

NOTICE!

THE NATIONAL Baptist Magazine,

(QUARTERLY.)

The organ of

Negro Baptists in U. S.,

in particular, and devoted to the interests of the Negro Race
in general.

Published at

WASHINGTON, D. C.,

every three months, under the auspices of the American National
Baptist Convention.

W. BISHOP JOHNSON, D. D.,

Managing Editor,

Office: 445 Fourth Street, N. E.

Will contain Papers, Biographical and Homiletical sketches
of distinguished ministers and scholars of the denomination and
Race, with cuts, reviews, poetry, editorials and such other mat-
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The Price is \$1.25 per annum, if paid in advance, and \$1.60 if paid at
the end of the year, or 35 c. a single copy.

Send all money by registered letter, postal note, or money order.

Vol. II.

JULY, 1895.

No. 3.

THE

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Baptist Magazine,

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W. BISHOP JOHNSON, D. D.,

MANAGING EDITOR.

Subscription Price \$1.25. Single Copies 35 cents.

\$1.60 if paid at end of year.

WASHINGTON, D. C.

Entered at the Post Office at Washington, D. C., as Second Class Matter.

Postmaster: Annual Prepaid Rate \$4.00.

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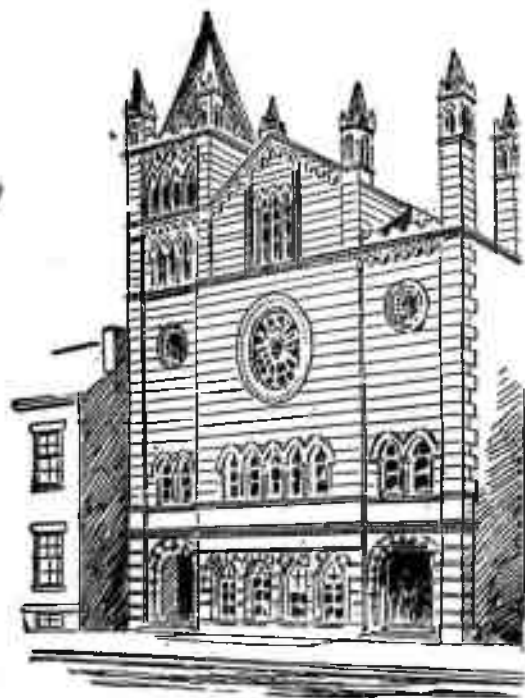
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12TH BAPTIST CHURCH,
Boston, Mass.

(See page 177.)

—THE— BAPTIST MAGAZINE.

THE DUTY OF THE TEACHER IN THE NEW EDUCATION.

A Paper Read Before the Bethel Literary Society.

BY J. H. N. WARING, M. D.,

Supervisor Public Schools, Washington, D. C.

Many times during my four years of supervisory work in the public schools, I have taken occasion to urge upon the teachers of my own division of schools the importance and the necessity of placing their work as teachers upon a scientific foundation. I have sought to impress upon them the idea that the old, unscientific methods that have been in vogue in the public schools of this country since the beginning of this century and even before, should be laid aside. I have insisted in season and out of season that the modern teacher must be a scientific teacher; that he could only be a scientific teacher by mastering the eternal principles that underlie our profession; that to master these principles the teacher must be a student, a tireless student. I have felt it my duty to urge my teachers to study not alone what they would teach, but to study for improvement along broader and more comprehensive lines than those required by mere school duties; for the broader his knowledge, the better the teacher is fitted for his sacred obligations. With a firm belief that this high ideal of the teacher is the correct one, I have placed before my teachers various courses of study, all of them pointing to higher attainments, and therefore to greater fitness for the noble work in which we are engaged.

The teacher will be sure to realize as he learns more and more, as he drinks deeper and deeper at the Pierian spring, that

the sources of knowledge are unlimited, and as he experiences the pleasure that his acquisitions afford him, and the consciousness of the power of knowing, he is led on by the fascination that pervades the boundless kingdom of learning, and with Shakespeare he comes to feel that

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven."

In the not very recent past,—indeed, within the memories of many who are within the sound of my voice, a certain degree of illiteracy on the part of the teacher, in many localities, scarcely excited comment. School facilities were so limited, books were so scarce, and, higher education was restricted to such a few, that many a community was fortunate indeed, if its public school was taught by a teacher whose education encompassed more than a fair knowledge of the three R's. College graduates, and even colleges themselves, were a few years ago few and far between. The teacher of the public school was not expected to know anything about the sciences, indeed the sciences were not taught to any considerable extent in "ye schole of ye olden tyme."

It was not expected that the teacher would be a student, but he was expected to take his turn at the plow in part payment for his board. If he knew his three R's and his John Comly, he was not condemned if he knew no general history, no literature, and little geography. He was not questioned as to the psychology of his profession if he displayed sufficient skill and power in the use of the rod to subdue the large boys that attended his winter session. It was only expected of him that

"Daye after daye for little paye,
He teacheth what he can,
And wears ye yoke to please ye folke
And ye committeeman."

But thank God! that day has passed. "A church now stands upon every hilltop in our land, and a schoolhouse is at every crossroads," and there is no excuse for such illiteracy.

This broad land of ours is flooded with books, and papers, and magazines so cheap as to be within the reach of all; lectures

and university extension courses are given at such slight expense as to be practically free of cost; in every city, village and hamlet literary societies and free public libraries encourage and stimulate intelligence and study, and in the face of all these things ignorance can find no cloak behind which to hide her sluggish deformities.

In these days it should be a serious reflection on the teacher who confesses an ignorance of applied school psychology, for it is very hard to understand how a teacher *can* teach without knowing the workings of a child's mind. It should be mortifying to the teacher who is forced to acknowledge that to him there is no significance in the names of Socrates and Aristotle, of Montaigne and Sturm, of Ratch and Milton, of Rousseau, Pestalozzi and Froebel, of Dr. Arnold, Horace Mann, Thomas Payne, and Spencer.

It is bad when a teacher has no knowledge of the foundation principles that underlie our profession, forming as they do the solid bed rock upon which all our teaching rests. But if these things are bad, if the teacher lacks those qualifications that place him in the ranks of scientific pedagogy, how infinitely worse it is to find a teacher, as we must confess we sometimes do, ignorant of the very subjects he is expected to teach. And it is this ignorance in the face of schools and colleges, books, papers, and magazines, in spite of university extension courses, lectures, and literary organizations, that stamp the teacher as guilty of a crime, a crime against the child who is entitled to the best the world can give him, a crime against the community that expects and pays for more from the teacher, a crime against God, the temples of whose images are desecrated by the unskillful work of the unscientific teacher.

It is a good thing for the teacher to turn upon himself occasionally the strong calcium light of self-examination—honest, thorough, critical self-examination. When he begins this self-investigation and discovers his ignorance, let him manfully turn his attention to study, and learn and broaden his knowledge; if he discovers that in the race he is falling behind and is losing ground, it is his duty to make herculean efforts to catch up, to

hasten his footsteps and not be caught with the dullards and laggards; and if this honest self-examination reveals a condition of weakness, that renders him unable to meet the requirements put upon him, unable to comprehend the machinery of the new education, reveals the startling truth that he is a back number, a cipher, a zero, a naught, then in God's name, it is his duty to quit, to get out of the way, to make room for those who can and who will keep step in the great march of educational progress.

In pointing out to my teachers what I have conceived to be the way, I have taken occasion many times to speak of the cultivation scientifically, of the faculties of the mind, emphasizing the belief that all our work as teachers, if intelligently performed, is directed to the development of certain faculties, certain powers with which the child is endowed and which are concerned in his education.

Occupied as my thoughts have been along this line it occurred to me that much profit might come from the discussion of "The Duty of the Teacher" in the matter of scientific teaching, and that such a discussion might bring us all to see the possibilities of the teacher under a clearer light—hence my selection of this subject for a talk originally intended for my own teachers, but which I have adapted to this occasion.

Of recent years much has been said and more has been written about what is inaptly called the "New Education," as distinguished from the "Old Education." Educational journals delight in picturing the theories and practices of the "New Education," and advertise the merits of their interpretations of these principles. Lecturers, and superintendents, and college men are content to rest their fame upon their annunciation of their discovery of, or their assertion of their belief in, or their declaration of their practice of the doctrines of the "New Education," when as a matter of fact, these principles about which they shout themselves hoarse are as old as education itself. Many of them were announced by Socrates; the peripatetic school-master announced some of them; we find others of these so called new principles promulgated in Montaigne's "Education of Children," and the writings of Pestalozzi, Rousseau, and Froebel fairly bristle with

the principles of the "New Education." Instead of being the "New Education," it is in fact the "Old Education." But since we are passing now through a sort of educational Renaissance, this term "New Education" is applied to certain principles and practices to distinguish them from the theories and practices that have characterized the schools of the world for the past century or more. It is to these old theories and practices, though condemned by modern thought as opposed to nature's methods, as unscientific, that many teachers still cling. They prefer these old notions of schools and school-teaching. They cling to that theory and practice that eliminates the child-mind from the educational equation, and with book in one hand and rod in the other, they literally pour and pound knowledge into the little minds that come to them to be trained.

Instead of following the easy, and pleasant, and prolific methods that characterize New Education teaching, they cling to the old fashioned, to the stilted, to the mechanical, to the iron-bound rules and formulae, to the line by line, page by page method, to the angular, precise, *verbatim et literatim* method that converted schools into mills, grinding, pulverizing machines, and transformed the school-masters into objects of fear and hatred. The "New Education" leads the child according to his needs, which have been discovered by careful and painstaking study, to the discovery of truth by a healthy exercise of his mental faculties.

The "Old Education" hammers rules into the child's head, crams him *volens volens* without reference to conditions, while the "New Education" trains him to evolve rules out of his observations and reflections, by surrounding him with those things that are suited to his development, and which he can himself use in that process.

While the "Old Education" makes him commit to memory line upon line, page upon page, the new makes him a discoverer at first hand of all his knowledge, and takes him to the printed page to find but the confirmation of his own discoveries arranged there perhaps with more system and expressed in better language than his.

In the study of arithmetic, for instance, by the old method the child is made to study rules, definitions, processes, and formulae. Arithmetic is made an uninteresting subject, blunting instead of making his intellect keen, discouraging instead of interesting and enthusing, and failing utterly to secure those results for the accomplishment of which arithmetic is taught. In the "New Education" arithmetic is an ever-increasing source of pleasure and interest. To deal with things, to handle, to measure, to compare and to contrast things, and to experience the joy of discovering for themselves principles, and of evolving rules out of their own manipulation of things, arouse an enthusiasm among the children that is unknown to the teaching of arithmetic under the old methods.

How different the study of geography as taught according to the principles of the "New Education," from the geography that was taught many of us in days gone by, and which in some schools is still being taught! How we labored with aching heads over that geography lesson, from the top of page 80 to the bottom of page 125! How we have studied to memorize exactly word for word—for anything less would have been pronounced a failure by our teachers—the definitions of "peninsula," "promontory," "strait," "isthmus," "monarchy," "republic," and so on! How eagerly we have received that "first word" of the definition, which was the *vade me cum* leading us through the entangling meshes of meaningless words! How heavily that "must" of our teachers has rested upon us, and what an everlasting stimulus to study to keep from failure in our lessons has been the "dunce's cap," or that rattan, or that convenient birch that grew just outside the schoolhouse door! But all this is now changed. "Spontaneous attention, interest and respect" have displaced punishments as motives of study. We teach them now the fundamentals of geography by making them discoverers. We acquaint them with soils. We make them discover in their immediate neighborhood peninsulas, capes and promontories, hills, valleys and mountains, plains and plateaus, rivers and lakes, gulfs, seas and bays, and all other natural formations of land and water. We teach them to observe the

phenomena of the weather. We acquaint them with their own city. We take them to the country, to the parks, to the wharves, to the public buildings. We lead them to see the great peninsula of Florida in the little projection of mud in their back yards. They get ideas of mountains from the hills of the surrounding country. The babbling brooks lead them to an appreciation of the great "Father of Waters." A study of the wharves prepares the way for the comprehension of the great shipping interests of New York City. And so all the way through the study of geography we stimulate the child's desire to learn by making him a discoverer, and cause remembering to become easier because he has had a share in finding out the truth.

The "New Education" is a pleasant growth, gradually, systematically developing and enlarging the mental powers, giving to the child at one and the same time the greatness of mental strength and the consciousness of that strength, while the "Old Education" is as Mark Twain puts it, "a demnition grind."

(To be Continued.)

AGENTS wanted!!!

GOOD commission paid.

A GOOD CHURCH.

BY D. C. DEANS, A. B.,

Staunton, Va.

The above theme was suggested to me by the constant misuse of the term "GOOD CHURCH," by some of our best cultured brethren. The way many use it, greatly misrepresents the term, putting a very high premium on quantity regardless of quality. A church of Jesus Christ should not be classed with common, ordinary objects, hence, when spoken of, such terms ought to be used that will rightly convey the idea of its qualities, but not the term good out of its proper meaning. I shall treat the subject negatively and positively.

I. "A GOOD CHURCH" NEGATIVELY:

Something more is required than a mere congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, to make "a good church." Such a congregation, together with a large following, who attend services regularly and give liberally of their means for the support of the same, is not "a good church." A church of large membership, pays a large salary, gives in proportion for the support of missions, education and benevolent objects generally, cannot simply for such reasons be "a good church." Our Lord says to a church at Ephesus: "I know thy works and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." Rev. ii. 2-5. No doubt this church, noted for so

many commendable qualities, thought that it was living up to the required standard of "a good church," but it learned to the contrary, when the message came from its great head—Jesus. Though it was careful about many things, striving hard to keep evil persons and practices out of its midst, exercising great patience, sustaining many sorrows and conflicts, doing much labor, all for the sake of and in the name of Jesus Christ, yet he had aught against it, for which he made a severe threat against it. It is absolutely reasonable, that he would not have made so great a threat against "a good church." It lacked one thing to make it "a good church," that was, its first love to God. The warning words of Jesus convey clearly the idea of the vast importance of this quality. One of the prevalent faults among church members in the present age is, leaving their first love to God; and what is true of the members is virtually true of the church. The churches that are as far from the standard of "a good church," as the one at Ephesus was, during the first century, are not few. To style such "good churches," twists the term far out of its proper meaning, and shrouds it in disgrace.

A church of rich members, in money and wealth, and who are as liberal as they are wealthy, in giving to help the poor, lifting up the fallen, relieving the distressed, dispersing the Gospel among the heathen, and are educated up to date, well informed upon all leading historical subjects and questions of the day, but have not supreme love to God—cannot rightly claim to be "a good church." Paul says: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." 1 Cor. xlii. 2, 3.

A church that practices customs contrary to God's word, or fellowships those who do, or will not exclude members who are worthy of such discipline, because they are influential and gives a great amount of money to help the church, especially when it is in a hard place, is not up to the standard of a good church. Our Lord says to the church at Pergamos: "I know

thy works, and where thou dwellest, even where Satan's seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii. 13-16. Some churches to-day allow things analogous to those mentioned above : yet many of the same are regarded by some, as good churches. The bright lamp of God's word shows up many defects, where we do not expect them. A church may be numerically strong, financially great, intellectually preeminent, notably philanthropic, worship in a house superbly magnificent in splendor, and then not be a good church. It may lack one thing, but that one of prime importance.

II. "A GOOD CHURCH" POSITIVELY :

1. *The Biblical use of the word Good in its highest sense.*

The word good, as used by the author of language, in its highest sense, admits of but one comparison, that is very. "And God saw everything that he had made, and, behold, it was very good." Gen. i. 31. Man was included in this expression : Perfect in thought and desire, in action, spirit, and body, and absolutely innocent from sin. God said that he was very good. This is the only instant in which God has compared the word good, therefore he must have used it then for emphasis.

The Bible says that Ahimaaz, the high priest, was a good man ; that Joseph, of Arimathaea, was a good man ; that Barnabas was a good man. Such characters show the class of men, the Lord styles good. According to his teaching, the grandest, the highest thing that can be said of any object or person, is, that it or he is good. The greatest, the highest celestial being, is God. The greatest, the highest quality attributed to him by his only begotten Son, is, that he is good. The greatest, the

highest terrestrial being is man ; the greatest, the highest quality God has attributed to him, is, that he is good. The steps of a good man are ordered by the Lord, and he delights in his ways ; and out of the good treasure of his heart, bringeth forth good things. Here we have an account of a young man, who wished to learn from Jesus what good thing he must do to inherit eternal life ; said young man had kept the law perfectly from his youth, but he lacked one thing to make him fit to inherit eternal life, that is, he lacked one thing to make him a good man, that was supreme love to God. Luke xix. 15-30. A good man is kind, tender-hearted, amiable, faithful, without wavering in friendship to God—his ways are in perfect accord with the revealed will of God.

2. *A Good Church* cannot be lower in its standard than a good man ; a corrupt tree cannot bring forth good fruit ; a whole cannot be less even in kind than its parts. A church is good only when the material out of which it is composed, is good. A church composed of good material all around, through and through, is a good church. The church at Ephesus would have been a good church, had not many of its members drifted away from their first love to God. The church at Smyrna was a good church, for God had nothing against it, each member was doing his best to keep in harmony with the Lord.

A church may be composed of poor members from a temporal standpoint, and yet be "a good church." It may be composed of unlettered members, and yet be "a good church." Its members may be few and not have a suitable house to worship in, and still be "a good church." It should be the prayer of every Christian, that there be more and more genuine good churches.

A good church is one of unspeakable powers for accomplishing good works for the Lord—saving precious souls and bettering the condition of men. The greatest power in heaven is love, for it constrained God to give his only begotten Son to die for this lost world ; the greatest power in earth is love, for it constrains men to lay down their lives for their Master's cause and for each other. There is nothing that can withstand the force of

true, genuine love. Had we more good churches, the pastors good like Barnabas of old, each officer good like Stephen, one of the deacons, each member good like Mary, the mother of Jesus, all having the spirit of Jesus Christ to reign and rule in their hearts—their hearts thoroughly aglow with pure love to God and man: the power of sin would give way and flee before them as the darkness of the early morn, before the rising, unobscured sun.



AGENTS wanted!!!
GOOD commission paid.

THE NEGRO'S OPPORTUNITY IN THE ATLANTA EXPOSITION.

BY I. GARLAND PENN,

Atlanta, Ga.

It is generally conceded that the offer upon the part of the cotton states and International Exposition to the Negro population of the entire country in general and the South in particular, to share the privilege of showing to the world the progress of the South and particularly their own is the greatest opportunity that has come to them yet. In it the pains-taking, cool-headed, thoughtful men of our race, see the hand of Providence. That, so soon after a direct refusal to give the race an opportunity at the World's Columbian Exposition, the very people, burdened with the cause for such refusal, should rise up and tender the race the sought for opportunity, is beyond us except that we can ascribe it to the workings of Providence in our favor. We offer as reasons in favor of the opportunity the following which we propose to discuss:

First. It is the Negro's opportunity because it is a separate exhibit.

Second. The Negro can collectively show what he has done, and what is in him and thus be credited as a race and not as individuals.

Third. It's an opportunity that the Negro cannot make for himself.

Fourth. It's an opportunity for him to show the people of the country North and South that, because of his worth better treatment should be accorded him.

Fifth. He can show that the money lavished upon him by Northern philanthropy and Southern legislation has not been spent in vain, to the contrary, it has been put to use, as evidenced by this exhibition of Negro brain and brawn.

Sixth. Another reason for the opportunity is the Negro's chance to create a more friendly feeling with the Southern people among whom he is to live and by whom he is to be largely supported as a mass.

Now to the discussion. As a people in this country, particularly the South, we are to face conditions which exist. Conditions, we aver, as they are to be found in practices and impressions. It is a nice thing to talk about how things should be, but a difficult thing to face things as they are, yet the wiser course is to face them as they are under circumstances such as attend the present race situation. This is an exceedingly practical age when men are not stopping very long to inquire about what things should be, but what they are, a present condition made so by past environment is that there is a color line. For our people there is very little time to waste in considering the question with a hope to have it otherwise than it is, when graver questions within demand our attention, that we shall at sometime rise in such a degree of manhood and womanhood as will demand a wiping out of the line almost without our asking. If the stranger says that the line with all of its concomitants SHALL exist why need the weaker literally lose time discussing and "cussing" it. It then follows that the whites and blacks are separate as classes and ought to be accepted in the name of common sense.

As a separate class the Negro has however been grossly misrepresented. The frivolous of the race have been held up for observation while the progressive have been kept in the dark. Before the people of all lands deeds and acts of blackness have been more commonly made public, in our case than deeds of progress, of valor and heroism.

No invention, painting or what not has been heralded as of his creation, neither is it known that he is a credit to himself and to his country in this regard.

This arises from many reasons, principle among them, is the fact that unless a production of the Negro in this country, which shows a high degree of cultivation is labelled "Negro," everybody accepts it as the work of a white man and thus it goes. Thus we have our opportunity for a separate exhibit. Aside

from that argument there is still another point. If the Negro at this stage of his freedom, turned loose as he was, burdened as he has been in private and public environments conducive to progress of past and present against him—if now he can mount up as upon wings of an eagle and prove himself an inventor, artist, etc., etc., the fact ought to be labelled "*Special*," and on this point every Negro ought to vote "aye." From dull slave to enlightened citizenship in thirty years is "*Special*" in every sense of the term. If the Negro would get credit for what he does he must show it as a Negro, he must take the attitude of the Christian who comes from out among the world that saint and sinner may see where he is. In point of progress the Negro to the Caucasian is as child to adult.

If the child is given a chance he will show a great many traits common to the adult.

As to our second we face another condition.~ In the event anything is creditably done the individual gets the credit not the race. Often his mixture of blood is responsible for his races failure to get any credit either spoken or implied. A seizure of this opportunity creditably met means race credit and not so much individual.

Jew and Gentile will refer to the Negro race and the Atlanta Exposition, not James Smith in the Exposition as such. To make people remember we were not entirely out of the thing it is necessary for us to call up the talented son of Bishop Tanner, who represented his race most creditably at the World's Fair, or Bannister who held us up at the Centennial, but when in days to come this effort is spoken of, it can be said the Negro race at the Atlanta Exposition. May Providence smile upon them and help them to see it.

As to our third point we make three assertions which is the basis of an argument that might be made, and since because of space it can not be made the reader with a little thought can infer. Why should we say this is an opportunity the Negroes cant make for themselves?

1. The Negro at present cannot be concentrated on an

effort of the kind promulgated, supported and managed by himself.

2. Lack of business foresight, disposition upon part of our monied men not to invest their means, etc.

3. If in the present move we find "objectors" and "kick-ers," it is fair to suppose that in a similar Exposition schemes promoted by Negroes there would be the same class "on deck," because of its wild cat, visionary appearance.

4. Grant that with the powerful help of our women such a scheme as is now proposed in some quarters could be successfully wrought, could we guarantee an attendance upon the part of the people all-over the world who have been wrongfully impressed as to our history. Do white people generally go to Negro fairs, plays, etc., unless they are marked "special." *Then a point*, why should we object to going to the Atlanta Exposition as his special guest?

The reader can think on these conditions as much as he wants. We are convinced that this is the Negro's opportunity one he cannot make for himself and we are going to seize it.

As to our fourth. It's all twaddle dee and twaddle dum in the Negro's uniting, by an imaginary bridge lynching, Jim Crow cars, etc., with the opportunity to show our progress at the Atlanta Exposition. "Let every tub stand on its own bottom."

If there was any hope for a cessation of these dreadful injustices, which good people all over the land deprecate, by refusing to accept the offer of the Atlanta Exposition, then it would be common sense to refuse with thanks.

Who can prove by cold argument that refusing the grant will cause the evils to cease. We know that there are some wildcat, hot-headed, spread-eagle men among us, who can tickle our people and prejudice them and make them see stars in the heavens in the day time when there isn't a star out, yet what they say is nothing.

Who can prove by argument, to let the Atlanta Exposition severely alone, will stop Jim Crow cars, lynchings, etc. Will proving the worth of our people to the country, lessen or

increase injustices upon us, which is the more sensible side of the question?

If a race shows that it is contributing its full share of environments considered to American prosperity, will not America and everybody else have more respect for it, when the race not individuals become respected as a race? Lynchings, Jim Crow cars, separate elevators will go. To accept the opportunity and do it creditably will have more effect in our favor than refusing it.

As to my fifth the Negroes should consider two impressions now prevalent and seek to correct them. They are these:

1. An impression prevails North that the money lavished upon the Southern Negro is not wisely spent.

If not that, the North is anxious to see that it has been wisely put to use. The South is as anxious. They have their misgivings which we confess are not well founded, but we must prove beyond shadow of doubt the wisdom of a continuance of generosity by the North and an increase of state, county and municipal appropriation in the South.

To prove this at an early date is the wiser course. Is not this our opportunity?

As to my sixth in conclusion this is the Negro's chance to make friends. Let it be said that he has always been the friend, but it takes two to make friends and if at anytime the white man of the South with whom the Negro is to live and by whom he is to largely get his bread and butter has not been friendly, let this opportunity be seized in the interest of a common development of a country in which the alleged unfriendly man has the most interest. It is unwise and nine parts foolish for the hot-headed men of our race to urge a continuance of friction between the races in the South when the one is so much weaker than the other. When the South offers good accept it because it is good.

And now Mr. Editor, but for the space we have taken we should undertake to pay our respects to those chronic "objectors," if there are any left who urge "no separate exhibit because we are American citizens;" that class who link Jim Crow cars with the Exposition movement when they know they are two

separate tubs; that class who say this is a money making scheme upon the part of the whites, when they know of a condition which exists, viz: Negroes will go and give their money anyway. The success which is now assured the Exposition so far as the race is concerned, the creditable exhibit which is now practically in hand, the enthusiasm existing in Atlanta for the entertainment of the colored visitors, the general interest manifested every where relieves me of the necessity for a tirade, necessary to show up the chronic "objectors weaknesses."

We maintain that the Negro sees his opportunity and he is going to make the most of it.

On soil where once he was on exhibition as a slave without being asked, he will put himself on exhibition as an agriculturist, mechanic, inventor, painter, artisan, author, physician, lawyer, journalist, banker, business man, because he is asked and its to his advantage.

AGENTS wanted!!!
Good commission paid.

OUR WOMEN.

BY MISS MARY V. COOK, A. M.

Cane Springs, Ky.

There is nothing in which I am so interested as the progress of our women and the proper training of our children. I am pleased to say our women are not asleep, especially in the southland. They long ago felt the necessity of organized forces that the work of uplifting might be better carried on. These they have effected in nearly every state with great results. I know many instances where they have purchased land, erected buildings for school purposes and established homes for the aged and infirm. They own their homes which are well furnished and well kept. They are intelligent thrifty and enterprising and will compare creditably with the women of any people. In the journalistic field our women are wielding a powerful influence in establishing virtue and in disseminating truth and right. For this courage some have had to give up home and friends, as in the case of Miss Wells, but they found broader fields in which to further the work. As authors and writers they have shown rare talent from Phyllis Wheatley to the present. They are foremost in all laudable enterprises. They are the supporting column of our churches, yet I must denounce some of their plans for raising money. This running for prizes and allowing girls to solicit from any and everybody is nothing less than the gate-way of vice and destruction, and it not only invites, but encourages insults—the sooner discarded the better for our girls.

As educators our women are the potential element in the development of the race. They are coming into the exercise of prerogatives which will give them vast influence. Step by step they have overcome prejudice and made futile the arguments as to their proper sphere and have advanced to a higher plane as teacher and educator, to a wider field of science, and art, to

unbounded liberty of following freely their own
 nature, and their right to do whatever they can do, we
 know that they have not been permitted to walk they have crept
 and they have begged, they have gleaned
 and they have gathered crumbs of knowledge and were
 hungry. But now they have climbed from a narrow
 path to the highest powers of their
 nature, and they are doing the great work of uplifting
 the race. They are in truth the beings of
 genius and nourishment—from
 their strength.
 We want fewer who find herself unsup-
 ported by a moral, or religious prin-
 ciple. We want fewer who go to the office of preacher
 and do not know the office of preacher.
 We want fewer who are not much, yet there remains
 the experience of most violence and
 the experience of most peace and are now passing
 the conviction that our safety and pri-
 vilege is in the use of every advantage and
 the training of every boy and
 the training of every girl, but in the pursuit of
 the highest intelligence. We want fewer boys of
 the street who hold up street corners
 and we want fewer worthless
 and leading reckless lives. The
 training of our youth are
 who are anxious for its development.
 who are intelligent, studious, decided.
 who are of speech, unbending in integrity and
 who are of their advantages and responsi-
 bilities. Our women more than any other, should be exceed-
 ingly careful of their conduct for every indiscreet act has its
 influence upon the race. They can not afford to be careless and
 indifferent but should be one in power of sympathy, one in
 common hopes and principles.
 In this time of oppression and hatred, we have
 much to do to work our way upward, bringing with us those
 who are our charge.

It seems that God has providentially brought our woman
 into active service at this time and exalted them to a station of
 privilege and power, imposing upon them largely the responsi-
 bility of the outcome of the struggle now going on between
 ignorance and intelligence. Liberty unsuppressed shall be their
 future watchword and it shall ring from the mountain tops and
 echo through the valleys till the hand of oppression shall be for-
 ever lifted and our national flag *indeed* wave over the land of the
 free and the home of the brave. They shall so rally round our
 men and prove, by their culture and dignified bearing, that
 human rights are even more worthy of protection than Ameri-
 can industry, that one soul out weighs a million factories and
 that it would be better for the government to legislate to pre-
 serve its honor in deeds of justice, than its silver in the vaults of
 its sub treasury. Have we fully realized what God will require
 at our hands? It becomes us to acquaint ourselves with the
 position in which we are placed and the relation we sustain to
 all lines. The race can well do without its haughty woman; those
 who make pomp and display the height of their ambition, those
 who do not know their fellowmen, those whose faces are never
 seen in our churches and Sunday-schools and have no love for
 nor interest in their own people. We need skilled hands in the
 trades; sewing, cooking, tailoring, printing, short-hand and type-
 writing, sericulture, horticulture, stock raising, designing, civil
 engineering, household ethics, etc. What are the white women
 doing, but perfecting themselves in these things that they may
 push their girls into remunerative positions as well as their
 boys? Who will thus instruct our youth if not our women?
 and the time is near when skill and not the color of the skin will
 decide our destiny. Woe! unto us if this important feature of
 our education is neglected. We will go through life a failure
 with no hope except to be ever subservient to those who took
 time by the forelock.

May our woman all over this broad land rise up as one
 against wickedness, crime and ignorance with a feeling that God
 expects them to make their power felt on the side of truth and
 right till the victory is gained.

unbounded duties, to a liberty of following freely their own natural gifts and their right to do whatever they can do, well. When they have not been permitted to walk they have crept, when they could not take, they have begged, they have gleaned like Ruth among the scantiest crumbs of knowledge and were thankful. Round by round they have climbed from a narrow restricted life to the full enjoyment of the highest powers of their womanhood and without their help this great work of uplifting our people cannot succeed, for they are in truth the beings in whose lives the roots of man's genius find nourishment—from them he draws his inspiration and his strength.

No woman is a success, however who finds herself unsupported, undirected and unconsoled by a moral, or religious purpose for "the work of a teacher is next to the office of preacher," says Luther. Our women have done much, yet there remains much to be accomplished. The experience of mob violence and outrages through which we have passed and are now passing is sufficient to bring us to the conviction that our safety and protection will be in the most vigilant use of every advantage and opportunity we have in the thorough training of every boy and girl, not only in virtue and intelligence, but in the pursuit of some useful and honorable vocation. We want fewer boys, of the soft hand gentry fit only to hold up street corners, gamble and indulge in intoxicants; we want fewer worthless girls tramping the streets and leading reckless lives. The kind of women needed for the training of our youth are those who love the race, who are anxious for its development, who are faithful to duty, who are intelligent, studious, decided, independent in thought and speech, unbending in integrity and who have a wise appreciation of their advantages and responsibilities. Our women, more than any other, should be exceedingly cautious in their conduct, for every indiscreet act has its bearing upon the race. They can not afford to be careless and indifferent, but should be one in power of sympathy, one in common hopes, aims and principles.

In this land, rank with oppression and hatred, we have much to do to work our way upward, bringing with us those under our charge.

It seems that God has providentially brought our woman into active service at this time and exalted them to a station of privilege and power, imposing upon them largely the responsibility of the outcome of the struggle now going on between ignorance and intelligence. Liberty unsuppressed shall be their future watchword and it shall ring from the mountain tops and echo through the valleys till the hand of oppression shall be forever lifted and our national flag *indeed* wave over the land of the free and the home of the brave. They shall so rally round our men and prove, by their culture and dignified bearing, that human rights are even more worthy of protection than American industry, that one soul out weighs a million factories and that it would be better for the government to legislate to preserve its honor in deeds of justice, than its silver in the vaults of its sub treasury. Have we fully realized what God will require at our hands? It becomes us to acquaint ourselves with the position in which we are placed and the relation we sustain to the racial issues of the day. Concerted action is needed along all lines. The race can well do without its haughty woman; those who make pomp and display the height of their ambition, those who do not know their fellowmen, those whose faces are never seen in our churches and Sunday-schools and have no love for nor interest in their own people. We need skilled hands in the trades; sewing, cooking, tailoring, printing, short-hand and type-writing, sericulture, horticulture, stock raising, designing, civil engineering, household ethics, etc. What are the white women doing, but perfecting themselves in these things that they may push their girls into remunerative positions as well as their boys? Who will thus instruct our youth if not our women? and the time is near when skill and not the color of the skin will decide our destiny. Woe! unto us if this important feature of our education is neglected. We will go through life a failure with no hope except to be ever subservient to those who took time by the forelock.

May our woman all over this broad land rise up as one against wickedness, crime and ignorance with a feeling that God expects them to make their power felt on the side of truth and right till the victory is gained.

HIS NAME IN CONGO-LAND.

REV. GEORGE H. JACKSON, S. T. B., A. M., M. D.

Returned Missionary to Africa.

A faint streak is seen in the east, the black of night becomes gray, a fiery red sun leaps above the horizon and a Congo day has begun. The morning is not ushered in with song of birds or other signs of nature's gladness. The tall grass of the jungle is not stirred by any refreshing zephyr as the prostrate forms of our carriers show signs of returning consciousness, and one by one they rise, stretch their long arms in the air, search out their load of yesterday and disappear in the narrow path-way bearing it upon their heads. These porters are Ba-Congoes and although there are many other natives in Congo-land (l'Etat Independant du Congo) it is with these natives alone I have to do in this article. These Ba-Congoes live west of Stanley pool on the north and south banks of the great river from which the country takes its name. They are simple in their habits; the men carry loads for the government, the missions or the trades; build houses of grass and make their wives clothes. The women make and keep the gardens, care for the children and furnish as well as cook the food for their husbands. They are not a race of warriors, but of traders and the oldest white head cannot remember when men did not thread the winding paths to the coasts, bearing upon head or shoulders ivory which was and is the wealth and curse of central Africa. However there are times when their stolid natures lose their quiet and with arms in their hands seek to avenge the outraged honor of their women which has been sullied by foreign lust. No fair minded person will deny the mental and moral capabilities of this people, and that, in the face of natural conditions which are depressing. To these Ba-Congoes the Gospel is being told and how the Redeemer's name is being declared is now my purpose to discuss.

With the "Cataract region," I am best acquainted and my references must be influenced accordingly. The Gospel of salvation must be in the native language which they call "Kifote," but which the French speaking government term, "Fyot." It is a language rich in beautiful forms and delicate shades of expression and while made up of many dialects yet when once acquired, one can readily adapt himself to the varying local forms. It is one of the divisions of the great Bantu tongue from which nearly all the languages of the southern half of Africa have sprung. The missionary's first conquest must be over the language. Each mission society has stations which are headquarters for the mission-workers in that section. Thus we have what we will term "station-work." Our headquarters is a little village. Here school-work is carried on and many small boys with but few small girls learn to read and write in their own language, the entire literature of which is christian having been made by missionaries. At some places adult schools are also maintained. On Sunday the chapel bell rings for an hour and when the boy who is tugging at the string begins to get tired, all the paths leading up to the little church will be dotted with men and women coming to service. So every day of the seven the work of "opening the eyes of the blind" goes on.

There is also what may be termed "out-station" work. In some thickly populated districts from ten to thirty miles away a school may be started and taught by some native christian under direction of the missionaries. This teacher holds a service every evening in the village where his school is located. These out-posts are visited regularly by workers from the central station.

Perhaps the most difficult work of all is what I shall call "town work." The missionary accompanied by a native starts out afternoons to do personal evangelistic work. After a walk of five miles over a rough road, crooked and bestrewn with stones, we reach a grove of palms and zinsalu trees, in which are clustered a dozen or twenty grass huts. Here are three or four women sitting in front of this house preparing a meal of roasted peanuts and boiled cabbage. We address them; "Mavimpe?" (are you well?) and then ask: "do you want to hear some

stories of the foreign land?" They answer, "yes," and we begin reciting the miracles and parables of the Lord and after a short exhortation move on to another group. Some days two or three villages are visited and the herald of the Gospel returns to his plain fair and humble roof with feet swollen and bruised, shoulders aching and heart crying out from within "How Long, O Lord, how long?" Occasionally as the result of a drenching, the night, that should bring rest for weary body, brings the dreaded, consuming fever with the tossings and murmurings of delirium. So it is day after day while the great world rolls on in its groove forgetful too often of those who in the fore front are advancing the banner of Immanuel.

But to what end is all this? The result is manifest everywhere when the Gospel is faithfully preached. The social condition of the people is exalted. They live in better houses, and like the two in Eden of old they need not to be told that they were naked, they clothe themselves. Lying, in the heathen estimation, is an accomplishment highly creditable, but denounced by the Christian. In one church the natives themselves declared against intoxicating drinks as a beverage and forbade its use by any member of the church, under penalty of expulsion. One is amazed at the strength of character developed in these people snatched from ignorance, superstition and vice. They declare the Redeemer's name though cast out, beaten and stoned; they glory in persecution looking unto the recompense of reward. At the station of M Banza Manteke alone, I have heard 700 redeemed souls lifting their voices as one man declaring His resurrection in words of the hymn "Up from the grave he rose." If in the history of Congo Missions, the name of one apostle stands above all others, for consecration of service, wisdom in administration and steadfastness of sympathy with fellow-workers, that name is Henry R. Richards, of M-Banza Manteke.

I will but mention the joys that refreshed our hearts when the waters were made the symbolic grave of our Lord to the repentant sinner; when at eventide at Lukungu the darkness of the valley was given life by the hymns in the villages; at our feet clear and strong would rise the melody, while from across

the valley in fainter tones, another tune would be borne on the breath of night as the hearts of the saved welled forth their gratitude.

Likewise I will not dwell upon the darkness of the noonday when one of our little company was taken from us and we stood beside the open grave on the river bank, listening to the solemn words of committal, "dust to dust," spoken to the accompanying rustle of the plantain fronds. Such things must be until the valley of the lordly, sweeping Congo shall echo with the glad refrain of the redeemed; until its mighty hills shall be the high places of our God; until the heart of its people shall be Jehovah's throne.



AGENTS wanted!!!
Good commission paid.

THE RELATION OF THE PULPIT AND PRESS TO THE DEVELOPMENTS OF THE RACE.

BY REV. A. C. POWELL.

New Haven, Conn.

The pulpit and press ever since the days of their respective births, have been important factors in the evolution of human society. What ever may be said derogatory of the methods employed, it must be conceded by their most unfriendly critics that our unparalleled, unimagined civilization is due mainly to their influence. The whole world was manacled in the blackness of darkness until unshackled by the pulpit and press.

Show me a people amongst whom the gospel is not preached and where the newspaper is not read, and I will show you ignorance, immorality and superstition reigning king without a rival, but wherever their voices may be heard society is transformed and a respectable existence made possible.

The evolution of the pulpit and press has been the revolution of society, politics and religion. So marked has been the growth of the newspaper that it can no longer be defined as a sheet of paper printed and distributed at certain intervals to convey intelligence of passing events, but it has become the recognized guide in matters pertaining to politics, theology, arts and sciences. So marvelous has been the development of the preacher that he can no longer be called the "soul curer," but the social, moral, political and religious leader of the community in which he lives.

Benjamin Kidd in his book on Social Evolution says; "Both in the public press and in the pulpit, from nonconformity and orthodoxy alike, we have the notes sounded in varying keys, that after all Christianity was intended to save not only men, but man, and that its mission should be to teach us not only how to die as individuals, but how to live as members of

society." The pulpit and the press have not always maintained a friendly relation to each other, but despite this fact, they have always been two great means to one grand end—the amelioration of the condition of mankind. The press has made it possible for one pulpit to preach to a hundred million people in one week. Through our marvelous telegraph systems and newspaper facilities the five continents have been brought in whispering distance. The pulpit thunders in New York, and the united press thunders it around the world. If the pulpit and press are to keep a permanent grasp upon humanity, their trend must be toward the improvement of the condition of the masses. The pulpit has preached too much above the people to the "four hundred." The press for the sake of a few dollars, has too often catered to the financial and political tyrants of this land.

A certain editor of a metropolitan journal advertised for a learned young man to write for his paper.

When the proper one came into his office, which overlooked one of the prominent streets in New York City the editor called him to the window and said, "I want you to write for those people you see there on the street."

In that crowd were draymen, coachmen, clerks, hucksters, mechanics, cooks, waiters, chambermaids, boot-blacks, beggars, with here and there a college graduate and every now and then a member of the "four hundred." How significant! Let the pulpit and press preach and write, live and die for the people on the streets.

Syndicates, corporations and federations of capital are three hydra-headed monsters who are stalking up and down this land like Goliath of old, defying law, liberty, justice and the dying groans of a perishing humanity. The masses, who are being oppressed by this grinding tyranny, are sending a cry up to heaven, "What must we do to be saved?"

The Pulpit and press, by virtue of their position, must answer this question or die an ignominious death with the righteous blood of the toiling sons upon their garments. The pulpit and press are the moulders of public sentiment. As they go so goes the world. When the pulpit and press of the North lifted up

their voice as the voice of one man against the abominable institution of American slavery Uncle Sam with flaming whip in hand made that institution lick the dust at its feet amid shot and shell, fire and smoke.

When the politics of Tammany became so rotten that they were an obnoxious stench to God's nostrils, the pulpit and press standing behind the fort of justice and political purity turned loose the gatling-guns of truth and the next day Tammany Hall was evacuated. Let the pulpit and press of this city join Dr. Smyth in his tirade against dishonesty, and municipal corruption will pack its baggage and leave New Haven on the next train.

When the pulpit and press, north, and south, east and west, take a decided stand against the wrongs done the Afro-Americans in certain sections of this country, that wrong will be buried in the cemetery of disgrace by public sentiment. But so long as such men as Hugh Miller Thompson, the lord bishop of Mississippi, justifies the lynching of Negroes, upon the ground that the courts are too slow in meeting out justice, and the prisons are too full to incarcerate the criminals, and it is better to murder the brutes than to turn them loose upon good society, and so long as the Methodist Conference of California drives such women as Ida B. Wells from its midst who dare to speak a word in defence of helpless men and women, who are outraged, shot and burned, and so long as the pulpit and press of the South applaud white men for burning Negroes alive, so long will this boasted land of the free and home of the brave remain a scene of blood-shed, rapine and mob violence.

You may legislate against wrong, but public sentiment defies law, and rules the world, and the pulpit and the press rule public sentiment.

They are the source of the race, and no stream can flow higher than its source. They are the recognized priest of the land. "Like priest, like people," the pulpit and press is the heart of the nation from which is sent the blood of purity or impurity coursing through the veins of society.

Give us a just pulpit and press and justice, like a dove,

with her wings of silver and feathers tipped with yellow gold, will hover over every inch of the American continent.

Ladies and gentlemen, I would not be too radical, but the destiny of the American people is wrapped up in her pulpit and press. If they fail to lift up their voices, like the sounding of many waters against unrighteousness, this nation will sink into oblivion as did the pyramid builders, the rich Babylonians, the Heaven daring, God defying Sodomites, the war-like Romans, and the philosophic Greeks. It is just as true to-day as it was when these races fell, that righteousness exalteth a nation, but sin is a reproach for any people. Far out upon the west coast of Wales once stood a lighthouse, upon which was written "I am here to stand." But one night an awful storm agitated the sea until it boiled furiously and howled angrily. The strong beating of the wind and the waves knocked that house down and washed it away.

After a long time the English government hired a Christian man to build a light house upon the same spot. That man of God cleared away the rubbish of the old and laid the new foundation deep down upon a bed rock and chiseled in it. "Except the Lord build the house they labor in vain that build it." And as the structure rose above the water, he wrote where every passing sailor could read; "I am here to give light and save life." When it was finished he wrote again on the top, "Praise be the Lord." Let the pulpit and press teach this nation to build deep down on the righteous principle of Jehovah, and we will ever rise higher, praising God giving light and saving life until we terminate on the happy shores of immortality.

AGENTS Wanted for the MAGAZINE.

CHRISTIAN EDUCATION AS A FACTOR IN CIVILIZATION.

Read at Pennsylvania Baptist State Convention, Chester, Pa.

BY REV. WM. P. LAWRENCE,

Harrisburg, Pa.

Mr. President, Officers, Members, and Friends of the Convention :

I am too sensible of my inability to properly handle the great subject of Education, without asking your indulgence before proceeding further. I rejoice to note that the great Baptist Family is almost a unit, as to the necessity of a Christian Education. Again I rejoice to know, that in this great family we can find men who have scaled the mountain top of fame in all of the professions and walks of life. Education, says Webster, "Is properly to draw forth; and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of principles, and the regulation of the heart." We shall use the term in its largest possible sense, which means the proper development of all our faculties, and the formation of character.

The nineteenth century is to my mind, in many respects, the greatest century recorded in the annals of the world's history. The age of Pericles, when compared to this age, falls into insignificance. This is preeminently an age of thought. It is truly an electric age; I do not mean by this, to say, that the entire human family has availed itself of the use of electricity, or that this ever shall be done. It would doubtless be found, on close investigation, that a small ratio of the human family live in the present, a small fraction in the future, the great majority in the past.

I. Man must be educated in order to properly know himself.

It is almost, yea, it is quite impossible, for man to accomplish anything that is truly great in this world, without some

knowledge of himself. The worldly side of this idea was held by the old Greeks; which has come down to us as a proverb—"Know thyself." The Greeks proved the value of this knowledge, from their point of view, not only on the field of battle, under Alexander the Great, in conquering the world, using physical force; but they conquered the world also in science and philosophy. The great wisdom of man consists in the knowledge of his follies.

2. As man becomes acquainted with himself, he learns something of his weakness, as also of his strength. All true education must aim to develop the powers of the soul by exercise. This is known to us all. Memory is improved by remembering, thought by thinking, taste by tasting. He is wise to no purpose, who is not wise to himself. The first use of wisdom is to correct our own faults. Physical culture must do its part in order that man may know himself physically. The same is true in reference to the intellectual, moral, and spiritual natures of man. I shall make use of the same instance, says Addison, to illustrate the force of education which Aristotle has brought, to explain his doctrine of substantial forms, when he tells us, that a statue lies hid in a block of marble, and that the art of the sculptor only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good or the great man, very often lie hid or concealed in a plebeian, which a proper education might have disinterred and brought to light.

II. Man must be educated in order to properly know God.

"They who would advance in knowledge, should lay down this as a fundamental rule; not to take words for things."

1. When a boy or girl graduates from any one of our high schools, he or she is prepared to enter college. So man, having learned himself, is prepared to enter a higher school. In the lower school he not only learns something of himself, but he also learns his dependence on some other, higher Being, and he is anxious to become acquainted with his great benefactor, whom

he discovers "Holdeth within his hands the reins" or the system of universal government. It is Christian Education that takes hold of man and introduces him to the only true God and Jesus Christ our Redeemer, our Daysman. I emphasize the word Christian or Christ-like Education, because this is the only kind of education that has ever greatly benefited the human family. It is our joy to-day, our inspiration and hope for the future.

*The life above when this is past,
Is the life from life below."*

Man may be very wise in reference to the things of this world, and yet not know the first letter of the alphabet, in the grand book of the universe. This was true of the Greeks, known and renowned for their art, sciences, and systems of philosophy, but they were in profound ignorance as to the first principles of true Christianity.

The great Apostle Paul comes to my rescue; we hear him as he speaks from Mars Hill (Acts xvii, 22-28), "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being." You only need to read the classic literature of Greece and Rome to find out how entirely depraved they were, and Greece and Rome may serve to illustrate the most plausible condition of man when educated under non-Christian influence.

*"When we devote our youth to God,
'Tis pleasing in his eyes;
A flower, when offered in the bud,
Is no vain sacrifice."*

Man may delve into classic lore, but if he does not know God as Father, Christ as Savior, the Holy Spirit as Sanctifier, Teacher and Guide, he may be likened to the foolish man, spoken of by our Savior while on earth (Matt. vii. 26, 27), who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. My friends, these houses are falling every day. The man with a Christian Education, and who knows the only true God, and Jesus Christ whom he has sent, may be likened to the other man that our Savior referred to (Matt. vii. 24, 25). He is denominated "a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock."

As man becomes acquainted with himself and his Creator, he begins to learn some of those profound lessons, such as the Fatherhood of God, and the Brotherhood of man. It is here that he learns to love his neighbor as himself. In this school a man learns to rise above self, and labor for the glory of God, and the good of all mankind.

*"In heaven he shines with beams of love,
With wrath in hell beneath,
'Tis on his earth I stand, or move;
And 'tis his air I breathe."*

I love the church because it is a school-house. There we are taught of God. I love the Sunday-school, because it reaches out its strong arm, and brings children, yes, little children as well as adults, to Christ, the Lamb of God, by the means of education. It was in the Sunday-school that I received my early convictions. I love that grand institution, the Young Men's Christian Association, because it has for its chief object, the education, nay, more, the saving of our young men. My friends, I was thinking the other day, if I had ten thousand lives, I would

spend them all in the service of the Lord Jesus Christ, yes, blest be his name.

III. Man must be educated in order to enjoy the life that now is.

1. A true Christian Education will serve as a solid foundation for every virtue in time and eternity. "Wisdom is to the soul what health is to the body." The world is full of the beautiful, the good, and the true, and if the true spirit of christianity pervaded our education, we could see wonderful things in the great book of nature.

2. When teachers everywhere shall awaken to the sense of their duty, and teach that the truths of nature rest upon the truth of God, and demonstrate that at the foundation of every science lies "Omniscient Wisdom," that all of beautiful, of sublime truth, is but a development of the "Divine Mind."

3. My beloveds, I believe that the serene light of a pure religion should permeate every science, brightening and blending with its beauty and truth, like a "lamp set within a vase of alabaster, bringing out into bolder relief, and exquisite effect, the forms and ornaments, that are sculptured upon it." The Psalmist, while looking out into the material universe with his eyes turned heavenward, cries out from the recesses of his soul, "When I consider thy heavens, the works of thy fingers, the moon, and stars, which thou hast ordained, what is man that thou art mindful of him? or the son of man, that thou visitest him?" The most illustrious characters that have adorned the races of mankind, in all ages, have been struck with the beauty and magnificence of the visible creation, and have devoted a certain portion of their time and attention in investigating its admirable economy and arrangement; and there can be no question that a portion of our thought devoted to the study of the wondrous works of the Most High, must ultimately be conducive to the improvement of our intellectual powers, to our advancement in the Christian life, and to our preparation for the exalted employments of the eternal world. The inspired writer comes to my rescue: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints."

Man should be so educated as to be able to trace the hand of the Creator on the face of every star, in the muttering of every clap of thunder, in every streak of lightning, in every drop of water, in every sprig of grass, yea, in every object, in every substance in the material universe. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

THE CHARACTER OF THE INSTRUCTORS.

They must be Christians, they must be in the light, they must know the truth. It should be insisted upon here and now, that in the future all of our teachers, in every department of the church; yea, I go further, that the teachers in all of our institutions of learning in this land, whether public or private, should be Christians. Then let Zion awaken from her long slumber, and put on her strength, by the baptism of the Holy Spirit, as on the day of Pentecost; and there will be a fire kindled, (not only in this state), but on this continent, whose flames shall reach even to heaven, and the heat thereof throughout every clime where man is found, whether Christian or heathen, and those flames, as they spread, will burn up every *ism*, every superstition, every form of prejudice and selfishness, with their great kingdoms of vice, of idolatry, of caste. Lynch Law, with all of its uncivilized, unchristian, and inhuman attendants, will be consumed in this great and mighty flame. When this is brought to pass, righteousness shall go forth as brightness, and salvation as a lamp that burneth. Then shall the kingdoms of this world become the kingdom of our Lord and of his Christ.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

When all of the students of the world shall lay aside their text books, and shall go up before the Faculty of heaven to pass their final examination, with reference to entering the University, which is eternal in the heavens, doubtless we shall hear the High Chancellor say to the great concourse of students, (if asked,) that a Christian Education is not only a single factor in civilization, but that a true Christian Education represents all of the factors in civilization.

A STIRRING APPEAL.

HELENA, ARK., May 25th, 1895.

To the Colored Baptists of the United States of America:

DEAR BRETHREN—Having been directed by the Convention which met in Montgomery, Ala., last year, to communicate with all Baptist journals whose columns are open to our Foreign Mission work, and believing that the press is one of the most potent factors in the development of any great concern, and trusting that through the medium of the press I may be able to reach a large number of our people, I accept the kind offer of our denominational papers to call the attention of our churches to the pressing needs of this great work.

Fifteen years ago the Colored Baptists of the United States, through their representatives in convention assembled at Montgomery, Ala., organized the Baptist Foreign Mission Convention of the United States. That this work of organizing the Colored Baptists to give the Gospel to Africa was a work of the Holy Spirit will hardly be questioned by any who are acquainted with our history for the past fifteen years. But a discussion of our history is not necessary at this time. The question which I here urge is, shall the work of giving the Gospel to the heathen be carried forward! Shall the Missionary force on the field be increased? And will you give your support to the Board at Richmond, in their efforts to prosecute this work? I believe that it is the earnest desire of nine-tenths of all the Baptists in this country, that the Gospel of God's dear Son be given to our brethren in Africa, no matter whether they are well pleased with the methods hitherto employed in the raising of means or not. And if this is true I do not doubt that sufficient money will be sent to the board each year hereafter to enlarge and carry on this heaven-appointed work. I wish to remind the churches that it is the desire of the board that, in so far as it can be done, the state and district boards superintend the collections in the

several states and districts and see that moneys raised for that purpose be forwarded to the corresponding secretary at Richmond, Va. But there are many of our churches that can and ought to send monthly or quarterly contributions to the board, and we earnestly hope that the report of the board to the next convention will show a large increase of amounts sent in during the year. We trust that in every district association or state convention held in the United States, between now and the last of August an appropriation will be made for African Missions and the money immediately forwarded to the corresponding secretary at Richmond, so that a report of all amounts may be properly made (by the Board) to the convention, when convened in September. And while making this request I also ask that Christians everywhere *will pray* for an increased interest in the work, and that the Holy Spirit may guide those in the lead, and comfort and protect those who are on the field.

Very truly yours,

E. C. MORRIS, President.



AGENTS wanted!!!
Good commission paid.

PASTORAL CHANGES.

The most casual observer, cannot help becoming impressed with the great restlessness and tendency to change, which seems to pervade the whole Christian ministry to day. "Instability in the pastoral office, is the common fact, and every pastor, sooner or later, meets the question; "Shall I change my field?" One cause of this may be found in the restlessness of the age, which is impatient with the old, and ever clamoring for the new.

To every effect there must be a cause; so that there are evidently causes for this pastoral unrest and instability. This being true, it will be well for all parties concerned, to look out for the causes, and if possible, try to find a remedy.

There are two points at which the causes may be located, it may be with the pastors, and it may be in the people.

When the cause is with the pastors, it shows itself to a considerable extent in the following ways. The pastor may have intellectual and moral qualifications for the work, and he may have executive ability, so that the work prospers in his hands, and hence the people are satisfied with it, and want him to stay. But he gets the idea that his talents are too great, and the field is too small for him, that his usefulness is being hampered by the limitations of the field: and for that reason he makes up his mind to go. There is also the burning desire for popularity on the part of many pastors; and these are constantly looking for "Plumbs" or "Big fields" in order to increase their popularity.

It goes without saying, that the names of such pastors are furnished gratis, and without solicitation to every church that may happen to be vacant. It was stated sometime ago concerning a certain pulpit, which happened to be vacant, and that of a church whose fame has not reached the top-most round of the ladder: that there were for the pulpit, over thirty applicants, and no doubt if the facts were known, two thirds of these applicants were pastors. Many a pastor becomes despondent on ac-

count of some trials which are meant to test his faith and prepare him for greater things in the future and resigns right in the grey dawn of unmeasured success.

His trials have come in removing the difficulties, and when the day is ready to break, and usher him into the blazing Sunlight—he gives up; but the trouble is too often with the churches. Much the larger number of the churches are in debt struggling under financial burdens, which absorbs all of the energies of both pastor and people, and saps the spiritual life out of the whole thing. The pastor having been called of God, to minister in spiritual things, finds himself in the wrong element. Not all pastors are necessarily financiers, and yet if they happen not to be in such cases as mentioned above, they are put down as failures. Then, too, many of the churches have a wrong notion or idea as to what the pastor is for. They think that the pastor should use all of his energies in schemes to get money, and if he does not do it, they get angry with him, and if he does it he is dwarfed in intellect; and worse still his spirit grows cold, and his sermons correspondingly poor, and they in consequence get tired of him, so he is between the devil and the deep sea.

But there are some very grave evils attending these frequent pastoral changes. First of all, the work suffers; it is difficult for churches to fill vacancies immediately, and so in the interval between the going of one pastor, and the coming of another, there is a lagging and consequent deterioration. Then too on account of the number of applicants, factions are created in the churches, which of course destroy this unity. Also because good men are more modest and reserved, and do not push themselves and thus men who are not suited for them, get into important places.—*Christian Banner*.

AGENTS Wanted for the MAGAZINE.

LEE-ISMS.

BY HENRY W. LEE, D. D.

Washington, D. C.

- The Bible is a conversation between God and Man.
- The truth is the science of God whether natural or divine.
- Peace is the atmosphere of heaven on earth.
- To step out of one's self into Christ is the distance from repentance to regeneration.
- The difference between Satan and Christ is that one is incapable of doing right and the other incapable of doing wrong.
- We will meet all in heaven who have met Christ in His kingdom on earth.
- Christ took on poverty and gave us His wealth; let us not plead poverty with such a legacy.
- The cross faithfully borne is a claim on the infallible promise of God.
- Following after Christ is to have Satan following after us.
- Repentance is notice on the Throne that we have quit sinning because we hate it.
- The reason we have so much love in the Epistle of John is because of his leaning on Jesus' breast.
- If David's giantship had not been an overcoming faith that binds omnipotence to human weakness, Goliath would have been an equal combatant.
- The race to heaven is out of self into Christ.
- It is not an easy thing to pray earnestly against the sin we love.
- Christ has overcome the world for all who have overcome their doubts.
- The seven seals of Revelation was the Mission of the seven churches.
- Christ will appear in triumph and glory in the evening of time and the morning of eternity.

REVERIES OF CHILDHOOD.

BY JNO. T. C. NEWSOM,

Texas.

In the silence of my musings,
 On the joys of other days;
 When my life was full of sunshine,
 With its bright, refulgent rays.

When a mother oft caressed me,
 And a sister's presence cheered,
 Not a pleasure more hath blest me,
 Than the joys which thus were shared!

How the hours were filled with laughter,
 And the days went flitting by!
 Light of heart, I scarce believed me
 That their bliss so soon would die.

How the mirth of boyhood's nature,
 Buoyed my youthful heart apace!
 Not a care despoiled its calmness,
 Not a cloud its sky defaced.

I can see the district school-house,
 In my mental vision cast;
 As it stood full near the crossroads,
 In the days that long have passed.

Nude of fence, and grass retreating
 From its well-trod playground near,
 There, within, a rustic tutor
 Plied his calling, year by year.

Neath the hillside, brightly flowing,
 Shaded by a gen'rous oak,
 Was the spring, where oft in summer,
 Gathered all the thirsty folk.

And beyond it, cloverladen,
 Spread the meadow, vast and green,
 On whose pure sweet-scented bosom
 Could the motley herd be seen.

Oh, thou happy days of childhood,
With thy bright, refreshing scenes,
With thy ramblings mid the wildwood,
And thy rompings on the green.

How I miss thee, sadly miss thee,
With thy wooings and thy charms,
Would that I again could kiss thee,
And enfold thee in my arms.

Oh, the days of youthful ardor,
Oh, the hours of boyish bliss,
Oh the moments of contentment
Manhood's day doth sadly miss.

Oh, the blissful days of childhood,
When the earth was young to me;
Oh, the mirthful days of childhood,
Thee no more I e'er shall see.

With what freshness of remembrance,
Those old scenes come back to me,
With their ever charming graces,
And their odd simplicity!

Tho' 'twere twenty years I left them,
Tho' on other sights I've gazed,
None there are more dear to mem'ry,
Than are those of childhood's days.

But time has changed those blest conditions:
Fate has drawn upon the year;
With the passing of the seasons,
Passed also those pleasures dear.

Late upon a chill September,
When the leaves began to fall,
That fond mother, I remember,
Was the first to hear the call.

Next a sister's gentle spirit
To its summons made reply;
And it, too, in glory reigneth,
In the home beyond the sky.

One by one my hopes have perished,
Till my soul now stands aghast;
Dearest idols life has cherished,
All, like yesterday, have passed.

In a distant land and hamlet,
Standing near the River's edge,
Waits a father old, decrepit,
To report his sacred pledge.

Hush, my spirit, cease repining,
'Tis a verdict old, and true:
Life is false and death is certain—
A nurse's tale, a tax that's due.

When I turn me to those moments,
Looking backward through the mist,
How their beauty fades my vision,
How my soul their charms resist!

Scorn the past, the future only
Holds thy fate, thy hope inspires;
Look not doubtfully upon it:
Him who wins, the world admires.

Gird thee, then, my drooping spirit,
Soon thy errand, too, shall end;
Though thy sun to day may glisten,
May to-morrow's it transcend.

When I've finished here my mission,
Let me glide in peaceful vein
Into sweeter fields elysian,
Where eternal pleasures reign.

AGENTS Wanted for the MAGAZINE.

SERMONIC.

CALL TO THE MINISTRY.

Delivered at the 28th annual session of the Virginia Baptist State Convention, May, 1895, at Suffolk, Va., by Rev. W. T. Johnson, B. D., pastor of the First Baptist Church of Lexington, Va.

TEXT:—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.—Isaiah lii. 7.

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Romans x. 15.

(Published by request of the Convention in the BAPTIST MAGAZINE.)

Mr. President and brethren of the Convention:

Just twelve months ago you placed upon me the duty of addressing you at this annual session on the subject announced, the successful treatment of which requires the powerful presence and guidance of the Holy Spirit. This we may have if we engage in effectual and fervent prayer.

It is God's prerogative to call and qualify man to be a successful preacher of his word. To say that all men are not thus called would simply be repeating a Scripture declaration. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."—1 Corinthians i. 26, 27.

The whole history of the Christian Church bears testimony to the above assertion, hence, no man should assume to enter upon this high office because of his education, moral and financial standing, or simply upon the persuasion of friends, but because he is inwardly moved by the Holy Spirit to be an extraordinary minister of God's Word. It is no uncommon thing for men to speak disparagingly of the gospel ministry. Many a shaft of wit and sarcasm is made to show to better advantage in this electric age when it is sharpened by prejudice, oiled by biased judgment, and hurled to some duty-loving and patient

minister of Christ. To-day there is a wide spread disposition to excuse the rich and talented from the ministry, on the ground that it does not furnish scope for their energy and ambition. Such disposition overlooks the teaching of Matthew xxv. 14-30, and ignores the fact that a broad study is enjoined upon us by the Word of God, in order that we may show ourselves workman approved of God. It also makes the ministry a charitable profession, good enough for the poor and humble, hence, many a noble-hearted young man is turned away from cherishing the holy ambition to which the Gospel ministry invites him.

From this standpoint it is very common to hear expressions of pity for ministers and their families, simply because the consecrated work of the Master must be the means of their livelihood. If you will examine closely, you will find that these superficial expressions simply come from the lips of those who do not fully comprehend the nature of the office, nor understand the extent of its rewards; neither has the glory of its final results appeared unto them. The Word of the Lord emphasizes and commends no other calling in life as it does that of the Christian ministry. Hear the prophet Isaiah: "How beautiful upon the top of the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." And Paul, "And how shall they preach except they be sent."

The expression of Isaiah in the text draws our immediate attention, and as we behold the picture drawn we see a broad landscape; the runner coming over the distant hills and mountains, bearing news to the inhabitants of the city, a walled city with its imposing watch-tower. We hear the loud cry from the watchman upon the wall, and see the people crowding to the gate to hear him. The primary reference of the first part of the text is to the news of the restoration of the Jews to Jerusalem and of the restoration of the ruined city. But from the second part of the text, Romans x. 15, we have a secondary reference to the Gospel times, the New Testament dispensation. The message of good tidings necessarily implies a messenger. God has ordained that men should be saved by believing in Christ. He also intended Christ should be made known to them as a Savior. If he ordained the ends, he also ordained the means, for "God is his own interpreter," and makes his way plain to men not by angels, but through men as human instrumentalities. Man cannot make Christ known to the world in a manner that pleases God and brings permanent success to the church, unless he has the divine call which is so essential to the active and progressive

Christian ministry. As we peruse the Old Testament and its history, we find such a call was necessary for the ancient prophets whose feet are described as being beautiful upon the top of the mountain. What were the divine qualifications necessary for the successful prosecution of the work of the prophetic office? Deut. xviii. 20, "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Read his burning words in Jeremiah xxiii. 30, "Therefore, behold I am against the prophets, saith the Lord, that say my words every one from his neighbor." As we glance over the astonishing visions of the Old Testament, we find that Isaiah in a vision heard the voice of the Lord saying, "Whom shall I send and who will go for us? Then he said, 'Here am I. Send me.'" From these passages we see that the ancient prophet who published peace was divinely called. Hence, it is but reasonable to conclude that the analogous office in the New Testament dispensation requires also a divine call. This is evident from the fact that ministers in the New Testament are spoken of as designated by God. Acts xx. 28, "Take heed, therefore, unto yourselves and to all the flock from the which the Holy Ghost has made you overseer, to feed the church of God which he has purchased with his blood." Colossians iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Acts xiii. 2, "And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul to the work whereunto I have called them."

And further proof is seen when we consider that the ministry constitutes a special gift from Christ to the church, Ephesians iv. 11, 12, "And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." The nature of the office requires a personally divine call. We are ambassadors and speak for men and women in prayer to God and seek to reconcile them through Christ to God, and we are likewise his stewards, having golden opportunities to use for the advancement of his kingdom. The ministry should not be chosen as one chooses a worldly profession, by consulting his acquaintances and interests, but it should be entered in obedience to the special call from God. I believe that every called man is conscious of it. Consciousness of this call is essential to personal qualifications for the work. One might ask to what may I cling as a standard or rule to govern me in the call to the ministry? While I am not able to set up

a standard, I will answer by asking a few questions. First—Do you feel that your conscience obligates you to engage in the ministry, to carry God's tidings of peace, to publish salvation and to say unto Zion "Thy God reigneth;" and if you cannot do otherwise without guilt to your soul and sin before God. Do you feel a sense of positive obligation as did the apostle Paul, when he said, "For necessity is laid upon me, yea woe is unto me if I preach not the Gospel." If you feel these needs, you have the prominent characteristics of one called to the ministry. Some look at it as a mere matter of preference and hence men influenced by literary tastes and unhallowed ambition rush uncalled of God and the church into this sacred office. Shame! Shame! Shame! God does not recognize it. Others look at it as a supernatural manifestation from God attended with a loud voice from heaven. We admit that the call is divine. So is regeneration. Yet, in neither case is the manifestation necessarily or ordinarily supernatural. The evidences of the call are found in a prayerful examination of one's own experience compared with God's own word. The call is manifested in three ways; 1st: In the heart of the individual; 2nd: In the conviction of the Church; 3rd: In the providence of God. Let us consider the internal call. What are its constituent principles? First, a fixed and earnest desire for the work. 1st Timothy, iii. 1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." No man will succeed in God's sight unless he has a burning desire in his heart to proclaim God's ministry to men, for the purpose of glorifying God in the edification and salvation of souls. This burning desire arises from loving Christ and the work. Such a love Paul had when he said in Acts xx. 24, "But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy and the ministry which I received of the Lord Jesus." Doubtless he remembered the teaching of Christ, John vii. 18. "He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent him, the same is true." 2. A sense of personal weakness and unworthiness and a heartfelt reliance on divine power like Paul, who said, 2 Corinthians, iii. 5, "Our sufficiency is of God who also hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth but the spirit giveth life." Thus leaning upon God in our weakness, we will soon be able to say,

"The Lord makes bare his arm
Through all the earth abroad;
Let every nation now behold
Their Saviour and their God."

3. A willingness to accept the call not like Jonah, but like our blessed Jesus, who in the council chambers of eternity signified his willingness to take the sacrificial sin-offering for the propitiation of our sins. The Hebrewistic writer quotes Him as saying, "Lo I come in the volume of the book it is written of me to do thy will O God." The poet aptly describes Christ's willingness when he says:

"With pitying eyes the Prince of grace
Beheld our helpless grief;
He saw, and oh, amazing love!
He ran to our relief."

"Down from the shiving courts above,
With joyful haste He fled,
Entered the grave in mortal flesh
And dwelt among the dead."

This willingness to accept the call is indispensable to the man sent of God to bear his message to men and it must characterize all of God's ambassadors. To the ministry before me at this hour comes the question:

"Has the night been long and mournful?
Have thy friends unfaithful proved?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?"

If so, just remember what Jesus said John, xvi. 23, "In the world ye shall have tribulation but be of good cheer, I have overcome the world." The above quotations and the following stanzas are dedicated to the man who has received the divine call to the ministry.

"Would you win a soul to God?
Tell him of a Saviour's blood,
Once for dying sinners spilt,
To atone for all their guilt.
Tell him how the streams did glide
From His hands, His feet, His side;
How His head with thorns was crowned,
And His heart in sorrow drowned.
How He yielded up his breath,
How He agonized in death,
How He lives to intercede;
Christ our advocate and head."

THE LUMINOUS LIFE.

BY REV. J. L. COHRON, B. D., ST. LOUIS, MO.

TEXT.—"In him was life, and the life was the light of men."—John i. 4.

History informs us that many noble men and women have lived and died since the beginning of time. But none of their lives are to be compared with the life of Christ. Some of these noble lives are buried in the sea of oblivion, and are only brought to remembrance by some student who chances to stir them out of the dust in his search for knowledge. Christ's life can never be forgotten. Its rays penetrate the very depths of hell and it is a consuming fire to those who die out of Christ. His life is the delight of his Father in heaven and the angels around the throne. His life is age-abiding and his light is eternally fixed in heaven so that there is no need of any other light for the light of the Son of Righteousness shines on through eternity. It fills the universe. All creation bathes itself in the flood of this divine life..

I. THE PURPOSE OF CHRIST'S COMING.

Christ came into the world to bring life and light. Where there is darkness there is also death, but where there is light there is life. Man was spiritually dead, therefore, in darkness. Light represents life; darkness, death. The great purpose of his coming was to guide our feet into the way of light. When man is overwhelmed and blinded by the billows of sorrow and trouble on the rough sea of life, the light of Christ's life, as reflected through his word, shines full upon him. It is said that Sir William Hamilton has left upon record as his favorite, the following quotation: "In the world there is nothing great but man; in man there is nothing great but mind." I would write this, "In the world there is nothing great but Christ; in Christ there is nothing great but life." This is self-evident, expressing a divine truth. It is said knowledge is light. If this be true, light is knowledge. To have a knowledge of Christ is to have the light of heaven, for the light of heaven is life everlasting. Shakespeare says "knowledge is the wings wherewith we fly to heaven." This term may be used interchangeably. Had we no knowledge of Christ we could not find our way to heaven. Were we ignor-

ant of him we should be wingless. Light as well as knowledge is power, and power is an active living force, binding, electrifying and quickening by being in touch with Christ. The poor woman with an issue of blood felt, if she could but touch the hem of his garment, she would be made whole; and by this simple touch of faith in Christ, she was made whole. Oh, that every sinner would lay upon the meek and gentle Savior the hand of faith and receive life thereby.

2. CHRIST THE SOURCE OF LIFE.

"In him was life, and the life was the light of men." The text directs our minds to the source of life and light, which is found in "The Word." This is the channel of grace through which the stream of life flows; Christ the source, his church the stream. "All things were made by him." He gave to the animate life and to the inanimate form. He fashioned everything after his own mind for "without him was not anything made that was made." The world is *from* the beginning, but he was *in* the beginning, being with God and in God. Oh, then great author of life, breathe upon these dead souls of ours, and give unto us life everlasting that it may be ours to behold thy eternal glories! Christ being the author of life, is in every way qualified for the saving of men. He is not only the true God but the *Only living God*. He swears by himself when he says "As I live," because there is none greater than he, nor is there any other that has an uncreated existence. "All living creatures have their life in him; not only all matter of creation was made by him, but all the life, too, that is in creation is derived from him and is supported by him," says Mr Henry. It is the Word that produces all the living creatures and that gives life to the vegetable kingdom. When we behold the beautiful things of nature we see the handiwork of God, for the "heavens declare the glory of God; and the firmament sheweth his handiwork." The voice of God is heard in all creation and his spirit has brought perfect order and beauty out of chaos.

Everything in the world must have a beginning and an end. The Mississippi River has its source in Lake Itasca and empties itself, after travelling thousands of miles and enlarging as it goes into the Gulf of Mexico. Time begins with the creation and ends in eternity. So man has his beginning in this world and his destination shall either be in heaven or hell. He determines this by his own choice. His spiritual life must rise in Christ. He must be killed in trespasses and sin, and made alive in Christ Jesus before the stream of life will flow into his soul and out into

the world, as a light to them that are in darkness. We receive our life, both temporal and spiritual, from the great fountain of eternal life, Jesus Christ. In him we live and move and have our being. There is no human power that can save from destruction, and from the darkness of sin and death, but the Gospel of Jesus Christ.

3. "HOW IS CHRIST THE LIFE?"

Let us illustrate. The Prince Edward Island schooner "Avenger" was driven upon the rocks. She was fast pounding to pieces in the tremendous surf, and the single boat was swamped in an effort to launch it that it might reach the ill-fated ship. Murdock Gills, a sailor, offered to swim ashore with the life line. He was thrown upon the rocks by a large wave and after being bruised and tossed and buffeted, and unable to obtain a hold, he was hauled back. He was thrown out a second time and drifted into a cleft in the face of the cliff, from which he climbed, point by point, until he obtained good holding ground. He then drew ashore and fastened the life line securely, by which the captain and all the crew were saved.

So Christ in heaven looked upon this sin-cursed world, at the human race lost and ruined. His heart was filled with compassion. He offered himself as a sacrifice for the redemption of God's handiwork. "For he gave himself a ransom." He came to the world to bring life and immortality through the Gospel. He established peace between God, the offended, and man, the offender. "He was a light to lighten the Gentiles and the glory of his people, Israel." Out of the boundless depths of his love he came to earth, exchanging riches for poverty; the ministrations of angelic hosts for the scoffs and derision of men. He was despised and rejected, arrested, tried and convicted, and through his death and suffering accomplished the work of human redemption. God grant that we may open our eyes to behold the beauties of his luminous life. Hear him, sinner, as he prays amidst the throes of death, looking in tender compassion upon his murderers, he says, "Father, forgive them, for they know not what they do," and then give up your doubts and fears, and in simple faith in Christ as a personal Savior receive that life which he alone can give.

4. HOW CHRIST'S LIGHT SHINES.

His life was the light of men. His brilliancy is so great, that when it is reflected in an individual it illumines his soul, shining through his character so that he becomes one of the

stars in his kingdom. The spirit of a man is the candle of the Lord, and it is the eternal word that gives it light. The believer has the light of salvation; the life and the light derived from the eternal word. We continually need this divine light in us, so that we may shine in darkness, for saith the Master, "Let your light so shine that men seeing your good works, may glorify your Father which is in heaven." Christ is the only light of the world. Without him, we are in darkness and despair. He shines through his servants as well as through his word. He touches the dead soul and it lives, for the believer is said to pass from death unto life. Notice, dear friends, that it is Christ's light that is in you and not your own. We have no righteousness of our own, but are clothed with the righteousness of the Son of God. Having received this light in our souls, we must shine. It makes no difference how dark by nature and sin a man may be before he is converted, he is filled with light as soon as Christ Jesus, the Morning Star, rises in his soul. He is washed clean and made a partaker of the divine light. His body is filled with light because his eye is single. Hence, he glorifies God in his body and spirit. We must be Christians and not professors, if we would reflect the light of Christ's life. A corpse may be laid in state and sumptuously adorned but there is no life within. Adornments are out of place in the chamber of death. They do but make the scene more ghastly. We have heard of the dead prince who was placed upon the throne, dressed in imperial purple and crowned and sceptered. How pitiful the spectacle! So it must be when a man's religion is a dead profession. Its ostentatious zeal and ceremonious display are the grim trappings which make the death more apparent.

AGENTS wanted!!!
Good commission paid.

EDITORIALS.

JUDGE GOFF'S DECISION.

On the 8th of May, Judge Goff, in the United States Circuit Court for the District of South Carolina, rendered a decision, declaring the registration laws of that state unconstitutional. This decision is of great importance, not only to South Carolina, but to all the Southern States. Every student of political science, so far as it relates to the right of suffrage in the South, has in every sense regarded these laws as intending to disfranchise as many Negroes as possible and therefore, illegitimate in their purpose; being in open violation of the Constitution of the United States. By the decision of Judge Goff, a perpetual injunction forbids their enforcement. Naturally, this decision, which protects the political rights of every citizen, is bitterly resented by the State-rights partisans, and arouses fierce hostility from end to end of the Palmetto State. Judge Goff deserves a lasting tribute of praise for his bold and defiant attack upon a system of laws, which in intent and purpose destroys the right of one class of citizens to vote. He has put himself on record as in every way competent to interpret the laws of the land.

It is to be regretted, however, that in carrying the case to the Circuit Court of Appeals, the bill of complaints and ordered injunctions against the registration officers was dissolved. This latter decision does not go into the merits of the issue, but bases the dismissal of the bill upon the general ground that the complainants had not made out a case which called for the interference of the United States Court. This being true, it now remains for the friends of Negro suffrage to secure a definite case affecting an individual (a Negro), and petition to the Court for his relief, making it appear that no remedy could be hoped for from the state courts. In this way, the status of these laws would be clearly defined.

The Negroes of South Carolina should not be discouraged; should not emigrate to other states; but stand manfully and contend for the rights guaranteed them under the Constitution; appealing to their friends everywhere for assistance to make the test of obnoxious political laws, the repeal of which means the triumph of justice in every state in the South.

SHALL THE THREE GENERAL BODIES CONSOLIDATE?

The MAGAZINE would like to know whether we are to have at the next national meetings the consummation of the union of the three general bodies, the Foreign Mission, Educational and National Conventions. Such a consolidation is greatly to be desired, since more work could be accomplished through the operations of three distinct boards, than the existence of three distinct conventions. It is a principle of natural Philosophy that large bodies move slowly. At this stage of Negro Baptist history, we should profit by the truthfulness of this saying. Three distinct boards properly managed would accomplish more, each in its line, than either or all of the general bodies has effected from their organization to the present. We need this consolidation. Circumstances connected with denominational effort in the past, all the conditions confronting us in the present, demand that we shall have unity of effort along denominational lines. Mere boasting of numerical strength beyond that of other denominations will not give us the place in the religious world we should have. Numbers unorganized is a sign of weakness and has been used effectively by other denominations against Negro Baptists in this country. We have intelligence in the pew, and executive ability coupled with intellectual force in the pulpit, to make a better showing than we do in the work of the great Baptist family. *We must either do something worthy of our numbers or be relegated to a back seat.* Our strong men owe, it not only to the denomination, but to themselves, to see to it, that the Christian world is made to recognize Baptist organic union and its results in the creation and support of educational institutions, the successful conduct of missionary enterprises, and the perfect development of our literary forces.

The period through which we are passing as a denomination, is a constructive one. We must so regard it. No matter what our prejudices may be, we are gathering our forces looking toward the centralization of power which shall yield us a priceless heritage in the years which are to come. We should not only build for the day in which we live, but for unborn generations. The opportunity is before us. Shall we arise and make the most of it or shall we allow it to pass, unheeded and unused?

EX-CONSUL WALLER'S CASE.

It is hoped that Secretary Olney will give immediate attention to an American citizen and representative of the Government in the person of Ex-Consul John L. Waller, who lan-

guishes in a French prison under sentence of twenty years. Mr. Waller was convicted upon the decision of a military tribunal after a civil trial. The Government should see to it that its representatives are protected in the enjoyment of their civil rights in the countries where their duties call them to reside. It is simple justice to demand of the French authorities a reason for his imprisonment upon civil grounds. Let proper counsel be secured to probe the matter to the bottom and show to the civilized world that American citizenship means something.

"THAT L. L. D."

It is currently reported that Wilberforce University has conferred the degree of L. L. D. upon President Cleveland. We wonder whether there are not enough negroes who have reached distinction in letters and law upon whom this high title could not rest with honor. True, Mr. Cleveland and the Democratic Administration has done much for the A. M. E. Church in the appointment of its ministry to positions of honor and trust, both home and foreign. Are we to regard this as a just reward for services rendered, or a bid by a great religious denomination for political recognition? Which?

DR. PERRY'S DEATH.

In the death of Dr. Rufus L. Perry, of Brooklyn, N. Y., Negro Baptists have lost the Nestor of denominational journalism; a profound scholar, whose erudition is recognized by all denominations in Europe and America; whose ethnological researches have placed him in the front ranks of scientific investigators; whose eloquence as a pulpiteer, soundness in Baptist usage, and unwavering loyalty and devotion to Negro development, has placed him in the forefront of the philosophers and philanthropists of his age. Dr. Perry gave to the world a marked individuality and, therefore, it is not strange that the place his splendid gifts and attainments have made should stand out in such bold relief. His was a beautiful character; one which the denomination could ill afford to lose at this time. Nothing we can say will add to the monument he has erected in the hearts of all wise and good men. He was truly a great man.

"In joys, in griefs, in triumphs, in retreat,
Great he was without aiming to be great."

REV. P. F. MORRIS HONORED.

Howard University honored itself in conferring the title of Doctor of Divinity upon Rev. P. F. Morris, pastor of the Court Street Baptist Church, of Lynchburg, Va., and President of the National Baptist Educational Convention. It is to be regretted that our own great universities were so slow in placing the garlands of honor upon the brow of so conspicuous, so successful, so able and scholarly a character in our denominational life. Dr. Morris well deserves the honor, and we are sure this opinion will be shared by the Baptist ministry and laity in every section of the country, for he is a man greatly beloved by all who know him. Other denominations have long since acknowledged his ability as an eloquent preacher, powerful debater, and unwavering friend of Negro education.

OUR TREATMENT AT THE CONVENTIONS.

We desire to call the attention of the moderators of the several associations and conventions, to the fact that when the managing editor of the BAPTIST MAGAZINE appears among them, he comes as a representative of the work of the denomination. He is not a salaried officer and, therefore, considers his time and expense precious. That he should be kept waiting two days before he is given an opportunity to present the claims of the denomination is shameful in the extreme. At a large convention in the North lately, we were embarrassed and greatly hampered by being shoved off to the last and given an opportunity, after several speakers had entertained the people, to present in a ten minute speech what a million and a half Negro Baptists are doing for the spread of the Redeemer's Kingdom. We simply call the attention of the brethren to this matter, because we feel it is an oversight. They forget, in their zeal and earnestness for the furtherance of local enterprises, the claims the great Baptist body has upon every convention and association in this country. We should profit by the example of other denominations. The minute their general officers appear in the midst of their annual sessions, they are given the right of way with the privilege of telling to the representatives of the local churches what the entire Christian body is doing for the world.

The BAPTIST MAGAZINE is not sectional, but national. It is the common property of Baptists from the Lakes to the Gulf, and from the Atlantic to the Pacific. We cannot afford to draw sectional lines. It is a common warfare in which we are engaged. Therefore, we call upon all sections of this country to rally to our relief.

"PRESIDENT FORTUNE."

The election of T. Thomas Fortune, editor of the New York *Age*, to the Presidency of the Afro-American Press Association is a deserved tribute to one of the brightest Negro journalists the country has ever produced. Mr. Fortune has done more toward the creation of sentiment upon all subjects than any one hundred Negro leaders and orators. No matter what may have been his political changes, he has remained as true to the race as the needle to the pole; as firm in his convictions to duty, as the granite of the everlasting hills. Petty jealousy and envy kept the laurels from his brow for many years, but so strong was his place in the confidence and respect of his brother journalists that they arose unanimously to give to him this honored and responsible position. He shall always have in the future, as he has had for many years in the past, a *large* place in the heart of the managing editor of the BAPTIST MAGAZINE.

OUR GREAT NEED—THE CONTINGENT FUND.

We hope the delegates will come prepared at the next meeting of the National Baptist Convention, which is to be held at Atlanta, Ga., commencing September 26th, to contribute materially to the creation of our Contingent Fund. Such a fund is absolutely necessary to provide for contingencies that arise in the publication of a journal of so great magnitude. We are entirely helpless and dependent upon individual subscriptions and the income derived from advertisements and our job department. As a denominational organ, with such a powerful constituency behind us, we should be placed upon a more solid foundation than this. We must make a respectable showing in our office and in methods employed, so that the MAGAZINE will be an honor to, and not a reflection upon, the denomination. We expect a better opportunity at the next annual meeting to have our needs supplied than we received at the last. We hope our readers will scan closely the names of the persons who have contributed to the Contingent Fund and notice how many of the officers of the Convention and Publication Committee, windy convention orators and "resolutors" have contributed to the perpetuity of this enterprise. Come brethren, look out for your laurels. Pay us what you owe us and we will give you a periodical of which you will not be ashamed.

HOWARD UNIVERSITY AND PROF. GREGORY.

The removal of Prof. J. M. Gregory from the Faculty of Howard University was a grave mistake. Prof. Gregory enjoys a national reputation as a Negro educator; has occupied a large place in the affections of graduates from that institution; has held positions of honor and trust in the community; and stands to-day as exponential of the best capability of Negro scholarship. He is beloved by all who know him, irrespective of denomination or political creeds. It is hoped the University Alumni will let the Trustees and Faculty of the institution know that the sacrifice of Prof. Gregory as a member of the Faculty of the institution is a calamity.

EUGENE EVANS DEAD.

The death of Eugene Evans removes from active ministerial labors a remarkably successful man. A Kentuckian by birth, he devoted the most of his life to pastoral labors in his native State. Much of the growth and efficiency of Kentucky Baptists is due to his efforts as journalist, author and pastor. His labors in West Philadelphia, where he made such a splendid record among his brethren of both races, is equally as signal. There he made many friends who have given him an imperishable place in memory's sweetest reflections.

WHAT WILL YOU DO ABOUT IT?

Rev. Dr. Pegues, the statistician of the National Baptist Convention, reports 18 State Conventions, 14 State Sunday-school Conventions, 13 State Women's Conventions, and 437 District Associations, making a total of 482 denominational organizations that pay a large sum annually for the printing of minutes. In several of the States, denominational papers are prepared to do this kind of work, and should receive the hearty co operation of every ecclesiastical and missionary body within their borders. Where these contracts pass into the hands of white people and help to support their enterprises, the BAPTIST MAGAZINE feels that it has the right to demand at least the privilege of putting in its bid for this work. We are prepared to print minutes, pamphlets, and publish books of every description. We hereby notify the brethren that it is their duty to give us a chance to publish their minutes, no matter in what section of the country they are found, and in this way help to create a handsome revenue towards the support of the MAGAZINE. We hope that all moderators and secretaries of State bodies will send us their addresses at once.

BIOGRAPHICAL.

TWELFTH BAPTIST CHURCH,

BOSTON, MASS.

The "BAPTIST MAGAZINE" is delighted to present to its readers a cut and sketch of the 12th Baptist Church of Boston, Mass. This old church in its past history is to the Negro full of interest. It was founded in 1840 by fugitives from Southern bondage, and as the Mecca to Islam; as the Coliseum to the Romans; as Faneuil Hall to the American; so is this sacred structure dear to the Negro race, the pride of the Negro Baptists of Boston.

While the doors of other Boston churches (white), and public halls and theatres were barred against Wendell Phillips and William Lloyd Garrison, because they denounced Slavery, it was in this old church they gathered their few but fearless followers and from its platform sounded the key-note of emancipation. Here, these stern old prophets of God lifted their voices against the slave-owners, slave-drivers and slave-hunters, and against a Republic that tolerated and abetted Slavery, and declared that all alike were guilty of the heinous crime, subject to the pending curse of Almighty God.

These mighty advocates of human liberty have fallen asleep the thunders of the Civil War are forever silenced; the slaves whose cause they championed now represent ten millions free, intelligent, progressive American citizens; and this dear church is a surviving monument of these historic events.

Its membership has varied from 40 to 600. The present edifice is built of Colonial brick and stone finished, has a vestry, class room, and an auditorium with side galleries, and a seating capacity of 600. In beauty of design and modern appointments, it is the best house among the colored churches of New England. Among its many pastors who have served, none are more beloved for consecrated Christian service and for pious Christian living, than Rev. L. A. Grimes. He was in his day greatly beloved and widely known. He was the only colored man who participated in the funeral obsequies of Abraham Lincoln.



E. E. COOPER,
Editor Afro-American, Washington, D. C.

The church is now without a pastor, but has extended a call to Rev. H. H. Harris, of Cincinnati, Ohio. Rev. Harris is doing a grand work in Ohio, where efficient Baptist ministers are very few and where the Baptist cause needs strong men, and the MAGAZINE hardly knows what advice to give him. We hope, however, that his decision may be in harmony with the purpose of God. Should he decide to go to Boston, it means that the Baptists are to stand abreast of other denominations in literary and Christian work, and joins hands with the brethren of the Central and Southern States in every denominational interest.

The denomination all over this country looks with peculiar interest toward the 12th Baptist Church of Boston,—this Nestor of human liberty, denominational life and Negro development—an I wishes for its labors a more abundant fruitage in the future than it has enjoyed in the past.



AGENTS wanted!!!

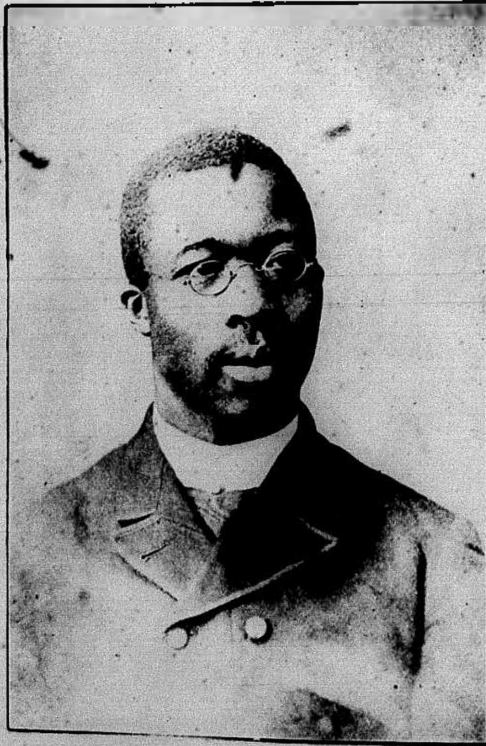
Good commission paid.

REV. CHARLES HENRY PARRISH, A. B., A. M.

LOUISVILLE, KENTUCKY.

One of the most remarkable men among the Negro Baptists in this country is Rev. C. H. Parrish, the subject of this sketch. He was born in Lexington, Ky., April 18, 1859. His father was a deacon of the First Baptist Church of that city. The Sunday-school was the first gathering to which young Charles was taken. Here he was taught the alphabet in the class of the late John Gillis, Esq. He was sent to the public schools of Lexington directly after emancipation but his parents being poor, was compelled to leave. He secured a position in a dry goods store where he remained for six years. During this period, his spare moments were spent in reading and study.

At the age of twelve he joined the Baptist church. He commenced his Christian activity with the Sunday-school work and from that position steadily advanced to the pastorate. He early determined to obtain a liberal education and succeeded in persuading his father to allow him to attend the Nashville Institute, but before his wish was realized, his father died, leaving him with the responsibility and care of the family. Still burning with the desire for knowledge, young Parrish put forth every effort to enjoy a realization of his hopes. Dr. William J. Simmons, who was at that time his pastor, was called to the charge of the Normal and Theological Institute, Louisville Ky, now the State University, and offered to take Charles with him. Here he began his student life September, 1880. The institution being very poor, and unable to provide sufficient accommodations for the students, young Parrish, by helping around the building, working as a janitor in the city, and doing extra night work, was enabled to get through his scholastic year with a small debt. September 1st, 1881, he entered the second year with brighter prospects. The trustees having discovered his willingness to work and his patience in doing whatever he was called upon to do, assisted in part of his expenses. This work required three fourths of his time, yet he kept up with his class and received the First Honor, a gold medal, in graduating from the academy in 1882. Still anxious to attain the highest development, he remained and took a college course. Here he was aided by philanthropic Northern white friends, among whom was Mrs. M. L.



REV. C. H. PARRISH, A. B., A. M.

Bacon, of West Newton, Mass. While in college, he was tutor, book-keeper and student teacher, all of which positions he filled with credit.

In May, 1886, he graduated at the head of his class with the degree of Bachelor of arts. While at school, he was called to six different pastorates, but refused, some of them being the largest churches in the State. However, in 1886 he accepted the pastorate of the Calvary Baptist Church, where he still remains, greatly beloved by a large membership and enjoying the distinction of being one of the most successful pastors in the City of Louisville and the State of Kentucky.

The life of Rev. Parrish is so eventful, so signal, that it would require more space than we can give to mention even the general points. He has been a delegate to the Republican State Convention, Colored Educational Convention, the National Convention of Colored Men held in Louisville; is an officer and member of the three great Baptist bodies, the U. S. Foreign Mission, the National Baptist Convention and the National Baptist Educational Convention; and is a steadfast friend of all the work in which the denomination is engaged. He is a member of the publishing committee of the BAPTIST MAGAZINE and has contributed a great deal financially and otherwise to its success.

In addition to his pastoral work, he stands at the head of the Eckstein-Norton University, an institution devoted to the training of the head, hand and heart, and therefore, gives to the American Negro the kind of education best adapted to his development. The MAGAZINE feels that in this sphere, Prof. Parrish is doing the crowning work of his life. Among Negro Baptists, he stands in the front ranks as an educator, pulpit orator, college president and author. He is clear, comprehensive and convincing, in the presentation of his views upon all subjects and adds to this fact a beauty of language, grace of rhetoric, and forceful logic, which stamps him at once as extraordinary in his gifts and acquirements. Kentucky loves him and the entire Baptist denomination is proud of him.



REV. L. J. MONTAGUE.



MT. VERNON BAPTIST CHURCH.

REV. L. J. MONTAGUE.

Pastor of the Mount Vernon Mission, Mount Vernon, N. Y.

Rev. L. J. Montague was born in Virginia 38 years ago of Baptist parentage. Early in boyhood, he went to Washington, where he remained a little over three years. In that city he was converted and baptized by Rev. Robert Johnson, and became a member of the Metropolitan Baptist Church. Being anxious to improve his opportunities and acquire an education, he made his way to New York City, where he remained for some time. Soon after the organization of the Mount Olivet Baptist Church of New York City, he became a member of that body and made himself active in visiting and praying with the sick.

While engaged in this phase of missionary work, he took advantage of the public day schools, but having to work most of the time, he found it necessary to attend the night schools also. Here he laid the foundation for an education. He entered Storer College, at Harper's Ferry, where he remained eight months, and in the Fall of 1881, became a student at Lincoln University, and graduated from the regular college course in 1886. The same Fall he entered Newton Theological Institute, taking the full course and graduating May, 1889.

Twelve days after, he was ordained at the Mount Olivet Baptist Church, and on the first Sunday in June assumed pastoral charge of the First Baptist Church of Annapolis, Md. Here he found a difficult field, but after two years of persistent effort, he brought the church up to a high standard of development, numerically, financially and spiritually. He resigned this charge to accept the position of state evangelist and traveled over the entire State, preaching and organizing churches. Three new churches were organized by him, all of which are still contending for the faith.

In 1893, he resigned this position and settled in Mount Vernon N. Y., where he found a scattered flock, with only a few adhering to the organization (and they more Methodist in doctrine than Baptist), worshipping in a dark and obscure place, almost discouraged. In ten months, he had built a new and beautiful house, which was dedicated October, 1894. The church now has property valued at \$5000, all of which has been

paid but \$1800; with a seating capacity of 450 people, a steadily growing congregation, a flourishing Sunday-school, and a lively Baptist Boy's Brigade.

Reverend Montague is a man of splendid gifts and attainments. He has thoroughly prepared himself for service in any branch of the Master's Vineyard. His ministry thus far has been characterized by hard work in difficult fields, and has yielded to the cause a glorious fruitage. The MAGAZINE believes that the future has for him a larger field of usefulness, because he has conformed to the words of the Master, "He that is faithful in few things I will make ruler over many." He is unassuming in manners, and makes for himself and the cause he represents, sterling friends who are bound to him with "hooks of steel." He is a stalwart Baptist, an able preacher, and an ardent lover of his race. We wish for him a most abundant success.



AGENTS Wanted for the MAGAZINE.



REV. A. C. POWELL,

Pastor of the Emanuel Baptist Church, New Haven, Conn.

Rev. A. C. Powell, the subject of this sketch, was born in Virginia in 1865. In his youth, his parents, Anthony and Sallie Powell, moved to West Virginia, where they remained a few years and afterward settled in Ohio. Here young Powell enjoyed the privileges of the public schools. In the spring of 1885 he was regenerated and baptized by the Rev. David B. Huston, at Rendville, Ohio; and in 1888, he entered the Christian ministry.

Desiring to be thoroughly equipped for his life work, he became a student of Wayland Seminary, graduating from the Normal and Theological Departments of that institution in 1892. Two months previous to his graduation, he received a call to a church in California, but subsequently accepted a call to the Ebenezer Baptist Church in Philadelphia. Here he found a bonded debt of \$11,000, and other debts which stood around him like "Philistines around Israel's hosts," and a membership spiritually dead. The church building was on the eve of being sold, but Rev. Powell, by dint of strenuous efforts, succeeded in getting it on a sound financial basis.

In 1893, he resigned to accept a call to the Emanuel Baptist Church of New Haven, where his labors have been signally blest of the Lord. Nearly a hundred have been added to the church, and every dollar of indebtedness on the church building paid. He enjoys the privilege of preaching to large congregations, and wields a powerful influence in the community as a minister of the Gospel. In addition to his church work, he is taking some special studies in Yale. He spends his vacations traveling and lecturing, and was especially invited to lecture in California last winter, at San Diego, Los Angeles and San Francisco. Here, large audiences of white and colored people were delighted and instructed with his eloquent discourses. He enjoys the distinction of being the only colored man who has delivered an address at the Young Men's West Side Club of New Haven.

Rev. Powell is a close student of men and things, a model pastor, and untiring in his efforts to develop the best powers of the church to which he ministers. He is an able preacher and seems under Providence to be destined to do a great work for the Master.



AGENTS wanted!!!

Good commission paid.

REV. J. L. BARKSDALE,

Pastor of the High Street Baptist Church, Danville, Va.



REV. J. L. BARKSDALE.

Rev. Joseph Louis Barksdale was born a slave in Campbell County, Va., December 7, 1853. He attended the schools of Lynchburg, Va., for a number of years, and there laid the foundation of the education which he has by persistent effort and determination acquired. At 21 years of age, he professed religion and joined the Holcomb Rock Baptist Church. Discovering him to be a young man of unusual gifts, the church licensed him to preach the Gospel; and in 1880, he was ordained and installed as pastor of Danielstown Baptist Church, of Lynchburg, Va., a church which he had previously organized. He held this charge 10 years, in connection with which, he accepted the pastoral care of the Baptist churches at Buchanan and Covington, Va.

After resigning these fields, he took charge of the Ebenezer Baptist Church of Staunton, Va. This field he found on the verge of extinction, but by his untiring energy and the united efforts of the members, he succeeded in restoring order and bringing about the best condition of affairs in the history of the organization. Leaving Staunton, he accepted charge of the First Baptist Church of Lexington, Va., where he remained until called to the High Street Baptist Church of Danville, Va.

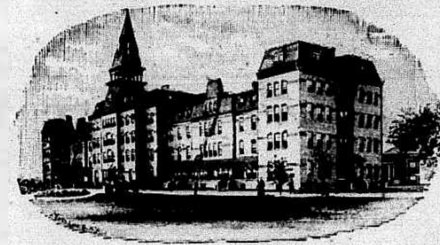
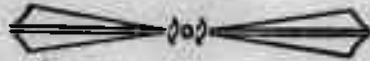
While he proved a successful pastor in all the other charges this last field has been one of extraordinary success, spiritually and financially.

For 12 years, he has been Secretary of the State Board of Education and in pursuance of his official duties, has traveled all over the State in the interest of educational work. The Valley Baptist Association, one of the largest and most progressive in the State, elected him for five years as its moderator, and upon his retirement, presented him with a gold medal as a token of their appreciation of him as an impartial ruler. In 1891, the white citizens of North Danville also presented him with a gold medal as a reward for the assistance he gave them in the temperance cause.

Rev. Barksdale is a self-made man, a forcible speaker, and a minister who fears God and hates the devil. He is both a preacher and a pastor. As pastor at Danville, he succeeded the

eloquent Patterson and the scholarly Mitchell. Besides he was confronted by a large church debt which must be liquidated. These conditions were a peculiar test of his abilities as a pastor. He has raised and expended \$27,000, baptized many hundreds of souls, strengthened the working forces of the church, and entered it upon an era of prosperity never witnessed before.

Rev. Barksdale is a preacher of remarkable powers; his logic impresses while his untiring zeal captivates. He is thoroughly conscientious and has won the respect of all who know him. Virginia Baptists can boast of no more successful pastor, unwavering friend to the cause of education, and earnest advocate of all phases of Christian and denominational effort, than Rev. Joseph Louis Barksdale.



VIRGINIA NORMAL AND COLLEGIATE
INSTITUTE,
Petersburg, Va.



ECKSTEIN-NORTON UNIVERSITY,
Cane Springs, Ky.

OUR LITERATURE.

HISTORY OF THE RICHMOND THEOLOGICAL SEMINARY, by C. H. Corey, D. D. This is a remarkably well written and intensely interesting book of 232 pages, with cloth binding. It gives an insight into the early struggles of the institution, preserving historical data in relation to the pioneer educational work of the Home Mission Society that is of inestimable value to the denominational and literary world. Dr. Corey is beloved by all Negro Baptists as no other of the presidents of our schools and can rest assured that they appreciate this contribution from his pen. It enshrines him imperishably in our best affections. We are glad to note the prominent place given to those eminent educators, Drs. Jones and Vassar, who have done so much to bring the institution to the high standard of excellence it now enjoys. The book may be obtained by sending \$1.35 to C. H. Corey, Jr., 7 South Beech St., Richmond, Va.

THE WORK OF AFRO-AMERICAN WOMEN, by Mrs. N. F. Mossell, (Geo. S. Ferguson Co., Philadelphia, Pa., \$1.00) This little book shows the wonderful advancement in civilization made by Afro American Women. It reads like a romance. It discusses not only her past accomplishments but shows her place in the intellectual activity and material development in the future. Mrs. Mossell is eminently qualified to write such a book and has done her work well.

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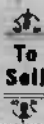
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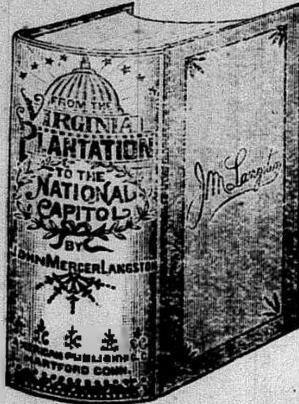
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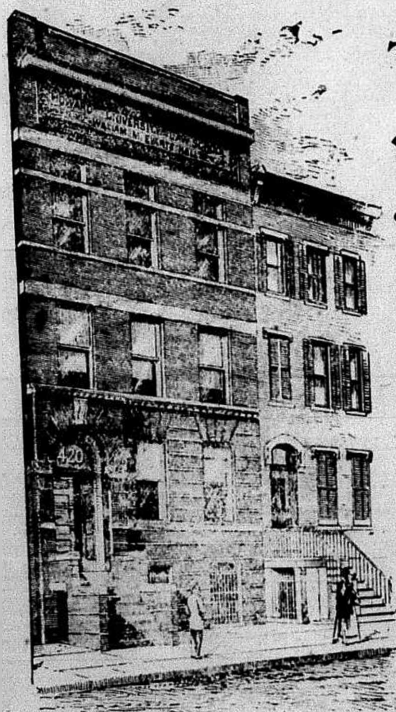
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