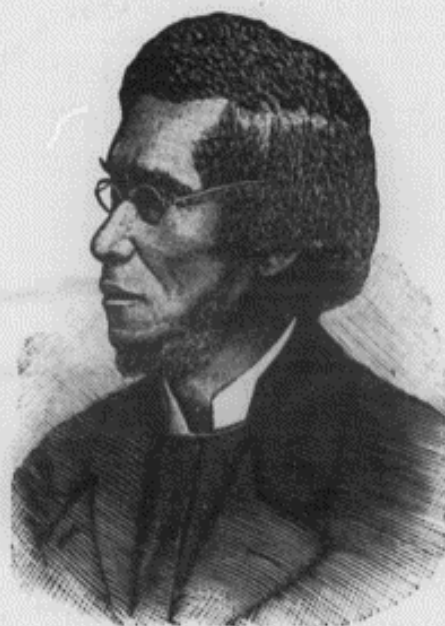


—THE—
PAYNE

Monument • Association.

An Association Organized and Incorporated in the City of Baltimore,
State of Maryland, January, 1894. For the purpose of collect-
ing funds to erect a Monument, in Laurel Cemetery,
City of Baltimore, State of Maryland,

TO THE MEMORY OF



Rev. Daniel Alexander Payne, D. D. L. L. D.

The late Senior Bishop of the

— African + Methodist • Episcopal + Church. —

❖ ❖ Officers ❖ of ❖ the ❖ Association: ❖ ❖

Bishops:

A. W. WAYMAN, D. D.	T. M. D. WARD, D. D.
H. M. TURNER, D. D.	W. J. GAINES, D. D.
B. W. ARNETT, D. D.	B. T. TANNER, D. D.
A. GRANT, D. D.	B. F. LEE, D. D.
M. B. SALTER, D. D.	J. A. HANDY, D. D.

General Officers:

Rev. J. H. ARMSTRONG, D. D.	Rev. L. J. COPPIN, D. D.
Rev. J. C. EMBRY, D. D.	Rev. H. T. JOHNSON, D. D.
Rev. C. S. SMITH, D. D.	Rev. W. D. JOHNSON, D. D.
Rev. W. B. DERRICK, D. D.	Rev. A. M. GREEN, D. D.
Rev. C. T. SHAFFER, D. D.	

Rev. JACOB W. BOWSER, PRESIDENT;

Mr. H. H. SHARP, VICE PRESIDENT;

Rev. I. F. ALDRIDGE, SECRETARY;

Rev. JAMES T. MORRIS, TREASURER.

EXECUTIVE COMMITTEE:

Rev. J. H. COLLETT, Chairman;

Rev. O. D. ROBINSON, Rev. J. H. ROBINSON, Rev. L. H. JACKSON,

Rev. JOHN HURST,

Rev. JOHN F. LANE,

Rev. I. S. LEE, Secretary.

A. W. WAYMAN,

Senior Bishop of the
A. M. E. CHURCH.

Baltimore, Md.

AN APPEAL.

WE appeal to the friends of the late Bishop, DANIEL ALEXANDER PAYNE, to assist the members of the Payne Monument Association, now an incorporated body, in their efforts to erect a monument to the memory of this great and good man, who for forty-one years served the A. M. E. Church in the office of Bishop, and who honored Maryland by requesting that his remains be laid to rest within its confines.

Yours Fraternally,

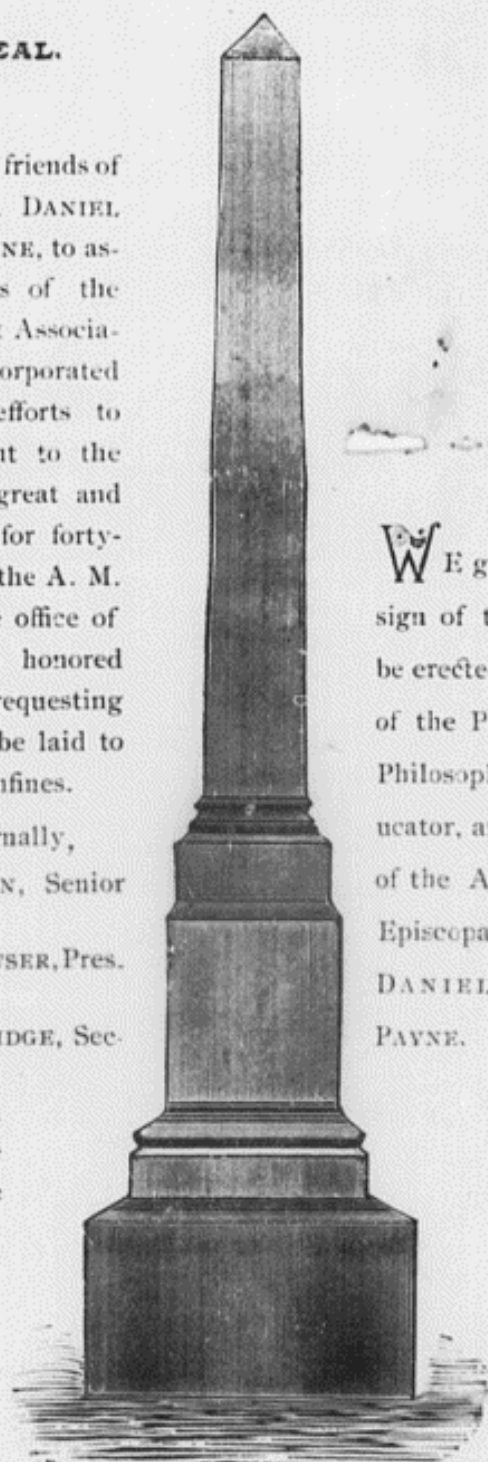
A. W. WAYMAN, Senior Bishop.

Rev. J. W. BOWSER, President;

Rev. I. F. ALDRIDGE, Secretary;

Rev. JOHN. H. COLLETT, Chairman Executive Committee.

Rev. JAMES T. MORRIS, Treas.



WE give here the design of the Monument to be erected to the Memory of the Philanthropist, the Philosopher, the great Educator, and Senior Bishop of the African Methodist Episcopal Church, BISHOP DANIEL ALEXANDER PAYNE.

INTRODUCTION.

BISHOP WAYMAN, on making arrangements for the unveiling of the Monument, erected at Laurel Cemetery, Baltimore, Md., in memory of Bishop Daniel A. Payne, selected those to make addresses who stood in more than ordinary relation to the deceased Bishop.

Rev. Dr. James H. A. Johnson, was admitted in 1865 to the Baltimore Annual Conference, by Bishop Payne, and from that Conference transferred by him to South Carolina, to act as one of the founders of the South Carolina Conference. He went with the Bishop to Charleston, S. C., where the Conference was organized and was ordained by him there, both to the diaconate and eldership. A short time after that he was stricken down with the jaundice and South Carolina fever and was compelled to return to Baltimore, where he lied for some time in a very critical condition. After his recovery, he was appointed by Bishop Payne to undertake the important task of organizing the African Methodist Episcopal Church on the Eastern Shore of Virginia. After the performance of this duty, he was appointed by the Bishop to Ebenezer Church, in Georgetown, D. C., and subsequently as agent for Wilberforce University. Again, he was solicited by the Bishop to deliver one of the annual discourses at Wilberforce University, and on motion of the Bishop made the recipient of the title of Doctor of Divinity.

The Hon. Frederick Douglass, upon whom Wilberforce conferred the title of LL. D., always admires rectitude and therefore held up Bishop Payne as the *beau ideal* of all that was good in man. He marked him out as a man for the people and in burning eloquence made his character to glisten like a "sea of glass mingled with fire." He regarded him as a worthy exam-

ple for the people, and was with him in his feebleness but a few months before his death.

Age had made their friendship as mellow as the morning light.

Rev. Dr. W. B. Derrick in the early part of his ministerial life was appointed by Bishop Payne to work in the Baltimore Annual Conference. In the latter part of the Bishop's life, he was brought into most affecting accord with him on the borders of the broad field of Missions. They joined hands that the Redeemer's kingdom might be extended in the name of the A. M. E. Church, in different parts of the world. Their final interview intensified the pathos of their relationship. It was fitting that such should speak in honor of the departed.

ORATION.

By REV. J. H. A. JOHNSON, D. D.

THE custom of honoring the dead is one that dates back to the earliest periods of time. It was shown by processes which demanded such oils and spices as would preserve the body through the course of ages. It was not subjected to the barbarous practice of cremation or incineration.

The sacred Word says that "Joseph commanded the physicians to embalm his father," and that they did embalm him: after which he was buried in the land of Canaan. He was put into a grave, according to the custom, and mourned over three score and ten days. In the same manner was respect paid to the body of Jacob, the body of Joseph, and the body of Abraham's wife. This was the solemn custom of that time; and seemed to have been instituted by the Egyptians. They are considered to be the first people engaged in this kind of ceremony. They gave the strictest attention to the embalming of the dead, and to the building of tombs, even to the building of the high-towering pyramids.

Belzoni, in speaking of their tombs says: "Every part of these rocks is cut out, by art, in the form of large and small chambers, each of which has its separate entrance, and though they are very close to each other, it is seldom that there is any interior communication from one to another." He says: "I can truly say, it is impossible to give any description, sufficient to convey the smallest idea of those subterranean abodes and their inhabitants. There are no sepulchres in any part of the world like them. There are no excavations, or mines which can be compared to these truly astonishing places."

Other nations, too, had imposing methods of paying tribute to their dead. Hebrews, Greeks and Romans regarded it as a sacred duty to put them into conspicuous resting places and observe all the rites pertaining thereunto. The Jews gave them

resting places in towns, and in gardens and upon the mountains. The Greeks put them into their temples, and the ancient Christians put them into the porticoes and porches of their churches.

In all of this, too, the highest regard was paid to moral principles. The character of those who died was subjected to examination. The Egyptians sat in solemn judgment so that if any one appeared and proved that a deceased person had led an evil life he was deprived of funeral honors. Diodorus Siculus said that even their dead kings, many of them, were deprived of such respect. The Jews withheld those honors from those who had committed suicide. They would extend them unto none. The Primitive Church refused to apply them, not only unto those who had committed suicide, but they denied the more solemn rites unto those who had not been baptized, to those who had been excommunicated and unto those who had continued obstinate and impenitent sinners. By this discrimination the way was made clear for those of whom it might be said, "Write, blessed are the dead who die in the Lord."

Pure characters were made to form the bases for tributes of respect unto those numbered with the dead. Such merit was an incentive to the better part of human nature to engage in devout ceremonies in which were sung mournful songs and the impressive miserere. It made the appreciative feel that the cemeteries, as receptacles of the saintly dead, were hallowed spots; and should be held, according to Eusebius and Tertullian, as suitable places in which to worship Almighty God.

From this regard of character came forth designs to erect marble slabs and granite columns as monuments over the relics of the just. From that time to this, tracts of land, like Greenmount and Loudon, in different parts of the world, have been made notable with imposing statues and stately sepulchres, with vase-topped pedestals, mourning doves and hovering angels.

Epitaphs and emblems, as you find them from Sheridan's splendid tomb, to the plainest avenue along the plats of Arlington heights, have been made to speak of the virtues of ones departed. Inscriptions, to commemorate the names of such as

Washington, have been put upon monuments towering hundreds of feet above all other memorial works of art. Chapels have been dedicated to the name of St. James, Cathedrals to the name of St. Paul, and many other kinds of temples in honor of bishops, priests and kings. This, indeed, is as it should be : for the virtues of men should not be buried with their bones.

The name of John Howard, the distinguished English philanthropist, who was born in 1726 and died in 1790, should be written upon the lintel of every door, "graven with an iron pen" on the pediment of every temple along the highways, and gilded upon the banners of all charitable institutions in every Christian land. So great was he, that one of the Burkes said : "I cannot name this gentleman without remarking that his labors and writings have done much to open the eyes and hearts of mankind. He visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples ; not to make accurate measurements of the remains of ancient grandeur ; not to form a scale of the curiosities of modern art ; not to collect medals or collate manuscripts ; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression and contempt : to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries."

Burk was writing of a man who, living such a godly life as this, was able to say to a friend, as he was closing up his earthly career : "Death has no terrors for me. It is an event I have always looked forward to with cheerfulness, if not with pleasure ; and be assured, that it is to me a more grateful subject than any other."

It was the good character of Howard that enabled him to experience so much contentment and show such resignation.

In the character of such a man there are *qualities* which must be regarded : there are *attainments* which must be admired : there are fruitful *labors* which must be remembered.

The qualities which must be regarded sometimes beam forth

in a predominant mental temperament that lays hold of all vital and motive power, and makes every bone and sinew subservient to its purpose. It sometimes rises to angelic heights and shows itself as the electric force that puts the world in motion.

It is the broad, intellectual, astute man who is able to penetrate into the abstrusities of nature and bring out principles that is able to speak as Massinger did when he said—"By my theorems which your polite and terser gallants practice, I re-refine the court and civilize their barbarous natures." A man with such a mind coruscates the firmament of human life and facilitates the field for useful action. He has the power within him to study and make developments to promote the interests of society, and sometimes he to this end renders up himself almost as a "living sacrifice."

Such men have gifts and graces which grow up and immortalize them in some particular sphere. And so, in this wise history has its Bancroft and its Gibbon: mechanism, its Krupp and its John Errierson: mathematics, its Whiston and its Weisbach: astronomy, its Gallileo and its Kepler: music, its Von Bulow, its Mozart, and its Mendelssohn: oratory, its Douglass and its Patrick Henry: theology, its Wesley, its Bascom, and its everlasting Martin Luther.

Talented men have an innate power that qualifies them to do more for the human race than can be done by men with only ordinary gifts. It is genius that makes them energetic, active and aspiring. It is this that directs them in all their accomplishments and makes them leaders of men. Their greatness has been shown in a strong will, clear reason, accurate conception, and unswerving decision. These qualities exhibited in an individual, make him an object of admiration, and like a city on a hill. He is created to let his light shine, and to attain unto aims and objects for the good of his fellow men.

Men of this class, moreover, are noted for their attainments. They labor hard, day and night, for the acquisition of knowledge. They sacrifice ease and comfort and even discard favora-

ble opportunities to gain wealth and social popularity that they may successfully climb the difficult hill of science. They swim not upon the surface of the water, nor float upon the crest of any billow; but dive deeply down into the vast ocean of learning that they may acquaint themselves with the contents of all the nether currents. By pursuing this course they make themselves scholars in the superb signification of the term and show what may be accomplished by courageous perseverance.

By this means some have become the most accomplished linguists. They have gone on until they have mastered the musical tones and delicate elements of the classical Greek, the complex formations and varied particulars of Hebrew and Latin. They have passed through the labyrinths of various tongues, learned their idioms, and made themselves adepts in interpretations and translations. Others again have ascended to the greatest heights of mathematical calculation. They have measured the circles of the heavens, the distances between the stars, and the time for the coming and the going of the comets. They have acquired the art of doing almost everything that can be done by a knowledge of mathematics.

Some again have made themselves notable in the science of geology, in acquainting themselves with the silurian, the devonian, the reptilian and the mammalian ages. They have gone into the beautiful field of botany—studied every bud, leaf and stem; all the grasses, shrubs and trees; the cryptogams and phanerogams. They have made some of the finest discoveries by microscopical observation.

Some, again, have made themselves eminent in the science of medicine. They have prepared themselves to bring into service the most effective ingredients for the time of need, by becoming thoroughly acquainted with pharmacology and all the substances included in the *materia medica*.

Others, again, turning their attention to surgery, have made themselves experts in a knowledge of the human frame, from the parietal down to the metatarsus. They have handled

the sinews of the body as though they were the strings of a harp, and the bones of the frame as though they were the sticks of a trellis. The names of Smith and Brown-Sequard will never be obliterated from the pages of history while men of science live.

Many have become eminent in working for the good of society. Some have sailed around the globe, penetrated to the bowels of the earth, wrestled with the sternest problems, and brought into existence the most wonderful inventions. Like Paul, they have shown themselves willing "to spend and be spent," that floods of light might illumine the area of man's existence. They, in endeavoring to carry out their designs, have dreaded not the heights of mountains nor the depths of oceans, the chilling arctic winds, nor the burning tropical heats, the darkness of subterranean caverns, nor the gloom of the thickest jungles. They are strong in their acquired knowledge and do works which make common mortals halt amazed.

And, finally, there are those who prepare themselves for spiritual duties. They realize an inspiration that impels them to study the works of God and all doctrines which will be effective in making them teachers of religion and morality. They spend days and nights in struggling through a course of study that will ultimately enable them to lead man into the proper way, and from Nature up to Nature's God.

The accomplishments of such men have been truly remarkable. Cyrus Field formed, presumably, the absurd idea of laying a submarine telegraph cable between Europe and America. He had the cable made and also arrangements made to lay it. The first undertaking was a failure, and those who were not as far-seeing as he laughed him to scorn; but native-born genius, that does not die in a dew-drop, said: "There *shall* be success." And so, when the Gorgon and Niagara sailed in one direction, and the Agamemnon and Valorous in another, land was reached in the East and in the West, and there *was* success. By talent, learning and science this eminent men did a great thing for the world.

Others, like him, have built great engines, and towers, and bridges, to bless society with conveniences.

James Watt and Robert Fulton live to-day as the men who brought steam and machinery into useful relationship.

Francis Jeffry, more than seventy years ago, in speaking of the accomplishment of Watt, said: "It has increased indefinitely the mass of human comforts and enjoyments and rendered cheap and accessible all over the world the materials of wealth and prosperity. It has armed the feeble hand of man, in short, with a power to which no limits can be assigned, completed the dominion of mind over the most refractory qualities of matter and laid a sure foundation for all those future miracles of mechanic power which are to aid and reward the labors of after generations."

If it were possible to blot out of existence the work of this one man alone business would be stagnated on land and on sea. The gigantic intellect of men like Franklin and Morse have made the very lightnings extend the power of speech and arouse the world to wonder. They have observed the inconveniences of life and then applied the remedies.

When Noebeling contemplated the unspeakable advantage of a Brooklyn Bridge, he drew a plan to build it, and it was carried out. Strong buttresses were erected, iron girders laid and ropes of steel stretched from shore to shore until the structure was completed.

Men like Fiske and Howard have even done still greater works than these. They have organized faculties and built institutions of learning to give all classes the advantages of an education. By these institutions the light of such men as Gilman and McCosh extends to the remotest parts of the earth.

If we turn our attention to the philanthropists, behold how conspicuous are the actors! There is Alexander of Russia considering the condition of the serfs in his empire and concluding to change that condition. When he issued his ukase he gave joy to 20,000,000 of dejected souls who went forth in the light of freedom.

Abraham Lincoln, passing along the same line, prayerfully thought on the millions enslaved in his own native land. Then he decided that he would make his "pen mightier than the sword." He signed the emancipation proclamation and caused the bolts of prison doors to fly back; the links of iron chains to snap asunder; the binding fetters to fall from the limbs. And so the millions enslaved were freed. Then the way was opened for men of mind and heart to go and organize societies, build school houses, erect churches, and exert their influence to elevate those who had been bred in darkness. In doing this, some of them suffered, bled and died. But some again have figured in accomplishments grander than all of these.

Conscious of a call to the ministry they have showed intense anxiety to evangelize the world. They have studied to prepare themselves for this work, and have left fame and fortune behind. They have risked their lives on rough and stormy seas, and contracted emaciating diseases on pestiferous shores, and gone through all kinds of hardships in many a dreary land. So sincere have they been in the life which they have lived, in the profession which they have made, and in the course which they have pursued, that they could be trusted as examples for the people. They indeed have induced the young to see the value of morality and the difference between purity and pollution. They have had an influence over home-life and made it as sweet as flowing nectar. They have made their names as house-hold words by training sons and daughters up to the highest degree of refinement. So substantial have they been, in morals and religion, like the great preacher Charles G. Finney, that they have moulded the very character of communities in which they lived. The seed which they have sown have brought forth sixty and a hundred fold. They have raised drunkards from the gutter, and turned libertines, highway-robbers, blasphemers, and common reprobates from the errors of their way and made them accept the excellency of the Christian religion. Such men should have their names written upon the cap-stones of the highest obelisks. Some writer says—"Whoever considers that the major part of

the world is enveloped in the grossest darkness, bound with chains of savage barbarity, and immersed in awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity concur with the design and applaud the principles of those who engage in so benevolent a work." Such men, like all others, pass away ; and still they live as worthy of lasting honors to their names.

Bishop Daniel A. Payne is one numbered among them. He was great in head and heart. He had a diminutive frame—weighing only ninety-six pounds—but he had the intellect of a giant. It was keen, comprehensive, absorbing and strong. And his heart in all things good was superior to his intellect. It was filled with love and moral courage and was inclined always to the right and settled against the wrong. Its holy incense burning morning, noon and evening, sent upward a sweet smelling savor unto the Lord. Like David's heart it was fixed and bent to do the will of God. It would hardly quail before the sternest opposition. This man of God, moved by benevolence and brotherly love, had a strong desire to elevate the human race. Christ was his example.

Now as to his attainments. He was a hard student early in life and plodded along the rudimental ways of science until, step by step, he became a scholar in the classical world. He walked along the pleasant avenues of Botany, gleaned the literary fields for the golden threads of politeness, and searched the mines of history for the precious gems which "make men wise."

He, moreover, cultivated an analytical power that enabled him to carefully weigh all the thoughts, arguments and conclusions of men.

But, superior to all attainments was his knowledge of the Bible. He studied it in the French and English languages, and made it his guide in perusing Church History and Denominational Creeds. He loved the Bible as the precious word of God.

Now as to the work accomplished by him. It is universally admitted that he made himself an eminent educator. He was prominent as a preacher, a Deacon, an Elder, a Bishop and a

College President. He organized societies, built churches, preached the Word, formed Conferences, and made men love and serve the Lord. His life was one of grandeur in natural qualities, great attainments, and fruitful labors. And in all he believed in the paternity of God and the fraternity of man.

Ergo, we say his name shall not perish from the face of the earth. The multitude assembled to day, under one common impulse, as directed by Bishop A. W. Wayman do give unto the world such an evidence of esteem for our deceased friend as will cause men in coming days to say—"Though lost to sight to memory dear."

In doing this, there must be something more substantial than the fragrant lily, the blushing rose, or any of Nature's sweetest flowers. There must be a monument whose composition will stand the tooth of time. We therefore say to the listening seraphs, to day, that the tether line of an obscuring veil shall be touched and that a polished shaft shall come to light to stand for centuries as a memorial dedicated in the name of God our Father sacred to the memory of our beloved brother BISHOP DANIEL A. PAYNE, D. D., LL. D.

ADDRESS

BY HON. FREDERICK DOUGLASS, LL. D.

MR. PRESIDENT :

I DID not come here to deliver an oration or to make a speech. I have made preparation for nothing of the kind. I had hoped to be permitted to be a silent witness of the impressive ceremony of unveiling the monument to the memory of the late Rev. Bishop Daniel Alexander Payne, and listen to the appropriate addresses likely to be made on the occasion.

I do not now intend to occupy your attention for more than a very few minutes. I am the more disposed to limit my time because of what has gone before and what is to come after. I have nothing to add to the very able, learned and comprehensive address of Rev. J. H. A. Johnson. I am also the more disinclined to occupy your time and attention at length, because I know that the Rev. Dr. Derrick is to follow me.

Then, too, here is Bishop H. M. Turner, a man whose voice is equal to any auditorium, and is well fitted to be heard in the open air, whether the overhanging sky is calm and blue, or black with cloud and storm. He should be heard to-day. I shall not, therefore, presume to occupy your time, as I have said, but for a few minutes.

I think I know my place on this occasion. This is not my day nor my hour. Daniel Alexander Payne was a Bishop. I am only a layman. This is not layman's day, but Bishop's day.

Bishop Payne was better known to his brother Bishops and Elders than to me. They knew him as a Churchman. I knew him as a man. It is for these gentlemen to speak of him in his superior calling as a Divine.

This, my friends, is no common occasion. It is important whether viewed in relation to the living or the dead. Here is a noble effort to honor and perpetuate the memory of a noble and good man.

I first saw the face and heard the voice of Bishop Daniel A. Payne fifty-four years ago. I saw and heard him in the pulpit of the old and historic Bethel Church, on Sixth street, Philadelphia. I was much impressed by the sweetness of his spirit and the purity of his language; for, at that day the speech of the colored pulpit was not always rhetorically or grammatically faultless. There is great improvement in this respect in these latter days, and I suppose no man has contributed more to this result than Bishop Payne. It has been my good fortune to be nearer to Bishop Payne lately than in those earlier years of his ministry. I have found in his atmosphere exceeding gentleness, purity and peace. His conversation tended to foster and strengthen whatever is noblest and best in human character. He was fitted to make the weak man strong, and the strong man stronger. His influence in raising the standard of intelligence, morality and education in the African Methodist Episcopal Church is admitted by all. But in this respect his influence reached a circle far beyond the limits of his church. He carried the torchlight of education wherever he went. He was not only an educated and enlightened gentleman, beyond the standard prevailing during the earlier years of his church and pulpit, but he was relatively a great leader and a great man. Human progress is due to three degrees of greatness. First, there is administrative. Second, there is the organizing greatness. Third, there is the greatness of discovery. I have often quoted the sublime saying of the Rev. Theodore Parker: "That all the space between man's mind and God's mind is crowded with truths that wait to be discovered and organized into law for the better government of mankind."

Bishop Payne was an able organizer. He was a good administrator, and quick to discover the truth in all ethical matter.

He not only knew the truth, but had the ability to cling to it with unrelenting tenacity. Great was his love for his friends and brethren, but his love of truth was greater.

I have spoken more and longer than I expected, and have transcended the limits I set for myself. A good and great man has passed away, but he has left behind a life that will influence the conduct of men for generations to come.

Though this beautiful white marble column, erected here by the generous hands and loving hearts of his devoted friends, shall at last fade and vanish; though the cloud-capped towers, gorgeous palaces and solemn temples, the great globe and all that it doth inherit shall dissolve, and like the baseless fabric of a vision leave not a wreck behind, still the truth shall remain. Yet it is good to remember that the great principles of justice, liberty and humanity, for which Daniel Alexander Payne lived and strove, are immortal, unchanged, unchangeable, and can never pass away; and while these shall remain, the memory of Bishop Payne shall be sacred.

ADDRESS

BY REV. W. B. DERRICK, D. D.

MR. PRESIDENT, AND RT. REV. FATHERS, BISHOPS OF THE
AFRICAN METHODIST EPISCOPAL CHURCH, RESIDENT AND
VISITING CLERGY, LADIES AND GENTLEMEN :

WE have gathered here to-day to perform one of the most solemn duties of our lives—to unveil this monument sacred to the memory of Rt. Rev. Daniel Alexander Payne, D. D., LL. D., who, at his death, was Senior Bishop of the African Methodist Episcopal Church, and who, for fully sixty years, occupied a conspicuous place in the Republic of Letters as one of the leading educators in his day and generation. This beautiful monument of marble, erected, paid for, and presented, through the untiring and noble efforts of his illustrious and most worthy successor, now Senior Bishop Alexander Walter Wayman, D. D., and his very efficient corps of ministerial brethren within the bounds of the Baltimore Annual Conference, is a fitting and eloquent testimonial of the kindly feeling of love and appreciation with which he was, and is, held by his brethren and countrymen.

We unveil this beautiful monument in memory, not only of our most distinguished prelate, whose virtues are recognized on both sides of the Atlantic, and whose spotless record renders it unnecessary that I should speak its eulogy. We dedicate it to all that is noble in human nature, to courage and valor, to the spirit and self-sacrifice in the cause of religion and education; we dedicate it with all reverence of a frail and erring heart, to that merciful and kind Creator whose protecting care has constantly overshadowed us as a branch of His church militant, and who has led us to victory, regardless of the dangers which confronted

us. And I pray, that in all times to come, He will hold us in His divine favor, thus guiding us on to the highest and grandest destiny. I approach the duty assigned to me in the ceremonies of this hour with great diffidence and with a deep sense of distrust in my ability to do justice to the merits of our distinguished fallen Chieftain. As I regard it no trifling task to properly, clearly, and concisely tell the story of the part borne by this great and good man, during the four-score years of his pilgrimage, and again in attempting to follow the distinguished and learned gentlemen who have preceded me is absurd.

The Rev. Dr. Johnson is known throughout the church and country for his wide learning and rare culture. Associated with him, the very renowned and world-wide champion of human rights; the Saul who towers head and shoulders above his fellows, regardless of clime or race; a character which has attracted more attention than any living man; a name which is known throughout three continents, and is our Frederick Douglass, Maryland's greatest product. Yes, we, too, are growing old. With the rest of us life is at its noon, but many of us stand where its shadows are lengthening. Some of us are near sunset. Then let us hearken to the admonition of him to whose memory we do honor at this hour. Be sober, earnest, and thoughtful.

We have lived in the times and amid events that should make us so. Our faces must be turned not backward but forward, as no church or people can afford to be content with past achievements, or rather, these should serve as inspirations to greater achievements in the future, as new occasions hath new duties.

Through all times in every nation, savage and refined, the memory of the dead has been fondly cherished, and especially a character like the one to which we this day dedicate this symbol of appreciation and honor. Pyramids were built for the graves of monarchs; triumphant arches preserved the fame of chieftains distinguished in wars; Athens founded her beautiful cities of the dead, and decorated them with groves (flowers) and

monuments in token of her appreciation of her distinguished sons.

France has her Hotel des Invalides, where the great Napoleon sleeps beneath its dome; Rome consecrated her Campus Martius, where her most beloved and distinguished statesmen and soldiers are resting in calm repose; England with her Westminster Abbey, where her imperial tombs are to be seen, where repose her beloved kings and queens, and where likewise Nelson and Wellington are quietly waiting the resurrection morn. America has her Mount Vernon and Springfield, where Washington and Lincoln are resting from their physical and mental labors; Hayti, in commemoration of her immortal son, Toussaint, in token of their appreciation for his noble deeds, has erected palaces and monuments to his memory; and, we, as African Methodists, to-day dedicate, on this sacred spot with pride, our token of appreciation for our distinguished dead, and then exclaiming the whole earth is but the monument for good and great men; but Bishop Daniel A. Payne has still a greater monument than this shaft, which, pointing heavenward, symbolizes the exaltedness of his character.

Go with me to Greene County, Ohio, then to Wilberforce, where we shall see for ourselves a lasting and enduring monument—Wilberforce University—for which he spent his time, his means, and his life. Wilberforce University with him occupied a place in his affection next to his Lord and Master; Christ first, Wilberforce next. His monument is still more durable, as it will be seen in the lives and characters of the eminent men and women who are the products, and have gone forth from her classic walls: such as Bishop Salters, Benjamin F. Lee, John T. Jenifer, Joseph P. Shorter, Benjamin Arnett, Thomas H. Jackson, W. R. Prelue, J. W. Beckett, Professor Talbot, Professor Banks, Professor Jones, Mrs. Prelue, Mrs. Professor Talbot, Professor Scott, and hosts of others, who are to-day intellectual lighthouses amid the realm of mental darkness. Yes, the very trees around the campus of Wilberforce, could they but speak, would sing his praise. The beautiful jessamin and lilac would

tell the story of his work, and God's divine orchestra, which consists of the beautiful singing birds, would warble forth sweet songs of delight that Daniel Alexander Payne will not die, because he only sleeps a sleep in Jesus—"blessed sleep."

He needs no better monument than this great intellectual lighthouse, which is now manned by an efficient and able corps of professors and teachers, the head of which is Prof. Samuel T. Mitchell, President.

Bishop D. A. Payne, as a man, was manly, courageous, meek and gentle; bold in his utterances, strong in his prejudices; so much so, that when an opinion was formed by him concerning men or things, he could not be easily changed until thoroughly convinced of his error. It was then the true man stood out in bold relief, when he would readily admit with childlike simplicity, "I have made a mistake." He was a gentleman of refinement and taste, thoroughly versed in the laws of society and social etiquette, and could, and did grace any society in which he entered; truly, he could be considered one of nature's noblemen, the embodiment of genuine refinement. As a teacher, he believed in order and government; would always say order and system should be the characteristics of all schools, although believing that much depended upon the co-operation of the parents or guardians of the pupils: that it was greatly in its power to aid or impede its salutary regulations. He was a student as well as a teacher, and would always say it was not the amount of reading that benefited the student, but it consisted in the quality of the reading matter, and in what the mind could retain. He not only studied books which were the product of men's intellect, but he studied the greatest of all books—nature. Believing that the man who surveys the vast fields of nature, and devotes a portion of his time to the study of the principles which influence and govern the motions of animate beings, however minute they may be, will not only derive pleasure from the pursuit, but will gain the only means of discovering the object and utility of their creation. And as he journeys along from one gradation of knowledge to another, he will become

more and more intimate with the designs of the great Creator of all.

As a preacher, he was conversant with philosophy, science, history, poetry and general literature; but theology engaged his special attention, because he considered the Holy Scriptures to be the great book of ministerial consultation; and as regards the patriarchs and evangelists, he was most intimate, and with their writings minutely conversant with their spirit. He believed in meditation and prayer before entering the pulpit; though learned, his style was plain and clear, earnest, faithful and affectionate. A great believer in discipline, he was evangelical in all his preachings, and faithful with rigid scriptural exactions, due solemnity and much prayer. He entered earnestly into the religious instruction of the young, and cherished an enlarged, glowing, restless spirit of liberality and exertion for the benighted heathen in foreign lands. He was a preacher of great circumspection, vigilant and watchful, cherishing a deep sense of his responsibility.

As a Bishop, he was dignified, learned and positive, although at times differing widely from his subordinates. Yet he commanded their respect on all occasions, at all times.

As a Christian, he believed in a full and free salvation, and was cognizant of his acceptance with God, that from practical experience he had passed from death unto life, and that the blood of the covenant was sprinkled upon the lintel post of his heart, which was clearly demonstrated in his life; as the evening shades were gathering his very step and touch indicated it. His conversations were models representing a mirror which reflected the grand and noble sentiments as relates to the final triumph of truth over error, right over wrong, light over darkness, and righteousness over sin.

His task is accomplished and the battle of his life is done. So he passes away from heat and toil, full of honors that belong to one who has nobly done his part, and carrying in his last thoughts the sense of deep, steadfast thankfulness, and righteousness, that could see the assured coming of that end for which

he had so long striven in faith and hope. Who shall pity or lament such a death, while the tears of the church and race fall upon his remains, and the world softly speaks how true and good he was? Who would not bow the head submissively to the inscrutable decree which works the plans and forces of men? But even our sorrow makes us feel that it is wiser and kinder than one could wish it might have been; for, in all time to come, not among African Methodists only, but among all who think of manhood and real worth, the name of Daniel Alexander Payne will be held in reverence. Rising from among a poor and oppressed people, working his way upward by sheer hard work, persisting in every successive stage, a character unspotted, a name untainted, securing a wider respect as he became better known, never pretending to be more than he was, nor seeming less than he professed himself; for courage and inflexibility he was unsurpassed. A life so true, rendered by a dignity so majestic, was defense enough against criticisms, which were, and are still hurled against the cause and people which he represented. He had intellect as well as goodness, cautiously conservative, fearing to pass the limit of established systems, seeking the needful amendments rather from growth than alteration. He held back the ardent while he gave confidence to the timid; his refusal to innovate did not prevent him from recognizing and accepting the changes in the situation which the progress of events brought to pass.

Other monuments are to be seen throughout the land, the numerous schools and colleges planted and controlled by the African Methodist Episcopal Church. Kittrell, Allen, Shorter, Campbell, Morris Brown, Paul Quinn, Edward Waters, Quindora and others, may be truly considered the daughters of Wilberforce—the Mecca of our beloved connection, the product of his planting. With such minds as are now in charge of these institutions, the grand and mighty work must continue. Professors Mitchel, Hawkins, Morris, Kielling, Richardson, Arnett and others are at the helm of these intellectual crafts, piloting

them safely amid the breakers with the watchword : Educate, Educate, Educate.

Nature seems to have acted the part of a foster mother to the various denominations. To some she has given a Dean Smith and Phillips Brooks, a Matthew Simpson, a Gilbert Haven, a Haygood, a Doggett, a Spurgeon, a McArthur, a McCosh, and Weaver, Gibbons and Ireland. But to none has she acted so tenderly as to the A. M. E. Church, in giving to us the only Daniel A. Payne of the century; the House of Bishops has lost its *Senior* and one of its most cultured and refined members; to this body of Christian fathers we would say with deep emotion : Right Rev. Sirs, we tender our deepest condolence to you, the colleagues of him who, on the 29th day of November, at high noon, when in the awful passage his soul was released from mortal ties, sweetly and peacefully took his flight to the world of freedom and light. In less than two years twice your ranks have been entered. Brown and Payne, Payne and Brown : both have been gathered to the home of the blest and are resting beneath the shades of the heavenly palms, and are forever with the Lord, yielding up the ghost when the separated soul went to the great assembly of the church of the first born, and where the spirit of just men are made perfect, and the souls of the faithful, who, having been delivered from the burden of the flesh, and are in joy and felicity, reaching that country where there are no tyrants to intimidate, no proud citizen to insult, no wicked tongue to falsify, neither quarrels or clamorous lawsuits, nor din of war to molest; where the inhabitants are strangers to avarice, ambition and envy, and have no great lords to whom court must be paid; everything breathes freedom and simplicity. The lots are neither those of poverty or riches, but a calm repose. The citizens are innocent, tractable and unacquainted with sorrow and grief; the King, who is the Lord God, upholds all things by the word of His power. It is a country where the skies are cloudless and are bathed in eternal sunshine, and its vast domain wrapt in magnetic splendor, circled by endless morning. It is where the feet of night have never trod, and the avenues are

lighted with the electric light of immortality; where congresses of angels assemble throughout the kingdom of glory.

Long ! Long ! since he has haled his colleagues who preceded him : Brown, Campbell, Shorter, Dickerson, Cain, Nazry, Waters, Quinn, Brown, Disney and Allen, who are basking their souls in the sunshine of eternal day, who are enjoying the saints' everlasting rest in the mansion of our God; where the wicked cease to trouble, and the weary are forever at rest; and to you, my surviving comrades, Bishops and Clergy and Visitors, when the sacred historians shall record this day's doings, they will speak of you, the organizers, the planners, and those who contributed, as well as visitors, when all of us shall have fallen asleep and filling heroes graves immortal, and the garland which shall bedeck your tombs shall bloom in perpetual freshness, watered by the tears of a grateful people, and watched over by Him in whose sight the just and good are ever precious. Farewell ! Farewell !! Farewell !!! Eminent Divine, Christian Educator Dignified Bishop , Farewell ! Farewell !!

FUNERAL SERMON

By BISHOP A. W. WAYMAN, D. D.

Delivered at Bethel A. M. E. Church, Baltimore, Md.

December 5th, 1893.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. xxv : 23.

FOR more than five thousand years, it has been a very usual thing, for the church as well as the country, to be called upon to take leave of their great and good men.

It may be said of the General, when he has led his army successfully into battle and come out victorious, "Well done good and brave general, thou hast accomplished grandly the work assigned to thy hands: now dismount from thy war steed, with laurels of victory upon thy brow retire to private life." It can be said to the scarred and wounded soldier as he comes home with his torn and tattered flags: "Well done good and faithful soldier, stack your arms and learn war no more."

It has also been said of the statesman, whose eloquence has made the rotunda of the Capitol of the Nation echo, and when the frosts of many winters begins to blight his locks, and the flowers of youth to disappear from his brow; and time's plow furrows his cheeks, and the sun of life is fast setting: "well done good and faithful statesman, thou hast done thy duty, retire to thy quiet mansion there to rest the remainder of thy days."

A great many monuments of marble have been erected in order that the memories of great men may be perpetuated. These monuments can be seen in almost any State Capital of our great country. The church, in every period of its history, has had good and great men, such as Patriarchs, Prophets, Bishops,

Pastors, Evangelists and Teachers: but when they have passed away from the stage of action, surviving friends have never felt it to be their duty to erect monuments of marble to their memories; believing that every great and good Christian man builds a monument while living that will stand when all the monuments of earth shall crumble in.o dust.

Assembled, as we are to day, in the old citadel of African Methodism, in the Monumental City, to look upon the face of the Senior Bishop of the African Methodist Episcopal Church for the last time on earth, as he lies in that casket, and then to take him to the house appointed for all the living. How very appropriate is the language of this text: "Well done good and faithful servant." A great deal is implied in these two short words "well done."

The work assigned to the hands of a Christian Bishop is of more importance than that assigned to the pastor; for, he is the overseer, or the chief pastor, and as such he is commanded to take care of the flock, and to see that the under pastors, the members of the Conferences over which he presides, walk as becomes the Gospel of Christ. And after many years, when a Bishop has held his last conference, and ordained the last minister to preach the Gospel, and made the last assignment of the members of the conference to their fields of labor, and having gone in and out among the people as an exemplary Christian Father, we who survive him can truthfully say: "Well done, good and faithful servant."

A great deal is implied in the word "good." A good man is one who is good as a husband and as a father, who brings up his children in the fear and admonition of the Lord. He is good as a neighbor, as a citizen, and good as a Christian who always tries to live the Gospel he preaches, and lives as he would be willing to die, such a Christian man was Daniel Alexander Payne.

Faithfulness implies integrity. The good man is faithful in whatever position he is placed, faithful in the morning, at noon, at night; in the valley low, on the mountain top, by sea

or land, among foes as well as among friends; in adversity as well as in prosperity, in the lanes and alleys among the sick and dying, as well as among the rich and cultivated.

Daniel Alexander Payne was faithful as a teacher of a high school, then as the pastor of a church, as the president of a college and last but not least, as a Bishop of the Church of Christ. Such a man, said Jesus the great teacher, is to be made "ruler over many." Having performed all these duties acceptably, he is to enter into the "joys of his Lord."

Daniel Alexander Payne was born in the city of Charleston, South Carolina, February 24, 1811. In that city he was reared and there he obtained hope in Christ. There he learned the trade of a carpenter. As he grew toward manhood, he felt that the school was his place and he began to prepare for that important work, and soon he established a high school for colored young men. It became a very flourishing one, indeed. The attention of the State Legislature was called to what Daniel Alexander Payne was doing in Charleston (educating Colored young men), and a law was passed which closed up his school. He was then compelled to leave his native home to seek another in a strange land, among strangers. May, 1835 he bade the city of Charleston and friends a long farewell.

And one of the most remarkable things that ever occurred in the history of Daniel A. Payne's life was, that thirty years to the day and hour after he left the city of Charleston, he returned to it as one of the Bishops of the African M. E. Church. He was accompanied by the present Bishop Handy and these two giant-minded young men, James Henry Andrew Johnson and Theophilus Gould Steward. Then and there he organized the South Carolina Conference. At that time there were only about fifty-nine members of the African M. E. Church in Charleston, S. C., and to-day there are more than thirty thousand.

Before Daniel A. Payne left Charleston, S. C., in 1835, he procured letters of introduction from prominent ministers of that city to ministers in New York. One of the letters was to a minister of the Lutheran Church, and as soon as he read it he

said: "Mr. Payne, at our meeting to-day we were discussing the propriety of educating some young Colored man to preach the Gospel to the Colored people in this country, and from this letter of recommendation I think you are the very man. If you will consent to it we will send you to our college at Gettysburg, Pa., and there give you a thorough course in theology, and when you shall have completed it you can go to your people and preach the Gospel." He asked for time to examine the doctrines of the Lutheran Church before giving an answer.

He was given a book containing the doctrines of the Lutheran Church. He examined them very carefully and finally consented to go to that college. There, for three years, he stood side by side with other students, and at every commencement he passed as good an examination as any in the class. He was directed in his studies by that great and good man, Rev. Dr. Smucker. At the end of the third year his eyesight failed him and it was thought best for him not to continue his course any further, and as he had made great proficiency in Hebrew, Greek and Latin languages, and also in theology, he was considered competent for the work of the Christian ministry. The Lutheran Church then ordained him and advised him to go to his own people and aid in raising them. Daniel A. Payne went to Philadelphia to find the friend of his father—Bishop Morris Brown, who was then holding an Annual Conference in that city. He made known his desires to the venerable Bishop Brown, who told him to meet the Conference next day and he would recommend him and he could be admitted. He was highly delighted, for he thought there was a great field of usefulness before him.

On the same day he called to see another friend of his father from Charleston, S. C., who was not much in favor of Colored men showing their competency in managing church affairs. His advice to this scholarly young minister was not to join the African M. E. Church, and therefore he did not enter at that time. He filled the pulpit of a Presbyterian church in Troy, New York, for a short time.

After a few years Daniel A. Payne returned to the city of Philadelphia and opened a high school for young Colored ladies and gentlemen, and it flourished for several years. During the time he was teaching in Philadelphia requests were often made of him to join some of the other branches of the Christian Church, but he said: "No, My father and mother were members of the Methodist family, and, therefore, I can be nothing but an humble Methodist."

In 1842 Daniel A. Payne joined Bethel Church in Philadelphia as a local minister. Soon he commenced to lecture and preach on the subject of Christian education. He was opposed by the illiterate part of the members of the church, but he did not become weary in well doing.

In May, 1843, he turned over the high school in Philadelphia to Rev. Alexander Crummell, now of Washington, D. C., and entered the itinerant arena and was appointed to Israel Church, Washington, D. C. There he commenced to kindle the fire of education among his people. While stationed in Washington, D. C., a servant of the President of the United States died and Daniel A. Payne was requested to attend the funeral, and his address on that occasion was so interesting that the President and his family often referred to it.

In 1845, he was appointed to Bethel Church, Baltimore, and during his administration built the church in which we are assembled to-day and in which his remains now lie before the altar. For six years he preached the Gospel on this historic spot. The General Conference of 1848, that met in Philadelphia, appointed him to write the history of the A. M. E. Church. He went East, West, North and South gathering facts for that history.

When the General Conference met in the city of New York, May, 1852, Bishop W. P. Quinn appointed him to preach the Quadrennial sermon at that session. His text on that occasion was II Cor., 11 Chap., 16 verse: "Who is sufficient for these things?" In the course of his remarks, he said that he had been misrepresented by many, because he had taken such

high grounds in favor of an educated ministry; and then he said he wished that he was the most ignorant member of the General Conference, knowing at the same time what he did. When the sermon was ended a shout went up from those who believed in educational advancement, and it was said—"That is the man to be Bishop of the A. M. E. Church."

The Committee on Episcopacy recommended the election of two Bishops. The young element in the Conference said they wanted an educated man who was competent to represent the Church anywhere and among any class of people. When the election came off and he was declared elected, he broke down and wept, and said he had always considered the office of so much importance that rather than accept it without feeling that he was divinely chosen, he would sooner depart this life and be with the Lord. Oh, how different are the brethren of this day! for some of them would almost encompass sea and land to obtain votes, without pausing to ascertain whether they possess the intellectual, moral and religious qualifications for the place, to have themselves elected to the position, which caused this good and faithful man to weep because he had been *called* unto it. After his ordination he presided over some of the Conferences in the East and organized literary societies for the improvement of those young ministers who had no early educational advantages. Leaving the East he went West to make that his future home. He married a Christian lady, Mrs. Eliza J. Clarke, of Cincinnati, and settled at Wilberforce University, Ohio. There he built himself a beautiful house and planted evergreens around it, and named it "Evergreen Cottage." There the birds gathered in the morning and sang their sweetest songs to cheer him in his declining days. From this "Evergreen Cottage" his wife, Eliza, took her exit to the better a few years ago.

When Wilberforce University, that had formerly belonged to the M. E. Church was to be sold, the trustees of the institution were so well pleased with the educational ability and Christian integrity of Daniel A. Payne that they gave him the

offer of the property for ten thousand dollars for the A. M. E. Church. He bought it without a dollar, believing, as he said, that the Lord would provide the means. The ministers, members and friends rallied to his call and soon the money was raised. The late Bishop Shorter and wife gave the first money to help him pay the debt. On the night that the lamented President Lincoln was assassinated in Washington, D. C., the old building (Wilberforce) went down in ashes. Even then Bishop Payne, the President, was not discouraged, for he was surrounded with an able board of trustees, as well as other friends, and soon the foundation for another building was laid and the building went up to completion; and it can be truthfully said that "the glory of the latter house is greater than the former."

At this University hundreds of young men and women have been trained for usefulness, and have gone out into the world to impart to others what they obtained there, some as ministers, and others lawyers, doctors and teachers.

But this good and faithful servant is no more. He built a monument while living that shall stand as long as there is an African M. E. Church minister, member or friend living in the world. What he did for the A. M. E. Church can never be told. When he entered her itinerant ranks, fifty years ago, there were but few that made any pretention to scholarship, either among the laity or ministry, but now they can be counted by the scores and hundreds.

When the future historian shall come to speak of the great and grand men of the nineteenth century, Daniel Alexander Payne must and shall not be overlooked.

At the last commencement at Wilberforce University, June 15, 1893, Bishop Payne conferred the degrees upon the first class to graduate from Payne Theological Seminary, at which time President S. T. Mitchell conferred the honorary degree of Doctor of Laws upon Hon. Frederick Douglass, and upon Hon. Wm. McKinley, Governor of the State of Ohio.

For several years Bishop Payne spent the winters in Jacksonville, Florida, as he could not stand them in Ohio. His

eightieth year was celebrated there on February, 24, 1891. During one Winter, while in the city of Jacksonville, Florida, he was very ill, and he said to the late Rev. W. P. Ross, "Should I die, send me to Baltimore to be buried, as I have bought a lot in Laurel Cemetery, to rest until this mortal shall put on immortality."

In last October he attended the World's Congress of Religions in Chicago, Ill. From there he returned home and then attended two Annual Conferences. At the close of those sessions he took leave of the members for the last time and returned home to "Evergreen Cottage."

In November last, when the frost began to change the color of the forest leaves, and to cause the flowers around "Evergreen Cottage" to droop and die, Bishop Payne began to get ready to leave for Florida to spend the winter there. But He that controls the destinies of all men ordered otherwise. Daniel A. Payne must die at home, near Wilberforce University, and in sight of his Theological Seminary.

As the time drew near for him to breathe his last, that lovely grand-daughter, Miss Laura Clark, who had so long and tenderly watched over him, with other kind friends, anxiously waited to hear his last request. Then as the pendulum of life was about to cease vibrating, he said: "When I am dead don't shroud me in black, for that is an emblem of sin and sadness; but lay me out in white; for that always denotes purity: and see that I am taken to Baltimore City." He then fell asleep in Jesus.

On Sunday, December 3rd, his mortal remains were taken from "Evergreen Cottage" to the Chapel in the University building to give the teachers, students and friends an opportunity to take the last farewell look upon him whose voice had been so often heard there. His remains having reached Baltimore City, we are assembled now in the Church built by him more than forty years ago.

Colleagues, Ministers, friends and acquaintances of Daniel A. Payne, we say "Well done, good and faithful servant," and

as we move slowly and solemnly toward the cemetery, let us say "Well done, good and faithful servant;" and when we surround the vault where he is to remain a few months, let us say: "Well done, good and faithful servant." And when we go to our several fields of labor, East, West, North and South, let us continue to say: "Well done, good and faithful servant." Let every Minister of the A. M. E. Church, from the waters of the Atlantic to the Pacific, and from the Lakes on the North to the Gulf on the South, proclaim it from every Pulpit, "Well done, good and faithful servant." Let the chiming of the Church going bells, say as the echo dies among the distant hills, "Well done, good and faithful servant." Let every Church choir chant it out, "Well done, good and faithful servant." Let every Sunday School child sing it, "Well done, good and faithful servant."

"When the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." It shall be said by the Judge of all the earth, "Well done, good and faithful servant, enter into the joys of thy Lord." "He shall hunger no more, neither thirst any more; neither shall the sun light on him, nor any heat. For the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters: and God shall wipe away all tears from his eyes."

"Though worms his poor body may claim as their prey;
He shall out-shine, when rising, the sun at noon-day.
Red lightening may blaze and loud thunders may roar,
All these cannot daunt him on Canaan's sweet shore."