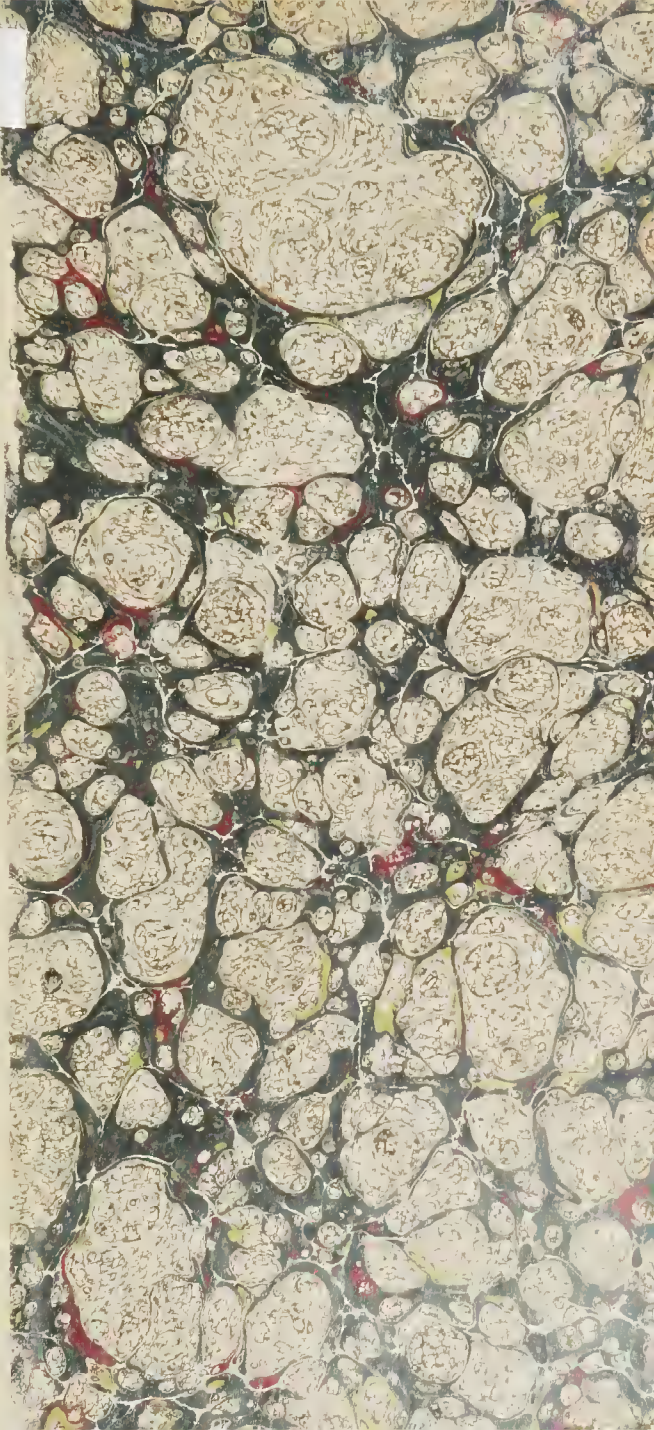


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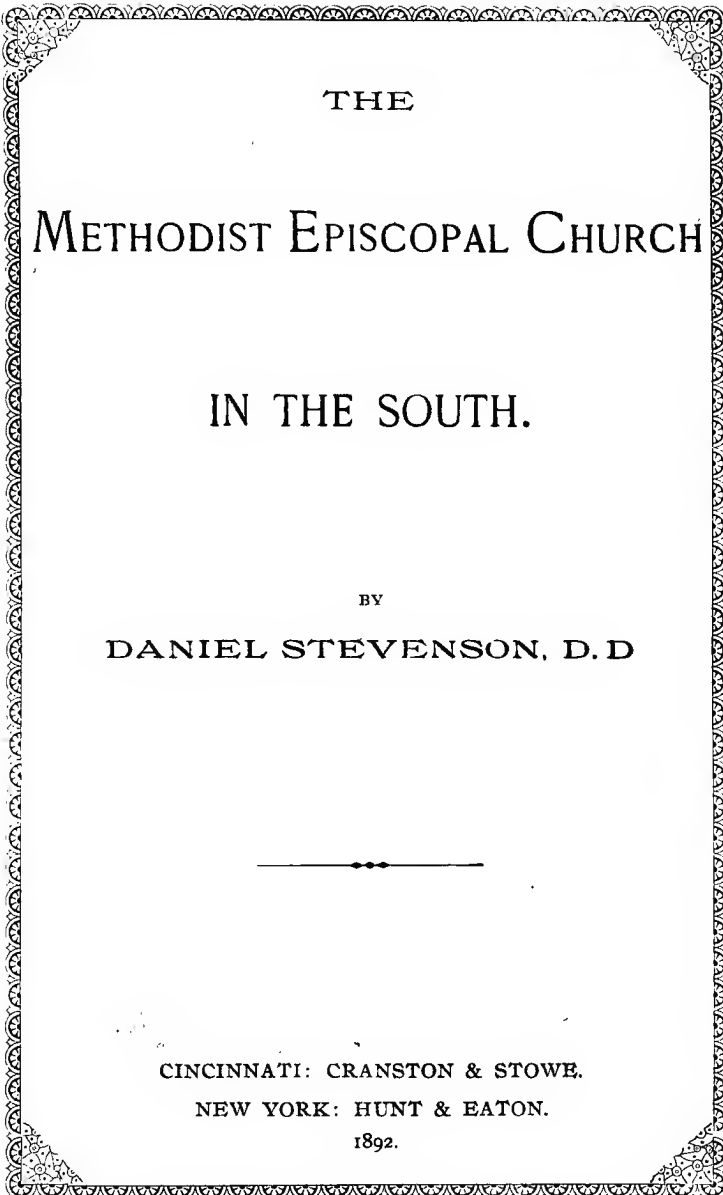




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THE
METHODIST EPISCOPAL CHURCH
IN THE SOUTH.

BY
DANIEL STEVENSON, D. D

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THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.

I.

ITS RIGHT TO BE IN THE SOUTH.

IS the Methodist Episcopal Church, by its efforts to establish and extend itself in the States which were once known as Slave States, violating any right of any other Church; and this, of course, means any right of the Methodist Episcopal Church, South?

In trying to answer this question, I have in mind, at the present moment, not so much what may have been said at any time by ministers of our own Church in the North, as what ministers and members of our Church, in the prosecution of their work in the South, are not unfrequently compelled to hear from ministers and members of the Methodist Episcopal Church, South, in regard to our presence in their midst.

It is affirmed by them that we are out of our place in being in the South; that, agreeably to the Plan of Separation adopted by the General Conference of 1844, the South was set apart as the field of operation for the Methodist Episcopal Church, South, while the Methodist Episcopal Church was expected to limit its labors to the North.

To some of our friends it might be deemed sufficient, in response to this, to say that the great body of the ministers and members of the Methodist Episcopal Church, who took much interest in the discussions which for several

years followed the adoption of that Plan, never regarded the division which took place in 1845 as having taken place in strict accordance with the provisions of the Plan. But to other persons it will be deemed necessary that something more be said; for, whatever might be urged in regard to the manner in which the organization took place, the fact that it did take place has to be accepted; and the Supreme Court of the United States recognized the Methodist Episcopal Church, South—and the Methodist Episcopal Church has since done the same thing—as one of the two great branches of Episcopal Methodism.

Without saying anything, therefore, in regard to what preceded the organization of the Methodist Episcopal Church, South, I proceed to consider the course taken by that Church, immediately after its organization, in regard to the rules of boundary set forth in the Plan.

These rules were undoubtedly as binding on the one of the two great parties to the division as on the other. The Plan would hold good, so far as these rules were concerned, only so long as neither party violated them by undertaking to organize societies within the territory of the other; and any violation of them by the one party would, of necessity, release the other party from its obligations to observe them, since there was no tribunal to which a complaint could be taken by either party against the other but that of public opinion. The Supreme Court of the United States could settle questions of property, but could never say that either Church should not be allowed to establish itself in any part of the land where people desired to unite with it.

As a matter of fact, the Church South did, at a very early day after its organization, seek to establish, and did establish, itself in parts of the country north of the limit laid down for it in the Plan.

The idea embraced in the Plan seems to have been that the new Church, if formed, should be limited to the

Slave States. Just how high up toward the dividing line between slavery and freedom its northern boundary was to extend, was to depend upon the wishes of the ministers and members of the Church just south of that dividing line. All along the border the "societies, stations, and Conferences" were to have the right of voting and determining for themselves whether they would go with the new organization or continue in connection with the Methodist Episcopal Church. The Baltimore and Delaware Conferences did the latter. If the other Border Conferences had elected to do the same thing, the line of division between the two Churches would have run south of the first range of Southern Conferences. The Methodist Episcopal Church would, in that event, have had not only all the North, but also a large strip of the South for its field. It did, in fact, in addition to retaining a slight strip along the other parts of the border, extend as far southward as the southern limits of the Baltimore, the Delaware, and the Ohio Conferences extended. The last-mentioned Conference at that time embraced a part of West Virginia within its limits. While the Methodist Episcopal Church might and did thus extend into the South, it does not seem to have been in contemplation of those who adopted the Plan that the Church South should extend into the North.

But this idea was not adhered to. When the delegates of the Southern Conferences came together in convention at Louisville, in 1845, they began to think about the unsettled position of their northern boundary, and adopted a resolution indicating a purpose to extend it as far north as possible.

Very soon thereafter complaints began to be heard that the Church South was encroaching upon the territory of the Methodist Episcopal Church, and at the General Conference of the latter, in 1848, these complaints were deemed worthy of reference to a committee. In the re-

port which the committee presented to the Conference, they referred to the resolution of the Convention at Louisville, and said that infractions of the Plan had been encouraged thereafter by the General Conference of the Church South, which met at Petersburg, Virginia, in 1846, by the bishops of that Church, by its Annual Conferences, and by its presiding elders and other leading ministers. As a part of their report the committee submitted a statement, signed by Bishops Hedding, Waugh, Morris, Hamline, and Janes, enumerating cases of infractions of the Plan, of which they had either personal knowledge or reliable information. The Church South had, according to this statement, endeavored to go beyond its legitimate boundaries, and to establish itself within the limits of the Baltimore, the Philadelphia, and the Ohio Conferences. The last-mentioned Conference extended, as has already been stated, into West Virginia. Preachers were sent by the Kentucky Conference of the Church South into that territory to organize Churches, and two Southern Methodist Churches were organized in the heart of Cincinnati, and were named in honor of the two bishops who had presided over the Convention at Louisville, respectively, Soule Chapel and Andrew Chapel.

That some of the Churches thus organized—for instance, the two in Cincinnati—did, in the course of time, cease to exist, was owing, not to any disposition on the part of the Church South to withdraw from Northern territory, but to the impossibility of its maintaining its position on free soil. Anti-slavery sentiment was increasing rapidly in the North, and pro-slavery sentiment in the South, and Southern Methodist Churches were looked upon by the people of the North as distinctively Southern and pro-slavery.

It did continue to hold a part of the ground thus occupied, however—that part which lay in Slave States. Had it been possible for it to hold it all, there can be little reason to doubt that it would have done so; nay,

there can be little reason to doubt that it would have extended its borders far into the North, if the public sentiment of the North had not been unfavorable to its thriving there.

That it has ever been ready to extend itself into the North is evidenced by the fact that, as soon as it became possible for it to do so, it began to renew its efforts in that direction. During the war there were persons in the North who became disaffected toward the Methodist Episcopal Church, and whenever any of these showed a willingness to unite with the Methodist Episcopal Church, South, that Church showed an equal willingness to receive them into its communion. A Methodist Church South was established in Jeffersonville, Indiana, and it has been regularly supplied with pastors from the Louisville Conference. A number of charges in the heart of Illinois were organized into what is known as the Illinois Conference of the Methodist Episcopal Church, South; and the Methodist Episcopal Church, South, did not hesitate to extend itself into the free territory of the West.

It will be remembered that a number of ministers and members of the old Baltimore Conference, which extended down into the valley of Virginia, withdrew from the Methodist Episcopal Church during the war, on account of their sympathies with the Southern Confederacy, and for a time were an independent body. Very soon, however, they offered to unite with the Methodist Episcopal Church, South, and it gave to them a cordial reception.

So far as I know, that Church has received every minister and member, and every station and circuit, that has offered to unite with it.

The Methodist Episcopal Church is in the South, in so far as much of the border is concerned, for the reason that the Plan of Separation provided that "societies, stations, and Conferences" south of the old dividing line between slavery and freedom should make their own selection as to

Church relations, and many societies and stations, together with two entire Conferences in the South, never united with the Church South; and it is in the remainder of the South for the reason, so far as the question of right is concerned, that whatever binding force there was in the Plan whereby boundaries were to be determined, was destroyed by the Church South, by its efforts, as soon as it was formally organized, to establish itself within the limits of the Methodist Episcopal Church.

What renders our being in the South a ground of special objection on the part of our brethren of the Southern Methodist Church is not so much the fact that we are here, as the fact that we are here in such force. Were we less numerous than we are, and did we make our presence less felt than we do, they could afford to be unconcerned about our presence here. The Church South occupies a comparatively small part of the territory of the North. In much the greatest part of the North there is no sign of its presence, and it is only known by its name, while the Methodist Episcopal Church covers the entire South with its Conferences, to say nothing of its institutions of learning. The Church South is not known as a factor at all in the molding of public sentiment in the North; the Methodist Episcopal Church is recognized as a factor of no mean potency in the molding of public sentiment in the South, and its influence is becoming increasingly powerful year by year. The increase of the Methodist Episcopal Church in the South at the end of every three or four years, since 1864, has been as great as the entire actual membership of the Church South at the end of every one of these intervals, in all the world outside of the South. The objection that is made to our being in the South is not made by the Church South as such, but by individual ministers and members of the Church, though the effect is the same, since the individual objectors are understood by the public to voice the sentiment of the Church.

The Church, as such, could not consistently make the objection, since to do so would be to condemn itself for its own disregard of the terms of the Plan of Separation. But besides this, it has shut itself up to silence on this subject by the fact that, in accepting our offer of fraternity, it accepted it with the distinct announcement on our part, at the time of making it, that we were in the South, and that we had no thought of withdrawing ourselves from Southern territory. This announcement is made prominent in the preamble to the resolution adopted by us, in the General Conference of 1872, to send fraternal delegates to the General Conference of the Church South.

The preamble contains the following words: "Within the parts of the country in which the Methodist Episcopal Church, South, has nearly all its membership and institutions (to wit: all the States formerly known as Slave States, except Maryland and Delaware), over three hundred thousand of our members reside, with their houses of worship, institutions of learning, and other Church arrangements. Our Church is as really settled in that region as in any part of the land, and every consideration of good faith to our own people and of regard to the integrity of our Church, and especially of the unmistakable evidence of the favor of God toward our efforts there, forbids the thought of relaxing our labors in that part of our work. We must, therefore, continue to occupy that part of the country in perpetuity; and we have need to strengthen and re-enforce our work in it as God shall give us the means and the opportunities."

It was on the basis of the paper containing this extract that Drs. Huut and Fowler, and General Fisk, were received by the General Conference of the Methodist Episcopal Church, South, in 1874, and fraternal delegates sent by that Church to the ensuing General Conference of the Methodist Episcopal Church.

At this General Conference of the Church South,

commissioners were ordered to be appointed to meet with commissioners, if such should be appointed, from the Methodist Episcopal Church, to settle all questions of property between the two Churches. At the General Conference of the Methodist Episcopal Church which followed, commissioners were appointed, who met with those from the Church South at Cape May, in August, 1876. The cases which came before this body of men were from the States of Virginia, West Virginia, Maryland, Tennessee, Louisiana, North Carolina, and South Carolina. Not one case was presented from any Northern State; and the entire action of the General Conferences in appointing the commissioners, and of the commissioners themselves when they came together, was in acceptance of the fact that the one Church as much as the other had a right to be in the South. All questions were settled on this basis. No question in regard to the right of the Methodist Episcopal Church to be in the South was raised. Had it been, after all that had gone before, the commissioners would have separated without coming to any agreement.

In some instances, when no question is raised in regard to our right to be in the South, some of our friends of the Church South endeavor to throw obstacles in our way by affirming that, in organizing societies and building church edifices in localities in which the Church South already has an existence, we are acting in disregard of the advice given by the Cape May commissioners. To this it is to be answered that the commissioners gave no advice which would tend to prevent us from forming societies and building church edifices in any towns or in any neighborhoods in which the people might desire to unite with us. The commissioners were appointed to settle cases in controversy in which both denominations claimed to have rights of property; and to cases of this kind they limited their decisions and their advice. Whatever was said or done by them had cases of this kind in view, and

no others. They came together to settle controversies which had already arisen; and so far from doing or advising anything which could in the slightest degree look as if they designed to lay down rules capable of such an interpretation as these our friends of the Church South put upon them, they did exactly the opposite.

I quote from one of their decisions: "The case of a church-house and lot at Ebenezer, on Fairfield Circuit, Lexington District, Baltimore Conference, Methodist Episcopal Church, South. It was adjudged that the property shall belong to the society of the Methodist Episcopal Church, South, at that place, provided they shall pay the sum of \$500 to the society of members of the Methodist Episcopal Church, for the purpose of erecting a church-house at that place for their use; and if said society of the Methodist Episcopal Church, South, decline to pay the sum of \$500, the church property shall belong to the members of the Methodist Episcopal Church, and they shall pay the like sum of \$500 to the members of the Methodist Episcopal Church, South."

Here was a case in which the decision of the commissioners must, in the very nature of things, result in there being two houses of worship near to each other, the one of the Methodist Episcopal Church, and the other of the Church South. I repeat, therefore, that the decisions of the Cape May commissioners did not have, and that they were not designed to have, any bearing whatever upon the manner in which we were to prosecute our work in the South.

We are here, therefore, in violation of no right of the Methodist Episcopal Church, South; and as to the manner in which we shall push our work forward, we have no other rules than those which govern us in other parts of the world; and whoever undertakes to lay down rules for us other than these, is going out of his way to hinder and hamper us, and is therefore interfering with *our* rights.

II.

ITS PROGRESS IN THE SOUTH.

AT the close of the year 1864 the Conferences which lay, wholly or partly, in what had been known as Slave States, were the Baltimore, the Central German, the East Baltimore, the Kentucky, the Missouri and Arkansas, the Southwestern German, the West Virginia, the Delaware, the Philadelphia, and the Washington. For these Conferences, in so far, and only in so far, as they extended into the Slave States at that time, I have summed up the white and colored members separately, together with the Church property devoted to the use of each of these classes of members, in the following tables:

TABLES FOR 1864.

WHITE WORK.

CONFERENCES.	Members.	Churches	Valuation.	Parson-ages.	Valuation.
Baltimore	12,699	140	\$506,220	27	\$76,300
East Baltimore	12,009	157	337,575	14	30,100
Central German	595	5	25,000	2	2,000
Kentucky	2,667	38	50,120	7	3,200
Missouri & Arkansas.	7,634	45	139,825	13	10,100
Philadelphia	21,763	281	523,775	32	58,650
Southwest German....	2,058	32	43,400	14	6,160
West Virginia.....	15,049	226	175,500	26	15,175
Totals.....	74,474	924	\$1,803,415	135	\$201,685

COLORED WORK.

CONFERENCES.	Members.	Churches	Valuation.	Parson-ages.	Valuation.
Baltimore	8,572	18	\$50,000	.....	.....
East Baltimore	1,897	15	11,500	.....	.....
Delaware	4,257	22	17,900	.....	.....
Missouri & A Kansas.	63	.....	.....	.....	.....
Philadelphia	6,681	52	34,800	.....	.....
Washington.....	8,194	19	81,000	.....	.....
Totals.....	29,664	126	\$195,200	.....	.....

TOTALS FOR WHITE AND COLORED WORK.

	Mem- bers.	Churches	Valuation.	Parson- ages.	Valua- tion.
Totals for white work	74,474	924	\$1,803,415	135	\$201,685
“ for colored work	29,664	126	195,200	.....	.....
Totals for both works	104,138	1,050	\$1,998,615	135	\$201,685

In 1865, the war being over, and slavery abolished, efforts began to be made to establish the Church in parts of the South not already occupied by it, and from that time to the present the work has been pushed forward, and steady progress has been made in gathering in members, in building churches and parsonages, and in establishing schools. The number of schools and colleges established and maintained by the Freedmen's Aid and Southern Education Society in the South is forty-one—twenty-two for the colored people and nineteen for the whites. In addition to these, there are other schools and colleges, for whites, not under the management of this Society. The whole number of educational institutions under the patronage and control of the Methodist Episcopal Church in the South is estimated to be well on toward two hundred, of which, probably, as many as one-third are of a high grade.

The good that these institutions are accomplishing is inestimable. They are sending forth, annually, young men and young women fitted, by the training they have thus been enabled to receive, for occupations of usefulness in the various walks of life.

That the steadiness of the progress that has been made in gathering in members and building churches may be seen, I give statistics for three several periods; first, for the years 1881-2; secondly, for the year 1885; and thirdly, for the year 1891. The following are the tables for the first period:

TABLES FOR 1881-2.

WHITE WORK.

CONFERENCES.	Year	M'mb'rs	Ch'ch's	Valuation.	Pars.	Valuation.
Arkansas.....	1882	4,589	51	\$24,775	14	\$2,825
Baltimore.....	1881	35,584	356	2,460,068	86	265,325
Blue Ridge.....	1881	5,232	71	29,451	2	450
East German.....	1881	417	4	60,500	3	8,200
Florida.....	1882	172	3	19,400	1	1,600
Louisiana.....	1881	99	1	40,000	...	.....
Mississippi.....	1882	275	9	2,750	...	.....
Missouri.....	1881	16,366	190	289,400	47	34,300
St. Louis.....	1882	15,044	151½	416,923	50	30,175
Virginia.....	1882	7,712	106	125,340	13	13,280
Wilmington.....	1881	29,518	297	1,176,225	65	130,200
Alabama.....	1881	4,705	101	19,572	5	650
Austin.....	1881	1,264	18	62,900	13	11,825
Central German.....	1881	1,309	11	87,570	7	16,720
Central Tennessee.....	1881	5,417	118¼	62,675	12	7,760
Georgia.....	1881	3,018	72½	37,000	3	700
Holston.....	1881	19,882	201	168,830	17	9,000
Kentucky.....	1881	18,695	192	306,350	23	33,750
St. Louis German.....	1881	2,761	45	124,200	21	22,500
Southern German.....	1881	1,396	26	44,675	17	8,900
Western German.....	1881	1,347	25	34,025	8	5,800
Northwest Swedish.....	1881	84	.....	.....	.....	.....
West Virginia.....	1881	33,167	414	575,250	61	70,275
South Carolina.....	1881	69	1	250	.....	.....
Totals.....	.....	208,122	2,464	\$6,168,129	468	\$674,236

COLORED WORK.

CONFERENCES.	Year	M'mb'rs	Ch'ch's	Valuation.	Pars.	Valuation.
Florida.....	1882	3,114	52	\$18,986	11	\$2,889
Lexington.....	1881	4,518	63	91,340	12	5,475
Little Rock.....	1881	1,899	22½	10,725	3	350
Louisiana.....	1881	10,704	112	177,135	27	7,261
Mississippi.....	1882	24,560	295	117,415	31	10,435
Missouri.....	1881	3,773	23	21,500	6	1,385
North Carolina.....	1882	7,488	93	49,942	8	1,275
Washington.....	1881	30,920	248	608,606	36	31,030
Central Alabama.....	1881	6,901	107	15,840	3	900
Delaware.....	1881	13,421	187	170,364	32	13,350
East Tennessee.....	1881	2,986	26	14,280	1	50
Savannah.....	1881	14,368	170	122,565	24	7,450
Tennessee.....	1881	7,569	98	60,525	7	1,379
Texas.....	1881	11,477	91	73,866	27	5,430
West Texas.....	1881	7,032	73	48,727	10	1,725
St. Louis.....	1882	3,036	39½	47,032	15	4,920
South Carolina.....	1881	35,804	271	196,385	35	12,200
Totals.....	.....	189,570	1,971	\$1,845,233	288	\$107,504

TOTALS FOR WHITE AND COLORED WORK.

	M'mb'rs	Ch'ch's	Valuation.	Paras.	Valuation.
Totals for White Work.....	208,122	2,464	\$6,168,129	468	\$674,236
Totals for Colored Work...	189,570	1,971	1,845,233	288	107,504
Totals for both Works	397,692	4,435	\$8,013,362	756	\$781,740

Showing the wonderful increase from 1864 of 293,554 members, 3,385 churches at a valuation of \$6,014,747, and 621 parsonages at a valuation of \$580,055.

Passing on to 1885, the strength of the Church for that year is seen in the following tables:

TABLES FOR 1885.

WHITE WORK.

CONFERENCES.	Members.	Churches	Valuation.	Parsonages.	Valuation
Arkansas.....	5,607	65 $\frac{3}{4}$	\$69,655	18	\$3,530
Baltimore.....	37,390	381	2,516,525	103	244,753
Blue Ridge.....	5,859	85	59,785	4	1,900
East German.....	497	4	60,500	3	9,000
Florida.....	451	10	35,200	2	8,650
Louisiana.....	67	1	50,000	.....	.....
Mississippi.....	159	5	800	.....	.....
Missouri.....	16,154	220 $\frac{1}{2}$	343,565	63	47,755
St. Louis.....	15,692	176	488,625	56	53,615
Virginia.....	7,928	113	98,035	16	13,000
Wilmington.....	31,309	317	1,312,790	83	169,100
Alabama.....	6,643	123	46,150	4	2,435
Austin.....	1,301	21	96,000	14	14,200
Central German.....	1,441	11	105,600	6	17,900
Central Tennessee...	4,929	121	67,350	13	6,440
Georgia.....	3,190	74	42,960	7	1,490
Holston.....	21,122	217	248,005	17	8,700
Kentucky.....	20,353	221	388,900	22	43,110
St. Louis German ...	3,164	46	135,625	24	25,200
Southern German ...	1,633	30	53,450	21	16,833
West German.....	1,509	68	146,750	41	34,675
N. W. Swedish.....	71	2	4,100	.....	.....
West Virginia.....	35,300	452	631,385	74	85,175
Pittsburg.....	301	4	11,000	2	3,700
Totals.....	222,070	2,768$\frac{1}{4}$	\$7,012,755	593	\$811,161

COLORED WORK.

CONFERENCES.	Members.	Churches	Valuation.	Parson-ages.	Valuation
Florida.....	3,130	50	\$13,675	31	\$5,175
Lexington.....	6,316	77	140,128	18	8,830
Little Rock.....	2,605	44	26,790	3	550
Louisiana.....	11,473	136	180,800	43	20,570
Mississippi.....	27,230	321	157,804	41	15,271
Missouri.....	2,139	27	25,850	9	2,300
North Carolina.....	8,521	99	71,711	9	1,858
Washington.....	31,887	293	672,085	50	33,910
Central Alabama.....	6,827	84	38,300	8	1,975
Delaware.....	15,190	188	181,260	40	22,789
East Tennessee.....	2,641	30	20,063	7	2,490
Savannah.....	15,228	185	150,249	31	9,727
Tennessee.....	8,298	114	103,782	13	4,200
Texas.....	11,357	138	116,539	40	14,400
West Texas.....	7,962	85	78,385	24	8,450
St. Louis.....	3,569	44	71,675	21	6,975
South Carolina.....	38,645	297	233,771	52	16,521
Totals.....	203,048	2,212	\$2,312,867	422	\$175,991

Making totals for both works for that year of 425,118 members; 4,980 churches, at a valuation of \$9,325,622; and 1,015 parsonages, at a valuation of \$987,152; and showing an increase in less than four years of 27,425 members; 545 churches, at a valuation of \$1,312,260; and of 250 parsonages, at a valuation of \$205,412.

The strength of the Church in the South at the present time is shown in the following tables:

TABLES OF THE MOST RECENT STATISTICS.

WHITE WORK.

CONFERENCES.	Year.	Members.	Ch'hes	Valuation.	Par'n-ages.	Valuation.
Alabama.....	1891	8,109	158	\$130,871	4	\$4,925
Arkansas.....	1891	5,639	79	102,345	28	8,830
Austin.....	1891	1,517	23	144,700	12	15,975
Baltimore.....	1891	42,975	389	3,109,230	111	381,510
Blue Ridge.....	1891	7,833	128	79,775	15	6,525
East German....	1891	426	4	70,500	3	9,050
St. John's River	1891	927	28	133,175	8	30,600
Louisiana.....	1891	445	5	56,600	1	3,000
Missouri.....	1891	24,105	299	481,300	83	64,600
St. Louis.....	1891	23,451	241	916,517	79	112,950
Virginia.....	1891	8,886	129	118,700	20	18,475

CONFERENCES.	Year.	Mem- bers.	Ch'hes	Valuation.	Pars'n- ages.	Valuation.
Wilmington	1891	38,273	372	\$1,451,875	123	\$233,050
Central German	1891	1,615	9	25,500	7	22,000
Cent. Tennessee	1891	5,755	124	81,685	18	8,895
Georgia	1891	3,686	79	51,150	9	4,266
Up. Mississippi	1891	210	5	1,000	1	250
Holston.....	1891	23,226	288	426,240	26	14,160
Kentucky.....	1891	22,334	249	488,622	37	64,635
St. Louis Ger'n	1890	3,655	50	159,900	26	30,200
South'n German	1891	1,945	39	77,275	26	21,725
West German...	1890	1,469	25	81,300	12	13,500
N. W. Swedish..	1890	227	3	12,250	2	1,050
West Virginia...	1891	42,323	330	745,812	107	124,331
Pittsburg	1890	341	3	12,900	2	2,200
Totals.....		269,372	3,062	\$3,959,222	750	\$1,199,702

COLORED WORK.

CONFERENCES.	Year.	Mem- bers.	Ch'hes	Valuation.	Par'n- ages.	Valuation.
Florida.....	1891	4,435	73	\$65,956	18	\$7,035
Lexington.....	1891	6,801	90	173,050	22	12,485
Little Rock.....	1891	4,142	74	51,675	19	6,745
Louisiana.....	1891	15,039	181	228,754	73	34,968
Mississippi.....	1891	15,286	176	105,254	38	11,500
Up. Mississippi	1891	17,686	203	117,668	31	11,079
Cent. Missouri..	1891	8,213	106	123,285	42	16,792
North Carolina..	1891	9,107	125	73,965	23	6,325
Washington	1891	31,251	296	838,055	61	67,025
Cent. Alabama..	1891	10,438	143	114,602	23	9,929
Delaware	1891	14,306	208	193,621	51	35,980
East Tennessee..	1891	5,119	68	94,400	18	9,525
Savannah	1891	17,694	209	189,632	40	16,930
Tennessee.....	1891	9,700	125	92,405	20	7,430
Texas	1891	13,286	179	167,232	60	24,944
West Texas.....	1891	8,717	103	107,808	35	11,585
South Carolina..	1891	42,786	333	325,420	69	33,105
Totals.....		234,036	2,692	\$3,062,782	643	\$323,382

TOTALS FOR WHITE AND COLORED WORK.

	Mem- bers.	Ch'hes	Valuation.	Pars'n- ages.	Valuation.
Totals for white work	269,372	3,062	\$3,959,222	750	1,199,702
Totals for col'ored work	234,036	2,692	3,062,782	643	323,382
Totals for both works	503,408	5,754	12,022,004	1,393	\$1,523,084
Increase since 1885....	78,290	774	\$2,696,382	378	\$535,932
Increase since 1864....	399,270	4,704	10,023,389	1,258	1,321,399

This is unparalleled in the history of the Church.

III.

ITS WHITE WORK IN THE SOUTH.

THUS far consideration has been given to our entire work in the South, without reference to distinction of color. Concerning our work among the colored people, it has been the custom, the fashion, "the thing to do," to speak favorably of it; but concerning our work among the whites such has not always been the case. Not only has it been opposed in the South, and especially by our Southern Methodist friends, but it has been depreciated in the North by ministers and members of our own Church.

Many of our brethren of the North have no clear conception of its magnitude, its growth, its influence in the South, and its necessity in the work of harmonizing the sentiments of the South with those of the other parts of the country. The opinions which many of them have formed of it have been formed from partial knowledge. Occasionally a minister has gone to the Gulf States, where the colored work is strongest, and the white work weakest, and staid there a few days, or, possibly, a few weeks, and on returning to the North has set forth his opinions with the utmost confidence in their correctness, and has been listened to with eager interest, as if the shorter his stay the wiser he must have become. It has sometimes happened that ministers of our Church from the North, in visiting the South, have received their impressions of the white work from persons either unfriendly to it or ignorant of its true condition and prospects, and have returned to the North with prejudiced views in regard to it, and have thus prejudiced others against it.

The progress of both white and colored works has been

given. Let us glance at the progress of the white work, separately.

It has been seen that in 1864 the statistics for the white work were as follows: Members, 74,474; churches, 924, at a valuation of \$1,803,415; and parsonages, 135, at a valuation of \$201,685; and that at the present time we have as follows: Members, 269,372; churches, 3,062, at a valuation of \$8,959,222; and parsonages, 750, at a valuation of \$1,199,702. From these figures we find that there has been an increase as follows: Of members, 194,898; of churches, 2,138, at a valuation of \$7,145,807; and of parsonages, 615, at a valuation of \$998,017.

By recurrence to the tables, it will be seen that, while the increase of colored members and of property devoted to their use was greatest at first, that of white members and of property devoted to their use has kept a more steady and even pace, and at the present time is relatively more rapid than that of the colored members and their property. The colored members came to us, at the close of the war, in large numbers. There was nothing to hinder, but everything to favor, their coming. Social influences did not affect them, and the Methodist Episcopal Church, South, did not want them. But the relations of the whites were different, and their coming was not made easy by their circumstances. They came in the face of all the influences which surrounded them, and it could not have seemed astonishing to any one acquainted with the bitter prejudices which prevailed among the great majority of the whites in the South against everything that was not Southern, if the progress in gathering members into the Church had, except in those parts of the South occupied by it at the close of the war, been almost exclusively among the colored people.

It was great among them, but hardly less great among the whites. The progress among the colored people was from 29,664 members, in 1864, to 189,570 in 1881-2, giv-

ing an increase of 159,906 in the intervening seventeen years. The progress among the whites was from 74,474 members, in 1864, to 208,122 in 1881-2, giving an increase of 133,648 in the same time.

During this period the increase of colored members was 26,258 greater than the increase of white members. But with the close of this period the more rapid increase of colored than of white members ceased. During the next period, from 1881-2 to 1885, it was a little less than that of the whites. That of the colored members was from 189,570, in 1881-2, to 203,048 in 1885—in other words, 13,478; while that of white members was from 208,122, in 1881-2, to 222,070 in 1885—in other words, 13,948, or 470 more than that of the colored members.

During the period from 1885 to 1891 the difference in favor of the whites is more marked. The whole number of colored members at the end of this period is 234,036, showing an increase since 1885 of 30,988; while the whole number of white members at the end of the period is 269,372, showing an increase of 47,302. It is reasonable to suppose that this change of relative difference of increase in favor of the whites is fixed, and that while the colored members in the South will go on increasing, the white members will increase yet more and more rapidly. The idea has generally prevailed that the colored members in the South have been more numerous than the white members. This has arisen from the fact that the colored work has been much more emphasized in appeals in behalf of the Freedmen's Aid Society than the white work. But from the beginning the white membership has been more numerous than the colored, and to-day there are 35,336 more white members in the South than there are colored. This fact, taken in connection with the fact just stated, of the change of relative increase in favor of the whites, affords ground for thoughtful consideration in regard to the relative importance of the two works for the future.

The progress of our Church in the South, embracing both works, has been duly emphasized. I now affirm that the progress made among the whites alone is unequalled by that made in an equal number of years in any other part of the world, except, perhaps, in the West of our own country, where the rapid growth of the Church has been due to the immense tide of population which has rolled thither from the East.

At the end of twenty-six years from 1739, when the corner-stone of the first Methodist chapel was laid at Bristol, England, there were only about 25,000 members of the Methodist societies in Great Britain; and more than sixty years elapsed before the number in all places where Methodism was established, equaled the increase of our white membership in the South in the twenty-six years since our movement southward began.

Methodist societies began to be organized in America in 1766. Not till the end of forty-six years—1812—had its growth reached the size of our increase of white members in the South in these twenty-six years.

In 1790 Jesse Lee entered New England. It has now been 102 years since that event, and the whole number of members in the six Conferences of the New England States amounts to just 117,773, which is 77,125 less than our increase of white members in the South in about one-fourth of the time.

The first foreign mission-field of the Methodist Episcopal Church was Liberia. The work was begun in this field in 1833, fifty-nine years ago. The whole number of members in our work in Africa to-day is just 3,427.

The work in South America was begun in 1836, fifty-six years ago. The whole number of members there to-day is 1,865.

The work in China was begun in 1847, forty-five years ago. The whole number of members there to-day is 7,062.

The work in Germany and Switzerland was begun in

1849, fifty-three years ago. The whole number of members in those countries to-day is 16,872.

The work in Scandinavia was begun in 1853, thirty-nine years ago. The whole number of members in that part of the world to-day is 23,182.

The work in India was begun in 1856, thirty-six years ago. The whole number of members in that empire to-day is 17,989.

The work in Bulgaria was begun in 1857, thirty-five years ago. The whole number of members there to-day is 203.

Summing up the members in all our foreign mission-fields, including those in Italy, Mexico, Korea, and Malaysia—7,188—we find that we have a total of 77,188 at the end of fifty-seven years from the time of the establishment of our first mission station in Liberia. This is considerably less than one-half the increase of our white members in the South in twenty-six years.

Some things have been said in regard to the amount of missionary appropriations to our works in the South, and especially to our white work. From data before me I find that the missionary appropriations to our entire work in the South for the last twenty-six years have amounted to about \$3,700,000. How much of this has been for our white work it is impossible to know, since, for some years after the organization of Conferences in the South began, a number of the Conferences were mixed. A fair estimate would place the amount at not more than \$2,250,000. Let this amount be placed alongside of the appropriations to our foreign missions, and it will be seen that the latter greatly exceed it. The exact amount appropriated to these missions during the last twenty-six years I have no means of knowing; but it is reasonable to suppose that it has been at least one-half of the whole amount raised during that time by the Church for mis-

sionary purposes. The amount thus raised has been about \$19,480,800—one-half of this would be \$9,740,400—but for the sake of perfect fairness let this be reduced to \$9,000,000.

We have already seen that the whole number of members in our foreign fields at the present time is 77,188. Assuming that as many as 60,000 of these have been gathered into the Church within the period named, as the result of the expenditure of the \$9,000,000, we find that for every member thus added to the Church there has been an expenditure of missionary money amounting to \$116.59, whereas for every member helping to compose the increase in our work among the whites in the South for the time stated, there has been an expenditure of about \$11.06.

In regard to the appropriations for the ten years ending with 1891, we are not left to conjecture, but are furnished with exact knowledge by the Missionary Report for that year. The whole amount appropriated to the foreign fields during this decade was \$4,767,064, being more than twice as much as was appropriated to the white work of the South in the twenty-six years from 1864, or more than an average of five times as much per annum.

The amount appropriated to Africa, which, as we have seen, has only 3,427 members, was \$69,100, or more than \$21, not for every member received into the Church during that period of ten years (for I have no means of knowing how many were received within that time), but for every member now there. The amount to South America, which has only 1,865 members, was \$377,551, or a little more than \$202 for every member now in that part of the world. The amount to China, which has only 7,062 members, was \$943,263, or a little over \$133 for every member now there.

But without going into further detail, let us conclude with Bulgaria. In this field there was expended in the ten years named, \$165,275, making the very large amount of \$814.16 for every one of its 203 members.

It is to be admitted, in modification of what has been said, that much of the missionary money that is appropriated to foreign fields is used for building churches and meeting other demands of the work. But after making all allowance for this fact, it remains that, taking member for member and year for year, the foreign work has been largely more costly than the white work in the South, while the collections from the latter for missionary and other benevolences have been much larger than similar collections from the foreign fields.

For the ten years ending with 1890 the amount returned for missions from the white work in the South was more than \$700,000.

In addition to these facts it is proper, in this connection, to call attention again to the matter of the Church property connected with the white work in the South. There are, as has been seen, 3,062 churches, at a valuation of \$8,959,222, and 750 parsonages, at a valuation of \$1,199,702, making a total of Church property of \$10,158,924, which is an increase since 1864 of \$7,958,624. Probably as much as \$6,000,000 of this was contributed by the members themselves, exclusive of any aid from the Church Extension Society. In addition, these Conferences have been contributing to the other benevolences of the Church.

So much in regard to our work among the whites in the entire South. Of course, much the greater part of this work is in the Border States, precisely as much the greater part of the colored work is in the Gulf States. But no mean portion of our strength among the whites lies in the States south of the border, where progress has been, as was to be expected, much more difficult.

Excluding from the list every Border Conference, and

taking only those Conferences which have been formed since the war, we have the following:

TABLE OF WHITE WORK SOUTH OF THE BORDER CONFERENCES FOR 1891.

CONFERENCES.	M'mb'rs	Churches	Valuation.	Parson-ages.	Valu'tion.
Alabama	8,109	158	\$130,871	4	\$4,925
Arkansas.....	5,639	79	102,345	28	8,830
Austin	1,517	23	144,700	12	15,975
Blue Ridge.. ..	7,833	128	79,775	15	6,525
St. John's River	927	28	133,175	8	30,600
Louisiana	445	5	56,600	1	3,000
Virginia.....	8,886	129	118,700	20	18,475
Central Tennessee...	5,755	124	81,685	18	8,895
Georgia	3,686	79	51,150	9	4,266
Upper Mississippi...	210	5	1,000	1	250
Holston	23,226	288	426,240	26	14,160
Southern German....	1,945	39	77,275	26	24,725
Totals.....	68,178	1,085	\$1,403,516	168	\$140,626

These figures show a progress which every candid man, every unprejudiced man, every man who is not predetermined to depreciate the work in the part of the South in which these Conferences lie, will be constrained to say is remarkable. In the parts of the South covered by these Conferences there was not, at the close of the year 1864, a single member, a single church, a single parsonage—except, perhaps, in the States of Virginia and Arkansas. What we have there now is almost entirely the result of only twenty-six years of labor. Has it been equaled in the history of the Church, except in the West, where rapid growth has been due in greatest part to rapid immigration? Emigration from the North has not given to us these 68,178 members, with their churches and parsonages. Nine-tenths of all who have thus been gathered into the Church were born and reared in the South. They represent a sentiment which, though overshadowed and silenced during the war, still lived in the hearts of many of the people of the South—that the Nation is more than the

South, and that a Methodism that bears not a sectional name is preferable to one that, by its name, puts its members always on the offensive or the defensive as citizens of the South.

Compare this progress with that of Methodism in the beginning in England, or in this country, or in New England, or in our mission-fields, and it will be seen that it outstrips them all; and if the question of appropriations be raised, the results will be found to be far greater in this field than in our foreign missions for the amount of money expended, while the returns, in the way of benevolent collections, have been fully as great as could reasonably have been expected.

It must be remembered that these Conferences having been newly formed, there has been much attention given to the building of church edifices; that there being fewer towns and cities in the South than in the North, for the same extent of territory, there are more circuits and fewer stations in these Conferences than there would be for the same number of members in the North; and that it is in the South as it is in every other part of the world—that the people are less trained to liberal giving in the country than in the towns and cities.

But there has been quite an improvement in the collections for missions in these Conferences. In 1882 the collections for this object amounted to \$2,985; in 1890 they amounted to about \$8,000; and what is true in regard to collections for missions is true in regard to collections for the other benevolences of the Church. And these will all undoubtedly continue to increase, if the work be properly sustained.

IV.

SHALL OUR WORK AMONG THE WHITES IN THE SOUTH BE SUSTAINED?

ANY whisper of not sustaining a similar work in any other part of the world would be regarded as the height of folly; and, perhaps, no man whose opinion is worthy of consideration, for its own sake, has entertained the idea of the withdrawal of our white work from the entire South; yet the idea of withdrawal from the lower parts of the South has been so expressed as to give countenance to the idea of the abandonment of our white work altogether in the South, at least in all that part of the South not occupied by us before the war.

Let it be imagined that this were done; that we had no white members, and no church property for the use of white members south of the lines that divided the Methodist Episcopal Church and the Methodist Episcopal Church, South, in 1864. Very soon the colored members, being thus isolated, would leave us, and the Methodist Episcopal Church would have no representation in the South, and no part in molding its sentiments and influencing its action. All the fruit of its twenty-six years of labor and sacrifice would have been lost to it. The Church South, with its sectional ideas, would, so far as Methodism is concerned, exert almost supreme sway in the South, and that, in consequence of our own unforced surrender of the ground which it had been possible for us to hold. Our action would be tantamount to our saying to that Church: "We turn over to you all that we have hitherto held, of position or place, of influence or power, in the South. We no longer feel any responsibility in regard

to that section. Teach its people what ideas seem most pleasing to you. Indoctrinate them thoroughly in all that is implied by the name you bear. We leave the whole matter to you. We shall never cross the line again with an idea, a conviction, a message. That is your country and not ours."

What would this be but recreancy to duty and to right, and treason to conscience and to God? It would be to do for ourselves in our own country what we should not be willing to do for ourselves in any other country under the sun—to shut ourselves up to a limited portion of it, and act toward the rest as if we had no interest in it. It would be to yield to and encourage that sectional spirit which came near destroying our Nation, and in efforts to dethrone and conquer which so many thousands of lives were offered upon the altars of the country. It would be to make the South, once solid, but now softened by the better influences which have been brought to bear upon it, solid again; and with a solid South we should have a solid North, and thus an imperiled Union; for though slavery is gone, it is not impossible that other occasions, if not causes, might arise to bring the sections again to a clash of arms.

The sundering of the ties which bound the Methodist Church together was the first important event in that series of events which resulted in the great civil war, and the Union will not be fully and completely restored in feeling, in aim, in purpose and in life, as well as in government and law, till there be either reunion of the severed parts or the extension and growth of that part which bears no sectional name, and is national in spirit, till it be recognized in every State and Territory of the Union as the Methodism of the land.

But what shall be said in regard to the idea of withdrawal from the more southern parts of the South? It requires no great acumen to see that any action of the

General Conference or of the Missionary Committee, or of any other power or authority of the Church, looking to this end, would go in its results beyond the purpose of those taking it, if there were no countervailing influences to prevent. Languishment, beginning in the most southern parts of the work, would soon, like a contagious disease, affect the parts proximate thereto, and the spirit of discouragement and decay would go northward with unchecked speed, so that the result would be the same eventually as if it had been the purpose at the start to make the southern limit of the Church what it had been in 1864.

If we mean not this, there is only one line which we can safely aim at, and that is the line of extreme southern limit of the United States, where the land is washed by the waters of the Gulf of Mexico. Any line north of this will prove a delusion. We may not be quite down to the Gulf at all points yet, but this line must always be kept in view. It must be the line of thought, the line of aim, the line of intention, the line of purpose, the line of plan and of effort.

The Methodist Episcopal Church has a mission, and a most important mission in the South, and this mission is not limited to the colored people; it is to the whites as well. It has its ideas to impart to them, its influence to exert upon them, that they in turn may become representatives of its ideas, and exponents of its influence. All who have been received into its communion thus far have been the legitimate fruitage of its rightful labors. It has not robbed any other Church of its members. Those who have come to it have come precisely as people go into any other Church, from conviction and choice. They have come because they have seen somewhat in its ideas and spirit and aims which has drawn them to it, somewhat in which it differs from other Churches in the South. The Church South has no mortgage on the people of the South, white or colored, any more than the Methodist Episcopal

Church has, and we are not encroaching upon its rights. If we are in its way, it is because of our ideas, not because there are not enough white people in the South to form congregations for it and us too. It agrees with us in doctrines and forms of worship; but in other respects it could no more do the work which we are doing than the Presbyterian or the Baptist Church could do it. We can not safely, therefore, turn over our work to it. If the time shall ever come when the Methodist Episcopal Church, South, can do the work which it has been committed to us to do, it will be when it shall no longer bear the name of the Methodist Episcopal Church, South, but be one with us in ideas, in spirit, and in name, as well as in doctrines and forms of worship.

When that time shall come it would be useless to conjecture. It seems farther off to-day than it did ten years ago. Before the settlement of the questions of fraternity and property, those questions seemed to stand in the way of reunion. There is less talk favorable to reunion among ministers of the Church South to-day than there was while those questions were under consideration. Why, it may be asked, is the Church South not favorable to reunion? The size to which the united Church would suddenly have grown has been given as a reason. But that reason does not seem to be the controlling one, for the counter reason that that Church neither wishes nor expects to reach a certain size, and then, on account of its size, deliberately set to work to divide itself into two or more parts. Ministers and members of that Church have suggestions to offer looking to the division of our Church, but not to the division of their own.

Why, then, does the Church South not wish to unite with us? I know no better answer to this question than this, that it does not wish to unite with us, *because it does not wish to unite with us*. The Church South may not be supposed to be positively inimical to the Methodist Episco-

pal Church, but it does not feel sufficiently friendly toward it to be willing to become one with it. It is Southern, and prefers to be Southern; and herein lies the great difference between it and the Methodist Episcopal Church; and as long as that difference is great enough to keep us apart as two distinct ecclesiastical organizations, it is great enough to justify the Methodist Episcopal Church in pushing forward its work, without evermore stopping to inquire the news in regard to the feeling of the Church South upon the subject of reunion. The Church South is steadily pushing its lines in all directions. "Philip is not dead." If ever reunion come, it will come, not in consequence of any diminution of our force in the South, but in consequence rather of our greater enlargement.

The war of swords ended twenty-seven years ago. The clash of ideas continues to the present time. The Church South is the most powerful exponent of the Southern side of the contest. If that side seems to our friends of the North not the best for the country, and if the Methodist Episcopal Church seems to them a truer representative of their ideas, then they would be most unwise to think for a moment of doing anything that would tend to diminish its influence in the South.

The Southern Methodist Church is, by the name it bears, sectional, and must continue so as long as it retains the name "South." It is the defender, the advocate, and the promoter of Southern ideas. Whether its leaders have any plans with regard to the future, I know not; but that their sentiments are more sectional than national, I believe; and sentiments are not to be despised. From sentiments grow thoughts; from thoughts, wishes; from wishes, purposes; from purposes, plans; and from plans, acts.

The only ecclesiastical body of any strength in the South that is more national than sectional in its sentiments is the Methodist Episcopal Church; and as the

white people of the South have hitherto exerted, and will continue to exert, the controlling influence in this part of the country, it is to the white part of our ministers and members in the South that we are to look for the promulgation of such sentiments in largest degree. The Church South cares little or nothing for the existence of the colored work in the South. It has no colored members, and does not want any, and hence it fears no loss of influence from that work. But its feelings toward the white work are very different. Our white members are brought into social relations with the great body of the white people of the South—are a part of that body, and are exerting an influence upon that body, and this influence is not to be despised, and is not despised, but, on the contrary is becoming more powerful every year, in destroying the sectional spirit of the South and harmonizing its public sentiment with that of the Nation, and thus in hastening the day of perfect national peace.

These things being so, it should be our aim to establish Methodist Episcopal Churches in every nook and corner of the South where we are able to find white people enough to form a nucleus for a congregation. We need not seek to pull down any other Church; but we may seek to gather into our fold all who are willing to come to us, precisely as other denominations do, being assured of this that all who come will come because they see something in our ideas and aims which they do not see in the ideas and aims of other Churches. And nobody need be concerned lest we encroach upon the ground of others. We are certain not to succeed where we are not wanted and needed; and if in any place we meet with success, it will be proof that we are wanted and needed there.

The Methodist Episcopal Church is sometimes in the South called the Church "North," in contradistinction to the Church South. Some people in the South and some in the North think that the term "North" belongs to it

as the term "South" does to the Methodist Episcopal Church, South. But we are constantly correcting this error, and the better understanding of the unsectional name of the Church is having its effect upon the rising generation of the South. It is one thing to have a name applied which can be thrown off with a word, and another to be compelled to use it at all times and under all circumstances.

No deed that is made to the Methodist Episcopal Church has the term "North" in it; every deed that is made to the Church South must have the term "South" in it, to be good in law. No tablet on the front of any Methodist Episcopal Church has the term "North" on it; every tablet of every Methodist Episcopal Church, South, that has been built since the division of the Church in 1844, has the term "South" on it, unless those who put it in its place meant to deceive the public. No hymn-book, no Discipline, no Sunday-school paper, nor other periodical of the Methodist Episcopal Church has the term "North" on it; every hymn-book, every Discipline, every Sunday-school paper, and every other periodical of the Church South has the term "South" on it. The publishing-house is the "Southern" Methodist Publishing-house; its bishops are "Southern" Methodist bishops; its presiding elders are "Southern" Methodist presiding elders, and its preachers "Southern" Methodist preachers. It is Southern in all its parts and appointments.

When we are asked how it is that the one Church is the Church *South* and the other is *not* the Church *North*, and are able to give an answer, those who have asked the question are put to thinking.

Our white work in the South is the part of our work in the South that has in it the elements and forces which are most needed in the South; and to think for a moment of withdrawing it is to think a most unwise thing, even if the withdrawal were possible, which it is not. The work might

be weakened, but it could not be withdrawn. A work that has 269,372 members and \$10,158,924 worth of church property, is too well established for the thought of withdrawing it to be seriously entertained by any person who knows the facts in the case. Nor can that part which lies south of the border Conferences be withdrawn. Sixty-eight thousand one hundred and seventy-eight members are too many to talk about withdrawing; and their one thousand and eighty-five churches and one hundred and sixty-eight parsonages are not the *impedimenta* of an army, to be wheeled back to a certain line at the will of some one commanding at a distance. The talk about withdrawing is not merely absurd, it is offensive. The persons who compose our white membership in the South are not "blocks," nor "stones," nor "senseless things." They have clearness of perception and independence of thought and action. Many of them are poor, but not all of them by any means; and those of them who are poor, are so in no other sense than that in which many of our members in other parts of the country are poor. They are neither pusillanimous in spirit nor aimless in life; and they have self-respect, which does not go untouched, at the language which is sometimes used in regard to them.

These people might be brought to feel that they are an incumbrance. If so, would they quietly and helplessly allow their course to be determined for them by those who talk so lightly about withdrawal? Would they, like children, submit to the decision of others as to their Church relations, or would they consider the matter for themselves and follow the dictates of their own judgments? They would undoubtedly do the latter.

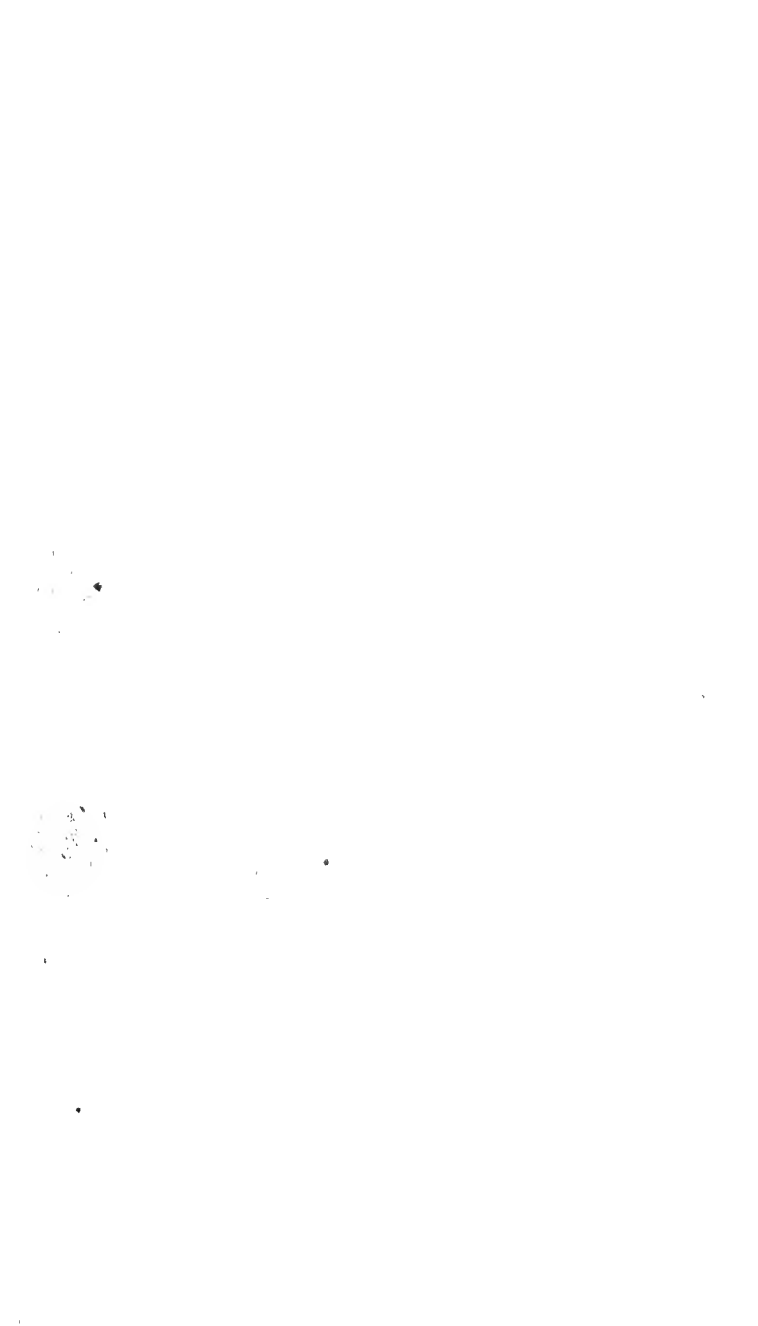
If the same style of talk, which is heard in regard to our white work in the South, were uttered in regard to any other work that has proved half so successful in the same length of time and for the same amount of money expended on it, it would be regarded as exceedingly im-

proper and unkind. No such utterances are heard in regard to our colored work. Our friends in the North observe a most considerate delicacy in speaking about that work. Nobody intimates a thought of withdrawing from it or surrendering it, and nobody deems it proper to speak any but the most kind things about it. Why is this? Are the white members of the Methodist Episcopal Church in the South less dear to the white members in the North than the colored members in the South are? Is the soul of a brother in white less valuable than the soul of a brother in black, or does there yet linger some prejudice against the whites of the South because of the colored people? If so, the mark is missed so far as we are concerned; the white members of the Methodist Episcopal Church in the South are the friends, not the enemies, of the colored people. One thing is certain, that while the white members of our Church in the South will never willingly leave the Church, the considerations which present themselves to the minds of some thoughtful persons go to indicate that sooner or later the colored members will leave us and unite with the other colored Methodists, or form the fourth body of independent colored Methodists. The feeling of kindness between the two races has grown in the last several years, and will doubtless continue to grow, but in respect to social relations they are no nearer together to-day than they were twenty years ago. The lines are clearly drawn, not harshly, but of preference. The colored man prefers, and will continue to prefer, the colored man, precisely as the white man prefers, and will continue to prefer, the white man; and if occasion shall arise, the colored man will go off with his colored brother.

The white members of our Church in the South stand somewhat, in relation to the conflict of ideas which is now going on in the South, as the white Unionists of the South did to the conflict of arms during the Civil War. Much has been said about the loyalty of the colored men of the

South during that terrible struggle, and I am willing to give them credit for all that they did to preserve the Union; but the white loyalists of the South will never receive full credit for the part that they took in that war. If the colored man had not been true to the flag, when he saw that it was the sign and promise to him of freedom, he would have shown himself unworthy of so great a boon. The white Unionists of the South imperiled everything for the sake of the Union—their property, their social position, their lives. If the cause of the Union had failed, the colored people of the South would have been just where they were before the war began; but the white Unionists would have been compelled, if permitted to live, to leave property, and home, and all that was dear to them, except their love of liberty. Discredit was put upon the white men then, while they were offering their all upon the altars of their country, quietly, bravely, unhesitatingly; so now in this conflict of ideas.

The whites who are connected with the Methodist Episcopal Church in the South are asking for nothing but proper respect and encouragement in their labors. They make no demands for official positions, though doubtless they have men among them who are worthy of such recognition; but they are not willing to concede that the colored part of the Church in the South is the only part that deserves consideration. They rejoice in all that the Church has done and is doing for the colored people, but they believe that it is to the white work in the South far more certainly than to the colored that the Church will have to look as the chief promoter of its ideas in this part of the country; and that as the Church can not afford to withdraw from any part of this work, so neither can it, with justice to itself or with fidelity to the trust committed to it by the Great Master, afford to support any part of it weakly and hesitatingly. Such a course would be suicidal.



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