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Baptist Magazine,

(QUARTERLY.)

The organ of

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

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Race, with cuts, reviews, poetry, editorials and such other mat-
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W. BISHOP JOHNSON, D. D.,

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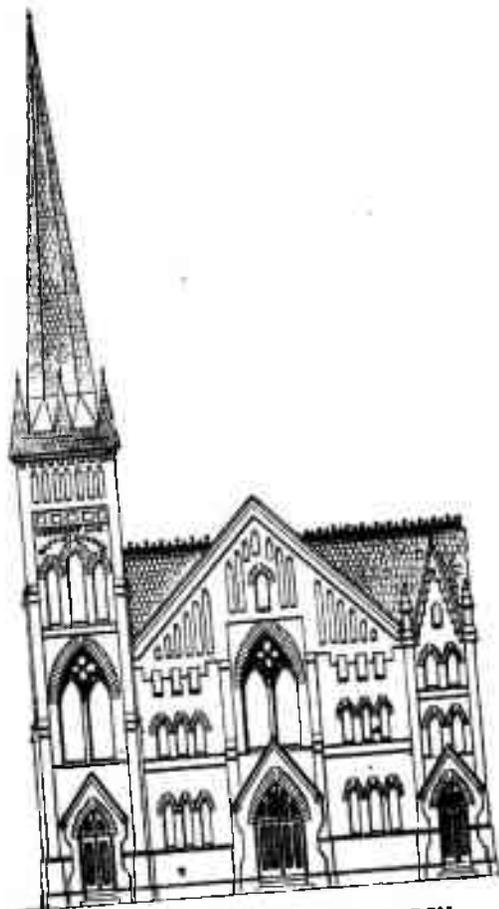
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VERMONT AVE. BAPTIST CHURCH,
Rev. G. W. Lee, D. D., Pastor,
Washington, D. C.

—THE—
BAPTIST MAGAZINE.

HON. FREDERICK DOUGLASS.

GEO. W. COOK, A. M.

Howard University, D. C.

In studying Mr. Douglass, we may be led into extreme enthusiasm. If we are so led the subject is our apology. This is the time for eulogy—this is the time for presenting those characteristics which will be of benefit to us and lead to a higher plane of living.

As we consider what might be the theme for our remarks, so many virtues of this man crowd upon our minds that we are brought to pause where we shall first begin.

Let us then trace some lines of his character and come to some lesson that surely must be there.

What use are we to make of such a character as Frederick Douglass? Let his life be a lesson to all our children. Let his virtues be rehearsed to future generations. Let not one of us forget to hold him up as a pattern for young men in any station of life.

Paul on Mars hill is not a more striking and valuable lesson than Mr. Douglass upon the platform. They, both apostles, preached the doctrines of their Master. The Pauline echoes have been intensified by the Douglass reverberation; the fatherhood of God, the brotherhood of man, was their theme. Contemplate the Douglass character as you will, it is one of moral sublimity. His daring grand, his courage awe-striking. He stood "where Moses stood and viewed the landscape o'er." Ever conscious of his moral defence he could not be affrighted from

his post. Xenophon in his *Memorabilia* says of Socrates: "Of those who knew what sort of a man Socrates was, such as were lovers of virtue continue to regret him above all other men even to the present day as having contributed in the highest degree to their advancement in goodness. To me being such as I have described him, so pious that he did nothing without the sanction of the gods; so just that he wronged no man in the most trifling affairs, but was of service, in the most important matters, to those who enjoyed his society; so temperate that he never preferred pleasure to virtue; so wise that he never erred in distinguishing between better and worse, needing no counsel from others, but being sufficient in himself to discriminate between them; so able to explain and settle questions by argument; so capable of discerning the characters of others, of confuting those who were in error, and of exhorting them to virtue and honor—to me, I say, he seemed to be such as the best and happiest of men would be. But if any one disapproves of my opinion, let him compare the conduct of others with that of Socrates and determine accordingly."

Is there a line, a word, or a sentiment in this extract not having positive fitness in its application to Mr. Douglass? Is he not regretted by those who love virtue? Have not his words and example contributed to the advancement of good in others? What has Douglass done without the sanction of the moral code? In that, he is pious like Socrates. He wronged no man in trivial matters and was of service in important affairs. So temperate that he always discountenanced pleasure not virtuous. He distinguished between better and worse. No matter how dark the encircling gloom, wisdom's kindly light always led him, thereby making him sufficient in himself to discriminate between them. Able in explanation and argument; penetrating in his discernment of the characters of others; capable to confute the wrong and exhort to the right. To me I say, he seemed as the best and happiest of men would be. If any man disapproves of my opinion let him compare the conduct of Douglass with that of others and decide for himself.

Where in nature must we turn for a proper symbol of Fred-

erick Douglass? If we seek it in the forest and view the giants there, as we read their lessons we must talk for them to give expressions to their silent language. If we scan history, we fail to find the counterpart; for as lofty as may be the reality before us, it does not fit the conception of those who have known Mr. Douglass.

"Howl, fir-tree, for the cedar of Lebanon is fallen."

The cedar of Lebanon was held by the ancient Hebrew prophets and sacred writers as of great importance for its adaptability as a symbol for manly virtues and its fitness for figurative application. Its longevity is great; it towers skyward till its branches seem to kiss the blue vault. It stands for power and teaches prosperity. Erectness is in its character. It is a type of rectitude, its bole being as straight as righteousness itself. One or two of its strong arms rise higher than the rest, while all present a protecting shade and covering aspect, with foliage ever green as the eternal truths it typifies. Its roots are deeply embedded in earth's mold.

Striking indeed is the poetic similarity between the cedar of Lebanon and Frederick Douglass. Of a towering stature—blessed with a long life—a cedar in giant physical cast; emblematic of prosperity in his intellectual and material growth, with integrity as pronounced as the shaft of the cedar; his oratory and sage insight standing as counterparts of the sky-piercing branches of the cedar tree. The foundation on which Douglass built his enduring character is like the deep root embedded in nature's gifts—drawing from her rich stores their sustenance, and lending influences which are ever fresh as the rich and green foliage.

The Douglass education is not the so-called of the school, emanating from the teacher. There is an education which includes in its elements all the forces of nature, all the forms of social environments, all the chance incidents of observation and all the imprints from whatever source influencing that pliable composition called the soul of man. Unlettered, with neither primary course or classics. Douglass was by his intellect and oratory able, like the fisherman of old, to become a profound

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thinker and to perplex the doctors. He sounded the depths of the human heart and penned immortal works. His analysis and insight into character were accurate. Born great, experience was his school and God the director. In that school no lifeless words fall from the master's lips, no listless souls attend. Inspiration is the motive, and justice promulgated to man the curriculum. "Some men are born great, some achieve greatness, and some have greatness thrust upon them." Mr. Douglass was of the first class, and he achieved distinction through that gift of nature. Instead of needing stimulus from others, he stimulated others. Injustice done to man nerved him for the conflict. It was so when he incited the other slaves to join the plot to run away, and that spirit of leadership dominated his whole life.

Can we commune with our own thoughts and say that the validity of our own knowledge of Mr. Douglass is unquestioned? Do we know him? Is that mighty instrument of God more scrutable to us than the genius of Shakespeare and the soul of Milton to their contemporaries? I believe not. Time must alone reveal to man what the treasure is. It is but the fate of man to be honored no more in his own time than in his own country. Luther is known better today than in the 15th century. Milton is admired more now than when he penned his immortal lines "to the height of the great argument, asserted eternal Providence and justified the ways of God to man." The debt of gratitude, being greater than the ordinary, is no more understood in great men's day than is the magnitude of his work.

Jesus Christ is honored more today than when Pilate found no fault with him, even when a few believed that he spake as never man spake before. The natural attitude of men truly great is interesting at first to view, then enchanting to study. They seem from their birth to force antagonism. They are living challenges for conflict against all that is vicious and strong and they are conspicuous examples as objects of adverse attacks from social surroundings. Often they come into this world tasting the pangs of hunger, wearing the mantle of poverty, and denied social advantages—all of which seem only to intensify their natures to endeavor and make invincible their careers. With

them every rebuff brings forth a new power and a greater display of patience. Every opposing obstacle displays heretofore hidden ability which leaping higher clears away every bar to their progress. Great characters are of more value for the future than the present. Douglass was maligned, so was Christ. The flight into Egypt attests a principle. Mohammed must needs seek safety in Medina. Luther found an asylum in Wartburg. It requires the development of ages to fit the hand and mind to analyze a truly great man. He is always far in advance of his times. Ordinary experiences give no instructions as to solving the thoughts of sages. It is easier to tell who are great than to tell what is greatness. It is less difficult to know the thing than to tell what the thing is. Great men are not as frequent as was supposed by a recent Methodist conference. Of the Douglass mold there are but a quartette in American history.

Of the Douglass personal presence nothing can be said to enlighten the American mind. To view it is to have emotions and intellectual experiences combined. "What a piece of work was this man. How noble in reason, how infinite in faculty, in form and moving how express and admirable." Today there are men who have hung as transfixed by his presence and eloquence, who cannot fathom the spell nor express the emotion. To the day of his death his appearance at any place was as pronounced and irresistible an event as the presence of the mighty Lear of Shakespeare. At once the grand central figure; at once the magic presence, with such kingly mien to enrich the scene.

The snow-capped brow seated aloft upon an eminence of fourscore years, Jove-like with its verbal thunders, carried with it the halo of the sage, a paragon among men, a conception from God. God made a gift to man in the Douglass person. Born for no meaner purpose than would challenge the gratitude of the world and make for itself a monument in the hearts of an appreciative race.

By the mandate of an inscrutable Providence we are ushered into this world. We play our parts, and are taken into the mysteries of the great unknown. A little while here and all is gone—for a time the prattle of infancy—then the joyousness and

freshness of childhood—the gayer hours of youth—the cares of manhood—the disappointments and aftermath of age—then a few more sorrows and a few more joys, and a few more tears and a few more smiles and all is over—our parts are performed and all is past.

Various indeed are those parts, some roles are more pronounced—some more prominent—some more creditable—some more reprehensible than others; but all to some purpose, all to some effect. Fortunate is the man whose imprints are of good to others—unfortunate, indeed is he who sees the light of day, journeys through from early dawn to mid-day glare, glides into the twilight of waning manhood, and then falls to sleep in the great hereafter without paying the debt of his being by some good done—some profit brought to the aggregate of human existence.

It is said that man's inhumanity to man makes countless thousands mourn. The opposite is equally true, that man's humanity makes countless thousands glad. None deserve more the laurel wreath than he who wins it through his sympathies for the human race. The broader the circle of those sympathies the brighter should shine the crown of reward. Judged by the most severe standard Mr. Douglass, because of the catholicity of his sympathies, has now and will ever wear a victor's adornment, undimmed by the dust of ages, and unharmed by the ravages of time. Built as is his personality upon a pedestal whose base is eternal principles of justice and fraternity, whose every composing stone a setting from the inexhaustible quarry of God's treasure house, one name is assured as a light of history to inspire the weak and goad the lagging on to action. The entire category of higher principles, every benevolent desire, every sentiment and emotion dominating the human breast for man's welfare were expounded, defended, encouraged, and exalted in his life and hurled with effectiveness against their opposites. Name the cause calling for strong arms to defend it, words to encourage it, money to further it, that did not get its defense, its encouragement, and its financial aid from him. The Irish cause demanded his attention. The suffering of the serfs of Russia en-

gaged his, favorable consideration. The Negro problem both here and in Africa drew forth the Douglass powers—none such were ever equaled before—injustice to women elicited his endeavors. He was ever ready to stand forth in his personality as an impress, to use his voice to persuade or dissuade, his means to further the elevation of woman as the sure path to substantial human progress.

The Douglass oratory is unique. Born of nature; rugged at times, at others melodious; soft and pleasing at others; suited to any purpose desired. His voice possessed a rich diversity of intonations, running the gamut for every shade of sentiment, every form of desire, every grade of passion, every plane of pathos; a voice "that can swell the soul to rage or kindle soft desire"; can melt the hardened criminal to tears and make furious the gentlest woman. Mr. Douglass had a capability for every pitch of nature from wit and humor so sublime eloquence, and for every adornment of art. What he said of Garrison may be said of him: "Mighty in words, mighty in truth, mighty in their simple earnestness." "His words," as Melancthon said of Luther, "born not on his lips but in his soul."

Time has proved Mr. Douglass a man of prophetic vision. In truth, no man is great without the touch of the inspiration of prophesy. The wisdom that makes a great man great is the power to see coming events—that power which penetrates with mystical lore and gives reasonable assurance of a triumphant cause. Wise men take present conditions; decide for the future, not upon superficial grounds but take the measure not only of the probable but of the invittable. No matter how dark the way to the goal—"sometimes the shadows how deep," yet they never halt, seldom stumble, and always follow a guide though leading through mires and bogs of opposition, even unto martyrdom; yet with a firm and abiding faith in the sure success of a course selected on principle. Such a sage was Mr. Douglass. Did he not meet the most pronounced opposition? Did he not suffer the most positive outrages? Did he not risk his life and receive bodily harm for a cause great to humanity? He might have escaped the turmoil and horrors of the day by remaining a fugi-

tive, yet he accepted it all for principle's sake, which sustained his personal courage and placed him on a height with no cloud about him but the nebulae of the acclamation of a thankful people. What but a prophetic soul could mount to such sublime heights with such anchors on his wings?

Let us venture to make a reasonable prediction. When the questions of this day cease to be agitated—when the historian shall have fought the battles incident to preserving the annals and biographies—when to know of Lincoln will be through the printed page—when Emancipation will be only a theme for scholarly disquisition, and Reconstruction a problem to be viewed not by everyday experiences, when the muse of history shall have enshrined her heroes and set upon the shelves the urns within which are written the history of the men of our day—then the histrionic art will deal with Frederick Douglass as a colossal character and the playwright make his fame by exercising his genius on a dramatic personation of him.

If the historian be no harsher than the truth demands, and the facts are prominent, that play will be easier to write than to set when written. To teach the lesson of history from the life of Mr. Douglass will require an acre for a stage, a multitude for the company, a nation's interests as a theme, and a prophet from God as a hero. What must be the mould of the man to personate the Douglass? He must stand as Saul of old, from his shoulders up above his fellow-men. Symmetrical in character and harmonious in outline. When standing before the audience he must have the dignity of the lion and the strength of the ox, the gentleness of the lamb, the tenderness of the mother. An Ingomar he must be in patience, an Othello in honesty, a Mark Anthony in persuasiveness, a Cicero in thundering ponderousness, a Demosthenes in insinuating irony and caustic satire, black but comely, a personage fair indeed to look upon, an advocate to prize, an adversary to fear. At once gentle in speech, yet terrible in philippics—able to melt to tears or to exasperate to madness. A man of harmonious contradictions, charitable and forgiving in his nature. IN THE PLAY HE MUST BE THE NOBLEST ROMAN OF THEM ALL.

There may be grades of greatness considered from a convenient standpoint, but philosophically there is but one greatness. Its differentia are superiority, it is the superlative. When once recognized none other can be considered. Greatness must not be measured by any other standard than that graded and marked by ethical principle; that is in the being of God. "God alone is great." As man shows the image of his Maker is he great. The display of divine attributes conditions the standard. Lincoln is great and more prominent than John Brown, but John Brown is greater. Caesar is great, and stands in the index line of secular history as the "formost man of all the world," yet Christ is greater. Daniel Webster stands as the culmination of American institutions and the result of New England's advancement and refinement, but as a true representative of the genius of American philanthropy Douglass is greater. Webster made apologies for the wrong. Douglass was as uncompromising as the nature of truth, and as just as justice herself.

Prominence is not greatness. Sesostris, Alexander, Caesar, Charlemagne, all are great, but greater are Moses, Cicero, Luther, and Douglass. That quartette ruled by might from physical forces. Their empires went to pieces as their bodies disintegrated. Their achievements lasted only while they controlled them. Their works lived because they lived. But this quartette were themselves controlled by the powers by which they controlled others. Their conquests and creations were in the realm of thought. They wrought in spirit and in spirit they live. Their souls are marching on. Their preaching can outlive principalities, empires, hammered brass, carved stone, or moulded bronze. These will pass to their elements, leaving no traces; but those in the empire of thought carry the ever lasting and ever moving principle and stamp of the Divine Nature. Products of physical sciences are subject to the mutations of time and discovery. Spiritual results are unchangeable.

A thorough study of the life of Mr. Douglass will prove a philosophy of being worth the time. Environments may be forceful in the shaping of character. Much is said about the depths from which he sprang. Those depths were external to

his soul. He was born in the heights and the depths could not contain that proud spirit. How else are we to account for his ethereal flights. He soared without encouragement and in spite of discouragement. Do men gather grapes of thorns, or figs of thistles? Can a fountain shoot higher than its source? Douglass could not have been other than he was.

"Can it be that perpetual sleep rests upon Quintillius? When will modesty and the sister of Justice, uncorrupted Faith and naked truth find any equal to him?"

He had that nice knowledge of men without which no man can be great. His sense of justice was combined with and softened by benevolence. He loved his friends and they remained true to him until death. Industrious, shrewd, great and brilliant in political life, a penetrating student of politics he followed the highest intellectual pursuits.

Mr. Douglass was truly sent of God. Human ingenuity could not break his mission. The slavery drag-net for his apprehension failed to catch the fearless champion, and had it done so he would have broken through its meshes or have died the death of a martyr to a righteous cause; but his soul, strengthened by its return to the God who gave it, would have marched on mighty in battle, mighty in victory. The whole contemplation is too rich, too high, too beautiful for earthly confines alone. We must look for the outcome in the state of the soul redeemed, entered into the joys of the New Jerusalem. "But now he has come unto the Mount Zion and unto the city of the living God heavenly Jerusalem, and to an innumerable company of angels * and to God, the Judge of all, and to the spirits of just men made perfect."

"What needs," my Douglass, "for his honoured bones,
The labor of an age in piled stones?
Or that his hallowed reliques be hid
Under a starry-pointing pyramid?
Dear son of memory, great heir of fame,
What needest thou such weak witness of thy name?
Thou, in our wonder and astonishment,
Hast built thyself a live-long monument,
For whilst to the shame of slow-endavoring art,
Thy easy numbers flow; and that each heart
Hath, from the leaves of thy unvalued book,
Those Delphic lines with deep impression took;
Then thou, our fancy of itself bereaving,
Dost make us marble with too much conceiving,
And, so sepulchred, in such pomp dost lie,
That kings, for such a tomb, would wish to die."

THE NEW SOUTH—THE NEW NEGRO.

BY JOHN T. C. NEWSOM,

Texas.

It has been the custom with peoples of all generations, and emphatically that of the present, to decry the age in which they live and extol all former ones, in their effort to prove that the people who lived before them were wiser and better than they, forgetting the fact that a candle shines brighter in the darkness than in the light, and that comparisons are made, not by placing a thing by the side of itself, but along side the thing with which it is compared.

With such a people everything done centuries ago is classic, while all that is being done to-day is corrupt, valueless, and inconsequential. Distance seems to 'add enchantment to the view,' with them. "Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this," are the words of the wisest man that ever lived. The trouble arises from a wrong method of comparison, rather than the fatuity of the age. But, to digress, for the purpose of my application:

There are some agitators and alarmists who, for political effect or otherwise, assert that race prejudice and lynch law are on the increase in the South, that the Negroes are being treated worse than ever before, and, in short, that the country is going to that sheolic region where the snow never falls, and ice-factories flourish not.

The causes of the friction and ill-feeling which have long existed between the black and white races of the South are quite well known: First came the great struggle which ended so disastrously for the South, and the Southern white man's consequent dispossession of that which he had become to regard as his legitimate property, the slaves. This naturally resulted in a feeling of bitter resentment and prejudice against the blacks, who

were held *quasi* responsible for their own freedom. This feeling found vent in various ways, viz: lynch-law, separate car legislation, and various other discriminations.

But the facts show that the reverse of the situation, herein before mentioned, obtains.

Every year has found an improvement in the social and industrial outlook of the two races in the South, as they have come to know each other better. Each race has become more patient and more forbearing towards the other, and less apprehensive. The signs, therefore, are propitious for better days. The worst days of lynch-law and mob violence, we believe, have passed, never to return.

Prejudice against the Negro is now no greater in the South than in the North, the difference being only that in the South it is purely social, while in the North it is of a commercial or business nature. The kind of prejudice the Negro meets with in the North is, therefore, more hurtful and more humiliating than that found in the South; and, as has been aptly said, if the Negro should chance to come in possession of an office in the South, the white politicians do not strike, as do white mechanics, North, when a colored skilled laborer is given a job with them.

The Atlanta Exposition offered to the Negro an opportunity which he deeply appreciated, an opportunity refused by the management of the world's fair at Chicago, and coming, as it did, from the heart of the South, it is all the more significant. It remained for Southern men, managers of a Southern enterprise, to do for the colored wage-earners of the land what Northern men refused to do, to give them an opportunity alongside of that of the whites, to show their skill and their handi-work. In no better way could the friendly feeling and sympathetic interest of the white men of the South have been emphasized than in the substantial manner adopted by the commissioners of the Cotton States and International Exposition, at Atlanta. In the words of Professor Booker T. Washington, 'Nothing in thirty years has given us more hope and encouragement, and nothing has drawn us so near to the white race, as the opportunity offered by this Exposition.'

The good Northerner who has been disposed to make light of the chance offered the Negro by his Southern white brother, has thus been distanced by his brother of the South in the practical solution of a much mooted problem.

All honor to those Northern philanthropists who, during reconstruction days and since, contributed in aid of the newly made citizens of the colored race, in the support of schools and the donation of food and clothing.

We appreciate to the highest extent their magnanimity, sympathy, and christian zeal, and would not detract one iota from the praise and gratitude due them for the wonderful sacrifices made in some instances.

But while the North has contributed her millions in a philanthropic way, the South has done equally as well in a legislative sense. As a rule, the public school funds, which are mainly *advalorem*, are distributed in equal and just proportions *per capita* between the whites and blacks. Thus it happens that in most cases the former pay more than half the taxes for school purposes, while receiving less than half the proceeds.

This is certainly true of Texas, where thousands are annually spent in large districts of poor colored people who make little or no returns for school purposes.

The truest friends, however, to the colored race are not those who have bestowed upon them the most help or pity, but those who have placed them in a position to help themselves. The best friend to the lame man in the ditch was not the one who pitied him the most or who, perhaps tossed the unfortunate a loaf of bread as he passed him by, but the Samaritan who picked him up, placed him upon his own horse, and sent him homeward. It is this sort of sympathy that the Negro most desires, and stands most in need of, and is obtained through the medium of simple justice in all things affecting his material welfare.

With the sudden bursting of the chains of bondage and the endowment of citizenship, being in the throes of ignorance, it is not strange that the Negro mistook the primal principles upon which this new citizenship was based, and went off in pursuit of

official place, and social intercourse with his white neighbor, the will-of-the-wisp of an untutored mind, which would inevitably retard his material advancement. Such things do not come at the bidding, *i. e.*, by artificial forcing or statutory regulation, but are the natural sequence of a natural social order, which is but the synonym of true worth.

Contemporaneously with the New South, the New Negro has appeared upon the scene, the Negro born of schools and colleges, and bent more on acquiring a home, amassing wealth, and the improvement of the social condition of his home, than the support of the grog shop, the gambling hell, and other institutions of idleness.

Thus in speaking of the improved sentiment throughout the South, in respect to the Negro, we must not consider this change as absolute, but that the Negro himself has made this condition possible by reason of his better conduct and improvement.

The South, therefore, deserves credit for its prompt and just recognition of the meritorious side of the colored man's cause.

This article would be incomplete without some reference to the Negro's conduct during the late labor disturbances throughout the country. Senator Jarvis justly claimed that strikes and strife about labor are unknown among Southern Negroes, while the *Washington Post* declares (referring to the abortive Coxe movement) that 'they (the Negroes) have too much good sense and patriotic feeling to embark in such crazy extravagances.'

Whatever the difference of opinion regarding the relative merits of the two claims above mentioned, here is a stubborn fact which all true Americans should appreciate and are bound to admit, viz.: The Negro, in all his years of residence on American soil since 1620, has not given this country one half the trouble and anxiety that has, the objectionable foreign agitator and anarchist.

This fact alone, to say nothing of others that might be cited in the Negro's favor, should go a long way toward establishing the confidence and good will of his white brother.

Much of the trouble may be found in our too liberal immi-

gration laws, which admit to naturalization and citizenship those who are avowed enemies of our institutions and form of government, and can never be assimilated with them. Let the business men of this country turn to the Negro and our native white element, if they wish reliable laborers. In the words of Professor Washington, let them 'cast down their buckets where they are.' Let our legislators see to it that our laws affecting immigration are revised and restricted, and the conditions to citizenship in America made more exacting.

Thus we view upon the horizon the light of a brighter day in the South. May it increase until the sun of justice and equal rights shall shine forth at its zenith and in its greatest glory on this union of States, whose people shall be bound together by the cords of one interest, one pleasure, and one privilege.



AGENTS wanted!!!
Good commission paid.

CHURCH ENTERTAINMENTS AND THE CHILDREN.

BY MARY F. DURHAM,

Philadelphia, Pa.

I am a member of the Baptist Church and a teacher in one of the public schools. It is my purpose to ask the attention of our clergymen to one feature of the church work which seriously disturbs the work of the schools. It is thoroughly a sympathetic word; for as a communicant I am deeply interested in all the movements inaugurated by our ministers to extend and raise the moral aims of the people. On the other hand, school-room experience impels a word of warning that the church entertainments for children should not be permitted to unfavorably affect the routine of the day school.

The teachers have an opportunity to observe effects which are not exposed to the clergymen's point of view. It is with the welfare of the children and that of the Church at heart, that I present the teachers' side. It is desirable, indeed, that the teacher and the pastor should thus exchange opinions. Both are aiming to develop a higher morality and a higher intelligence. Both are eagerly searching to find means by which imperfections in nature may be diminished, so that the little ones entrusted to their guidance may grow to be strong. From the very beginning of the modern Sunday-school of Luther and Raikes, there has been an intimate association between the work of the school proper and instruction of things spiritual. Now that the Sunday-school has grown and the day school has grown, the labor has become differentiated, although the work of the Sunday-school is and ever must be facilitated by the work of the day school. On the other hand, the Church—the Head of the Sunday-school—may aid the teacher in her daily work or it may retard the children's progress. It is against certain practices of the Church that are checking mind, body, and soul development, that I desire to say a word.

One of the evils of our Sunday-school system is the night rehearsal and its end—the Concert.

At these evening gatherings the children are bright, happy and well-dressed. The older folks return the gay smiles of the little ones, and feel satisfied that they have made the children happy. If audiences could only see those very sleepy children when homes are reached; if they could learn of the restless dreamful sleep that follows; if they could follow the children the following day, they would stop and consider well the advisability of ever again letting children attend night gatherings.

Nature is exacting. The minds and the bodies of the children have become overtaxed. The process of disintegration has been too rapid for that of re-integration to keep pace with it, and utter fatigue is the result. Usually the concert is late beginning; and as the program is long, it is midnight before the children are placed in their beds. The hour for school comes too soon. There is no time for the refreshing bath. Breakfast is hastily swallowed, and they are off to school. They are sleepy, hungry, irritable, and untidy. That very morning has made it easier for those children to develop careless habits. They are not the ones to be censured, however, should many such experiences actually train them to be careless in thought and careless in action. They enter the school room with no knowledge of the day's work; their minds are not in the condition to receive. The teacher may be at her best, yet she can but partially arouse the mental activity of her pupils. Lack of interest to-day leads to lack of interest to-morrow. At recess time the children show the concert is their one thought. To criticise the efforts of participants and to discuss what somebody wore, prove to be the only means of arousing their interest. A love of dress, a thirst for applause, and a disregard for what is serious have been encouraged.

They gradually begin to feel that school work is a secondary consideration. To get out lessons is not half so pleasant as to sing before a great house full of people, who applaud and say so many pleasant things. They are being trained to forsake duty for pleasure. Who can blame the little children? They cannot see why they must sacrifice the present for the future.

Beside the mental and physical losses that the evening entertainment causes, there is another baneful influence that it exerts. It is drawing the children away from their homes, just when the home love should be growing. The Church may do its utmost to ennoble its people, but its efforts will be almost futile unless there be a high, pure home influence to aid it in its work.

The Sunday-school Excursion as conducted to-day is a menace to the children's characters. The "school walk" of many years ago must have been an ideal way of giving the little people a merry day among the fields and groves. Our mothers tell us how the Sunday-school teachers—each accompanying her class—went to some retired beautiful spot, where they and the children spent a day of innocent enjoyment.

It is very different now. One is not surprised when one hears of the coarse behavior that is now common to the excursions. The children hear and see what should be kept far from them. Many Sunday schools give their excursions during school time. Again the lesson that study is of secondary consideration is encouraged. Perhaps in that one day the child nature has become so scarred that many years must pass before the ugly impression is removed. It may always stay.

Even if parents would attend their children on these excursions; even though they be given on other than school days, the objection to them would be but partially removed. Any project, however great may be its monetary value, should never be considered if it in the slightest way menaces the characters of the children.

The Church is helping the children, notwithstanding these evils. What good it could do if these evils were eliminated from the Sunday-school system!

This can be aided by the clergymen in their appeals to the parents. They can aim to create in the parents, and the older members of the churches, a sentiment against children becoming amateur actors and actresses, against children soliciting alms from strangers for any purpose, and against children keeping late hours.

Let the parents become seriously impressed with their importance in their children's development, and urge them to provide at home bright amusements that they and the children can enjoy together when study hour is over.

It is right to interest the children in Church work. Morning service is made more beautiful by their presence; and the service should be of a character to appeal to them. Again, in the afternoon, they are in Church at Sunday-school. The bright daylight is for the children: let them close their eyes to the darkness of night.

Surely the Church is not willfully guilty of these evils. In its eagerness, it stops not to look on the other side. Let us together stop and consider this matter. These little ones are the future life of the Church—above all, they are immortal souls, and nothing that concerns the children should be regarded as of trivial importance. Strong bodies holding strong, fixed, virtuous dispositions cannot be possible when practices which are pernicious are encouraged.

AGENTS wanted!!!
GOOD commission paid.

SANCTIFICATION.

BY REV. L. J. MONTAGUE, A. M.,

Mt. Vernon, N. Y.

The word sanctification does not require an extended explanation, for that might darken rather than make clear. But it has two generally accepted meanings, of which we may speak in brief.

I. As applied to things. It is to set apart to the service or honor of God, which implies no change whatever in the thing so sanctified. God set apart or sanctified the seventh day, but in itself the seventh day was no holier than the fifth or any other day in the week. And the spotless lamb that was offered for sacrifice, was no more holy than the other spotless lambs left in the flock, to be offered some other time. They derived their sanctification from the use made of them.

II. And the second meaning as applied to beings capable of moral action. It means the same here, as when applied to things; but the thing sanctified is not the same. The sanctified is set apart to God's service in just the same manner as was the temple. But they differ in that *the temple* is lifeless, while the human soul has a personality. The soul in consenting to holy service becomes holy, not merely by association, but in its essential nature.

Many New Testament passages might be given to prove that sanctification when applied to men is used in its literal sense (1 Cor. vi. 11; Eph. iv. 23, 24; 1 Peter i. 22). But suffice it to say, it means to be pure and undefiled, not as seen by men only, but as seen by God the Father.

Sanctification begins contemporaneously with that other all important work, Regeneration. But the New Testament statements relative to regeneration seem very sweeping at the first glance. In 2 Cor. v. 17, these words are found: "Therefore if a man be in Christ, he is a new creature, old things are passed

away, behold, all things are become new." And also in Gal. vi. 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

These passages seem to imply at the first glance, such a complete work at regeneration, that there is nothing more to be done but to wait until translated to heaven as Enoch of old, having the full assurance that we have pleased God. But the first of these passages shows, that if a man be in Christ, he is a new creature, old desires have passed away, and new ones have taken their places. And where as the old desires had the mastery over the man, he now begins at least to have the mastery over them. And in the second passage the apostle says virtually the same thing. If we are in Christ our old habits and customs profit us nothing. Both in the first and in the last passage, the emphasis falls upon these words, "A NEW CREATURE." The creation is a new one, and like all other new creations, is subject to growth.

When a seed has been planted sufficiently long, all things being equal, germination begins, which is the beginning of a new life. But that life would be very imperfect as to its development, if stopped with germination. But as climatic conditions are brought to bear upon it, it begins to unfold itself more and more, until what was once a mere sprout, is now a full ear of corn. The splitting of the acorn by the finger of nature may begin a new life, but it does not mature an oak tree. And so with the word of God, when sown in the human heart under the influence of the Holy Spirit. A new life begins in the man, which life must be unfolded by the Spirit of God.

Then it is safe to say, at regeneration God justifies a soul and puts him into that class that is being sanctified. But he must grow into perfection by the aid of the Holy Spirit.

A child so soon as born into the world is called a human being. He belongs to that class by his very nature, and weighs as much in the scales of being as any other, let him be great or small. And he is a perfect human being, in that he has all of the latent powers of will, conscience and affections that are common to his race. But the full manifestation of them is held in

abeyance by time and circumstances. But we all readily admit that the child is subject to years of growth before it reaches maturity. And so is every one that is born of God. The new birth is but the beginning of that life which is to be unfolded in time.

Paul considered those who had just become acquainted with Christ by faith "babes," and thus writes to them: "Brethren, I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." And he also considers those babes capable of becoming men in Christ. For he says again, "Till we come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." First the babe which must be fed on milk, and then the grown man in Christ, who is able to masticate and digest something stronger than the milk of the gospel.

The very day that the new life begins in the soul, new temptations spring up at once, and it takes the whole of life to get the mastery of them. Sanctification, then, is a progressive work in the soul, carried on by the aid of the Holy Spirit until man has the complete mastery over sin.

III. The nature of sanctification may be seen, in part, at least, by reading Heb. ii. 11: Listen, "For both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren" Christ is here sanctifying believers through the Holy Spirit, and the act is an exalting one, in that it makes the sanctified equal in purity with the sanctifier. And on the account of their having been thus exalted, he is not ashamed to call them brethren. He has made himself one with them in suffering, and now makes them one with Him in glory. And again Paul says: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ."

From the above quotation sanctification seems to be a process of subduing our viler nature, cleansing it from all uncleanness, making it more and more like unto the nature of our

blessed Master. It is a gradual, raising us higher and higher in the scales of morals and religion. It is a gradual, increase in faith and love, in *God* and for the brethren. It is an increase in confidence for the Word of God, and a brighter and brighter hope as to our future. And it is also a gradual decrease of pride, lust, envy, hatred and covetousness, in brief selfishness, which is the root of sin.

Notwithstanding the fact, at regeneration we have been made new creatures, these things named above lurk about us like so many spies about an enemies' camp. If at regeneration God took sin out of us, he did not take us out of sin, but left us in a world of sin, and through the influence of the Holy Spirit we must conquer it, if we would reign. In the memorable prayer of our Lord, He says: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Christ knew that his disciples would be swept away by the evils of this world, if not kept by "the power of God through faith unto salvation."

The history of the Christian church has been progressive in the face of opposition. Hence, "warfare," "strife," "conquest," and "overcometh" are not strange terms to the disciples of Christ. Striving against sin is the work of the Church, and being kept from the evils of this world is the work of the Holy Spirit.

IV. The Holy Spirit is the author of sanctification, if we read correctly 1 Cor. vi. 11: "But ye are washed, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God." The Holy Spirit is represented as sanctifying those who believe in the name of the only begotten of the Father. And if we were to notice a large number of passages in the New Testament, we would see the reason for assigning the work of sanctification to the Holy Spirit. The reasons seem very marked:

I. Because spiritual knowledge is traceable to the Holy Spirit. Read the great commission of Christ's in Matt. xxviii. 19, and Mark xvi. 16, and you will see that it teaches clearly that knowledge is the first step, and important, too, it is, and a living faith established upon the knowledge gained the second step towards salvation. It may be said: that His disciples were

to impart intellectual knowledge, and the Holy Spirit and He only is able to impart spiritual knowledge. History, science, and philosophy, and even reason itself, do not convince an "infidel" of his folly. But the Holy Spirit, skillfully using the Word of God, does convince and convicts him, bringing him to the foot of the cross, bound as a sheep for the slaughter.

Paul says, in 1 Cor. ii. 13, 14, 15: "Which things we speak not in the words which men's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

II. Christian virtues are also traceable to the Holy Spirit. The carnal mind is an enemy to God and His teachings. And whatever there is in us that looks not towards purity is carnal, and the opposite is spiritual. There is no good thing in us of ourselves, even though we are born of God. "For the flesh lusteth against the Spirit, and the Spirit against the flesh." And the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witch-craft, hatred, emulation, wrath, strife, etc. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, and temperance, and against such there is no law. Contrasting the work of the flesh and the fruit of the Spirit, it is seen that all Christian virtues are traceable to the Holy Spirit, who is the author of our sanctification.

III. Christian conduct and worship are also referred to the Holy Spirit. "For as many as are led by the Spirit of God are sons of God, and because ye are sons of God, he has sent forth his Spirit, crying, Abba, Father." We cannot conceive of any worship aside from the Spirit, for he is the life of the church, and must move through every part of the same to keep it alive, as the life blood moves through the human organism. As truly as Christ's human body was his, just so true is the church the human body of the Holy Spirit. And as Christ's higher nature had a perfect control of his body, so has the Holy Spirit a perfect control of his body, the Church. And any one who is not controlled in his conduct and worship by the Holy Spirit, does not

worship in spirit and in truth, be it a man or a church. It is well to keep in mind the fact, that the work of the Spirit is progressive, whether carried on in one soul or many. And that progress must manifest itself in church conduct and worship, as elsewhere.

The frost in the fall strips the forest of its beautiful summer foliage. Yet, some dead leaves cling to the trees during the winter. The snow, ice and chilling breeze may come and go, but the dead leaves remain. But when the sun begins to warm the earth and the sap rises, the tree receives new life into every branch and twig. The new life produces new leaves, which dislodge the old ones. But as long as the tree was as dead as the leaves which clung to it, it had not the power to dislodge them. But the new life brought the change. And so men and churches have habits and customs that are in direct opposition to all that is Godly. But of themselves they are powerless to throw them off. But the Holy Spirit, who is the life of every Christian and Church, alike cleanses them from all impurity by a gradual process.

IV. The means of sanctification, as has been partly shown, is the Word of God. "The Word of God is the sword of the Spirit." He uses the Word in convincing men that the gospel is the power of God unto salvation to them that believe. He works through the Word to convict the world of sin. And with this powerful weapon he lays bare the human heart, that man may know his condition and seek a Savior. He takes the Word and holds it up, having illuminated the same, which reflects Christ in all of His beauty, who has said: "If I be lifted up will draw all men unto me."

These words of Isaiah's are very startling: "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," (Isa. lv. 11.) The prophet speaks as though the Word is energized with the power of the Spirit, and with this power must conquer.

V. The period of its development must be between regeneration and death. For the Bible knows no purgatory or any

such a place where the souls can stop over and set aright any little mistake they may have made before leaving this world. Present character determines future destiny, and to change our future destiny in the least, there must be a change of our present character. And if a Christian's future destiny is a sanctified place, he must be of a sanctified character before he can enter a place so holy. It seems safe to say, while Christ is preparing a mansion for his believers, that the Holy Spirit is preparing each believer for the mansion. And when the believer and the mansion are alike prepared for each other, the Master will take the believer to Himself.

VI. Sanctification is a certainty—Peter does not seem to express any doubt whatever (1 Peter i. 2): "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ." Every one that is regenerated by the Spirit of God is justified, sanctified and saved. "Then said Jesus to those Jews which believed on him, if ye continue in my Word, then are ye my disciples indeed." But, says one, there are many who begin but do not continue in his Word. Are they saved? John will answer that question (1 John ii. 19): "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not of us." If we wish to know more than John has said, let us wait for a fuller revelation.

AGENTS Wanted for the MAGAZINE.

THE NEGRO AS A SOLDIER IN THE WAR OF THE REBELLION.

BY CHAS. R. DOUGLASS.

Attorney at Law, Washington, D. C.

The historians of the war of the rebellion, being exclusively of the white race, and ever true and faithful to their native prejudice and unfairness to their black brother, have ignored almost entirely the great service of the Negro soldier to the cause of the Union, during the darkest days of the late war. Our Negro historians up to date, have given us nothing more than tabulated statements, copied from the official records made by white men.

It is well for the rising generation of our race to know the true conditions that confronted the Negro at the outbreak of the war, and how little of patriotism he could reasonably be expected to have. In the South he was a chattel. He had no rights other than that of a beast—to be bought and sold, kicked and cuffed. In the North he was regarded simply as a human being. Beyond that he was not regarded. No matter what his ability, there was nothing open to him but the most menial labor. I hold that at the North his condition was at, and before the breaking out of the war, even more discouraging than at the South. At the South he had nothing to hope for but continual bondage, while at the North he was permitted to attend school, to acquire knowledge and the hopes that such opportunities and acquirements held out, but with no possibility of the realization of them. All avenues of advancement by way of occupation, trades or position, were closed against him. These were the conditions that confronted the Negro in 1861, at the outbreak of the Southern rebellion. In spite of these conditions the Negro had a loyal heart. He had a spark of patriotism in his breast in the lingering hope of a possibility of a country some day; and with this spirit he was eager to serve his country, or the cause of the Union. During the first years of the war, at the North he ten-

dered his services again and again, but was rejected with scorn instead of thanks. He was told by those in authority that it was a white man's war, and that if Negroes were enlisted the white soldiers would lay down their arms. This was at the North.

At the South warnings and threats were hurled at our Generals, that if Negroes were employed as soldiers against them no quarter would be shown them in battle, and all those caught with arms in their hands would be either hung or sold into slavery. Thus for two years and a half of the war, the Negro stood only as a looker on. The South held the North at bay. They could neither whip nor be whipped. The war debt was rolling up mountains high. There were two great political parties at the North, the same as to day (Republican and Democratic). One loyal, the other questionable. Mr. Lincoln, regarded to-day as the great emancipator and benefactor of the Negro, appealed to the South to quit, make up, be friends, anything, only do not destroy the Union. He promised that slavery should not be interfered with, and did all that persuasion and kind words could do to make peace without benefitting the Negro in any way. All his overtures were treated with scorn and contempt. The Negro, who had been treated the same way when he first offered his services, in the hour of despair of the Union cause, was appealed to for aid. Despite the fact of his former treatment, he not only came forward, but rushed to the recruiting stations by the thousands. Seeing this, the white soldiers, who so often falsely claim that they fought for the colored people, began to grow restless lest the credit of putting down the rebels would be accorded the blacks. To appease the wrath of this element, the new Negro soldier must necessarily be humiliated in some way, so it was decreed that he should wear an inferior texture of uniform, that his pay should be several dollars less per month, and that all officers under whom he should serve, above a sergeant, should be white men, and that no matter whatever his merit or valor on the field, there was to be no promotion for him beyond the rank I have named.

These were the conditions that confronted the Negro when he was allowed to enter the Volunteers army to save the Union.

No one will deny that the invitation was clothed in mean and contemptible terms, but he accepted them nevertheless, and wisely, too, I think, for he had everything to lose and nothing to gain by remaining an onlooker, especially when four million of his brethren might be made freemen by his aid. The Negro showed even truer patriotism than his white brother. The white soldier could win his way up from a private soldier to the Commander-in-chief of the Army and Navy of the United States. He was at all times and always eligible to any position of profit or trust in the gift of the nation. Not so with the Negro patriot even to this day, for he is proscribed and denied, and to-day does not stand as well in the favor of the Government he shed his blood to save, as the meanest and lowest white rebel in the land. Men who wore the grey sit upon the Supreme Court bench, in the halls of the National Legislature, and in the Cabinets of the President of the United States of both political parties; while the Negro patriot is encouraged to return to the cotton and rice fields, whence he came, when needed to help save the Union; and any Negro who raises his voice in favor of the practical re-enslavement of his race, finds high favor, with the white people North as well as South.

There is far too little known by the boys and girls of our race concerning the deeds of their fathers. Far too little is said or taught in the schools of our race showing the meritorious services of our war veterans, and of the thousands who laid down their lives in making it possible for these schools to exist.

During my visit to the several institutions of learning in and around Atlanta, Ga., in December last, I noticed on the walls the pictures of many white persons, men and women, who had in one way and another contributed towards the education and enlightenment of our people—thus keeping it before our eyes that our gratitude was due alone to the white people for all the good things we enjoyed. I saw in one room the portraits of Washington and Lincoln, but not a face of any Negro—and this, too, in a college for Negroes. The deeds of the men of our race who fought and died during the rebellion are unknown to these Universities. There is nothing in book, song, or picture to

commemorate the black heroes of the war, but the whites, aided by a few servile Negroes, always see to it that full praise is given to the white people who give us but a smile of encouragement.

The portrait of Washington on the walls of a Negro University is entirely out of place. There is not even the semblance of appropriateness in it. Teach our young something of their own that they may have a greater self-respect than they now have. Teach them something of the heroism of their fathers that they may have pride in themselves. To be taught only to be grateful to another race, lessens their respect for their own. We had quite a number of black soldiers during the war who were awarded medals of honor for meritorious services in battle. Put their pictures on the walls of your Spellman and Atlanta Universities. We have men, heroes in civil life, deserving of the gratitude of the race, but their portraits find no place on the walls of our Universities except in rare instances.

Teach the youth of our race more of themselves and their fathers and mothers, and it will inspire in them a pride and self-respect that will eventually demonstrate itself in a more perfect union for advancement of our people.

WASHINGTON, D. C., April 6, 1896.

AGENTS Wanted for the MAGAZINE.

HOPE.

BY MRS. W. R. BURRILL,

Allegheny, Pa.

Read before the Women's Home Society. March 12, 1896.
Sister President and Sisters:

I have been appointed on the subject Hope. Hope is an emotion compounded of expectation and desire. We may expect what we dread, we may desire what we are sure is beyond our reach; in either case hope is impossible. Faith is in the unseen present; hope is in the unseen future. As a feeling, and consequently as a motive power, hope is taken up, heightened and hallowed by religion. We should put great stress on hope; so as to look away from ourselves and reach out a helping hand, uniting with other women of this great state, so that they may be full of hope for better things in the future. The object of our hope should be to save men and women, and I might add boys and girls. Women, who are full of that blessed hope which spreads before them, should not only hope to be auxiliaries to the organization of men, but should be full of hope, going and sending forward women, who can take the word of God and confound the mighty.

Look, just a short while ago, at one of our churches across the river. When the men tried and failed to arouse the people, one lone woman full of hope, came and caused men and women to seek Christ, their Savior. As Baptist Women, we must hope to send out into the high ways and hedges, and gather our Baptist people, with a church here, a Sunday-School there, and so on until all shall see and know the Baptist Banner.

Let hope, then, be our watchword as women, hoping and working for the Baptist cause, that others may say, "My hope is built on nothing less, than Jesus' blood and righteousness."

Second. Our grounds for hope are the promises of God. He has said, "They who put their trust in me shall be as Mt. Zion, which cannot be removed."

Women have gone forth full of hope, trusting in God, supported alone by other women who had to remain at home. In 1862, "The American Baptist Home Missionary Society, hoping to see our people, who were then slaves made free, adopted the following:

Resolved, that this society take immediate steps, to supply, with Christian instruction, by means of missionaries and teachers, the emancipated slaves.

The war was then raging, the days were dark for liberty, yet they were full of hope.

And dear sisters, there is a very serious war going on to-day. It is the terrible war of immorality. Our boys and girls must be trained. They need men and women among them who will first live the life of christians themselves and then teach it by their own examples. Do you hope to do this? If so you must work to this end, and begin that work now.

On January 1, 1863, when Abraham Lincoln freed the slaves, "the Union Armies found them in shanties, sheds, slave pens, and barracks, helpless, friendless," and almost hopeless. Yet, there was some hope left. Some of the men, to make that hope strong, joined the army and fought to make free others who were in bondage.

The Holy Spirit is finding men and women and children in sin, low down in sin. He calls on us, who are full of hope to go and work to-day; and if we can not go ourselves we can send others and cheer their hearts with our money and our prayers. Let us, then, as missionary women have that living hope.

What may be the fruits of our hope? I believe that what women have done, other women can do. The white people of this country have spent large sums of money to educate our people since the war:

The Friends or Quakers,	\$1,000,000
The Presbyterians,	1,250,000
The Baptist,	3,000,000
M. E. Methodist,	6,000,000
Congregationalists,	12,000,000
Mr. Slater,	1,000,000
Total,	<u>\$24,250,000</u>

Mr. John D. Rockefeller and churches have added large sums to this amount. Can we not hope now, as missionary women, to rise up and do something ourselves? Hope must lead us out, hope must guide us, hope must give us the courage to go, and the fortitude to stand. What do we hope to render to our God for all his goodness shown us? "Look at Spellman Seminary, Atlanta, Ga., with her Rockefeller Hall, Packard Hall, Giles Hall and other large buildings. They have six large brick buildings, and up to 1891, they have had 6,500 women, training them to be teachers, missionaries, nurses and other industrial trades."

This work was started in 1881, by two lone women full of hope, backed up by the Womens Home Missionary Society. In the basement of the Friendship Baptist Church, which was damp and dark; and when a third teacher was needed she had to take her class out into the coal bin and teach them there. Hope lead them there and hope brought them brighter days.

The gospel, then, is a gospel of hope, and full of living hope for all who will obey the commands of the blessed Savior. Woman was the very first to carry the news of the resurrection of our blessed Lord. Can we not as women then, send it to the thousands in this state? And if the married women cannot go, will not the single ones who are full of hope say, "Here am I send me, send me?"

"If they cannot sing like angels,
If they cannot preach like Paul;
They can tell the love of Jesus,
They can say He died for all."

"If you cannot give your thousands,
You can give the widow's mite;
For the least you do for Jesus,
Will be precious in his sight."

Let us then as missionary sisters hope to do more in our Master's cause. There is still another and greater hope for the Baptist cause. It is this: that our pastors will take the lead in this great missionary movement that is so much needed in this state. Think of 135,000 of our people and about fifty-two churches, some of these too feeble to support a preacher. Let us hope that the pastors of stronger churches, will take steps to bring their number together and support missionaries who can teach the word of God, and bring many into the Baptist fold. Let our motto be, Pennsylvania for Christ and the Baptists.



AGENTS Wanted for the MAGAZINE.

THE REVOLUTION IN CUBA.

BY S. A. VIRGIL, JR.
West Indies.

The following sketch of the present Cuban revolution has been prepared from facts furnished to the writer by Mr. Fidel Pierra, which will in the future possess a historical value. The uprising took place on the 24th of February, 1895, in the Province of Santiago de Cuba. During the first month the success of the movement was rather doubtful, and it was only saved by the firmness and resolution of some of the chiefs, especially by Bartolome Masso and Guillermo Moncada, who, although they saw that the people did not respond as quickly as it was expected that they would, refused to listen to any proposition to give up the attempt.

On the 31st of March General Antonio Maceo, with his brother Jose and twenty-two others, landed at Duaba, near Baracoa, and as soon as he was able to join those who were already in arms, and the news of his arrival reached Santiago and other cities, the aspect of things began to change, and men who until then hesitated to support the movement began to join the army. On the 11th of April General Maximo Gomez and Mr. Marti, with two friends, landed at the southeastern extremity of Cuba, and having joined Maceo, a general plan was arranged whereby General Maceo was to remain in the Province of Santiago, and General Gomez was to proceed to Camaguey as general-in-chief of the army.

Before the landings of Generals Maceo and Gomez the majority of those in arms were colored men; but immediately after, the proportion of whites began to increase, and although in the Province of Santiago the colored element always preponderated in the rank and file, the great majority of the officers were whites, while in Camaguey, on the contrary, the army under Gomez, from the beginning was composed almost of whites.

On the 25th of July, the expeditions commanded by Roloff, Sanchez and Rodriguez landed in the Province of Santa Clara, not far from Trinidad. They numbered 250 men with a tolerably good supply of arms and ammunition, and found the people of that section of the country ready to join them. From this moment the success of the revolution was entirely assured. Maximo Gomez established his headquarters not far from the city of Puerto Principe and devoted himself with great energy to the organization of the army and to devising a general plan of campaign.

The first encounter between the Spanish army and the Cuban forces took place in the Province of Santiago, to Los Negros. The Cubans were led by Jesus Rabi, now a brigadier general, and, although the Cubans were very poorly armed, the Spanish forces were routed. The second encounter was at El Guanabano, the Spaniards commanded by Santocildes and the Cubans by General Masco. The Spaniards were again routed having lost 206 men. The Cuban loss was 35. The next important move by the Cubans was the simultaneous attack of the villages El Cristo and El Caney and of a railroad train carrying arms and ammunition. Both villages were captured by the Cubans and the barracks destroyed. The train was also captured with 200 rifles and 40,000 cartridges. These operations were directed by General Maceo. Next came the attack and capture of the fort of Ramon de las Yaguas where the Cubans took possession of 150 rifles and 30,000 cartridges. Shortly after they attacked and captured the small port of Campechuela, which they held for two or three days. Another important encounter was that of Yuraguas where the Spaniards were routed leaving on the field 77 dead, arms, ammunition and baggage. After some other minor encounters, the important battle of Peralejo was fought. The Spaniards were commanded by General Campos himself and the Cubans by General Maceo. The former were utterly routed losing over 400 men, among them one of their generals, and Martinez Campos himself came very near falling into the hands of the Cubans. Next came the capture of Baire by the Cubans. Afterwards the battle of Decanso del

Muerto, where the Spaniards suffered heavy losses and abandoned arms, ammunition and baggage.

The increase in numbers during August and September in the Army under Gomez in Camaguey and in the one in Santa Clara commanded by Roloff, Sanchez and Rodriguez, encouraged General Gomez to prepare an important movement toward the west, and he announces that by Christmas he would be with his army near Matanzas and Havana. At the same time he issued an order to all the planters of Santa Clara, Matanzas and Havana forbidding the grinding of sugar cane this year. General Martinez Campos then answered that the sugar crop would be taken in this year and he would see to it, promising that by the first of December there would not be a single rebel left in Santa Clara Province.

About the beginning of October General Gomez began to prepare for his march to the west and ordered General Maceo to join him as soon as possible. Some weeks later it was reported by the Spaniards that General Maceo was dead; then that his army had been dispersed, and later that no one knew where he and his army were. At that time General Maceo was going over the distance of 300 miles at forced marches to join General Gomez. They met about Placetas in the Province of Santa Clara and continued their westward march, carrying before them everything which obstructed them in their forward movement, and by Christmas Eve both Generals were establishing their headquarters within a few miles of Matanzas and Havana, while General Campos was flying to Havana, as he said, to direct operations from the capital. When General Martinez Campos entered Havana on the 25th of December he did not know where or how was his army, all communication between himself and the various divisions had been cut off by the Cubans. Gomez's promise had been made good, while General Campos, as he himself declared in his speech at Havana, had been entirely undone by those of whom he had spoken so lightly. No details are yet at hand regarding the various encounters between the Cuban and Spanish forces during the last four weeks; but the official news given out by the Spaniards themselves shows not only they have been entirely worsted, but also that General Maximo Gomez has fully and successfully carried out his plans
—*New York Age.*

A POPULAR FORM OF GOVERNMENT.

BY REV. T. J. CHICK,
Pulaski City, Va.

A popular form of government, termed "Democracy," now agitating the minds of the Colored Baptists, of the Southern Section of the United States, has a tendency, if the theories advanced should be sufficiently endorsed to undermine and destroy our Organic Union, and long honored and effective system of church government. Hence the hypothesis advanced should have a careful, critical, and scrutinizing examination, before accepted or endorsed. Rev. Dr. E. K. Love, of Georgia, in his able, acute and scholarly reply to Rev. R. C. Quarles, in reference to our church polity.

Christain Banner, Philadelphia, March 13th, 1896. "I contend (says the Dr.) that something on the compulsory plan is necessary for our people." He then asked the disapproval, in cogent argument, "with proofs," for a scheme of compulsory church government, yet floating in his conjective brain, unclothed or expressed in language. A purely abstract scheme or rather a mere fanciful conjecture, which in his case, interests by its ingenuity, even in the absence of facts, which he believes, as true. Should Dr. Love state his scheme and allegations, we shall endeavor to give them a scrutinizing examination. He puts his theory uniformly before his facts, instead of deducing, according to the principles of the Baconian philosophy, his theory from his facts. "Paul, he says, could send brethren to the churches, at his will, and they went and the churches received them. We hear no ado about independence of the church, nor complaints against Paul for usurping their rights. This part of the Dr. Love's second "Rejoinder," requires serious and thoughtful consideration here, he states a general allegation, Paul the criteria. Now as to facts, and proofs of this general affirmation. Granting that Paul did, what

does it prove? The rule or the exception? Paul says, I am the least of the apostles. (1 Cor. xv. 9.) By what authority did Paul send the brethren "at his will?" Apostolic or ecclesiastical? If apostolic, does the Doctor claim apostolic succession? If so what rank or class of Baptist Ministers does it include? Those who send at will or those who go? But the main question. If apostolic, what about the authority of the other eleven apostles? James the pastor of the mother church at Jerusalem, whom did they send at will. If Paul's authority was ecclesiastical, what church sent him? But the truth is, Paul claimed no such authority of sending his brethren at will. Apollos refused Paul's earnest request to revisit Corinth. (1 Cor. xvi. 12.) Hence the logical conclusion, if Dr. Love's theory be true, Paul was a usurper, being the least, and doing what his seniors in office, laid no claim of having power to do. Therefore, Paul is no example for the present Baptist ministry, if the theory be true. But the next logical question. By whom was Paul sent? Will not an intelligent religious public take Paul's candid assertion?

"Paul, an apostle, sent not from men, nor by man, but by Jesus Christ and God the Father." (Gal. i. 1; xii. 16) Surely Paul would not have selected a different method of propagating the gospel, from that which he had received himself. The facts are against the Doctor's theory and general allegation. In reference to our popular form of church government, (another speculative conjecture,) the Doctor says, "If all of the people should decide to let a disorderly brother remain in the church, to take no part in mission work or do nothing, according to a democratic form of government, they would have a perfect right to do so." I must confess that Dr. E. K. Love's conception of democracy is not only at variance with the polity of the Baptist Church, (I use the term church generically,) but with the scholarship and intelligence of the American people. Who ever imagined such a state of affairs in church or state, where the entire people assemble to decide to sustain disorder, except in the imaginative brain of Dr. Love. The very first condition of a church, in the Doctor's imaginary case, is not filled,

therefore his theory falls. "When any competent number of believers meet together in the name of Christ, and agree, either expressly or by some implication, to commune together stately in Christian worship, and in the observance of Christ's ordinances, and to perform toward one another the mutual duties of such Christian fellowship, Christ himself is present with them, (Mat. xviii. 20,) and they receive from Him all the powers and privileges which belong to a church of Christ." The first condition of a Christian Church, it must assemble in the name of Christ, either for business or worship. (Mat. xviii. 17.) Hence the Doctors supposed case, of disorder, is fallacious. He commences with what he regards an ungoverned Baptist Church, but it turns out to be a mob sustaining disorder, idleness, and unevangelistic in spirit. The Doctor concludes that such an organization, "according to a democratic form of government," would have a perfect right to sustain disorder and idleness and exist, as a gospel church. When the word government, means a system of rules, or laws, by which a nation or church is controlled or governed, be it monarchy, aristocracy or democracy. Government controls, whatever may be its form. But the Doctor has agitated and disturbed the minds of some for a remedy before the specific disease is found. He should first state such a case, or sufficient cases, of church disorders, traceable to popular form of church polity, men of speculative habits of mind, with sufficient time, may indulge many plausible *a priori* reasonings on the forms of church government, most likely to find favor with a people whose tendencies are toward something original, but their conclusions may not be logical, and sometimes found very much at variance with facts. As in Dr. Love's case. It seems strange that a mind, (otherwise) so acute, erudite, and discreet as Dr. Love's should lead him so far astray from logical conclusions, in reference to church government. We have an instance of a disorderly church member, the worst I have seen on record, which was settled by a democratic form of government, which however was not imaginary but real. (1 Cor. v. 4, 5.) In the Doctor's case, the fault is not in form of polity, but in the executors. In monarchy, for an instance; suppose a king or queen should fail to punish or restrain a disorderly subject, would the fault be in the form of government or in the monarch?



REV. T. S. SANDEFUR.

EASTER:

REV. T. S. SANDEFUR,

Baptist Vanguard, Arkansas.

This word Easter! The occurrence in the verse of the XII. chap. of Acts is chiefly noticeable as an example of the want of consistency in the translators. In the earlier english versions, Easter had been frequently used as the translation of paschal. At the last revision "passover" was substituted. In all passovers but this (passover) Easter is a festival commemorating Christ's resurrection. And with out the happening of this day our hopes would have been lost and faith vain. But this Easter delivery was so called because it was made known of his visit by the Eastern men, lest that which is before, according to the Jewish custom, the law was that the people keep a memorial annually. The Hebrews kept the memorial feast in honor of their freedom. But under the new dispensation and new translation we keep it in honor of Christ's resurrection though that act made our salvation possible, the gospel origin of this day dated back as far as A. D. 44. Jesus said, "I come not to destroy the law, but to fulfill. He who will set aside Easter has become a violator of the laws of the Sabbath." When the news flashed over the cities and the plains of Galilee and the hill country that Christ had arisen, this being the dawn of the first Sabbath, after power had been turned over to the Son of God, this should be an annual feast day. A day of praises and thanksgiving because God had given to this world a Savior and his power to save is sure. Easter is an essential day to us; Christmas a day for joy, Easter a day for power. It was not his birth that proved to this world that the dead will rise, but that which took place on Easter Sunday; this is the great Sabbath of the Christian era. Every church in the world should hold services and explain the resurrection and talk of Christ and his mission. Had the world known that in sixty days he had commissioned one hundred and

twenty to do mission work? This is a day of benevolence and of thanksgiving to our State missions, to the widows and orphans. It used to do work for Christ, a rest from labor a spiritual feast day. A day of Christian development. Not a day to visit but to give thanks with your income and your prayers. How abused? By the people idling their time standing and walking the streets, at the depots, playing ball, talking, and buggy-riding when the church and its mission is calling for them. News papers should be laid aside and take up the word of God. This day has been abused by the wicked since 1852. Yet men and women have been put to death for speaking of this day. This day was the dawn of spiritual liberty and from it has followed the freeness of speech. The doomed race of man had a right to praise God from feeling and not from sight. It was this day that women went to the sepulchre and found him not there it was then that his disciples ran on and found that his resurrection was over. It was then that the angel came to the sepulchre and rolled the stone away. Plain topics for plain people. Shall or will each church roll a note out of the way that was made to further the missions of Christ by thanksgiving collection on that day? It was then saints arose and walked in the city. Will all arise and go to the house of God with thanksgiving in the heart and pocket? The spring will come with its thanksgiving of buds and flowers and the sweet songs of birds, shall we not lead the procession in giving honor of his resurrection? If any will lead we will follow.

AGENTS wanted!!!
GOOD commission paid.

LEE-ISMS.

BY GEO. W. LEE, D. D.,

Washington, D. C.

- Our government can protect Cuba, but cannot protect its own citizens.
- The present is the key to the future; there are two doors only,—be particular.
- We are on trial for judgment, our deeds are the witnesses.
- All true men are in God's image; and all good women God's gift to man.
- God took woman out of man, that both might be one; the wretch who hates her insults Jehovah.
- Rome fell because it had the clay of iniquity in its foundation.
- Happiness is the memory of having done right in serving God and helping man.
- To be filled with the Holy Ghost does not consist of sound, as some think, but obedience to Christ.
- The Baptist Church is very much like the American government—too independent to take care of its own interests.
- Eternal life is the result of divine contact between God and the soul.
- Heaven is a condition created in man by regeneration and sanctification.
- The Gospel is the difference between God's dealings with fallen men and angels.
- There are two kinds of seekers after salvation, the earnest and the curious.
- The way to heaven is through Jesus; this is the only road Satan cannot tread.

—A living soul is the highest work of God; to neglect it is base ingratitude.

—Angels encamp about us whenever we encamp about God.

—We are nearest to Jesus when we are farthest from self.

—Pleasure and sorrow are the faint shadows of two eternal worlds.

—Jesus was born in a manger and died on a cross, because it best represented man's condition.

—Jesus said it is finished because God was ready to save the vilest sinner.

—Our employment in heaven will be ceaseless rest and making *unconfused noise*, in praising God.

—Hogs root because they're not fond of high eating.

AGENTS wanted !!!
Good commission paid.

POETRY.

A PRAYER.

BY WALTER M. BROOKS,
Washington, D. C.

After reading Heb. x. 30.

O Thou, that Holy one, whose vengeance just
Is meted to the sons of men in life,
Or poured in awful wrath upon their heads,
Amid the torments of the dead and damned,
Where Mercy cannot come, and hope is vain;
Who saves, who will in life forsake their sins,
And tread the path where Jesus leads the way;
Who gives to men a sinlessness of soul,
That groans and weeps o'er each defeat and shame,
Which Satan's wicked, vile assaults entail,
But shouts, (victorious through the Spirit's pow'r,)
When for a season Hell gives up the fight,
Look down in mercy on Thy erring child.
Behold me, Father, wounded, sick at heart,
A wretch, indeed, in this polluted state,
A loathing to myself, and in Thy sight
A sinner tortured and ashamed, because
I've grieved Thee in the breaking of Thy law.
O God, Thou art my Judge! I love not sin,
But I am weak, and oft, when off my guard,
Temptation, like a wild tornado's blast,
That lays within its track a costly wreck,
Where happy homes, and schools, and towns had been,
Bears down upon me fiercely, and I fall.
I love thee, and thy Word I would obey.
Cleanse and impart to me that watchfulness
Of which my Savior spoke when he was here.
Forgive me, and for His dear sake, who died
That I might live with Him in heaven, restore
To me the peace and joy which once I had.
Twixt me and Satan stand: my battles fight,
For he who hates my life, who me assaults,
Would sink me ever into deepest Hell,

Through hate to Thee and all Thy work of love.
 Pursue me not, O God, with judgments dire.
 But, if on me correction's rod shall fall,
 That I may guard with keen discerning eye,
 As I was never wont to do, this heart
 Against approaches of the crafty Fox,
 Who, entrancing gaining with angelic mien,
 Storms from within this citadel of God,
 Then through my sufferings make me wise, pure, strong.
 Not that my sufferings can atone for sin,
 But they can teach me what a curse sin is;
 Cause me to hate it, and with strength of heart
 Plead earnestly with Thee for grace to help.
 And, Father, if Thou wilt absolve me now,
 And spare the rod that gives me grief and pain,
 And still enrich my soul with grace through life,
 Till I can more than match the powers of Hell,
 Thy will be done. If not, O God, give help
 To bear the chastisements, which Thou shalt send.
 Do what Thou wilt, my Father, Thou art good.
 Thou canst not err, Thy works are all of love.

April 3, 1896.

THE CRY OF THE HEATHEN.

BY REV. J. H. PRESLEY,

Virginia

Late Missionary to Africa.

Hear the voice of Ethiopia;
 Coming from that distant land;
 Would you answer to that crying?
 Give to them a helping hand.
 Don't you hear that heathen mother,
 Praying to the gods of stone?
 Trying to heal a heart of trouble,
 A heart by sin and sorrow torn.

In this land we have our Jesus,
 Who will save us when we die;
 When we leave this world of trouble,
 We shall live with Him on high.
 But they know no God of mercy,
 Who will bear them when they pray;
 There they have no loving Jesus,
 Who will take their sins away.

Thus they die in awful darkness,
 Die without the Gospel light;
 Die without the love of Jesus,
 Die and sink to endless night.
 If you cannot go and teach them,
 You can help those who are there,
 You can with a cry of pity,
 Carry them to God in prayer.

MY SONG.

BY JOSEPH S. COTTER,

Kentucky.

I sang me a song, a tiny song,
 A song that was sweet to my soul,
 And set it afloat on the sea of chance
 In search of a happy goal.

I said to my song: "Go on, go on
 And lodge in a tender spot
 Of some human soul where the fires of hate
 And selfishness are not."

My song went on but a little space
 And hid it back to me;
 And fell at my feet in a sorry plight—
 The victim of cruelty.

I gazed a moment and quickly saw
 Just how it had come about,
 A cruel critic had caught my song
 And probed the soul of it out.

O, poor indeed is the human mind
 (And why was it ever wrought?)
 That can thrive on husk in the form of words,
 And not on a sturdy thought.

AGENTS Wanted for the MAGAZINE.

SPARKS FROM THE ANVILS OF AFRO-AMERICAN PULPITS.

WILLIAM J. SIMMONS, D. D. LL. D.

Our independent church government can be both a hinderance and an advantage. If we fail to use our unrestrained powers with the proper Bible limitations and allow our independence to be the means in the hands of corrupt men of filling our pulpits with bad material, or on the other hand permit ignorance to triumph over knowledge, drive our intelligent people from us and disgust the refined and truly moral who would cast their religious fortunes with us, we are alone to blame.

And yet the same independence can give the most abundant opportunity for "growth and the knowledge of the Lord Jesus Christ." We could grow wiser and advance with the times. We can develop into the most wonderful people on the top of God's green earth. We are unchained from popes and priests; from lordly bishops and dictatorial conferences; from the glittering vestments of episcopacy and the mandates of some presiding genius. The democratic form of our churches, the maintenance of the power in the hands of people, the trial of all cases by the church itself, lends a charm to our government that adds to its value daily.

REV. S. T. CLANTON, D. D., LOUISIANA.

Note now the dignity of service. It gets this distinction from the Christ we love, who was in the days of His indignity a carpenter. He taught, by example and precept, the supreme joy of service and exalted dignity of labor. "I am among you as he that serveth," is Christ's eulogy on the world's worker and his glorification of industry. That utterance revolutionized human thought on this vital question. It filled it with a new meaning and gave it a transcendent standing in all machinery of human enterprises. Inspired history gives satisfactory reasons for all this, and urges us "Not to be slothful in business" nor cold in religion, but to be energetic in all pursuits, in order that we may have to give cheerfully to him that is in need. Self-

reliance and mutual aid are inseparably joined in the Bible economy. For have ye not read: "Every man shall bear his own burden," and also, "Bear ye one another's burden, and so fulfill the law of Christ?" Let us not sever what God has put together; and let us not shun to declare the whole counsel of God, for that will be unprofitable to us.

E. K. LOVE, D. D., GEORGIA.

We had no choice in selecting America as our home. We were decoyed from our father-land, and forced to serve as slaves in this country. In the Providence of God, this dungeon of the most ruthless prison was powdered, blasted and washed clean in the blood of America's noblest sons and made our home. But there are signs of the old disease developed and developing in a far more malignant form in the shape of murdering and lynching, and lawless mobs, and the burning of human beings alive, and many other Godless outrages which this country is morally bound to remedy. God, humanity and the onward march of civilization demand that an everlasting stop be put to these things,—for be it understood by all who hear me this day, revolutions do not go backward; God has begun this work, and He will complete the work begun.

It seems that it has not occurred to the Negroes that there is untold power in the press. A well conducted press wields an influence that nothing else can do. The Negroes must support a press or suffer countless wrongs.

There is no way of placing our grievance before the public. White papers are not published to acquaint the world of the Negroes grievances. The press has been a powerful instrument in the acceleration of civilization. The press is to day the most powerful means of education. By means of the press the people associate daily with the great minds of the world, and the people of the United States attend Congress every day. The press revolutionizes, shapes and governs public opinion. The Negroes have done nothing like their duty in rallying to the support of the Colored Press.

REV. C. L. PURCE, D. D., KENTUCKY.

No man can love righteousness or holiness in his sinful condition, as his very nature revolts against it. He is prone to evil. He was shapen in iniquity. All ways are wrong but they are considered right in his own eyes. For him to love righteous-

ness, he must be regenerated. He must be made again, born anew by the Holy Spirit. Jesus said to Nicodemus, ye must be born again. The Holy Spirit must work a work of grace in our hearts if we would see the kingdom of God. It is this work of the spirit which gives us the understanding of God's word as it enters our heart and understanding, and causes us to think on our immortal interests. We gain a knowledge of our duty to God from reading the inspired word and hearing the Gospel preached.

The Apostle Paul puts it clearly when says, "Faith comes by hearing, and hearing by the word of God." Rom. x. 16.

REV. B. F. FOX, VIRGINIA.

We live in what may be called an age of restlessness, or discontentedness, when in every avenue of all affairs there is a constant reaching out after something new. This is all right, so far as it tends to advance in the right direction, but such is not always the case: for the frequent newspaper reports of divorce cases show that this spirit of unrest has become so prevalent, that even the marriage relation (one of the most sacred of all relations) is being severed, and often for frivolous excuses. The husband wants a new wife, or the wife wants a new husband. So, then, we are not to be surprised to find this craving after something new in our churches. The demand of the congregation for a new pastor, or the desire of the pastor for a new congregation. Whether *better* or *worse*, is often a matter of chance; only something new is the order of the day, or the spirit of the present age.

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

The old Greek writers used the term regenerate to express the state of the earth in the spring time, when the face of the earth is renovated, and the vegetables and flowers and fruits are regenerated. Somewhat similar is the great spiritual change which should take place in the heart before the subject is eligible to church membership. It should be spring time in the soul; the dews of heaven should fall; the sun of righteousness arise; the lily of the valley appear, and the rose of Sharon bloom. There must be a foretaste of the power of the world to come; a change in the disposition of the heart; the darkened understanding illuminated; the perverse will rectified; the affections consecrated, and centered upon Christ as the chiefest among ten thousand and altogether lovely.

Nor language or figure can adequately describe or set forth the importance of this great change, wrought by the Spirit of God in the soul. It differentiates a man from his former self by the width of the whole world. Quickens the dead soul, and makes it a new creature in Christ Jesus.

Marvel not, I say unto thee, ye must be born anew. Without it ye are not a fit subject for the churches on earth. You must be miserable in heaven. Without it you cannot enter the kingdom of God; yea, more, you cannot see it.

There is no such thing as believing in Christ by proxy. Everyone must be regenerated for himself. Mother must die for herself and child for itself. Likewise must mother be regenerated for herself, and the child for itself. The unregenerated has no right to church membership, no right to partake of the Lord's Supper.

REV. A. A. J. EGERTON, NORTH CAROLINA.

There is not a soul among earth's busy millions, but that desires the rest of conscience and ease of mind which reconciliation to God alone can give. The greatest burden that ever weighed down the soul of man was that which came to him in Eden as a result of forfeiting his rest; by arbitrarily disregarding the law of his Maker. While taking the last longing gaze at his departing glory, he saw a sight, the impressions of which will linger in the souls of all his children, until erased in the blood of Jesus, by the appropriation of which we are reconciled to God.

Vernal hills, feathered songsters, seas of light, rivers of pleasure, the tree of life, the association of angels, and the peace of God was receding from his view like the mist of the morning before the rising splendor of the sun, and when turning his eyes in the direction which he was about to travel, he saw the results of his transgression heightening and deepening and broadening until all of his posterity was subjected to inexpressible misery, and reduced to death. Clouds of wrath, floods of misery, the sentence of judgment, weighed down upon him; and then the souls deepest desire for rest was felt, and we hear one of his sons cry, "O that I had wings like a dove, then would I fly away and be at rest." Ps. lv. 6.

REV. W. G. PARKS, TENNESSEE.

"Whosoever will" throws open the gate of deliverance to the whole race of Adam, and gives to all the blessed invitation Come.

"Let him take the water of life freely" does not only assure the lost sinner that his thirst shall be quenched, but also informs him of its abiding nature, for it is the water of "life." The blessed Savior has not simply made known the provision of this to the lost sinner, but also stands pleading for him for its acceptance. "Ho, every one that thirsteth, come ye to the waters." (Isa. lv. 1), is the sentiment of every New Testament proclamation.

"Come, for all things are now ready." (Luke xiv. 17.) The table is spread, and all are urged to come to it and partake of its bounty. The Lord Jesus himself uttered the words that indicate this gracious provision, and with no respect of persons the announcement is made to the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

REV. R. DE BAPTISTE, D. D., ILLINOIS.

Baptism is a specific act commanded by Jesus Christ. It is not, therefore, a thing of "modes" to choose between. "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Jesus Christ were baptized into his death? We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. vi. 2-4.—Revised Version.) We are given here by the inspired apostle, who is certainly as competent to explain the matter as any uninspired exegete, patristic, mediaeval, or modern, what the specific command of Christ comprehends—namely, a symbolical burial in water and resurrection from it, as setting forth our death to sin and rising into new life, through the operation of the Spirit in our conversion.

REV. R. T. POLLARD, D. D., ALABAMA.

God has never presented to his children the dark side of the providence but that he afterward presented the bright side. He never saddens us with "In the world ye shall have tribulation," unless he also gladdens us with "In me ye might have peace." He will not command Simon to let down the net, unless there are fishes to be caught. The obstacles thrown in their way made the believers more persistent in their efforts to carry to men the news of a dead and risen Savior; and thus in the lan-

guage of our text, "daily in the temple, and in every house, they cease not to teach and preach Jesus Christ."

Thus the apostles went from house to house, presenting the gospel personally to men. Imagine them in the act! What a picture they make! Filled with love for the Master, they are toiling on in the face of adverse criticism and scoffs and stripes. Their very success will add to their unpopularity and danger; for they are teaching and practicing things which are contrary to the Jewish law and ritual. But the burden of the work is upon them, and Satan's agents are active. The Redeemer's kingdom must be established.



AGENTS wanted!!!
GOOD commission paid.

A SIMMONS MEMORIAL DAY.

Dr. William J. Simmons was unquestionably the most eminent leader among Negro Baptists. He occupied a unique position as an able minister an erudite scholar and distinguished author. It was not only in this three fold relationship that he affected humanity but in all the secondary conditions that are their legitimate sequences. No man was more wholly enshrined in the best affections of all the people in every section of this great country; no man ever wrought more unselfishly and indefatigably for the highest development of his race and no man is more deserving of a monument to perpetuate his mighty deeds, than he. It seems eminently fit and proper that a great denomination representing nearly one-fourth of American Negroes, should set apart a special day in the year to be designated as "Simmons Memorial Day," at which time his public life and services maybe eulogized and extracts from his many literary productions be read as a stimulus to denominational pride and an incentive to the young and aspiring. A grateful posterity would rise and call us blessed for such a thing as this and besides, it would lead our people to a better appreciation of the untiring efforts of many, who like Dr. Simmons, are giving their best energies to the advancement of the denomination and the race. We are making history and should see to it that all the elements essential to a proper construction of the same be utilized, so that the generations yet to come may regard us as having performed our duty well. The BAPTIST MAGAZINE calls upon all our denominational and race organs for an interchange of views. We merely make this as a suggestion, let us now hear what the people have to say.

THE B. Y. P. U. IN OUR CHURCHES.

Since our last issue the Secretary of the B. Y. P. U. of America has heralded to the world, its future policy. Henceforth it is open to all comers, upon the very broad principle that: "the membership shall consist of delegates from the young peoples' societies in Baptist Churches without limitation or restriction and without any reference to race nationality or color." In addition we have received other evidences of good faith so that there now remains no excuse and we call upon every Negro Baptist in this country to fall in line and thus get in touch with this, the mightiest movement for the development of christian activity, this century has produced. It will not do to

EDITORIALS.

BAPTIST MAGAZINE PUBLISHING COMPANY.

Since our last Convention, we have decided to organize a publishing company to take care of the BAPTIST MAGAZINE. Accordingly, we sent circulars to the brethren, setting forth our purpose, and have been agreeably surprised at the prompt financial support given us. Evidently Negro Baptists mean business. We have all along felt that in the publication of the MAGAZINE, the denomination is on trial (the eyes of other denominations and the world being upon us), and we have sought to make it in point of workmanship and literary force, second to none. The reading world knows how well we have succeeded. Our subscribers are found in every state and territory, the Dominion of Canada, Scotland, Liberia and West Indies. The enterprise has grown so fast, it was found impossible to manage it alone, so we are now securing some of our best brain to add to our editorial staff and business department, and thus divide both labor and honor. We have placed the stock at a very low price (\$5.00 per share), payable in monthly installments. If a man has any interest in the denomination, he ought to be willing to show it by taking a few shares, especially when he becomes a free subscriber for every dollar invested and is entitled to an annual dividend. We have not yet organized because we want the brethren to become stockholders, and no person but a stockholder will have a voice in the management. We appeal to churches, Sunday-schools and other organizations, to the ministry and laity, to come forward and become a part owner of the BAPTIST MAGAZINE. If any information is desired, address the Managing Editor, Geo. P. Carter, N. W., Washington, D. C. We give a few names of the stockholders:

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 Illinois:—Rev. J. E. Ford.
 West Virginia:—Revs. G. B. Howard, A. J. Smith.
 And others whose names we will publish in our next number.

dissipate our strength by dividing between the Christian Endeavor and kindred movements. If the Christian Endeavor is important, the B. Y. P. U. is more important, because it indoctrinates by a beautiful system of historical, biblical and moral truths. This is our opportunity and we must arise and seize it. Let every church see that a live Baptist Union is organized, let every State see that a state organization is effected and let us roll up a delegation of at least five thousand, consecrated and cultured young people to the international meetings at Milwaukee, in July.

THE NEW ERA INSTITUTES OF THE A. B. M. S. SOCIETY.

We hail with delight, the return of the Home Mission Society, to the scheme of holding institutes among colored Baptists in the South. That which commends itself particularly to us, is the systematic manner in which they are conducted. The Ministers' Institute, now being conducted by the society's agents, is a part of a great whole and like everything else, proceeding along well defined lines must be fruitful of good results. There is not only system but intelligent method. No phase of missionary and educational work is so calculated to reach the people as this, since it carries the truth to those who are in greatest need of it. Here they may hear authorities, discuss and define, all subjects pertaining to the principles of the denomination; here they may bring the problems, which ever arise, in the busy activities of church life, for solution; here by an interchange of views and an intimate contact with men of ability they may catch fresh inspiration for their work among the masses. Just how far-reaching in its results this institute work is, eternity will only reveal. The Home Mission Society always aggressive, deserves the heartiest thanks of Negro Baptists for this method of imparting instructions upon the Bible and the denomination. The strength and efficiency of a democracy, rests with the intelligence of the people who constitute it. Whatever may be said of Baptist church polity, this one thing remains true; that in proportion to the intelligence of its numbers, upon the principles and practices, that differentiate it from other ecclesiastical forms, depends its effectiveness. The Home Mission Society, recognizing this, aims to place these facts within easy reach of all the people. It could have adopted no better method, than that of carrying to the people the truths of the Gospel. The Colored people of the South are quick to take hold of everything like knowledge and

we are not surprised to hear of the general enthusiasm with which the "New Era Institute" is received.

The *Home Mission Monthly* says, editorially, "The success of these Institutes is assured, not simply because of their comprehensive and progressive features and because of their approval by all the organizations engaged in co-operation, but especially because the General and District Missionaries in each State will diligently strive for their success.

It is among the possibilities that this plan with some modifications may unfold into a kind of Theological Seminary extension system in which the practical side of Christianity shall have due attention, thus being a mighty agency in the Christian development of the one and a half millions of Colored Baptists in our country. That more systematic, vigorous, continuous efforts in quicker succession are demanded is incontrovertible."

THE SALVATION ARMY QUARREL.

The division in the Salvation Army is the inevitable result of attempting to organize and maintain absolutism in an age of democratic ideas. The Salvation Army is an autocracy. It is entirely manipulated by one man, and he sits as an absolute monarch. Loyola, never conceived an ecclesiastical despotism more perfect than that originated by General Booth, the inflexible head of the Salvation Army. The organization has had a growth unprecedented in ecclesiastical history. That it has done much good all will admit but its methods have been unscriptural and it should not be a surprise that the work of disintegration has set in. An organization formed partly upon military lines is contrary to the whole spirit of Christ. It smells of force, and therefore antagonizes the gospel of peace. Christianity and reason are inseparable. Sensationalism should not be mistaken for christian zeal. If this world is to be brought into entire conformity to gospel principles, by salvationist methods, it is strange, that the New Testament is so silent and that the early churches did not find it out.

Remember the scriptural injunction: "Let not then your good be evil spoken of."

MAN OR BABOON?

Dr. T. J. Morgan, makes an able defense of the Negro, against the sweeping and unchristian attack of the Roman Catholic Didier, who ends his tirade with the statement that "In

intellect he (the Negro) is only one degree above the baboon." Dr. Morgan, shows Mr. Didier to be not only woefully ignorant of civil law, so far as it relates to private property but totally blind to what over a quarter of a century has developed in Negro manhood and scholarship. There are a few wild enthusiasts among us, who have lauded to heaven the Roman Catholic Church, as the asylum of religious liberty and the fair land where, the weeds of race hate and proscription do not grow, but if this Didieric raving and hysteric high priest of hypercritical muttering and senseless jargon, is a reflex of the loving (?) spirit, that is to give the Negro the right hand of fellowship, into an atmosphere where he may breathe as a man, all we have to do, is to adopt the language of our good Episcopalian brethren and say, "Good Lord deliver us."

We thank God for the gifted pen and unanswerable logic of Dr. Morgan and his strong array of testimony from white Baptists whose opinions of Negro manhood, weigh infinitely more than this hide-bound remnant of ante-bellum days.

The society has put Dr. Morgan's answer in pamphlet form and we hope every Negro Baptist, will secure a copy at once.

THE DEATH OF HIPPOLYTE!

The death of president Hippolyte of Hayti removes from the arena of public life a very extraordinary character and striking figure in Haytien affairs. He had reached the acme of his political and military glory and was signally successful in impressing the world with Negro capability as a *militaire*, and statesman of a high order. He was rapidly exalted to high office because the people discovered in him all the qualities of successful leadership. His death is universally mourned and his influence is best seen in the peaceful manner with which his successor was chosen, without revolution or bloodshed.

AGENTS wanted!!!

Good commission paid.

SHORT EDITORIALS.

ONE of the most important lessons the Negro has to learn is to differ in opinion without impugning the motives of his neighbor. It is sad to note that this disposition among Negroes is not confined to the illiterate but is painfully present among those who claim to be intelligent. No great reforms have been effected without agitation and there can be no healthy agitation without a difference of opinion. Abuse is not argument but is often an evidence of the absence of argument. Negro Baptists are just now discussing momentous questions and should see to it that they differ in love.

THERE is such a thing as Ministerial dignity. It is an element incident to the high position and sacred qualifications of the Minister of Christ. It must be remembered that more is required of the Christian Minister religiously and morally than from the common people. His position as a spiritual leader makes this demand reasonable. He should therefore be careful that he does not lower the standard of ministerial dignity. There is a disposition upon Ministers to back-bite and scandalize each other, secretly; to speak disparagingly of each other and to show by an uncharitable criticism, the apparently, weak places in the life and work of their fellow laborers in Christ. It is well for both preacher and people to remember that we are very largely measured by the tape line placed upon others. The greatest teacher on earth has said: "With what measure ye mete it shall be measured to you again." When brethren are reflecting upon one another it would be well for them to remember that this law of reactionary measurement has never been abrogated.

THE Negro in business should not expect to be supported simply because he is a Negro. Patronage does not move along racial lines, so far as the business world is concerned; and if he would secure it, all things being equal, he must have a care as to the high quality of the commodities to be sold and by a close business tact, secure prices that are lower than his competitors. Social, political, racial and other conditions may play their part, but are only exceptions to the rule. No people have succeeded in business upon this theory alone; nor can they do it.

SOME of our leaders should see what a sorry picture they present fighting one another. No wonder the Negroes are divided. They certainly take the example from the men who should teach better things. Preacher against preacher; lawyer against lawyer; editor against editor, and all this at a time when we can ill afford it, because our enemies are more numerous and our friends fewer than ever in our history. The fighting leader should be relegated to the rear. A back seat is his place and the people should see that he not only gets one, but is kept in position there. The air needs to be purified, there is too much that smacks of rottenness in front.

ON account of not having received several articles on the late Dr. Luke, which were to be prepared by a number of our strong men, we have refrained from publishing anything. Our next issue will be largely devoted to his memory.

THE FREDERICK DOUGLASS SOUVENIR.

We take pleasure in bringing to the attention of our readers and the many friends and admirers of the late Frederick Douglass, the recent publication of an attractive Souvenir named as above. This Souvenir is in the form of a booklet, is artistic in design and execution and contains, besides an admirable picture of Mr. Douglass, a representation from two points of view, of the house at Cedar Hill, and of Mr. Douglass seated at his desk in his library where he wrote his famous address on Lynching.

The price of the Souvenir is thirty cents and it can be obtained by sending one's address with this sum and a two cent stamp for postage, to PUBLISHER, P. O. Box 16, Anacostia, D. C.

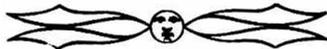
SUBSCRIBERS ATTENTION!!

We hope our subscribers will notify us, when they do not receive the MAGAZINE. If back numbers have not been received we will supply them. We have issued the MAGAZINE regularly since we commenced the publication. We are amused at the flimsy excuses of many of our leading men to keep from renewing their subscription and wonder how a denomination could ever sustain an enterprise, if it depended upon such material.

We have had time enough in the publication of this MAGAZINE, to find out how far Negro Baptists will go toward supporting their own. We know just where to draw the line. We are not dead by any means but respectfully present ourselves as a "lively corpse."

We shall visit many conventions during the spring and summer months and hope to be given an opportunity to present the claims of the most successful enterprise among our people. In the meantime, let every pastor send us just one, cash subscriber and every subscriber in arrears pay up.

Every person sending us five cash subscribers will receive a beautiful bound copy of Vols. I. and II. of the MAGAZINE, free.



AGENTS wanted !!!
GOOD commission paid.

BIOGRAPHICAL.



REV. L. G. JORDON.

Lewis Garnett Jordan, was born a slave, near Merdien, Miss., June 2nd, 1852; was regenerated on Jeff Davis' farm, to which he had been transferred and was baptized by Rev. Frank Hutton, in 1871. He was ordained in 1875, and entered Roger Williams University, where he spent a part of two sessions. He began his pastoral work in Yazoo City, Miss., in 1876, where he took charge of a church that had been greatly torn by dissensions, the former pastor Rev. Trower, having left the Baptist denomination and joined the Methodist Church. Here Rev. Jordan went to work in earnest and in three years had reunited the church and built a magnificent edifice, among the finest in the State.

In 1881 he moved to Waco, Texas, where the courage of the "plantation preacher," (as he was called) was put to the test. He was among strangers, but he and his faithful wife who is an accomplished pianist, soon made many friends. He has built churches wherever he has pastored; in Yazoo City, Miss., San. Antonia, Hearne and Waco, Texas, and Philadelphia, Pa.

He took a trip to Africa, and upon his return founded the *Baptist Pilot*, out of which grew the excellent *Baptist Star*. Rev. Jordan is an eloquent prohibition orator, his services being constantly in demand.

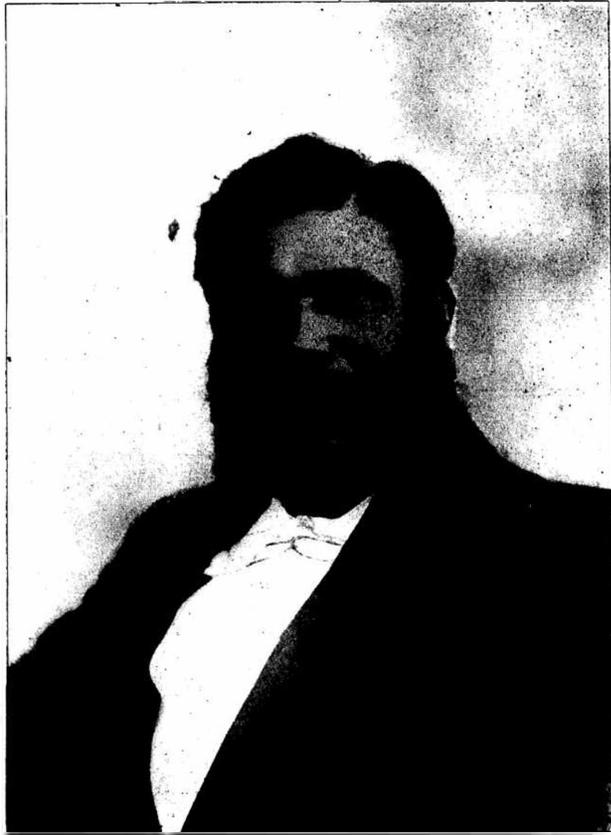
In 1888, he was a delegate to the National Prohibition Convention, which convened at Indianapolis, Ind. He has been a temperance advocate since boyhood and has made a magnificent record in this country as a temperance orator, being familiarly known as "The Texas Cyclone." In 1894 Pennsylvania nominated him upon the prohibition ticket as its candidate for Congressman-at-large.

In 1891, he became pastor of the Union Baptist Church, Philadelphia, Pa., where he found a small membership which has increased to one of the largest in that city. In April, 1893, they broke ground for a new building, and in December, dedicated one of the most beautiful houses of worship in the United States. His congregations are large, intelligent and enthusiastic. His church is well organized, having two prayer meetings a week, a B. Y. P. Union, B. B. Brigade, and industrial School, in which Jews, Italians, and our own people meet each Saturday afternoon; a well equipped printing office, where *The Union Record*, a spicy little church paper is published weekly. The building is three stories, lighted with electricity, and will seat one thousand persons. The front is of grey brick, with Ohio lime-stone trimmings. His membership is nine-hundred-and-six. Rev. Jordan is a model pastor, an untiring worker, a great organizer, and a master financier.

At the first meeting of the Foreign Mission Board of the National Baptist Convention, Rev. Jordan, was selected as corresponding sec'y, of the Foreign mission work and has commenced his work under the most promising circumstances. Rev. Jordan is one of the most eloquent platform speakers in the country, and has succeeded in every work to which he he has put his hands. The denomination is to be congratulated in securing the service of such an able advocate of its work.

HON. S. W. BOOTH,
SOUTH AFRICA.

Hon. S. W. Booth was born in Charleston, S. C., in 1849. He was taken to California by his parents, where he attended school and learned his trade as Boot-maker under Jno. I. B. Shaw. After finishing his trade he removed to Sacramento, and from there to Portland, Oregon. Shortly after he travelled in Mexico, the South American Republics, and Central America. In 1871 he returned to New York, after visiting the West India Islands. He again visited the West and travelled extensively in Australia. Hon. Booth, as a traveller, has met many distinguished people, and has had a splendid opportunity to note the progress of the American Negro in other countries. He visited the diamond fields of South Africa, and remained there in company with Rev. Poot, a missionary, for several weeks. He is well posted on international law and has a fund of knowledge concerning the African people. He engaged in an extensive business in Cape Colony, and is now upon a lecturing tour in the United States.



HON. S. W. BOOTH.



REV. JOSEPH O. JOHNSON,
PROVIDENCE, R. I.

Rev. Joseph O. Johnson was born at Amherstburg, Essex County, Ontario, Dominion of Canada, January 29, 1852, the oldest of nine children. His father, who had been a slave in Kentucky, deprived of all educational advantages, was determined that his children should be educated, if possible. He early embraced a hope in Christ, and became a member of the Baptist Church of his town. He was a trustee on the school board and filled other positions of trust. He was licensed to preach and was induced to go to the States for greater service. After preaching in many of the large cities of the South and West, he finally stopped at St. Louis and was ordained in '80. He immediately took charge of a church and school near the city, where he labored with great success. He was next called to the church in his native town in Canada, where success followed him. He next served the churches in Chatham and Buxton for a short time. While serving them he was unanimously called to the Queen Street Baptist Church, Toronto, Canada, which was the

most prominent Colored Baptist church in Canada. He remained there over three years, and while there pursued a three years' course in McMaster Hall, the leading Baptist college in Canada. He was the only colored student then in college and knew not his color, only when he consulted the mirror. His longing for a greater field of usefulness overmastered him, which caused him to return to the States. His next field of labor was Haverhill, Mass., where his labors were abundantly successful. The church was rid of a mortgage, membership increased, house remodeled and a happy people. While laboring here he was unanimously called to his present charge, Congdon Street Baptist Church, Providence, R. I., Aug., 1891. This is the oldest Colored Baptist Church in Rhode Island, and the second largest in New England. The record of his life has been made here. The membership has been increased about 200 per. cent., a mortgage of twenty-five years' standing cancelled, over \$10,000.00 in money raised, the largest colored Sunday-school in the state, and a thriving congregation. He holds a number of certificates of proficiency, and was elected to and filled the position of President of one of the oldest Ministerial Conferences (white) in New England, the first and only time ever occupied by a Negro. He is now engaged (as he considers) in the greatest effort of his life, introducing a "Bible Study System" to the churches of the land.

AGENTS wanted!!!
GOOD commission paid.

REV. A. S. THOMAS.

Whose cut appears in this Magazine was born in Boydton Va., in 1859. Although the offspring of poor and uneducated parents, yet young Thomas endowed with indomitable push and unflinching energy persevered to make himself a man.

Attending school when opportunity permitted, he applied himself so diligently to his studies that he soon outranked many who had more favorable advantages. He made a profession of religion in 1872 was baptized by Rev. E. F. Sydnor and connected himself with the St. Paul Baptist Church. In 1878 being seriously impressed with a call to the Gospel ministry, he made known his feelings to his church; which being fully satisfied as to his fitness to engage in the work authorised him to go forward in the service of the Master. To better fit himself for effective work he entered Boydton Institute. After graduating from this institution he engaged in school teaching in Mecklenburg county, preaching in the meantime upon any and all occasions wherever his services were required. Finding that his sphere of usefulness was widening, and that his intellectual ability was not such that he could prosecute his mission with effectiveness, he repaired to Wayland Seminary, Washington D. C., in 1880, graduating from this school with high honors in 1884. He then assumed charge of the First Baptist church of Tappahannock Va., also Morning Star Baptist Church, of King and Queen Co., Va. He found both of these churches heavily embarrassed financially. He succeeded in relieving them of their embarrassment and resigned in 1886 to accept the pastorate of the Enon Baptist church, Washington, D. C., which was also burdened with a debt. He set the members to work and in a short time paid every obligation the church owed.

In 1893 Rev. Thomas was called to the pastorate of the Calvary Baptist church, Danville Va., a new church just organized. He surveyed the field, called the little flock around and



REV. A. S. THOMAS.

told them that by God's help and their hearty co-operation he would lead them to victory, and truly he kept his promise.

When he assumed charge; the members were discouraged, numbering about seventy-two. No church in the state of Virginia, numbers considered, has raised so much money; and built such a fine edifice, in so short a time as the Calvary Church under Rev. Thomas.

In October last, the Sharon Baptist Church, of Richmond, Va., called Rev. Thomas to its pastorate. He took charge in December, and is meeting with great success.

Rev. Thomas is a preacher, not a sensationalist, a forcible gospel preacher, a man of fine qualities; and a practitioner of his own teaching. Not only Richmond, but Virginia, needs to be proud of such a young man as Rev. Thomas, who bids fair to be a great leader not only in the denomination, but of his race.



AGENTS wanted for the MAGAZINE.

REV. BENJAMIN B. HILL.

Rev. Benjamin B. Hill was born two miles from the town of Warsaw, Dauphin County, N. C., in 1863. He was converted September, '85, baptized by Rev. L. T. Christmas, and united with the Central Baptist Church, Wilmington, N. C.

Having labored in vain to save money to pay his schooling, he resolved to work his way. He was greatly encouraged in his early struggles by Misses Dobbins and Bennett, missionaries from the North. He packed his trunk and started to Shaw University, just after a severe illness, which left him penniless. Before leaving home he had quite a reputation as a Sunday-school and temperance worker, having represented the Baptist Sunday-schools of Wilmington in the State Convention at Oxford, in 1883, and was in a contest among delegates from various sections of the state to secure the next sessions at their homes. He continued a member until he left the state in 1889, and served two years as the Vice-President. Soon after he entered Shaw University, and was appointed Steward. He was allowed two dollars per month for his services and \$10.00 a session for mending tinware and repairing stoves and furnace pipes, which left him quite a bill to be provided for; still by manual labor, the aid of northern friends, and teaching one session in the public schools, he was able in 1889, to pay his expenses, and accept a scholarship offered at Howard University, Washington, D. C.

While at Shaw, he read theology, along with his other studies, under such men as Dr. H. M. Tupper, Rev. Thomas E. Skinner, D. D., one of the most learned of Southern white Baptist ministers. He once acted as business manager of the "*Wilmington Chronicle*," as one of the managers of the "*Alliance Advocate*," Oxford, North Carolina, and as State Lecturer of the Farmers' Co-operative Union, which has resulted in a coalition of the blacks and liberal whites of North Carolina, that wrested North Carolina from the grasp of the *Democracy* last year. He completed the theological course at Howard, in 1892; while there he served as chaplain of Freedmen's Hospital.

While in Washington he won many friends among his teachers, schoolmates and citizens of the District of Columbia. The class in which he graduated held its commencement exercises in the Church of the Covenant, especially noted for being the church where Ex-President Harrison worshipped while Presi-



REV. BENJAMIN B. HILL.



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dent. Rev. Hill had the leading oration, which was given special mention next morning in the *Washington Post*. He was ordained by the Baptist Ministry of the District of Columbia, from the Second Baptist Church, soon after his graduation. Dr. W. B. Johnson, his Pastor, now editor of the NATIONAL BAPTIST MAGAZINE, in addressing the council, said that "Rev. Hill was the most intelligent candidate they ever had before them."

He served three years as pastor at Oberlin, O., where he had opportunity to study—having availed himself of the privilege to use the books of the large college library—attended the lectures and greatly profitted by the advantages there offered.

His association with the white pastors of Oberlin was of a pleasant nature. His participation in their councils was encouraged. Although the only colored preacher in this association, he was made welcome, was appointed on programs, and took part in all ecclesiastical meetings of the denomination in his district.

By appointment he preached the annual sermon of the West Union Baptist Sunday-school Convention, of Ohio, at Urbana, last July. During his three years pastorate at Oberlin, he won the respect of all, irrespective of denomination. While there he was missionary, under appointment of Ohio Baptist Convention, composed of white Baptists. He engaged in evangelistic work with great success, at Painesville, Ohio, Rochester, N. Y., and Springfield, Mass. He is at present in the employ of the Baptist Home Mission Society, supplying Bethesda Baptist Church, Minneapolis, Minn.

He has been appointed General Missionary Agent for the NATIONAL BAPTIST MAGAZINE, for which he has worked since resigning at Oberlin—has spent some time in evangelistic work, having held three weeks successful meetings in Springfield, Mass., just before accepting the invitation of the Baptist Mission Board and the Bethesda Baptist Church of Minneapolis. He is now supplying the Bethesda Church and is hopeful of success.

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