

tion gives an emphatic check to any divorce of religion and morality.

With regard to negro social prospects, the problem of the future is just where it was. No appreciable progress has been made in the way of amalgamating the two races with each other. The churches are feeling themselves obliged to agree to some compromise on the subject. The difficulty of bringing black and white into one baffles all of them. Coloured people don't commonly like white ministers, and white people have still more determined objections to black pastors. When a Synod or an Assembly meets at any place, no white family will take in a coloured delegate. The consequence is that virtually separate churches have to be formed for white and black. The Methodist Church has a coloured Conference, and the Southern Presbyterian Church has a coloured Synod. In some sense these are parts of the white organization, but otherwise they are separate. When I was in Baltimore I found that two of my friends in that city—Dr. Joseph Smith, and Dr. Leftwich, of the First Presbyterian Church, for both of whom I officiated—had just been south, conferring with delegates from the Southern Church on co-operation in work among the negroes, and it was in this direction that their proposals ran. It is disappointing to find that we are so far from a satisfactory solution of the problem; but it is a characteristic of the American people not to wait till they can secure the optimist arrangement of any question, but to do the best they can in the circumstances. If America had not made good use of this rule, it would never have been the country that it is.