's contract shall have expired, will take it. How shall we control that? By having them read race literature. There are two hundred newspapers in the United States run and edited by Negroes. Not a dozen of them are successful, because Negroes will not read race literature. I think that the literature sent out by our Sunday School Union has a powerful influ-

ence, and if taught in our Sunday-schools throughout the United States, and in other lands where our churches are in successful operation, we would be enabled to control our children and to take care of their best interests in the future. We should furnish the same educational facilities that other denominations are doing. Can we do that? If Richard Allen, the founder of our Church, as was announced this morning, and a few illiterate men, could successfully organize the basis of a great and grand Church, which has stood for a hundred years, can we not perpetuate it on a progressive foundation? With greater facilities and advantages, we ought to be able to improve upon the work of the fathers. Let us look over this country, and we see seventeen institutions of learning under our auspices. Five or six of them are crowded with students; and one of these institutions has turned out over one hundred graduates who are doing good service for the race in different states, seventeen of whom are in Texas. If we have done this much with men educated in the school of experience, what can we not do with men coming out of our institutions of learning prepared to take our places? We have our Paul Quinn, with its one hundred and seven students; our Morris Brown is in good running order; our Allen University is making its power felt in South Carolina; our Bethel Institute is on a road to success in Arkansas; and other institutions under the auspices of our Church are doing their part in the great work of educating and elevating the race. Dr. Smith said this afternoon that Livingston College, in North Carolina, under the Presidency of Brother J. C. Price, of the Zion Methodist Connection, was overshadowing all the
other institutions of the South; but we cannot admit this. We believe that Livingston College will do its part, and we propose to take our place side by side with other institutions and do our part.

We want to read race literature and have a little more race pride. If other races can be proud of themselves, we must learn to be proud of our development. Last year in Mississippi, a man advertised that he had made a discovery that would turn Negroes white, which he would do for twenty-five dollars each, and in one month he had more applications than he could dispose of in six months. He started in and turned one white; but the poor fellow found that his hair was still kinky, and that he was in a worse fix than before. There are a great many persons of African descent who would go out of the race, were it possible for them to do so, on account of the lack of race pride. Other races can point to themselves with pride, and so can we, if we would only look at the results accomplished. If we have made great progress in twenty-five years of freedom, ought we not to be proud of ourselves? Shall we depend upon other races to put us in school and to educate us? Or should we rely more upon ourselves? It is better to have self-reliance, if we have to pay a little more for it, go a little farther for it, and work a little harder for it. Let us do that to make our men and women what they ought to be.

I am able to state that the first Negro in the country, so far as I know, who bequeathed part of his estate for educational purposes, died in the state of Texas, Thomas Hill, who had been a slave up to the dawn of American freedom, in improving his position, developed considerable capacity in honest industry, mak-
Negro?" But the important question to us is: What shall we do with ourselves? Others cannot develop our capacity, nor make us worthy citizens, nor good Christians. I heard a man say the other day that there was no race problem. If we could only get the newspapers to stop talking about the Negroes and the white people for the next four years, there would be no Negro problem to consider. Every day that you pick up a paper you find this question discussed in a way that tends to widen the differences between the races. If they would only drop it, we would soon have peace and prosperity. I do not ask this country for any special law for the Negro. We want no special privileges as citizens, no special cars to ride in as passengers, and no special locality to live in as residents of a city. We want to stand before the constitution as other men, and if that is conceded to us, we will work out this Negro problem ourselves. We have contributed to the prosperity of these states; we have built the railroads in the South; we have educated the men who sit in Congress and work against our interest; we have helped to make this country what it is by our industry; we have assisted in fighting its battles; and, if not hindered, we will elevate ourselves up to a standard worthy of recognition. This continual talking about the Negro tends to do him harm. A leading paper said the other day that this is a question between the white and black races, which has a tendency to make us contend against each other. The political parties, in their policy to be most popular with the people, have yielded to the national prejudice against us, and they have shown a disposition to desert the best interests of the Negro. The North at times shows a disposition to abandon the rights of the Negro, and the South is wondering how to get rid of the Negro and the political power that has been conferred upon him. There is a feeling in the North, by some, as to how they can perpetuate the Republican party with as little benefit to the Negro as possible. The Negro of the past is what two hundred years of blighting servitude has made him; the Negro of the present is what education and legislation has done for him; but the Negro of the future is to be what he will make himself. Dr. Jackson very wisely enjoined upon you to get homes and to possess yourselves of every other means in this country that tend to civilization and enlightenment that are grasped by any other people. General Logan told some colored ministers before he died, that the people who owned this country would rule it. We are not particular about ruling it, but we would like to have a voice in the disposition of its affairs.

In California, Nebraska, Colorado and Kansas, white persons are connected with our Church as members. They have the German Methodist, the Dutch Methodist and the African Methodist Churches in those states, and they can unite with us because we are a Christian body. We are not a colored Church. We welcome persons of every race and clime to join this Church if they desire to do so; but we propose for a little longer to run this Church ourselves. That is all there is about it. Having run it for a hundred years—the fathers having handed it down untarnished to the sons—we propose to carry it on and on, and to do our part in our day.

Do not ask, "What shall we do with the Negro?" But
rather let the Negro work out his own destiny under the same conditions as other men. If left to himself and permitted to advance, he would improve in morals and industry. I adjure you to place the standard high, and I would impress upon the ministers to take high ground in educating the people. Let us see to it that our people are educated, not the head only, but the hand and the heart. I enjoin upon you to teach our boys and girls to work. Every thoughtful white and colored man is doing the best he can to prepare his children for future life. Teach your boys to work with their hands and with their brain, in accordance with the spirit of the age. The more industrious they are, the fewer loafers there will be on the streets. Just after the emancipation the Negroes started for town, and they have been going to town ever since. Our training better fits us for the country, and we would do well to remain there and cultivate the land and become independent and prosperous farmers. While it is well to have colored lawyers, doctors, and other professional men among us, I do not think every man of talent should start out to be a preacher. I saw it stated in the Galveston News of Texas, that in Washington County of that state there were four hundred stump speakers who were in politics. The laborers were great but the harvest was few for such laborers. Teach your boys to be merchants, lawyers, physicians, engineers, carpenters, blacksmiths and everything else that any other man can engage in with profit in this country. I believe every Bishop on our bench has worked hard in his day. But I must not detain you too long. I must close, because I am taking up too much time. Let us feel that it is our duty to teach good feelings among the people of this country in the East, West, North and South. Let us remember that there are but few Negroes who can leave the South, and that the great mass is forced by circumstances to remain with the other race. Wherever we go, let us do our best to advance the character of the Negro. Let us remember that we are sent into the world to preach peace. Let us be peaceful ourselves and teach others to be so; but when it is necessary to assert our rights, do it as men.

The time has come when the people will not join the African Methodist Episcopal Church on its name alone. The time has come when our Church will not receive members upon their names, but our churches and our institutions will have to stand upon their merits. The Sunday School Union that will give the best lessons will receive the largest patronage. The Church that does the most for a dying world will have the greatest number of members. Let us do our duty in the future as in the past, and especially to the boys and the girls. Start with your boys at home. Give them parental training around the fireside.

There are certain things that you can do that the schoolhouse cannot do. Here is the Congregational Church, here is the Methodist Episcopal Church, here is the Baptist Church, here is the Catholic Church, and all other denominations doing every thing that each can in its sphere to advance its respective interests. It therefore becomes us to do all that we can, if we would control the coming generations. I think our literature is best adapted to our people, and especially our children who are to take our places. In Texas we have a great state, running nine hundred miles one way and seven hundred miles the other, and I thank
God I am happy to say, with a very few exceptions there is a tolerably good feeling between the races. I invoke God’s blessing upon you in this good work. God bless the Church. Let us have a sanctified education. Let our hearts and our heads and our purposes be sanctified to God. Let us live a holy life; and let us do that which will advance our people in the estimation of the public. Let us be careful and zealous in good works and God will help us to do our part in our day.

Before I leave the stand I must say a word in the interest of temperance. In the last election, on the question of prohibition in Texas, 129,000 votes of the best people of that state were cast in favor of temperance. In twenty-four states in this Union this question is being agitated. Well do you know, on the question of slavery, when the great moral upheaval came, some of the best men in the country were found on the side of freedom, and under the providence of God they succeeded. In this great moral upheaval in favor of temperance, many good men are engaged; and, as God is at the helm, we are bound to succeed in the end.

Let the Negroes hold themselves aloof from all organizations in this country but those which give them perfect equality with all members belonging to them. This question of temperance must be worked out. God is marshaling the temperance forces. We must be uncompromising in this contest. There is no room in my district for a liquor-drinking preacher. I do not mean to say that we should take the temperance question into any political party; but let us continue to agitate the temperance cause; until Congress shall be moved to submit a constitutional amendment to the people of the whole country. Then we will break the solid South—for you would see Tennessee, Georgia, Florida, and probably Texas, give majorities against the liquor traffic. If our people at the South would stop drinking whiskey and devote themselves to the industries of the country, with their natural increase as given to us by statistics, and their adaptability to the United States, in fifty years we would control the South.

Dr. Cook has said that the Negro would control the South in fifty years, and their vote would be against temperance. That is not true—for in our state the school-teachers, the ministers, the property owners and the poorest among our people, voted for prohibition in the late election. This shows that as we increase in intelligence and worth, we will learn the necessities of our condition, and that we may be relied upon to vote for the temperance cause. It is our duty to try to elevate our race to the highest possible standard of material development, so that we may work out our destiny here to the credit of the race. I am very happy to be with you and to greet you as co-workers in the elevation of our race; and if we never meet again here, may it be our good fortune to meet somewhere upon the shining shore, somewhere upon the jasper walls of the Eden land, somewhere in the great beyond, somewhere upon the gold-paved streets, where we shall join with Allen and Brown and Quinn and Nazery and Waters and the blood-washed army and to help to crown Him Lord of all.
At the conclusion of Bishop Grant's speech, Dr. Smith said:

"Bishop, what are you going to do about it? Some of the brethren have gone over their time, and you sat and listened to them, giving them your approving nod, which encouraged them to go on. I have reason, therefore, to believe that you will indulge me a little longer. We have here another Bishop, Bishop Arnett, whom you used to know as Dr. Arnett. You have heard of him and you have read of him in the pulpit, in the legislature, and on the stump. You know him as a minister, a politician and a statesman—just what God Almighty called him to be. I am down on these people who are so nice that they cannot touch the deviltry of the country. God forbid that I should ever have that much religion. But what I want to say, is this: I know you will hear Bishop Arnett before these services are concluded, and I want you to see how he looks since he has become a Bishop."
BISHOP B. W. ARNETT, D. D.
Brethren:—I have no special inclination to address this audience this evening at this late hour, because I am down for a speech to-morrow afternoon. If I make my speech now, I will not have any for to-morrow. All I will do at this time will be to heartily and sincerely congratulate this audience upon this occasion. I congratulate my distinguished friend, Dr. Smith, upon the conception and development of the Sunday School Union as far as it has gone. I congratulate him upon the conception of the Sunday School Union, as he impressed me with its possibilities years ago. I am proud to see as the result of his thought and effort, our Sunday School Union building standing conspicuously on the public square of this city. I could not say less, and I wish I had time to say more. I certainly hope that each one will be duly impressed with the words of inspiration uttered by Bishop Tanner this morning, and the good things we heard this afternoon, and also the eloquent teachings and logical instructions of Bishops Brown and Grant, Dr. Jackson, and others this evening, given to solve the race problem. Personal pride, race pride, industrial pursuits, the acquisition of wealth, sound religion and a higher civilization will solve the problem. May God bless you, my friends. May God bless you in your efforts and in your success. We are to have a collection to-night, and I see that the preachers are anxious to get through with it.
I cannot close without calling attention to the picture you see before you. It is the work of a colored artist. It is the work of one of our own daughters, and I am sure we are proud of it, because it is well done. We are not only buying pictures, but we are making them now with credit to ourselves. You all see what a beautiful picture this is. Our white friends have been making pictures of us, but not always to our satisfaction. It is a great thing to have artists of our own, especially those who are in sympathy with our infirmities.

This is only the beginning of good times and brighter days. Come to the new Sunday School Union building to-morrow and see what we have accomplished—see what God has enabled us to do, and what we are doing for the moral, religious and material development of the race. God intends that this Church shall educate the Negro in self-respect, and that the hand that once held the hoe successfully, shall now use the pen with power, writing the deeds of black men and black women of the past in letters of living light. This grand old Church, with its battle-scarred veterans, will continue on in its good work, developing the possibilities of the people under its charge. We are here with our presence and appreciation to do honor to this occasion, which is an event in the history of the Church and the race. May God help us to do our part in the great work of race elevation. It now looks as if the influence is to be developed in our Church from which the dark continent is to be lighted up with religion and civilization, becoming a benefit to the world, and an everlasting blessing to our people. The influence of this day and the event which we commemorate will be felt far and near in the experience of our people.

CHRISTENING THE ENGINE

BY BISHOP ARNETT.

LADIES AND GENTLEMEN:—Upon me devolves the pleasant duty of christening this engine which is to assist in producing literature for young African Methodists. I must confess that during my life I have christened many babies; but, to be truthful, this is the blackest baby that I have ever christened; not only the blackest but the strongest and the most active; and, if you will pardon the phrase, the “workingest” baby that I ever christened in all my life. And now, my black baby, I give you the name “You Must;” and I beg that you will never forget your name. I pray that when the steam is let on you must not forget that the words mean you must go; and when these bands are in position you must set all this machinery in operation. When all this machinery is in full tide of operation, bear in mind that you must keep up the good work. Never forget then that I christened you, my dear black baby, “You Must.”
LADIES AND GENTLEMEN: — I appear before you in somewhat a new role, and nothing affords me, or could afford me, greater pleasure than to pay my compliments and the compliments of this grateful assembly to our distinguished host to-night in the person of Dr. Charles S. Smith. So much has been justly said of his life, his worth, his eloquence, his executive ability, and his character, and all that I can say would simply be to rehearse what has been said for the last three or four days. I presume that Bishop Wayman, in calling upon me to respond to the toast, meant for me to extol the merits of Dr. Smith, as the one who entertains us this evening, as a grand man who has purchased this building, who has put machinery in it, and who is opening up possibilities for the future that no one under this roof can have any just conception of. Suffice it to say that the word host has two meanings—meaning the Lord of hosts, in the Hebrew, the Lord of armies and assemblies. The best compliment I can pay him is to call him a host within himself. He has come and hurled his battering ram against the ramparts of sin and ignorance, and everything that is calculated to degrade our youths, and leveled them with the ground. Let glory and honor and immortality environ his brow forever! All honor to Dr. Charles S. Smith.
RESPONSE OF DR. SMITH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—From the depth of my heart, not in my own name, but in the name of those whom I have the honor to represent here to-night in this work, have you been welcomed as our guests into this building, so far as we are concerned. We welcome you here within the walls of a building that look down upon the spot where, twenty-five years ago, our fathers and mothers and our kindred were sold from the auction-block as chattels, and sent away further South to toil, and to bleed, and to die. While I am grateful for the high compliment paid me by my distinguished friend, Bishop Turner, yet when I take into account the mysterious workings of Him who shapes the destinies of men and nations, I must bow my head, and with a deep feeling of reverence lift up my heart and voice, and say, "To God be all the glory!" For whatever we may be as instruments in his hand—and he chooses those from among the children of men—and whatever success is achieved, the glory belongs to Him. We see this standing out along the track of human history. In every period of the world's history, we often wonder, as it were, at a light towering above all others, shining out more brilliantly, throwing its rays to a further extent, and making us wonder why this one succeeded in a given direction, where so many failed. Why is it that one has one talent, another two, another five, and so on? It is because God has so willed it. Now, so far as I am personally concerned, in all that I have done, that stands out in your presence here to-night, I have simply endeavored to follow the leadings of Provi-
dence. Where God has led me, there I have endeav-
ored to follow. There is this thought that I want to
throw out for the special consideration of the young
friends who are present: Be true to the one idea! I
mean by that: Have a purpose; have an aim. I hear
it said that this man or that woman has a certain hob-
by. History does not record a single instance where
any man or woman ever accomplished any thing above
the average, but what had a hobby and stuck to it.
What people speak of as a hobby, in derision, is really
the grand secret of success. On the eleventh day of
August, 1882, when at Cape May, New Jersey, with
my cheeks fanned by the cool breezes from the old
Atlantic, I accepted the trust placed in my hands by
the Bishops of the African Methodist Episcopal Church,
and I went forward to plant the seed that has grown
into a tree under which we live. I have no interest
but the interest of the Sunday School Union. I have
not allowed my strength to be divided. I have not
allowed any other interest to share my energies; and
whatever talent I possessed has been, during the past
seven years, devoted to making the Sunday School
Union a success. And I found in this experience, that
if we would succeed in anything, we must get an idea
and stick to it; and stick to it till it worked out the
result. The reason there are so many failures is be-
cause there are so many people who are devoted to so
many ideas, who are necessarily weak at every point.
A man who tries to be a preacher one day, a lawyer
the next, and something else the next, can never suc-
cceed. People say that the success of this enterprise
has been marvelous. No; it has not been marvelous.
It has simply been what God intended it should be.

I want to keep this before you. So far as I am con-
cerned, I recognize in all these matters that there is
a Providence. If you had told the colored people of
this city twenty-five years ago, or those of any other
city in this land, that in that space of time, a dis-
tinguished company of colored ladies and gentlemen,
from different parts of the country, would be received
into it as guests, they would not have believed it. It
would have been almost impossible to have believed
it. Here I have in my employ a man who belonged
to the people who own the building adjoining.
More than once he has said to me: “Never did I
dream that the day would come when this building
would belong to our people.” Neither did the people
ever dream that this building would belong to colored
people. It does belong to us to-night, because of the
goodness and mercy of God. It belongs to us, because
God is leading us along, and we need not fear what
men may say. Their fierceness, their wrath, their pas-
sions, and their venom, cannot avail against the pur-
pose of God. White men say this is a white man’s
country—a white man’s government; but the Eternal
God says, “It belongs to me.” “I laid its founda-
tions,” says the Creator, “and its hills and its plains
are mine.” We who have done so much to make it
great will share in that prosperity and greatness.

My friends, we welcome you here. We will welcome
you in the days to come, when this will be a great estab-
ishment, with its several departments in successful
operation. On the floor above both colored men and
women will set type—setting up the words, verses and
sentences that will represent the living thought and
the living activity of the Negro’s mind. On this floor
Deductive Services.

colored girls will fold and gather and stitch and bind the pamphlets and books that are to go out from this establishment. On the floor below our engine will turn the presses that will print the books and pamphlets. Bishop Arnett christened our steam engine, "You Must," which is to move the elevator that is to lift us from the first floor of the building to the top, a distance of more than one hundred feet. We used to be called in at the back door; but now we can come in at the front door. The back door here is no longer a mark of degradation, and the front door is no longer a mark of honor.

Now we must have an eye to business. We are going to keep an assortment of text-books used by the pupils in the public schools, and everything else that is needed in that line. We will dispose of them at the same figures as they can be obtained anywhere else. We think, and with some show of reason, that of the money spent in our line of business annually in this city, we will get the widow's mite share. The people should remember that the more they do for us in this direction, the more we shall be able to do for them, so far as giving employment to them. Remember as you make us strong, you increase our opportunities for making others happy. I hope this will be the beginning of other enterprises that will stand to the credit of our people. [Here Mrs. Dr. Smith came forward and stood by the side of her husband.] And as a fitting close to the welcome which I have given you, I take pleasure in saying that my better-half joins with me in extending to you, Bishops and clergymen and friends, the same cordial welcome which I have already expressed.

BISHOP ARNETT'S SPEECH AT THE BANQUET.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—On account of the lateness of the hour, and the desire that you and have to I hear the gentleman (Professor Braden) who is to respond to the sentiment which I have the honor and pleasure to propose, I will not detain you. I have been requested to propose "Our Friends," a sentiment to which we can all respond. Our friends are very near and dear to us, and we are glad to meet them here in such goodly numbers, and to greet such a mingled array of beauty and dignity. Where there are friends, there is friendship that thrills the human heart in adversity, and inspires it with supreme joy in prosperity. Friendship is a very broad and comprehensive sentiment which I deeply appreciate. Every human being is proud of the sentiment, and loves to cherish it among congenial spirits. I have been devoted to it for a long time. I like it in the morning at breakfast, because it brings good cheer to the heart with which to begin the duties of the day. It is welcomed at dinner to lighten the responsibilities of the day and to stimulate us in our endeavors; and at supper it is greeted to animate weary nature, and send it to repose with that peace of mind that passeth all understanding. At all times and in all conditions of life, we find friendship dearly and truly cherished. You need this sentiment whether in prosperity or adversity; and you need it more in adversity than in pros-
perity. If you have no money, and you have true friends, the sun of happiness will shine in your hearts. How broad and deep friendship is in its significance, and how charming in its relations! It is a precious plant that vegetates in every home—a golden principle that germinates in every heart. It blooms in every clime, and mankind loves to cultivate it in others, because it is a natural offspring of the heart. It is based upon the principle of a dependence, which makes friendship dear to the human heart. The dependence of man upon man, of family upon family, of community upon community, of race upon race, of nation upon nation, and of man upon God, binds one to the other in a devoted attachment which is absolutely necessary to a progressive and enlightened development. It is not in the broader relationship of our friends that I desire to speak this evening, but rather to welcome here the friends of the African Methodist Episcopal Church, who are congratulating with us over the success of this grand enterprise. Friendship is progress. It begins with mother and father, passing to brother and sister, continuing to aunt and uncle, and extends to all with whom we have endeared associations. Friendship is not only confined to individuals, but organizations and Churches develop this principle in an eminent degree; and nowhere has it been more beautifully and progressively illustrated than in the African Methodist Episcopal Church. Our grand Church, organized upon the basis of Christianity, making no distinction among men, has proved to be the Negro's opportunity, not only in developing his capacity, but in affording him the means of demonstrating his ability for self-government. It opens the ave-

nues to elevate stations through which some of us have modestly walked, supported by the suffrage and strengthened by the confidence of the brethren. As an illustration of this fact, I see one before me whose friendship I have enjoyed for more than thirty years. When first we met, he was a barber in the city of Pittsburgh, Pa., while I was a knife-shiner at the Perry Hotel; but after Avery Institute and the Western Theological Seminary had brightened his mind and developed his gifted faculties, he grew into a thoughtful man with intellectual power, and as a reward for giving the Church the greatest literary periodical ever published by the race in this country, he was exalted to the highest position in the Church. You doubtless recognize with pleasure and pride, Bishop Benjamin Tucker Tanner. This is not an exceptional occurrence of friendship on the part of our Church for men of mind, for it welcomed Wesley J. Gaines, who had been a bondman in Georgia, to its embrace, and because of his sterling worth and progressive tendencies raised him to the office of Bishop. John M. Brown was once an humble barber, but he forced through the limits to which the unjust public sentiment of this country proscribed him, and having become baptized in lore and literature, was recognized as a proper person to be one of the Bishops of the African Methodist Episcopal Church. No organization in this country is better calculated to inspire talent and reward merit than this Church with which we are identified. It is a grand honor to occupy such an elevated position through the friendship of the representative men of our Church. I regret that I have not time to speak extensively upon this line of thought. I would like to talk about
our internal and external friends—our friends at home and abroad. I do not know how many friends we have, but as long as we deserve them they will continue to multiply. A friend in need, a friend that loves us when we are down as well as when we are up in the world’s estimation, is the friend we love to cherish.

I am proud to realize that Dr. C. S. Smith is standing here in public sentiment as the representative friend of the African Methodist Episcopal Church, and that his work in the Sunday-school department is here as a monument of that sentiment of devotion that inspires the heart to the performance of great deeds. This building emphasizes an event in the history of your Church, standing as a monument of true greatness, and hence will forever perpetuate the memory of the grand man and his assistants who called it into existence. I say to him, and those associated with him: God bless you in your work! God bless you in your labors! If you are here as school-teachers, God bless you! If you are here as preachers, God bless you! If you are here as friends of our Church, friends of religion, morality, and of Jesus Christ, you are our friends. If you are a Catholic, and you are in love with Christ, our Redeemer, and with man, our brother, I invoke God’s blessing upon you! In this grand success which we this day commemorate, I am happy to know that it is the Sunday-school’s triumph which has a history. The first colored convert in the Sunday-school organized by Bishop Asbury, at the residence of Thomas Crenshaw, in Virginia, about the year 1790, was John Charlson, who afterwards became a local preacher in the Methodist Episcopal Church. When the missionaries of the
African Methodist Episcopal Church crossed the Allegheny Mountains, they found him earnestly at work at Chillicothe, Ohio. He joined them, and assisted in elevating the standard of manhood Christianity in the West; and he devoted himself on that line until 1839, when he passed away, in the triumphs of faith, thus connecting the Sunday-schools of the African Methodist Episcopal Church with the historic Sunday-school of America.

We are not unmindful that in advancing the great work of African Methodism, we have had some good and grand friends outside of the Church who have materially assisted in its progress, and while we worked within, they contributed to the growth of our prosperity. It has been our mission to cultivate the head to think, the heart to love, and the hands to work for God and mankind. By uniting our forces with the moral, intellectual and religious forces of the country, and the seven millions of our race united with their friends in advancing the best interests of the race, we are destined to succeed. Our friends here and elsewhere, our friends who are with us in person and spirit, our friends, the devout worshipers and the true friends of humanity—God bless them, is my only prayer; but there is the invocation of millions of hearts in their behalf, going up to the throne of grace.

RESPONSE OF REV. JOHN BRADEN, D. D.

Mr. Chairman:— The best evidence that genuine friendship prevails here is in the fact that I am present. When I look around and find I am the only represent-
ative of the race that has oppressed you, my brethren and sisters, and that I am here alone, entirely unprotected, entirely depending upon your friendship, I think this fact is the strongest evidence of friendship that can be manifested. You have shown me great honor in inviting me to this banquet, which I sincerely appreciate. There is in you a noble sense of forgiveness, friendship and love that has never been exhibited under similar circumstances by any other people. As I stand here and look over this building, I see what has been accomplished of vast importance to the Church, and to the people of the South. The purchase of this building and the establishment of a publishing house is a marked event. It is far-reaching in its consequences. This meeting in commemoration of the opening of this building is an inspiration to your race, and will arouse a sentiment of respect, such as has never come from business men, for your people. What men want in order to succeed, is a fair chance in the race of life. Worthy efforts are always respected, especially when they are successful. A people must get wealth if they would overcome prejudice and inspire esteem. There is much truth in the old adage, that "Money makes the mare go." From the success that has attended this enterprise, there will come an increased confidence in your future to your friends, and it will demand increased respect from your enemies. I want to commend Dr. Smith's great ability as an organizer, which his Church has so successfully utilized; and I want to express my delight that he has had this success in Nashville, where a few years ago, men, women and children were sold and degraded. It is worth a great deal more here than it would be in Philadelphia. It is worth more to your people here than in any place north of the Ohio River. I think your best friend is God. He has given you men and raised instruments by which this building has come into the possession of your great Church organization, with twenty-five hundred traveling preachers, ten thousand local preachers, over four hundred thousand members, and as many children in the Sunday-school. It is wonderful how God, in his Providence, has brought such sudden and almost miraculous changes. Those old Abolitionists who said slavery was wrong, were as much resisted in Ohio, in advocating universal freedom as they were down here. Next to them, I think the slave-holding Confederacy did good service for you, though they did not intend the glorious results that followed the firing upon Fort Sumpter. The clash of arms began. God's voice was heard in that great conflict speaking to this nation: "Let my people go." The battlefield was your friend. God has said that without the shedding of blood there is no remission of sins. I never read of a nation more guilty than this of crime against humanity. There was a tremendous dark pall hanging over this land, and yet shining right above it, was the glorious gospel of the Son of God. We are now in the midst of the light, and the blessedness of the triumph that comes to us through the gospel and the sacrifice of the best blood of the Nation. When that grand minister of God, Abraham Lincoln, wrote the emancipation proclamation, it was amid the heat of contest; but when the smoke of battle cleared away, the flag of the Nation, the stars and stripes, possessed a new significance—the national flag floated over a free people. Then Chris-
tian associations were organized and located where they never labored before. Then came schoolhouses; then colleges sprang into existence among the long-neglected people of African descent, and the good people responding to the call of the needy ones, said, "We must assist for Christ's sake. We must help them rise, because it is a matter of self-protection." As a co-worker in the grand cause of moral, religious, and educational progress, I have tried to do my best, and I praise the Lord for the success of the work. I have seen the good results of such schools as the Central Tennessee College, the Roger Williams University, and other schools in the South. The Christian Churches with their schools and colleges are a blessing to your people and to this Southland. The Methodist Episcopal Church has been your friend. Her schools and colleges have been open to your people, and your schoolhouses and your pulpits have been supplied with better workers. In this work of education you have not been idle. You have developed your race and softened the prejudices of the whites; lifted the men and women of African descent into a social existence; built up and led them into higher intellectual pursuits, and at the same time trained them in the higher principles of our holy religion. In this great work of elevating humanity, the Church has been the leader in the South. The Christian denominations of this country have labored successfully in this field. You have your part of the work to perform in lifting the weight from your people. A heavy responsibility is upon you. In the midst of the millions of the Negro race, your Church wields a mighty power. You have done well, yet the field is still white for the har-
vest, and the laborers are few. The colored people have conducted themselves nobly with the opposition and the tremendous influences against them. They have done better than was expected. It is strange—it is wonderful how well they have succeeded? There is friendship for the colored people in the South. There are noble men and women in the South who heartily sympathize with the work that has been done in educating the colored people. The whites have said to me, "You are doing a grand work." God bless and help the old slaveholders who are glad that the institution is at an end, and that freedom now reigns, and freedmen now are educated. They have had much to overcome to attain such a state of mind; not only to accept the situation, but to rejoice in it. In conclusion, permit me to say, brethren, friends, I feel honored in being with you in such a gathering. In your great efforts for moral, religious, and material progress, you have the sympathy and the co-operation of the Christian Church all over this country. As an individual, I shall always hail with unfeigned joy whatever progress you may make. There are other friends and myriads of Christians North and South, who will rejoice as they learn of your enterprise and this achievement. Good men will everywhere rejoice with you that the African Methodist Sunday School Union has been brought to such a degree of efficiency. Your children will have cause to rejoice that your literature comes from your own men, and is written by your own people. It will be a great triumph when books will be issued from this establishment, the productions of your own writers. The literature which you will create will not only reach your own people, but others, and will produce an
impression in accordance with its merit. You seem to be preparing yourselves for the work which circumstances require you to do. Dr. Smith has given to the African Methodist Sunday School Union a goodly measure of prosperity, and he will, without doubt, do his duty faithfully in the future as he has done in the past. May God bless him in his enterprise! May he live long to see the good results of his labors! Again, I congratulate you on the happy issue of this enterprise, and predict for it a future that shall be a lasting honor to Dr. Smith, and a benediction to your entire Church, and to all the people of this Southland.

BISHOP TANNER'S SPEECH AT THE BANQUET.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—It is too late to make any extended remarks, as it is now eleven o'clock. The theme that has been assigned to me is "Our Children"—our children in contradistinction to any other children in the land. We have the Indian children, the Swedish children, and the children in general. I propose the healthy and vigorous development of our children in the United States. I do not think that so much depends upon any other class of children in the land as upon ours. The sentiment of the country recognizes the full humanity of the Indian children, and asks no questions, and stands ready to receive them on their merits; and the same is true of all other children, except the black children. Upon them devolves the necessity of proving everything, and until this is done, my dear girls and boys, you must expect to occupy back seats. I propose, therefore, the healthy and vigorous development of our black boys and black girls. I have faith in these black children. I would have you, therefore, prepare yourselves for the emergency of the hour. The country has little faith in you, and, as it were, it believes, in the long run, that you will come short. Having, therefore, thrown down the gauntlet, and having proclaimed their want of faith in your intellectual and moral possibilities, it is for you to accept the gauge and resolve by the grace of


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God to make men and women of yourselves. Again, in conclusion, I propose the healthy and vigorous development of the black boys and girls of our country.

BISHOP GRANT’S SPEECH AT THE BANQUET.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—It is with pleasure that I offer to this distinguished company a sentiment that is dear to every Methodist heart—“Our Itinerancy.” The itinerancy, as we Methodists regard it, is the greatest system ever engaged in by mankind to reach the world and bring men back to God. The Saviour was an itinerant preacher. The Apostle Paul, and all the early teachers of Christianity, were itinerant preachers. Before railroads and other means of rapid transit were utilized, the itinerant minister went and preached the Gospel, opening up the way to the civilization and the evangelization of the people. The itinerant preacher is like the voice of one crying in the wilderness, preparing the way and leading men up to Christian knowledge and to God. It is the itinerant system that has marshaled ten millions of Methodists in the United States of America, who are now marching to the tap of God’s drum; it is the itinerant system that bought this beautiful building and brought Dr. Smith to this city. It is the itinerant system that will save the world. It is the itinerant preacher who goes to the home of the distressed widow and wipes the tears from her weeping eyes, and softens the sorrow of her wounded heart. It is the itinerant preacher who goes out on the highway, and from the stump and the campground, cries aloud, “Repent, for the kingdom of God is at hand;” and the people are brought to Christ
by his efforts. It was the itinerant preacher who, in teaching, "Do unto others as you would have others do unto you," knocked down the whipping-post and built up schoolhouses in its stead. It is the itinerancy that has enabled us to look out from this building upon the public square of this city, where at one time Negroes were sold as goods and chattels; but now, where only freemen are seen, engaged in commercial and industrious pursuits. It was the itinerant system that assisted in delivering this country from bondage, knocking the yokes from the necks of four millions of bondsmen, and sending them floating down a sea of blood. It is the itinerancy that will assist in lifting up our race to prosperity and happiness. It is the itinerancy that will bring the white man and the black man nearer together, and produce peace and harmony between the races.

Desiring to know what our white friends thought of our enterprise, I asked a white man, who seemed to be the proprietor of the establishment next door, if it was a fact that the Negroes had purchased this building. He said that they had bought it for nine thousand dollars; that it had cost fifteen thousand dollars when it was first built; that there was no telling what the Negroes would do, if they had a chance. Now, then, if it is a fact, that during these twenty-five years we have turned out lawyers, physicians, preachers of merit, senators, representatives to Congress, men of talent and material worth, where will we be, with the improved opportunities and inspirations, in the next fifty years? We have not had the encouragement that our condition requires. Considering the circumstances which surrounded us, we have done more than was expected. If the same means were afforded us for the improvement of our minds and the betterment of our condition that are enjoyed by the whites, we would surprise the country as the old slave did his master, down in Florida. There was a favorite slave in that state whose owner concluded to teach him to read. The bondman, without the knowledge of his owner, had improved his opportunities so as to be able to read a little. On certain occasions the master used to teach the slave, who, deeming it good policy to appear rather dull, did not apparently learn very rapidly. For some time he seemed unable to learn the alphabet, but after awhile he concluded to show his master that his teaching was not in vain. So one day he ran rapidly over the alphabet, indicating a familiarity with the characters that alarmed the master, who cried out: "Stop! stop! If you make such progress in three weeks, in six weeks you will be in Yankeedom."

It is the itinerancy that will assist in advancing the standard of Christianity in this country to a full recognition of the Fatherhood of God and the Brotherhood of Man. When the battle of life is fought and the victory is won on Israel's side, we will be enabled to exclaim, through the itinerant system, "We came, we saw, we conquered." Then if the world desires to know how the Methodists did so much through this itinerant system, good men will point to the Cross, saying in appreciation of the world redeemed, "In hoc signo vinces."—In this sign thou shalt conquer.
MRS. LUCY THURMAN'S SPEECH AT THE BANQUET.

DEAR FRIENDS:—My sister, who has been sitting by my side, has asked me not to speak longer than five minutes. What grander subject could be given me to talk upon than "Women?" Women, not only in this country, but in the old world, have always been loyal in war as well as in peace. We are reminded that it is only a few years ago, when the war-cry was sounded in this country, when the men of our homes were called upon to take up arms—to go out upon the bloody battlefield in defense of this Republic, many women who had never before known hardships proved loyal to the homes and those entrusted to their care. How many of them with their own frail hands tilled the ground, raised the produce that gave life and sustenance to those around them and chopped the wood and kept the fire burning on the hearth, while husbands and fathers and brothers were defending the old flag. And when the saddest of all news came to hundreds and thousands of our women, that husband was dead, that father was no more, and that brother had passed away in the hospital, their hearts did not despair; but they wrapped the robes of mourning around them, continued to till the soil, never tiring, and at night scraped lint to make bandages, and sent it to those who still were prostrated, bleeding, upon the battlefield. In these days of peace and prosperity of our country, women stand as loyal as they did during the war.

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I am reminded of the sayings of that grand woman, Sojourner Truth, who was born among the jungles of Africa; black as midnight; a slave in the State of New York; and who arose to a dignity of character and womanhood that challenged admiration. The country never knew but one Sojourner Truth. She was devoted to every advanced movement for the uplifting of woman, and at one time in making a strong argument in defence of woman's suffrage, said: "If a man has a smart boy in his home, then all will say that boy has mother wit; but who ever heard anyone say that a child had father wit?"

I am also reminded of another grand woman of our race who lives in Detroit, Mich., Mrs. Mollie E. Lambert, who surname is not unknown in the literary world, and whose influence will be felt long after she has passed away from the stage of action.

I would not forget Mrs. Frances Ellen Watkins Harper, whose name is a household word in our homes, and whose poetry in the dark days of slavery made the hearts of many grow brighter as they caught the inspiration of her beautiful sentiments, and who to-day stands honored and respected, the National Superintendent of the colored women's department of the Woman's Christian Temperance Union.

I would call to your attention and appreciation, Mrs. Grimke, whose fame is established in the literary world.

There is Miss Frances Preston, the popular elocutionist, and Miss Hallie Quinn Brown, who in the same line has demonstrated dramatic talent of a high order.

I am happy to speak of our Mrs. Fanny Coppin, who stands as one of the leaders of education among our race—a brainy woman of much culture, and who,
upon the platform, has no superior as a speaker or a thinker.

I would not forget Mrs. J. W. Early, of this city, whose labors of love, and in the interest of God and humanity against strong drink, has made her a power in the land. Though I have never met her, I have heard of her good works.

How pleased I was, as I was about to take my departure from my home, when the principal ladies of our Woman's Christian Temperance Union belonging to the favored race, reminded me that I must not forget them in my response to "Our Women." How glad I am to bring to you their greetings of love and sympathy and good wishes and good will.

In the dark days of American slavery there was a heroic character developed in Aunt Laura Haveland, a Quakeress. How often she found her way into the South, and was the means of liberating not a few of the slaves by the means of the "Underground Railroad!" As trophies of her success, she has today the chains of many that she has been the means of liberating. She has given her wonderful experience to the world in an interesting book called, "Woman's Life Work." She lives today at Adrian, Mich., in the sunset of her life, honored and respected by every one, and can look back with great satisfaction over a life's work well done.

It is with grateful recollection that I refer to that grand woman of world-wide reputation, Mrs. Harriet Beecher Stowe, who gave to the world her wonderful novels, "Uncle Tom's Cabin," and "Dred," which have been published in every civilized language, and who, in my mind, was one of the greatest factors in the overthrow of American slavery.
I might speak of the host of others of both races that are or have been as lights upon a hill top, but the time will not permit. As so much praise has been justly given to the men for what they have accomplished in the success of the publication department of the Sunday School Union and for this beautiful building which has been consecrated for the publishing house of the Sunday School Union of the African Methodist Episcopal Church, we must not forget the many efforts that have been made on the part of the women of the Church for the purchase of this building, as well as for what they have done for humanity.

We feel sure that we could not have met here under such pleasant circumstances, if it had not been for the many efforts of the beloved women all over the land, who have contributed their mite for the accomplishment of this great end. In the great conflict of life for advancement and progress, the womanhood of our race will be ever found standing shoulder to shoulder with our strong men; and may it ever be said of us, when our work is finished, "She has done what she could;" and that it may be truly said of her that she has "Come into the kingdom for such as this."

Bishop Brown, rising, remarked: There are some good things that come from Michigan. This lady, Mrs. Thurman, comes from Michigan. I feel a little proud that I succeeded in getting her to speak. I do not know that I would have taken so much interest in being here to-night, but I was informed that she was to be present. I have heard a great deal of her. Another reason why I am proud of her success is, though not a member of my church, she is one of my parishioners.
We have lots of good things in our parish. Let me make another remark. My friend, Dr. Handy, whom I love to hear talk, forgot to say that Delaware was redeemed and saved when Higgins was elected United States Senator. Delaware is all right now.

*Bishop Arnett:* Where were you born?

*Bishop Brown:* In Delaware—the State that has given three Bishops to our Church. One of its first organizations was made in Delaware. I thank Mrs. Thurman for the good words she has spoken to us. I could not keep still. I trust you will pardon me in this matter, as I had no part in the speaking. I hope we will have the pleasure and profit of listening to her again.
Fraternally Yours,

W. J. Gaines.

THE 16TH BISHOP OF THE AFRICAN M.E.CHURCH.
BISHOP GAINES' SPEECH AT THE BANQUET.

MR. PRESIDENT, LADIES AND GENTLEMEN:—I am well aware that the hour is late, and it admonishes me to be brief. I never speak at length, nor preach long sermons. In consequence of being somewhat indisposed, I declined to-day to appear as one of the speakers on this occasion, and our distinguished friend, Dr. Smith, offered me the choice of several subjects, which did not change my decision. He requested me to propose the toast to "Our Women." I could not refuse to speak for our women. My mother who brought me into existence was a very dear woman to me. It was through her influence and under her inspiration that I attended the pine knot college in the days of slavery. While the future seemed dark to me, her faith in God and the triumph of freedom was such that she desired me to improve my mind by such limited means as could be grasped in the chimney corner of the cabin upon the plantation. My wife, who has been my guiding star for the past twenty-six years, is one of the brightest gems of the sex that infuses so much goodness, purity, and happiness into the world. Whatever I am to-day, materially and religiously, is due to the fidelity of my wife in times of great trial, to her counsel in the race for success, and to the happy influence that she has exerted over my life. My daughter, who in my estimation is the jewel of my household, whom I love as every father loves his child, is in my faith, developing into a charm-
ing womanhood; and I feel that sympathy and love that all good men naturally have for all women. If there is any question in which we ought to be interested in this country, it is our women. If our race is ever to be elevated to the highest possible standard, it will be through the virtue and purity of our women. We are interested in our women, and desire their highest development of true womanhood. The women are the leading spirits in many of the good works of our life; but no women in a civilized country ever had as bitter experiences as those of our race in this country. In riding upon the railroads in the South, they are pushed aside and otherwise rudely treated, not only with discourtesy, but sometimes with brutality. If there are many of them who are not educated, who are uncouth, they are ours, and we sympathize with that class when we see them treated uncivilly and pushed aside by rough hands. It is a painful fact that in the South the uncouth white men have no respect for the rights of the Negro. Take all the women of our race and compare them with any other, and considering the circumstances, we have reason to congratulate ours on the progress they have made. True men will ever have sympathy for our women. Those of our race who are worthy of admiration, excite our pride; and when we find them advancing to the highest possible standard along with the more favored race, there is no one with a soul in him, but will respect them.

On one occasion I was traveling by rail, when I saw a woman, splendidly dressed, who attracted my attention. She had on an excellent hat and a fine seal skin coat, and was otherwise expensively attired. When-

ever I see one of our women arrayed in a manner that displays the beauty of the sex, I am always proud to look upon her with admiration. This woman whom I saw, had all the appearance of a lady; but judge of my surprise when I saw a rough looking white man approach her and engage her in conversation. I felt that he had no business with her; and I wanted to see her make the fellow leave. I expected some look from her that would have justified me in going to her protection, but it did not come, for she seemed to be in sympathy with him; and as soon as I realized that unpleasant fact, all of my gallantry for her was at an end. Women will not be respected when they do not respect themselves.

When I see women in appearance and deportment like those I saw yesterday in St. Paul church, I am inspired with respect and admiration for their good qualities. Whenever I fail to do justice to women, let my right hand forget its cunning; and may my tongue cleave to the roof of my mouth, when I fail to praise the women who are lifting up their own sex and ours to a higher and better standard.

If I were called upon to give advice to young men, I would say, "Boys, get married." If we would have success as ministers, as carpenters, as merchants or in any other pursuit of life, I would counsel you to seek a wife, and then you are on the road to success. No man can succeed so well without the companionship of a woman as with her. It is the power and influence of women that have made the greatest men on this globe. God bless our women! May the day come when they will be recognized for their worth. It is our
duty to respect and honor our women as other men do theirs.

I am opposed to riots and lynch laws; but sometimes in the heat of passion, I have wanted to see some colored men stand up when one of our women was insulted, and administer to white men the same swift retribution that they inflict upon colored men for the same offense.

As a minister, I am ready to put down such men with a strong hand—such infamous creatures that impose upon our women. Colored men do not respect our women as white men do theirs. They will enter a car on the railroad and smoke in their faces and spit about them in a very unpleasant manner. The same persons would not practice any of these disgusting habits, if they were in a car with white women.

It is our duty to hold in higher respect and esteem our own women than others, and until we do this, they never will be respected as they ought to be. Let us go out from this place with new resolutions. May our women inspire us to good deeds in the future as they have thrilled us in the past. May their purified influence be felt everywhere, and may it catch hold upon our hearts, and spread like Sampson's foxes when they set the shocks on fire in the field. God help us to go forward! May His spirit rest upon Dr. Smith in the future as in the past; and, sir, when your last days are done on earth, may you have the pleasure to rest with God in the sweet bye and bye.
REV. EVANS TYREE'S SPEECH AT THE BANQUET.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I have been thinking for several days what to say on this occasion, and I do not know that I am any nearer a conclusion now than I was when I first received the invitation to be present, and the information that this task was assigned to me. I certainly stand before an audience, the sight of which cheers my soul. When I reflect that this is a colored audience, coming to this building as guests, and received with distinguished consideration, my heart is cheered by its surroundings. Language will not enable me, during the few moments that I shall stand before you, to tell you how glad I am to add a welcome to the welcome that has already been extended to you by Dr. Smith, who has invited us in the name of the Sunday School Union, into these pleasant rooms, where we are confronted by men and women of ability. I need not say anything about the looks of this assembly. We have only to gaze upon it, and we can see that there is not another gathering of the same size that could be brought into association, that would contain a grander selection for beauty than is in this assembly, before whom I have the honor to stand. It is intellectual as well as beautiful. Beginning with the laity, and from the laity to the local preachers, from the local preachers to the licentiates, from the licentiates to the deacons, from the deacons to the elders, from the elders to the Bishops—they are all here in one grand assembly. We stand in these
several relations to each other as members of this grand African Methodist Episcopal Church. Not only are we here greeted by members of our own Church, but by members of our sister churches; and I suppose every other denomination in the city is represented; and they come to enjoy the happiness of the hour as our guests, and they are made welcome. The teachers of our youth, from the primary department to the college professors, are our guests. The physicians who cure our bodily ailments, watching over us in moments of our suffering, are among us as our guests. Well may we rejoice, in reflecting over what Dr. Smith said a few moments ago, that as chattel we stood in front of this building and were sold. We knew nothing then of such a consideration as guests. We knew nothing of such an institution as a Sabbath School Union; but we were collected together as if we were brutes—mothers were robbed of their children, fathers were dragged from their sons, wives were torn from the arms of their husbands, and the most cherished emotions of the human hearts were crushed. But twenty-five years have elapsed since the day that the immortal Lincoln said, “Let the people so long held in bondage go free;” and as the result of which, we stand upon the spot as freemen, able to receive our brethren, our neighbors, our elders, and our Bishops, and to entertain them as guests. They come here, not with dread and fear, but as freemen, having the right to go hither and thither; and if there is any compulsion at all, it is simply on the line of duty. We greet you as our guests. We look upon you with pride. The day has not to come, but it is here—the promised day—when the colored race will do something creditable to give it character. The time has not to come, but it is here, in which we propose to make our mark. We look upon these faces and we see beaming from the eyes the very rays of light that bespeak intellectuality, that evince character, and everything that may be read through the face. We are told that the face is an index of the mind. There is enough in the faces before us to fill a volume that would require a life time to read.

Dear Bishops, for the first time since the African Methodist Episcopal Church has been organized, you come boldly south of Mason and Dixon’s line, to hold your Council. You have honored us by coming to the “City of Rocks,” and our doors and our hearts are opened wide to receive you. In every attempt that we are able to make, we want to manifest to you a hearty welcome. We receive you with delight as our guests; not from any reluctance of feeling, but with the broadest good will and with the highest consideration. We take you in, and we are only sorry that we are not able to do more than we are really doing; and after we have done all that we can, we feel that we have been unprofitable servants in the attempt. I would say further, as guests who have been received here this evening, we can look upon something that we have never seen in our midst before. We had never realized that such a thing was possible, that from day to day, from week to week, from year to year, there could come a time when we should welcome our distinguished representatives into this building as our guests, and our people in general, in order that they might see what has been accomplished. May God bless our being together. May God bless the attempt that has been put forth to do
you honor; and as strangers traveling from every part of the compass, we trust that when you shall return to your homes, you may carry grateful remembrances of us. May you have no reason to regret that you have been in our city—that this reception has been extended to you; but may something ever rise up in your memory that may make you glad that you have been received as guests upon this occasion.

In conclusion, Dr. Smith, I am proud to be associated with others who have been welcomed here on this occasion. We appreciate your labors and what you have accomplished. You have been described and marked as the man for the times, and the man for the place. We offer thanks to you, sir: you, who have labored for the interests of our children, when we have gone on thoughtlessly, regardless of the sacrifices which you have been making. May that God who watches over us ever continue His blessing; and when the sorrows of life are over, and when all of our work shall be fully accomplished, may He receive us as guests, beyond this terrestrial globe, into the grand banqueting hall, where partings shall be no more.
REV. J. A. HANDY'S SPEECH AT THE BANQUET.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—Is it not a funny thing that we should be in a fine building like this on the public square in the city of Nashville, as guests? I ask: Is it not a funny thing? Is it not strange? Is it not a dream? Is it really true that we are here as guests? I dreamed one night that I was a prisoner in jail. After I had been conducted through the iron gate and locked and barred within, I was told to go around in the yard where I would meet the boys. As I went, I stopped in front of a block of marble and felt myself to see if I was dreaming. It seemed that I was really in jail, and in the misery of the delusion I awoke myself. When I became aroused, I said, Thank God; it is a dream. Is this scene a dream or real? Are we guests under such auspicious circumstances? I need not pull my arms and make an effort to arouse myself. Brother Tyree, in speaking of the guests, said of himself and those he represented, "We have opened our arms and bade you welcome, and we have taken you in." I thought when he had made that remark that he certainly had taken us in—that is, down at the table. I feel like the fellow who had been taken in. If there is anything that is hard for me to do, it is to make an after-dinner speech. I find myself like Paddy from Cork—with a full stomach and nothing to say. In relation to the guests, we have the city guests and the rural guests; the plain and the handsome guests; the
young and the old guests; the amiable and the formal
guests; those of high stature and those of medium
size. The fact of the business is, we have all kinds of
guests. We have the guests from the college. We
belong to our Alma Mater in these progressive days.
We have the guests from the factory and the foundry;
from the coal and from the lumber yards. We are
rejoicing, because we are your guests. We came at
your bidding to partake of your grand hospitality.
We can now realize that it is not a dream. We heard
in our distant homes, that the African Methodist
Episcopal Church had purchased a four-story white
stone front building, twenty-five feet or more front,
and a hundred or more feet deep. We ask, “Can that
be true?” And then we asked ourselves, “Who is this
African Methodist Episcopal Church?” We remember
hearing of a little boy, born in that narrow-contracted,
mean and picayunish state of Delaware, who studied
in Pine Knot College about an hundred years ago, un-
der the direction of his mother, a dear, good woman.
God bless her memory. In teaching her little boy
how to spell, read and cipher, the thought never came
to her that she was preparing her son for great usefulness and renown. He grew up and rounded out into a
noble manhood. He matured like other boys, stepped
upon the stage of action like other young men of
thought, remembering that he had a God to serve and
a heaven to obtain. He gave his heart unto the Lord,
and then connected himself with the Methodist Epis-
copal Church. He went to old St. George church in
Philadelphia, and attached himself to that organiza-
tion. He was a good Methodist. Finally, he thought,
and after he thought, he got the officers of St. George
church to think; then he induced the quarterly con-
ference to come to the same thought, that God had
called him to preach the gospel, and they licensed him
to preach. Then he commenced to think more; and
he thought that God had called him to be his mes-
enger, and he desired to be a full fledged minister.
Finally he got the Annual Conference to think and
concur in the thought; and he was ordained a minis-
ter, and in accordance with his commission went out
to preach the gospel. But there came a time when it
did not answer so well, even in the good old Quaker
city of Philadelphia, for Richard Allen and his asso-
ciates to bow at the altar with their white brethren;
and hence the good steward interposed objections.
In the manhood of the Christianity that they had de-
veloped, Allen and others said that they would go out,
rather than remain and be treated with an unchrist-
ian spirit. They went out and organized a Method-
dist society among the colored people of the city.
Some said that it would come to naught, and others
said that a corn crib would hold them all. A black-
smith’s shop did hold them for a time. This was the
beginning of African Methodism.
And now, Mr. Chairman, we come from such a
founder as your guests. But there came a time when
this Church went on from Philadelphia and Delaware
and New Jersey and Baltimore; when she crossed
the Allegheny mountains, went into the far West, un-
furled her banners amid the zephyrs of golden Cali-
ifornia. From this Church, sir—grand in work, grand
in opportunities, grand in all the elements that go to
make a strong Church—we come, to-day, as your
guests. We assure you that we have had a pleasant
time. We have cause to congratulate the Secretary of the Sunday School Union over what he has accomplished. We have had a nice time as guests. We have enjoyed the substantial and luxurious viands that have been so sumptuously prepared. We are delighted with our entertainment, and the only regret that we have, is the thought expressed by the Methodist poet, that the few days we have to stay here are too short to enjoy your grand hospitality.

I must not forget that we have the beautiful guests. There could not be found on all this land a more beautiful scene than that which it was my good pleasure to look upon yesterday in St. Paul church. I do not mean with regard to the texture of mohair and the empress cloth and the furbelows and the sealskins and all the paraphernalia, but in intelligent beauty and grace that were combined in that scene. It was a beautiful congregation. No flower garden of roses amid the everglades of Florida could present a more handsome sight than was seen in St. Paul church yesterday. All the colors of the rainbow were there presented in the association of the beautiful, grand and noble women that gave animation to the scene. Now, I say to the citizens of Nashville: Long may you live; far and wide may your virtue and influence be felt; and ever be under the fostering care of the Great I Am, until time shall be emerged into a never-ending eternity.

In relation to this enterprise, we can see the right arm of the great African Methodist Episcopal Church in the person of the Secretary of the Sunday School Union, who represents the power and the success of the Union. Go on, sir, in this good work. Go on, and accomplish all that you have laid out in your mind. Fill out the entire programme; and then when your work is done and the ideal of your life is accomplished, may the clouds swing low, and your soul—grand, noble, redeemed, emancipated and disenthralled—be welcomed home to the Paradise of God. May the strong men of the African Methodist Episcopal Church—your ministerial brethren—bear all that is mortal of Charles Spencer Smith to his last resting place, until the resurrection. May every spire of clover and sprig of grass that covers your mound have a mouth, and every mouth have a tongue, and every tongue proclaim long and loud: Here lies all that is mortal of that grand, indomitable, unconquerable worker, Charles Spencer Smith.
"OUR EPISCOPACY."

A PAPER BY BISHOP J. P. CAMPBELL, D. D., LL. D.

The subject presented for this occasion, is "Our Episcopacy." By this term we understand the Episcopacy of the African Methodist Episcopal Church is referred to.

The first thing that claims our attention is the origin of the Episcopacy. From the following facts, quoted from the preface of our good book of Discipline, we get the origin. "The preachers and members of our Church, having become a distinct body of people, by reason of separation from our white brethren of the Methodist Episcopal Church, found it necessary at their first General Conference, in April, 1816, to elect one from their own body who was adequate to be set apart in the holy orders, to superintend the Connection that was then formed. The Rev. Richard Allen, being seventeen years an ordained preacher by Bishop Asbury, of the Methodist Episcopal Church, was unanimously elected to fill that office, and on the 11th day of April, 1816, the said Rev. Richard Allen was solemnly set apart for the episcopal office, by prayer and the imposition of hands of five regularly ordained ministers, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church, who was then, and continued, in good standing, under the diocese of the Rt. Rev. Bishop White, of Pennsylvania."

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The churches in Philadelphia, Baltimore and Washington had withdrawn from the white Connections. Delegates from all these churches, together with Rev. Reuben Cuff and others, sixteen in all, formed the Convention, which elected Rev. Richard Allen, President, and Rev. Daniel Coker, Vice President. It did three other things on the first day of its session: First—It resolved to become an independent Church, and adopted the name: "African Methodist Episcopal Church." Second—It struck out all that part of the Discipline that allowed members to own slaves. Third—It struck out the clause on Presiding Eldership. It then adopted the Discipline of the M. E. Church, as amended, and adjourned.

Rev. Richard Allen, the President of the Convention, was absent on the second day, and Vice-President Daniel Coker presided. On this, the second day, the Convention resolved to elect two bishops, and Revs. Richard Allen and Daniel Coker were unanimously elected Bishops, or Superintendents of the African Methodist Episcopal Church, on the first ballot. On the third day Rev. Richard Allen presided. After the reading of the minutes, he arose and declined the election, saying that under the circumstances they had no need for two bishops, having only two churches, for Rev. Mr. Spencer, of Wilmington, had withdrawn his church from the Convention after the election of Bishops on the previous day. The Convention then unanimously elected Rev. Richard Allen their Bishop (Rev. Daniel Coker having withdrawn his name from the contest), and he was set apart as quoted from the preface of the A. M. E. Discipline.
From the above facts we claim for "Our Episcopacy," as much as the Methodist Episcopal Church. Mr. Asbury was elected Bishop or Superintendent of that Church, at their organization at the Christmas Conference of 1784. Dr. Coke was the principal actor in the ordination of Mr. Asbury, and he (Dr. Coke) was but a presbyter in the Church of England. It is said for this act he lost his crown. The Church of England considered this a violation of ordination vows.

Mr. Absalom Jones was a priest in the Protestant Episcopal Church, in good standing, at the time he was the principal actor in the ordination of Bishop Allen. His Bishop, Bishop White, of Pennsylvania, tacitly consented to this act, for Mr. Jones was never called in question, though rector of St. Thomas church, in the city of Philadelphia.

We claim for "Our Episcopacy," a peculiarity to itself, that has been the cause of its power and supremacy. God has recognized "Our Episcopacy" as an instrument for the furthering of His cause; and its adaptability to the wants of the people is an evidence of its peculiar fitness to promulgate the gospel of the Son of God.

The ordained elder in the African Methodist Episcopal Church is in the regular line of promotion to the episcopacy. The Bishop or overseer is God's vicegerent, and works in his stead as a mighty power in spreading the kingdom of God in the hearts of men, by establishing churches, ordaining ministers, and appointing pastors over flocks. Richard Allen, Morris Brown, Edward Waters, William P. Quinn, Willis Nazrey, Daniel A. Payne, A. W. Wayman, J.

P. Campbell, James A. Shorter, Thomas M. D. Ward, John M. Brown, Henry M. Turner, William F. Dickerson, Richard H. Cain, Wesley J. Gaines, B. W. Arnett, B. T. Tanner and Abram Grant, were and are regular episcopates, and their work of laying on hands and superintending the vineyard of the Lord was, and is, a work peculiar to Episcopal Methodism.

An episcopate in our Church is elected for life, or during good behavior. He is chief among equals—having been elected by equals he becomes their chief. He is not Lord over God's heritage, but must respect all as he should receive the respect of all.

I present this paper without having had the time or physical ability to do justice to so important a subject; yet I present it for the honest criticism of all, and the benefit of the reading public.

The writer of this paper was personally acquainted with the fathers and founders of the A. M. E. Church, and was a member of the church under Bishop Allen himself. From those founders he received a full account of the history of the organization of the Church from their lips while they were yet alive. Such is the source from which the statements contained in this paper were obtained.
"OUR MISSIONARIES,"

A PAPER BY REV. J. M. TOWNSEND, D. D.

What am I doing to enable more of my brethren to know that He, the True Light of the world, is here, ready to give light to them that sit in darkness, and in the shadow of death, and to guide the feet of wanderers into the way of peace?

Nothing that our Lord has done, or suffered for us, can fail to stir a Christian heart with a strong desire to do something, if it may be for Him. The duty of working for the extension of the Lord's kingdom upon the earth by supporting missions to the heathen, is a subject which lays claim upon our attention; and every truth of the Christian creed, and every blessing of the Christian life which we successively commemorate, suggests high privileges of our own, and the need of those who do not share them with us.

Activity in the cause of missions is by no means the only practical answer to the question, but it is an answer of a very important and substantial kind. It is a matter of common remark that Christian missions are looked upon coldly, or indifferently, even by well-disposed people. There are many reasons given in explanation of this: such as the mistakes which missionaries make now and then, in carrying out their difficult work; the mistakes which societies and mission boards make either in the conception or in the
conduct of their sacred enterprises, etc.—forgetting all the while that these persons thus engaged are only human and, therefore, liable to err.

The main reason, I think, lies in this: A mistaken estimate of what missions can reasonably be expected to achieve.

People point to the large sums of money that are collected annually; to the list of devoted men who give their lives to the cause; to the sanction of church authority; to the wide-spread popular sympathies that are equally enlisted in the favor of Missions; and then they ask, "What does all this amount to? What is the measure of achieved success? Where are the numerous converts who might be expected to be forthcoming after all this expenditure of varied effort?"

The demand for immediate results, which, at whatever cost, is anxiously gratified by human workers, is not seldom utterly balked and disappointed when God's agency is chiefly in question.

A mission is essentially a work in which a man counts for little, although his active exertion is imperatively necessary.

The influences which fertilize human effort and the time of that fertilization are alike in the hands of God. Now, when this truth is felt, it will be felt also that an order drawn upon a certain mission for so many converts, within such and such a time, because we have spent thus and so many dollars, or expended thus and so much effort is, to say the least, an indefensible thing. If anything is clear about God's work in nature, it is that it proceeds gradually; that it cannot be precipitated. This truth finds, perhaps, unintentional expression in the modern word of which we
hear so much;—Evolution. I know that this word may have an irreligious meaning; but not when I use it to show an observed connection between some of God's earlier and later works, where the one leads to the other by a graduated sequence, without violence or catastrophe; one condition producing another; one phase of life leading on to the confines of another, and all blending in the great truth that the one-presiding and controlling mind is thoroughly at work—never ceasing from, never hesitating about His task; and that eternal wisdom, which reaches from one end to another, mightily and sweetly, doth order all things. And in nature, so it is in grace. Man does his part. He sows the Word of Life; he prepares the soil; he plants with Paul; he waters with Apollos; but he can do no more. God—He alone gives the increase.

Conversion is not so sudden a thing as it may seem to be. It is sudden, perhaps, at last. There may be a moment when a man is conscious of passing the line between darkness and light, just as there is a moment when the fruit ripens so that it falls; but that moment has been long prepared for. In this way, St. Augustine tells us, long before the change which was precipitated by his reading the passage in the Epistle to the Romans, he had met with teachers, events and examples, which had set him thinking, and at last, after many misgivings, hesitations, yearnings, etc., the fruit had ripened, whereby the Christian Church received the greatest of her teachers since the days of St. Paul.

And so, too, in the history of societies. It took 300 years to convert the Roman Empire to Christianity. Again and again it seemed to the servants of Christ that the struggle was too prolonged. Her saints and martyrs pleaded, "How long, Oh Lord, how long?" And yet the work which preceded the conversion of the Empire was silently going forward. Little by little, faith made or begged its way as a stranger, repelled again and again, before at last it took strong hold on the souls of men.

There were no missionary societies in those days—no secretaries, no public meetings, no annual reports. The Church was the one missionary society, and every preacher a missionary. Men saw how they lived, and on occasions, how they could die; and at last the desire to share the secret of their life became too strong for the complex but associated strength of Paganism, and in words that were used at that time, "The cross ceased to mark the places of public execution, and it took its place on the diadem of the Cæsars."

The modern demand is that so many missionaries shall produce in such and such a time, so many converts, and the impatience, if not indignation, which is felt or expressed if this expectation is not realized, is as if something had taken place akin to commercial fraud.

For consolation may I not say that whatever the failings of this little missionary band of our Church may be, and however our present missionary system falls short of ideal efforts, it were ungrateful not to own how indulgently God has blessed it, and that in the lapse of the last nine or ten years of our incipient movements, there is so much which stands to the account of actual achievement. Activity and patience—these are the two conditions of missionary work, whether at home or abroad.
Dedication Services.

We must learn to cultivate longer patience for the precious fruit of the spiritual soil, without in any degree relaxing our active cultivation of the soil that yields it.

When a Christian takes a part in great efforts, he rises, or should rise, above the limits of his own petty, individual life. He is a member of the body of Christ; and the body of Christ lives not for thirty, forty, fifty or, at most, eighty years, but lives in the centuries.

Let us endeavor to associate ourselves with this more hopeful, larger and nobler life, and to remember not only the privileges which it confers, but the duties which it enjoins; and in laboring according to our measure to extend its frontier, to be contented and thankful if it should please our Divine Master to show to us of this generation His work, and to our children His glory.

Letters from Distinguished Persons.

Rev. C. S. Smith: My Dear Sir — Absence from home when your respected letter of invitation came, is my apology for this tardy response. You know what it is to be much on the wing, and will appreciate the difficulty of maintaining a correspondence while thus employed. But, now, in reply to the invitation. Few things could give me more pleasure than that of assisting in the very significant demonstration to which you invite me. I am very much cheered and encouraged by the progress indicated by the contents of your letter. The occasion on January 20, in the city of Nashville, will doubtless be a luminous point in the moral and intellectual progress of the colored people of the South, and I feel complimented by being thought worthy to be associated with the eminent men who are to participate in it. Be assured, dear sir, of my grateful sentiments and best wishes in all your efforts to lift up our long-neglected and still persecuted people. Much has been done for us and by us, but much more remains to be done before the race shall float upon the tide of acknowledged moral and religious equality with other varieties of the American people. I deeply regret that other engagements and duties will make it impossible for me to be present at the dedication of your Sunday School Union building. I hope, however, some day to look upon that (101).
building, and to see its steam printing press in vigorous operation.

Yours, very truly,

FREDERICK DOUGLASS.

Washington, D. C., December 26, 1888.

REV. C. S. SMITH: My Dear Brother — I congratulate you and your Church and the good cause it stands for, upon the growth of your publishing interests. I hope the dedicatory services will be a blessing to the Church. When you print and publish good books you are certainly in the lines of work John Wesley would delight in. God's blessings be with you.

Your brother,

A. G. HAYGOOD.

Decatur, Ga., January 12, 1889.

REV. C. S. SMITH: My Dear Brother — I learn with great pleasure that you have succeeded up to your expressed hopes, in securing possession of the purchase made by you several months ago, and that you are soon to open for general business an important publishing house. I rejoice in your success, because you are a man, and a colored man; for although I have sympathy for those who fail, I still feel it possible to give my tribute, humble and honest as it is, to the few who, according to the old prayer, accomplish their wishes, when their wishes, as in the case before us, are good.

I rejoice the more in the fact that, as one of us, your success enhances the importance of the Church we all love, as well as of the race out of which she has been recruited. Pardon me if I feel some proprietary satisfaction in the matter and wish to claim a share in the benefits, if not in the honors.

The Sunday School Union, although yours in conception and development, is nevertheless ours. We have owned both you and your labors, and now we honor ourselves by seeking to honor you as you deserve.

I speak the more freely because I have not, as you well know, approved all your methods. The difference was a difference of judgment; and, without at all discussing it now, I wish to come in at this, the hour of your success, with the heartiest congratulations for your business enterprise, with the fullest recognition of your service to the Church, and with kindest wishes for your continued prosperity in the work of your choice.

Very truly yours,

T. G. STEWARD.


REV. C. S. SMITH: Dear Sir — Your letter and program at hand. You will allow me to thank you for selecting me to take part in the dedication of the building so recently purchased by you for the headquarters of the Union. But I am very sorry to say that the time is so short that I cannot arrange to attend, and therefore beg to be excused. I hope you and the cause will have an abundance of success.

Yours respectfully,

S. H. ROBERTSON.

Atlanta, Ga., Jan. 17, 1889.
Rev. C. S. Smith:—This note is penciled in bed, and I am too unwell to meet my engagement to be with you this afternoon. I shall be with you in spirit, though absent in body, thereby taking up less room, but none the less deeply interested in the great and holy work which you formally inaugurate this day. Among the moral forces that are to help save this fair land to God and freedom, your Church must bear an important part, and the Sunday School Department, especially, must mold the men and women of the future. May the Head of the Church give you wisdom, energy and abundant success! And may the great Methodist family, of all races and in all lands, keep the unity of the Spirit in the bond of peace, stand for and with one another and for Jesus Christ our Lord, and stand in their lot at the end of the days when the ransomed of the Lord shall gather on Mt. Zion!

Your Brother in Christ,

O. P. Fitzgerald.

Editor Christian Advocate, Nashville, Tenn.