

NOTICE!
THE NATIONAL
Baptist Magazine,

(QUARTERLY.)

The organ of

Negro Baptists in U. S.,

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

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W. BISHOP JOHNSON, D. D.,

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of distinguished ministers and scholars of the denomination and
Race, with cuts, reviews, poetry, editorials and such other mat-
ter within the sphere of a christian magazine.

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THE

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W. BISHOP JOHNSON, D. D.,

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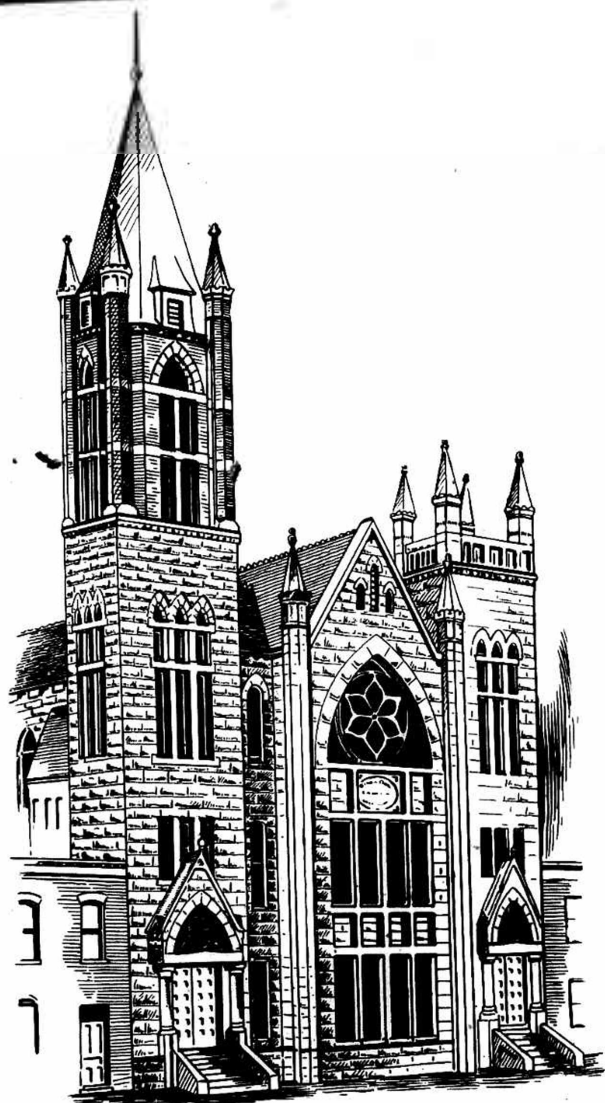
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SECOND BAPTIST CHURCH, WASHINGTON, D. C., W. BISHOP JOHNSON, D. D., PASTOR

—THE— BAPTIST MAGAZINE.

NATIONAL FEDERATION OF NEGRO BAPTISTS.

BY REV. JOS. A. BOOKER, A. M.,

Little Rock, Ark.

Federation is not conglomeration. It is not an incoherent stew of a numerous people. It is the formation of a league through which a sympathetic brotherhood can be systematically and effectually maintained. It is the organism through which all the powers and resources of the people in league are rendered most effective. It runs the wires of acquaintance and fellowship from its popular center unto the utmost of its geographical bounds.

If any man will rise up and say that the Negro Baptists of America do not need such a bill of fare in their feast, such an organism in their body politic, he is either ignorant of our possibilities or jealous of our powers.

So far we have been remarkably blest in the development of scholarship in ministerial and professional life. They are located here and there,—east and west, north and south. Compared with the mass of our untrained leaders and with the greater mass of our faithful following, these giants of ministerial and professional activities are few and far between; but when we note the quantity and quality of their work, they are an army in themselves.

Yet, listen! One half of these leading preachers and teachers are ignorant of each others' work; i. e., some are as careless as the others are ignorant, of what is going on in the different fields. The Negro Baptists of this country must have a real,

national or federal "tie that binds" to such effect that neither the acquaintance, nor the friendship, nor the influence, nor the appeals of any such leaders can be confined to any immediate section. The leaders of the Negro Baptists of this country *must get together* if we have to invoke the four winds to blow upon them.

When the Foreign Mission Convention was organized in Mobile, it was a long step in this direction. But it could not do all that we needed for complete national unity. When the late Wm. J. Simmons, D. D., called the American National Baptist Convention in St. Louis, and effected permanent organization, he gained another great point. When Rev. W. Bishop Johnson, D. D., organized the National Baptist Education Society, there was still a third point gained, giving vent to the feeling in so many hearts, that the Baptists of this country must have more than local or state interest; more than local or state unity; more than local or state activity. And when all these bodies were finally merged into one, having different Boards to represent these different interests as first set forth in the different organizations, the golden spike was driven in the completion of our organic construction.

But what are all these grand steps to us if we stop here? What good will it do us to "get there" if we have no plans and powers to "stay there"? What effect can we have on the country at-large, if we can't "pool" or combine our interests?

Several reasons might be put more pointedly in the strength of this argument, 1. *Our financial administration* can be systematized and protected much better if we know and understand each other all over the country. We have no means of telling how much the Negro Baptists of this country have done and are doing toward their own education. Don't you think they ought to know? If they have done anything should they not be encouraged to do more? If they have done nothing should not the subject be laid heavily on their hearts? Again, we have little or no means of protecting the churches from fraudulent agents, because, as we now stand, we require no national recommendation or reputation; hence, we are obliged to respond to every

one if we choose, or to no one if we do not wish. A man representing local interest, or no interest, book or ballad, can usually get more out of the Negro Baptist Churches, North and South, than a man properly representing *State University, Ky., Selma University, Ala., Southwestern College, Mo., Arkansas Baptist College, Arkansas.* These are the schools that were specially originated by Negro Baptists, and these appeal first and foremost to Negro Baptists for help. But under the present regime Negro Baptists are practically helpless for such causes.

2. *Our political influence* will be more widely felt and better respected. By this I do not mean to say that the "good offices" and influence of a national Baptist organization should be held for sale, or subserved to the use of any political party. But we are an aggregate membership in the great American body politic, and as such we would always stand high in the estimation of the country's public servants, corporations and business men, when once properly organized and having something around which we could rally from year to year. As results, our railroad accommodations would necessarily grow better; our credit would have consideration in the money markets; and the country would be induced to do many a thing for the race that it does not now do.

3. *Our literary efforts* could be better encouraged and directed. Gentlemen, there is no use talking! if we want to persuade the present age and convince the future, we *must produce a literature.* It may be all right to say that the color line should not be emphasized in such work and relations as ours; it may seem all right to argue that we should lose ourselves in the great numbers and superiority of our friends; but mark this: when it is once known that a certain man exists, he is as conspicuous for his *absence* as he is by his *presence.* That is, history will make us just as shamefully conspicuous if we lose our identity, having accomplished nothing in literature, as it will should our identity be maintained and effort be lost. Even if we decide on none of the above, let us reach the decision through honorable national council. If the class is to experiment on an electric shock, all must join hands. If the whole city is to be lighted from the power house the current must be closed. Brethren of the Nation! *We must get together!*

FRUIT AS A FOOD AND MEDICINE.

BY ARTHUR B. COLE, M. D.,

Washington, D. C.

This opinion prevailed among the people who lived several thousand years ago, and all through succeeding ages poets have sung praises of the luscious grape, painters have tried to excel each other in depicting the attractions of the apple and plum. Animals are endowed with an instinct which teaches them to long after these fruits. Every one who has grown fruits can testify to the great tendency of insects to swarm around orchards and vineyards and devour their products. Is this not natural instinct that teaches them to do this? They find in fruit that food which satisfies their longings. And it is equally true of the horse, cow, sheep, and pig. Every farmer can testify to the danger of the animals of breaking down unstable fences, in order that they may devour the products enclosed therein.

The Creator has made the fruit so beautiful to look upon, sweet and attractive in smell, given so many varieties of flavors, that the most fastidious can be satisfied. Fruit is not a luxury, but a necessity to the human economy. Every practitioner of medicine, and indeed the laity have noticed the fact, that when we are deprived of fruits and vegetables for a long time, the human economy suffers much from such deprivation. To administer drugs for the relief of such suffering would be absurd. The proper thing to do in such cases is to supply that which nature demands, viz: fruits and vegetables. A ship's crew, when out for a long voyage, may be fed on fresh or salt meats, bread, tea, coffee, etc., vegetables and fruits excluded, and they become weak, laggard, melancholic, gums grow spongy, skin dry and scaly, rheumatic pains in joints, and venous hemorrhages. The whole system suffers from the diet I have described. This condition is called *Scorbutus* or *Scurvy*. I have seen cases as described above, that rapidly improved when placed on a diet

consisting of good milk, eggs, fruits—as oranges, pears, bananas, etc., vegetables—as lettuce, celery, etc., lemonade to drink freely.

Another important fact I wish to call to your attention, viz: That proper diet has a great influence in preventing a great many headaches, attacks of indigestion, palpitation, constipation and hemorrhoids.

Improper mastication, hasty eating, poorly cooked food, an abundance of starchy and fatty foods, mental emotions, sedentary habits, neglecting the duties of nature, may all produce the above disorders. Good, ripe fruits abound in sugar, acid and pectones. The sugar exists in an easily digestible form. The acid and pectones assist in the digestion of fats. Digestion in the stomach depends upon the secretions of the acid and peptic glands. The acid glands secrete hydrochloric acid. The peptic glands secrete pepsin. This secretion is called the gastric juice, and acts on food after it is impregnated with the secretions of the salivary glands of the mouth, viz: Saliva.

By reason of the fact that there exists in fruits acid and pectones, it is very clear how they aid the action of the gastric juice in digestion.

Fatty foods are not digested in the stomach. Its office is to prepare them by dissolving the adipose vesicles for their complete digestion, which takes place in the small intestine.

As a medicine, I look upon fruit as a most valuable ally. As I have endeavored to show when the body is in that abnormal condition known as scurvy, the medical profession looks upon fruits and fresh vegetables as their sheet-anchor remedy. Science to-day tells us that we may live under the most beautiful conditions; we may feast on bread, meat, soft boiled or poached eggs, rice, cocoa, milk, oatmeal and such foods for a short time, but we get listless, with leaden faces, irritable temper, etc., until we die at the expiration of a few months at the longest. And hence it follows, if we would keep our children and ourselves with clear skin, bright intellects, good digestion, rich colored, healthy blood and strength for work, we must regularly partake of fruits and vegetables, and look upon them as actually more necessary for the support of good health than any other article of diet.

MISSION OF THE PRESS.

BY CHAS. STEWART,

Editorial Staff *Chicago Dispatch*, Formerly with the *Chicago Inter-Ocean*.

Let us take a brief glimpse of the press from the point of view of the idealist. From the prosaic work of dissection let us turn to the more inspiring view of the press as a whole. We have, by reading, seen what the newspaper is; now let us dream a moment of what we would have it be.

The scepter that rules mankind—who holds it? For ages brute strength gripped it in its teeth. But the strong white arm of religion wrested it away. Kings came. All nations bowed under a more-than-Russian despotism. Illiterate centuries rolled over the earth like fogs. But from those clouds behold a great, shining hand thrust forth. See how it snatches away the scepter from mitred pope and crowned czar. There are giants in these days—giants greater than Hercules or Goliath of Gath. Strongest among the strong are two modern Titans—Confined Steam and Free Thought. Steam-power is mighty. Brain-power alone is mightier. Yoke the two together and you have the steam press.

In yonder metropolis by the sea, under to-night's darkness, a very miracle will be worked. Quick brains, nimble fingers, the electric spark, powerful machinery—all will combine to write the history of to-day—a volume in a night! Each letter will be beautifully engraved in metal and copied a hundred thousand times before the sun shall have regilded the masthead in the harbor.

Wonderful the press is and ever will be. Mightier it is than a whole race of giants. But good—is it good? Daily papers and weekly magazines, dime novels and dollar books—put all its parts together, and can the press be called the benefactor?

Think of the columns of unwholesome gossips it pours forth every hour. Think how full it is of crude, undigested thoughts—words "without form or void." Think of these volumes written in a single night or day; are they not mushrooms? Do they not lack the strong fiber that builds history? Think how the printing press tells abroad all evil, how it instructs the young and vicious in crime and murder—how it teaches base thought to grow into base deeds. Think of the red-backed, red-minded books that lure, siren-like, from the cheap shop window. Is not such literature a muck-heap, where licentious men may sow licentious thoughts—seeds whose toadstool growth is black with poison that kills souls?

And the daily press—does it not invade the privacy of the home and drag forth into the sneering gaze of the world the tenderest secrets of the sin-sick or the broken heart? Think on these things and say, if you dare, that the steam press is not indeed an iron press. Think, too, how it has overturned governments, mocked at the earnest things of life, shaken men's faith in God and man. Think how it acquaints the soul with a thousand new griefs—a thousand new temptations. Think how it pours into the delicate vial of each single human heart the sorrow and sin and agony of the world. Think, and say whether we may not impeach our boasted lightning press in the name of human welfare and happiness—whether we may not pass upon it sentence of condemnation, and call its name *anathema maranatha*!

But, hold! History tells us our remote ancestors were a horde of robbers, whose highest ambition was to find a Rome to sack. What has raised our aims? What voices have been calling through the centuries, "Look up! Look up!" Our forefathers were vassals and serfs, bound as chattels to the land. Why are we not slaves? Who snatched the golden power from kings? Who tore away the clouds that hid the star of liberty—dear, loving eye—that looks down upon us from the free blue? Why is there a glad laugh in our hearts as we tell each other, of a Christmas holiday, that God is good? It was not always so. Peer into the brightening gloom of the Dark Ages. See human thought lying motionless—a corpse. That heavy pall over it is

ignorance. What angel lifted that pall and breathed a soul into that clay? What has killed the blight of superstition, that cursed even where the sweet dew of Christianity had blessed? Whence this great light that sends the ghoul, witchcraft, sinking to its cave, and dazzle the night birds of religious persecution so that they dare not flap their pestilential wings or croak? Why has the weed, intolerance, wilted, and the flower, love, budded and almost bloomed? What echoed the swelling hiss of Christendom against slavery, until it died for very shame? What if not the press?

These and a thousand more blessings it has cherished and fondled and battled for and suffered for, that it might lay them all at our feet. Invent the printing press, and democracy is inevitable. Kings may burn books and scatter the ashes to the winds; they are only sowing a myriad seeds to bring forth myriad-fold. The tyrant may stamp upon the fire of freedom kindled beneath his iron heel; the press but blows the sparks into his face to burn the deeper. Mind moves rocks and seas; but the press sways the world of thought itself. Gutenberg has found the fulcrum that Archimedes sought, and strong minds are moving the world up into a clearer light.

Each bit of rag paper, with its ink spots, is a rift in the leaden cloud of ignorance, through which man may look up into the heavenly world of all-knowledge. New rifts, one by one, the earnest writers of the world are making in those clouds. Little by little the press is letting through the mystic rays of thought. Before these rays the exhalation of primeval ignorance that once shrouded the very mountain-tops of humanity, are vanishing like sun-chased mists, and even the dark valleys and gloomy gorges of the human world are awaking and singing in the warmth of that glorious dawn.

The new—we all love it. The hope for some new thing is the pillar of fire leading us through the wilderness of time. The newspaper—the paper full of new things—should be manna for our mental hunger. But shall the press tell everything that men say or do? God forbid! Too much in man's heart is desperately wicked. Shall it, then, ignore crime and degradation?

Ah, no. The newspaper that ceased to tell of human faults and evil would be a sealed page—a closed book. The secular paper has a sacred mission; but it must deliver its message in the peoples' own tongue. Its pictures must be lifelike, or they will hang with their faces to the wall. A likeness without shadow is no likeness. The press is a mirror, in which humanity sees its own image. The blemishes reflected there will not out by breaking the glass. Make men perfect to-night, and the newspaper will be perfect to-morrow. But, no cloistered, Inquisition-gagged Utopian press for the people of to-day! They'll none of it. The way to raise men's eyes from evil is not to close one's own, but to throw upon vice the glare of its own horrid light—not to paint only virtue, but to paint in its beauty all that there is. Like Wordsworth's ideal woman, the press should be

"—not too high nor good
For human nature's daily-food,
And yet a spirit still, and bright
With something of an angel light."

But shame upon those false pens that make the worse appear the better reason! Shame upon those false artists that throw the high light upon the darkest deed, and use virtue only for a back-ground! Is there no everlasting truth? Is there no fierce death-grapple between might and right? No red flag of anarchy to furl forever? Who, if not the press, shall beat back Ignorance, with her bats and owls? Who give the lie to those who see the world bloodshot through passion's eyes, or jaundiced through the yellow goggles of greed gorged sick on fellow beings' souls?

Here are the mission fields of the press, and here, despite its faults, it is at work. Each year it carries some of the precious Christian brother-love to earth's uttermost tribes; each day its ministering leaves a few less folds where the "hungry sheep look up and are not fed." Its warning words are teaching men not to waste their lives and burn out their souls with alcoholic flame. The true-hearted element of the press is purifying the atmosphere all through the body politic, and calling for clear heads and clean hands in high places. It is teaching justice and

mercy and temperance. The sound of its coming is sweet in men's ears, for the burdens it bears are glad tidings, and the gifts it scatters are life and light.

Railroad and telegraph have made the printed page a mighty Ear of Dionysius—a whispering gallery where may be heard all the noise and music of the world. But the press has more to do than passively to echo the clanking of wheels and spindles or the voices of politicians and parties. It can be more than an echo. It can also be a voice. The humblest sheet can and not seldom does speak words that make unjust governments tremble. The country paper has in many a gallant fight sounded bugle notes of courage and led the van to unselfish war. Judge not the whole by the sordid few, though the few be great and powerful. The press, take it all in all, thrusts its own keen blade through the heart of false philosophy, and, crashing through the barred doors of prejudice and ignorance, calls slumbering truth to arms, while all around thought strikes on thought like steel on steel.

The press has messages, too, that must out, whether men will hear or not. What true American pulse that does not thrill at the name of Lovejoy, who dared, fifty years ago, to print the words "Negro" and "Liberty" on the same page? He knew the mission of the press, and told it forth with voice that only the dastard bullets of a mob could silence. Lovejoy they could kill, but the truth they could not kill. The rifles whose fetid tyrant-breath stifled the press in Alton, shot their fire, unaware, across the continent, relighted the dear old torch of freedom—the torch that Wendell Phillips caught up that very day in Faneuil Halle and laid not down until a thousand more had been kindled—no, not until the stain upon our country's escutcheon was burnt and purged away.

O mighty press—hand that can run the gamut of the soul—shall the world have empty noise or seraph music? O Strong Jove of the nineteenth century, shall thy lightning scorch the precious grain, or shall it blast the rank tares? There is work to do. Shall vice and greed stalk over the land, devouring souls, and none to say them nay? Ah! the responsibilities of the pen have become greater than those of the throttle-valve on the fly-

ing train, or the helm on the swift ship. The engineer or the sea-pilot holds in his hands hundreds of lives. But the writer holds the life-welfare of a hundred trainloads—a mighty fleet—of doubting, groping, aspiring souls. Even when he is in his grave his words are speeding on. He can carry onward to success or hurry downward to ruin. Hundred fold greater his responsibility, hundred-fold heavier the curse that will light on his head, if he is driving his trust on to wreck. God grant that the helmsmen holding this fearful power on the ship of thought may turn its bow full and fair toward the great light—the beacon of eternal truth—in whatsoever compass-point this may shine.



AGENTS wanted!!!
Good commission paid.

WHY PUSH INDUSTRIAL EDUCATION IN THE SOUTH?

BY BOOKER T. WASHINGTON, A. M.,

Principle Tuskegee Normal and Industrial Institute, Tuskegee, Alabama.

The question is often asked me, Why is it important to emphasize industrial education in the South, especially among the colored people? Let me try to give the answer. For 300 years the influence of slavery had the effect to educate the white man and black man *away* from loving labor. The white man's aim was to have the negro perform the labor, and the negro's aim was to escape as much of it as possible. Then all the conditions that surrounded slavery made intelligent labor impossible. Under such circumstances no class in the South was trained to dignify labor, to look upon it as something ennobling, but the reverse. In addition, slavery left 4,000,000 slaves and twice as many whites practically empty handed so far as material and industrial possessions were concerned.

Confining the discussions now to the nearly 8,000,000 negroes in the South, let any one come into the South and go into the country districts especially where 85 per cent of our people live, and a few cardinal needs will at once become evident—ownership of land, proper food, shelter, clothing, habits of thrift, economy, and something provident for a rainy day. Since these are the emphatic needs, is it not common sense as well as logic to direct a large proportion of our educational force along lines that soonest cure these very needs? This is the aim that the Tuskegee Normal and Industrial Institute keeps constantly in front of it. Too often when the object of industrial education for the black man is mentioned, some get the idea that industrial education is a synonym for a limited mental development. This is not true. This important question should not be befogged by any such argument. It requires as much brain power to build a Corliss engine as to write a Greek grammar. I would say to the

negro boy what I would say to any boy—get all the mental development possible; but I would also say to a large proportion of black boys and girls, and would emphasize it for the next 50 years or longer, that, either at the same time that the literary training is being got or after it is got, they should devote themselves to the mastery of some industry.

Praise is as good for a race as for an individual, but flattery is not good for either. To tell us as a race that our condition is now the same as that of any other race and that our training at present should not differ from that of other races, is to tell us something that makes the average black man feel good, but it is not telling him that which is true nor that which on the long run will benefit him most. It is far better for us as a race to look facts honestly in the face—to recognize that 300 years of slave labor and ignorance have left our conditions far from being the same—and apply the remedy accordingly. In our education of the black man so far, we have failed in too large a degree to educate along the very line along which most of the colored people especially need help. At least 85 per cent of our people in the South depend on agriculture in some form for their living; and yet, aside from what has been done at the Hampton Institute in Virginia, the Tuskegee Institute in Alabama, and two or three other institutions, almost no attention has been given to providing first-class training in agriculture, dairying, horticulture, poultry raising, and stock raising. We have given colored men the highest training in theology, medicine, law, oratory, the classics, etc., and this is right. The colored boy has been taken from the farm and taught astronomy—how to locate Jupiter and Mars, how to measure Venus—taught about everything except that which he depends upon for daily bread. The great problem now is, how to get the masses to the point where they can be sure of a comfortable living and be prepared to save a little something each year. This can be accomplished only by putting among the masses as fast as possible strong, well-trained leaders in the industrial walks of life.

Objection is sometimes waged against pushing industrial education for the negro on the ground that the negro has had a

training in work for 300 years and does not need help along that line. Right here the mistake is made. Industrial education, so far from teaching an individual how to work, teaches him how *not* to work. Teaches him how to make the forces of nature work for him, how to lift labor up out of toil and drudgery into the atmosphere where labor is ennobled, beautified, and glorified. Industrial education is meant to take the boy who has been following an old mule behind a plow making corn at the rate of 10 bushels an acre, and set him upon a machine under an umbrella, behind two fine horses, so that he can make four times as much corn as by the old process and with less labor. With out industrial education, when the black woman washes a shirt she washes with both hands, both feet, and her whole body. An individual with industrial education will use a machine that washes ten times as many shirts at a given time with almost no expenditure of physical force—steam, electricity, or water power doing the work. It is safe to say that 90 per cent of the colored people, as is perhaps true of most races, depend for their living on the common occupations of life. Since this is true, it seems to me that it is the part of wisdom to give much attention to fitting these masses to do an ordinary task in an extraordinary way.

For want of the highest intelligence and skill the negro's labor is confined to what is termed the lower forms of labor. We must not only teach the negro to improve the methods of performing what is now classed as the lower forms of labor, but the negro must be put into a position by the use of intelligence and skill to take his part in the higher forms of labor, up in the regions where the profit appears. When it comes to the production of cotton, for example, the negro is the main factor; when it comes to the working of this cotton up into the finer fabrics, where the profit appears, the negro disappears as a factor. This defect can be remedied only by teaching the negro that a man with the highest education can make his life useful by giving the race the benefit of his training along the line of agriculture, dairying, horticulture, laundering, and manufacture in its various forms. If the educated men of the

race do not come to the rescue of the masses along these industrial lines, the negro, instead of being the soul and the center of important industries, will be relegated to the ragged edge. Slowly the colored mechanics who received their training in slavery are dying, and their places are being filled by white men of skill and intelligence. At present the colored man in the Gulf States has a monopoly of the skilled labor, but he will not hold it many years unless he has men of his own race who can not only perform the mechanical work, but can draw the plans and make estimates on large and complicated jobs.

In thus pleading the importance of industrial training for our people I have often been criticised and misunderstood, because I seem to overlook the ethical, religious side, or seem to underestimate the value of culture. I do not overlook the value of these elements, for they are as valuable for the negro as for any race; but it is a pretty hard thing to give a man much culture when he has no house to live in, and it is equally hard to make a good Christian of a hungry man. I claim for the negro all the rights and privileges enjoyed by any other race, but also maintain that we must have a foundation on which to rest our claims. Nothing will so soon cause prejudice against the negro to disappear as industrial or commercial development, ownership in property; the production of that which others must buy, soon results in any individual's securing all his rights; and the same is equally true of a race.

Here at the Tuskegee Institute, with its 25 industries, 800 students, 78 instructors, we are doing all we can to send out a constant stream of young men who go as leaders to put in force the very ideas that I have tried to mention. Had we the means we could make our work 50 per cent. more potent. Any American who wants to do the most toward producing good citizenship should see that such a movement as is now on foot at Tuskegee does not suffer, as it is now suffering, for want of money.

AGENTS Wanted for the MAGAZINE.

SOCIAL STATUS OF THE RACE.

ALLEN ALLENSWORTH, D. D.,

Fort Bayard, N. M.

A great deal has been said and written about the causes that operate against our success in competing with the white man for an equal chance in the race of life, but the writers and speakers overlook the fact that we are handicapped by weights that we alone can remove. We are continually complaining of what we call color prejudice and charging our individual failure to that cause, without taking into account existing conditions and facts. It is a condition that we are to deal with and not color; true, color and features indicate us as the subjects of this condition. This condition has been brought about by permission of public opinion; all the laws against us are merely public opinion in legal forms. To change these laws we must change public opinion by meeting its demands. Public opinion refuses to enforce laws upon the statute books made for our protection, but enforces those made against us and when an appeal is made to the Supreme Court of the land, by us, it decides against us because of our condition. What are we to do? Educate public opinion.

Public opinion is educated by our leaders; men who are selected for places of trust and honor; men who are supposed to voice our sentiments; men who show in public our virtues or vices in private; men whose social and financial status are supposed to be equal to those who occupy similar positions of leadership among white men. We forget that it is our social status and ideas of social proprieties that militate against us more than any other sociological factor. We have among us as leaders men who feast and fatten upon our credulity and generosity. Some of the most vicious of the country are our reputed leaders. We have no rigid rule of exclusion by which our homes and families may be protected against the incursions of fat indolents

and dangerous libertines; our social condition must be greatly improved before any such rule will ever be generally enforced or observed. We must keep the education of the home up with that of the school house, then we will be able to enforce at home the rules of decency and morality that are the laws of pure and safe homes the world over.

This is done in a number of homes, but at the expense of being charged with being "stuck up and trying to get away from the race." We have some but we need more; leaders who will encourage the followers to draw around their homes a rigid line against the intrusion of dissolute and scandalous persons who impose themselves upon us, by declaring that one colored man is "just as good as another," in keeping with the white man who says, "all colored people are alike." Public opinion is affected by the inclination of the masses to make common our professional men; men who by education and position should be accepted as leaders; but these professional men who are entitled to leadership are forced aside by a number of ministers, who are neither fitted by nature or training for such work, but who should encourage the young laymen in their congregations to come to the front and take their proper positions in society. Among our ministerial leaders it makes no difference with what one is charged, and some times proven, he is still retained in the pulpit and allowed to lead. What effect can such leadership have upon the morals of the public?

We complain and abuse our leaders who own tonsorial parlors and refuse to accept the most refined of their brothers, with a tanned face, as a customer, because it would injure his trade, and public opinion supports him in it. He, like his white brother is in the business for the money he can get out of it, and not for his health. We should remember these gentlemen are victims of circumstances and that they cannot afford to run the risk of losing their trade, and the same is true of the white man whose patrons are white. We must allow him the same privilege we do our colored leader. I have no objection, whatever, to my colored brother refusing to receive me in his tonsorial parlor, if my black face injures his trade; and I presume he has

no objections to me when I refuse to receive him in my parlor as my social equal, when his business will not allow me to give him my patronage.

And in this we make a mistake; these good gentlemen in a number of cases are our social and religious leaders; they compose our boards of trustees, stewards and deacons. They sit in judgment upon the character of your family and dictate your actions, yet they will not allow you in their office without your hat off, lest it injure their business. If you sit with your hat on their customers will think you are one and leave. These same gentlemen are willing to have the honor and enjoy the distinction of being the most intelligent colored men in the city and expect to be consulted about all matters pertaining to the advancement of the race, except to become one of their customers. When a delegate is to be sent to a convention, or society meeting, he is on hand as the representative; and where the white man is to take part in sending one to represent us colored people, they select their tonsorial artist as the proper persons to represent "our colored people." Yet when our professional men of christian culture and refinement fail to unite with our churches, with such officials and pastors with less knowledge of the Bible than an ordinary Sunday School pupil, we charge them with trying to get away from the race. We must improve our social status; we must have social distinctions; we must draw a line between the refined and unrefined. Jesus drew the line and had His intimate social friends, and why not we?—*N. Y. Age.*

AGENTS wanted for the MAGAZINE.

THE LATE REV. L. M. LUKE D. D.

WM. H. PHILLIPS.

How he impressed me. I shall not soon forget the impression he made upon me the first time I saw him. When he made his first visit to Philadelphia in the interest of African Mission work, almost before I had time to get out of bed, early before breakfast, he called upon me, in order to make sure of his man, before I had time to get away from home. The manner of his approach, and the presentation of his subject convinced me of the worth of his business tact. Dr. Luke was a leader who knew how to take hold of the people, and when once he laid his hands upon you he knew how to retain his grip, and it was difficult to resist his appeals: he had great will power, backed up by the courage of his convictions with persistence of purpose.

He knew how to interest men in his work, to enlist their sympathies. He may have had his faults, and made some mistakes—who has not? Had he lived, no doubt he would have made the work he seemed to love so well, a great success. But how mysterious is divine providence, if he was the right man in the right place, called of God to do this work, so important, so much needed, why did the Lord take him away so soon? However, I will leave this to be discussed by others more competent for this task. Dr. Luke not only knew how to get to the masses of the people, but he knew how to get and hold the leaders, he was a leader of the leaders.

Now let us fondly hope that he has so left his impress upon some worthy successor, who will nobly carry forward the work he has left behind. Let us not forget Africa because he is gone. What we need in this field, as in all others, is not to use it simply as a stepping stone to something else, but to go into it because of love for it, and stick to it, and make it a success.

L. M. Luke, D. D., a Plain, Practical Man and Powerful Gospel Preacher.

C. H. PAYNE.

There are certain rules, when properly observed, which enable all thoughtful people to form opinions and reach conclusions concerning men and things which are generally, in the main, correct. The best of those rules is the one given by humanity's perfect model when he was upon earth, viz. "By their fruits ye shall know them." Dr. Luke was abundant in fruits, for his life from early youth to the day of his death was an unbroken chain of earnest, faithful, energetic effort in the interest of humanity and the cause of our Lord and Master. He was a true type of plain every day American manhood, there was not a visage of pedantic strut or long robed doleful affectation, which so often appears in the conduct of many preachers, to be found in his character, plain in dress, simple, but earnest and dignified, in speech, he always impressed those who met him as a man of the people and one whom the masses could freely approach and fully trust. Dr. Luke was eminently a practical man, having arisen from the bottom round in the ladder of development, progress and influence, and that too by his own energy, pluck and perseverance. He was perfectly familiar with the methods most essential to his work as a great leader of the Baptists hosts of America in Foreign Mission effort. He possessed great originality of thought and was remarkably versatile in plans and methods, he never seemed to spend time in impractical experimenting; but always did his work in an open, plain, earnest, straightforward way; if there was any trait in his character which was in the least degree open to criticism it was his child-like credulity; thoroughly honest himself, he seemed never to think of impugning the motives of others. Indeed, he was a high type of pure, christian manhood, too broad to be jealous or envious, too noble to be suspicious or peevish, and too intelligent to be either cowardly, compromising, arrogant or egotistic, relying upon truth and the justice of his cause. He was a power in debate always proving himself to be a tower of strength to the

cause he espoused and a terror to his opponents. As a gospel preacher Dr. Luke was one among the ablest in the denomination, possessing a most remarkable knowledge of the Bible and a broad information on all practical subjects; his preaching was at all times a simple, practical exposition of gospel truth, always Christ and Him crucified—hence his preaching was remarkably effective. Scarcely any one ever heard Luke preach without being deeply impressed not by the greatness of the preacher simply but chiefly by the greatness of the Christ he represented. And now that Luke is gone across the chilly Jordan into his rest, we can only say that a great man has fallen in Israel, and do our best to emulate the noble traits of his great character.

E. C. Morris, Helena, Ark.

DEAR DR. JOHNSON:—

The tribute which I here offer to the memory of the late Dr. L. M. Luke is a somewhat personal recollection of the last days of the honored dead. My acquaintance with Dr. Luke began in Oct., 1883, at Marshall, Texas, where he was pastor of the Baptist Church.

From that time up to the time of his death our friendship continued to grow. Our association became more intimate after he became the corresponding secretary of our Foreign Mission Board. Our official relation to the work threw us together quite often the last two years of his life for consultation. Dr. Luke wrote me after the adjournment of the convention, saying "\$10,000 this year for Africa, stand by me," I next heard from him by telegram as follows, "I must see you, answer if at home." The next day (Saturday, Dec. 22nd) he came to my house, and spent all the afternoon, and half of the night talking of the Foreign Mission work. He seemed to have had premonitions of his death; he would frequently say, "I hope I will see my wife once more in life." On Sunday he preached two powerful sermons, the last at night, and when nearly ready to conclude he sank back in his seat and said, "I cannot finish it." And then turning to us said, "I am a very sick man," I at once summoned a physician, who came in, and he and Dr. Luke walked across the

street to my residence, where after receiving medical attention he was fully relieved appearing to be as well as ever, and talked with us freely until late at night. He said during the conversation, that, "it would be a great pity for his wife who had not seen him in three months, to find him dead when they met." On Monday I accompanied him to the train, and before being parted he said, "Doctor Morris, if I should die before I reach Louisville, and my wife should fail to meet me at Wynne station, notify her and have my body sent to Shreveport, La., for burial, and have the brethren hold memorial services, and all the money raised at these services I want to go for our work in Africa."

We separated and I anxiously waited for a promised letter, but alas nine days after a telegram from Rev. J. H. Frank brought the sad news, "Rev. L. M. Luke is dead." No words can express my feelings at that announcement. My knowledge of his work dictates that it will be no easy task to measure the stalwart proportions of that active life, except it be realized by the void his death has made. Crowned with duties well done, and honors justly earned, his retreat from life into the dark chamber was an immortal victory. And as we bear testimony of the esteem in which he was held by us, may his achievements serve to unite us more closely as yoke-fellows in the cause for which he sacrificed his life.

The L. M. Luke, D. D., as a Preacher.

Read in the Spruce St. Baptist Church at the memorial services, and ordered published in the Baptist Magazine.

REV. EDWARDS, TENNESSEE.

He was what I regard above the average preacher and that in the highest acceptance of the term. 1st He was a regenerated preacher. The absorbing of his life in the great work of Christ, and his cause shows the veracity of this statement beyond the shadow of a doubt to my mind. Jesus in the great commission said:—Go ye into all the world and preach the gospel to every creature; and in keeping with or in obedience to this great and heavenly command, the Rev. L. M. Luke, D. D. 'the deceased,' whose corpse lies in the silent tomb awaiting its redemption, and

whose life is hid with Christ in God; went from country to country, from city to city, from town to town, from state to state yea, and up and down the earth not only as the financial agent of the National Baptist convention of this country, but as a great expounder and preacher of the gospel of the son of God. And hence I conclude that the spending of his life in this direction without faltering or deserting the field tells us plainly that he was truly a regenerated preacher.

2nd He was a gospel preacher not a fanatic speculative nor a mere theoretical preacher as some, but contrary to all this, he was a theological, practical, scientific and gospel preacher. He preached a plain, simple, and uncompromising gospel, and cried aloud wherever he went, behold the lamb of God that taketh away the sin of the world.

3rd He was a Baptist preacher not in word or words, but strictly and truly in deeds. He was a Baptist preacher not only when he was in the church of which he was a member or the church of which he was the pastor, and neither was he a Baptist among his own denomination only, but he was the same Baptist preacher in every place, and among all denominations alike. He preached ye must be born again, otherwise ye cannot see the kingdom of God. Yes he preached the great commission of Christ, believe and be baptized and ye shall be saved, if not ye shall be damned. He was a minister that stuck to his denomination, and intelligently defended its doctrine. He was a christian Baptist preacher and spent his life for the advancement, success and progress of his denomination, and race. He was uncompromising as to the doctrines of his church, and always with uplifted hand and loud voice preached one Lord, one Faith, and one Baptism. He was a loving preacher. He loved his brethren and betrayed the same on all occasions, when opportunity presented itself. He did not exalt himself above his co-laborers, and neither did he think himself better than other ministers who thought right of themselves. But he loved them all. All ministers who knew him loved him, and enjoyed his companionship. He was a jovial preacher, kind hearted, very free, and full of sympathy and warm affection. He died in peace with all mankind, and in favor with his God. He now sleeps the sweet sleep of christian rest, and will awake at God's command. Peace be to his ashes.

THE RELIGION AND CHURCHES OF THE MALAGASY.

By EN. CONSUL JNO. WALLER, KANSAS.

In accordance to the request of the NATIONAL BAPTIST MAGAZINE that I send it an article for publication, about "The great African island" Madagascar, it is my pleasure to comply with the very kind desire of the editor of the aforesaid Journal. The BAPTIST MAGAZINE, is the official organ of the great Baptist family, which organization is to-day spreading the Gospel of Christ's kingdom far and wide.

The people of Madagascar are colored; they are begging for colored missionaries; good young men and women who are willing to go there and aid these people in the maintenance of the religion of a crucified and risen Redeemer. They want earnest, and devout young men and women, who will go there and labor for the upbuilding of the church, the spreading of the gospel to the remotest parts of Madagascar, and for the advancement of the people.

The religion of the Malagasy is Protestant, being divided among Methodist, Congregationalists, Quakers, or Friends, and Episcopalians; there are also a few Catholics, most of whom are on the coast.

The Malagasy are very attentive and devoted to all things pertaining to the church and the christian religion, regarding it as necessary to all future success, not only to individuals, but of nations, and a game of base-ball or cricket or any other secular sport in Antananarivo, the capital (if held on Sunday) would be severely punished by the order of the Queen, and I am glad to state that the Sabbath day in that beautiful city of 150,000 people, is kept in the most sacred and hallowed way by the natives. Everybody is expected to attend church on that day, and I have stood on my veranda in that city and beheld from three to five thousand people passing in different directions to attend the respective churches of which they were members.

The extent of Protestant mission work in this country is vast. The 1890 returns show that the London Missionary Society and the Friends Foreign Mission Association have: churches, 1,363, Native Pastors, 1,057, Native Preachers, 5,065, church members, 62,643, Native Adherents, 271,108.

Norwegian Missions have: Churches, 454, Native Pastors, 20, Native Teachers, 1,110, Church Members, 25,181, Adherents 38,772, Scholars, 37,625.

The following shows the advance in christian work from 1888 to 1892:

	1888	1892	Increase
Churches	1,293	1,363	70
Native Pastors	819	1,057	238
Native Preachers	3,982	5,065	1,082
Church members	50,220	62,643	12,423
Native Adherents	206,900	271,108	64,208
Publications issued from local Mission Presses			217,000

EDUCATION INSTITUTIONS.

In 1885 the L. M. S. and F. F. missions, together reported 1,070 schools, 100,519 scholars able to read and write, and 23,947 adults attending school. During the same year the sum of \$25,000.00 was raised among the natives for educational purposes.

The following report of the London Missionary Society and Friends Foreign mission for 1892 will show the educational advancement of the rising generation of the Malagasy.

Scholars, 46,501, slates shown to examiners, 21,721, Bibles and Testaments shown to examiners, 19,480, scholars passed in writing, 12,739, scholars passed in reading, 16,206, scholars passed in arithmetic, 9,334. Besides the work evidenced by these statistics, both the British societies and that of the Norwegians have hospitals and dispensaries, medical academies and theological colleges, girls homes, printing establishments and leper homes.

The soil of Madagascar is of a dark red loam, with a gradual rolling descent to the sea-coast. The altitude of Antanan-

arivo, the capital is 6,000 feet above the level of the sea. The fertility of the soil is unsurpassed by that of any country it has been my pleasure to visit; vegetation springing up almost spontaneously throughout the island, and I have seen cabbage weighing from twelve to fifteen pounds, and potatoes as large as a man's fist; sweet potatoes weighing from three to five pounds. Beets, peas, corn, tomatoes, onions, carrots and radishes thrive quite as well in Madagascar as in any portion of the United States. Of fruits, there are oranges, bananas, lemons, LOQUATS, mangoes, leaches, peaches, apples, quinces, pears, bread-fruit and grapes.

RIVERS OF MADAGASCAR.

Madagascar has many beautiful rivers, many of which are quite large and could very easily be made navigable.

The largest are:—

Rivers: Ikopa, Ivondro, Faradocay, Betsiboka, Manjero, Manambola, Manandaza.

The Ikopa is two-hundred and fifty miles long, and extends from Majanga to the Southern part of Imerina. The Ivondro rises in Ivondro and empties into the Indian Ocean. The Faradocay rises in Fort Dauphin and extends to the Betsileo country. The Betsiboka rises in Amparihibe and extends to ANTANANARIVO. The Manjero river extends from the Lakalava country in Southwest Madagascar to the Tanala country or South central part. The Manambola river rises in the Tanala country, flows through the Sakalava country and empties into the ocean. The Manandaza rises in the Southern part of the Sakalava country, flows Northeast and empties into the Fort Dauphin river. It is the largest branch of the Fort Dauphin river, being seventy-five miles in length and may easily be made navigable, as well also as any of the rivers above mentioned.

The natural and agricultural products of Madagascar are rice, MANIOC, arrow-root, sugar-cane, tobacco, cotton dyes and indigo; minerals of all kinds, rubber, fine cattle, valuable wood, such as rosewood, ebony, mahogany, TEAK and cinnamon; fibres such as rophia, aloes, etc; gum, copal, hides and horns.

The manufacturing industry includes the spinning and weav-

ing of cotton and silk, rofia cloth, leather work, bead work, basket work, bricks and tiles, iron smelting and forging, and decoration art.

AMERICAN IMPORTATIONS TO MADAGASCAR.

The following table will show only a partial statement of our importations into that country during the year ending Aug. 19, 1892: Petroleum oil, 32,000 gallons, wholesale value \$3,520, amount of duties \$252. Cotton bales, 7500, wholesale value \$581,250, amount of duties \$58,125, total wholesale value, \$584,770, total amount of duties \$58,377.

EXPORTS TO THE UNITED STATES.

Table showing the exports from Madagascar to the United States for the year ending August, 12th, 1892: *India Rubber*, 45,450 pounds, value, \$42,229.43, charges, \$1,728.76: *Dry Salted Hides*, 163,838, value, \$215,859.27, charges, \$10,133.32. Total value, \$258,088.70, charges, \$11,862.08.

The following is a partial statement showing the general exports of Madagascar products through the custom-house of Tamatave during the year ended August, 12th, 1892: *Sugar*, 394,213 pounds, value, \$1,971,065, *Vanilla*, 2,131 pounds, value, \$8,524, cattle, 1,015, value, \$10,150. Total, \$1,989,739.

It must be borne in mind however, this last table shows the exports through the custom house at Tamatave alone, and that I have not been able to secure either the exports or imports made through the several other custom houses of the country.

In my official trade report to the State Department in 1892, the following will be found, which will give some idea as to the shipments of gold from Madagascar.

I deem it highly important to lay before American business men the following statement found in the official report of the British Acting Consul, Mr. Clayton Pickersgill, for 1890-91. Mr Pickersgill, says: "During the past year about 18,200 ounces of gold have passed through the capital for exportation by way of the East coast. Adding 10,000 ounces as a moderate estimate of the quantity which has left the island (via) the West coast, and calculating that 10,000 ounces are hoarded in the city and its

vicinity, we arrive to a rough total of 110,000 pounds or \$550,000 worth of gold, as a result of twelve months' scratching at the surface of the country's mineral deposits—a by no means unpromising output, considering that ten years in chains was named as a punishment for persons found in possession of gold dust, and that mining is prohibited under a penalty of twenty years in chains.

This unsatisfactory state of things is on the eve of removal, and long before the close of the year a general mining development by natives, at least is expected."

Commenting upon the above report in its issue of August 13, 1892, the "Madagascar News" says: "As it is, Mr. Pickersgill's estimates of the illicit gold output is known to be far within the mark. Some authorities place the actual output at a very much higher figure than 38,200 ounces annually.

However, even the standard is quite sufficient to show that, with gold mining permitted without restriction, the gold output will apart from all other produce, more than establish a balance of trade. We will state the case in the form of a tabulation:

YEAR.	IMPORTS FROM GREAT BRITAIN.	EXPORTS TO GREAT BRITAIN.	EXCESS IN FAVOR OF BILLS ON MADAGASCAR.
{ 1889 }	{ £82,961 }	{ £83,618 }	{ £657 }
{ 1890 }	{ £84,733 }	{ £98,833 }	{ £14,100 }

The report of Mr. Peckersgill, as a matter of fact, covers only English exportations, and is therefore a very partial statement, since fully as large shipments are sent to France, Germany Italy, of which no statistics are at hand. Looking back over the vast ground, over which we have travelled in the examination of the history of this great nation, following them as we have through all of their vicissitudes, trials and dangers, watching them in all their patriotic struggles to maintain their liberty, and to hold in sacred reserve for themselves and their children, the land which God has given them, one can but utter the burning words of the poet—

"Is this the land our fathers trod,
Is this the soil where on they moved,
Is this the freedom they fought to win,
Are these the graves they slumber in?"

THE LEADERSHIP OF COLORED MINISTERS.

BY REV. B. T. HARVEY.

Atlanta, Ga.

It will be readily conceded that colored ministers of to-day are the most effective and tangible leaders of the whole colored race for good or for bad; for better or for worse; for richer or for poorer.

Whatever kind of influence is brought to bear upon the rank and file of the race is potently seen and felt, simply because the ministers have the ears of the people, in both temporal and spiritual matters. That being true, they are the real leaders of the people and therefore more responsible for the character and acts of our people than any other factor at work among them.

Their responsibilities are enhanced over others for the reason that they are nearer the people and have a better opportunity of seeing and knowing their real conditions and needs, both spiritually and temporally.

Among them the minister is a factor for good to the extent that he is good. He can inspire them along all lines of progress only to the extent that he is inspired and qualified to lead. Ignorant leadership, ignorant following; but wise leadership, wise following. The great demand now is for better qualification in the leadership of ministers, morally, spiritually, and mentally. The people and their condition are asking it and the ministers may just as well make up their minds to give it. Some of them are giving it and what some can do, all can do according to ability. A great deal of the ignorant leadership among the Baptist ministers is due to the fact that too little importance is attached to one aspiring to the ministry among us. We allow any and every one, who asks, almost to preach regardless of qualification.

They seem to think that to be able to talk glibly of the scriptures, and describe his imaginations of the visions of heaven so as to win the applause of the ignorant and superstitious—that

is preaching. Paul said to the Corinthians that he came to them not in word only, but in power—meaning in spirits' power and with a life worthy of the cross of Christ.

To properly lead in anything, you must be able to lead in the best way, and in the way that will result in the most good.

To lead in a thing just to say you are leading is equal to no leadership at all.

But he who is conversant with the object to which he hopes to lead his host, and has it before his mind's eye, bending every effort toward obtaining it; and has the courage to denounce every thing that tends to hinder him from acquiring the object for his host is truly a leader in whatever calling he may engage.

Then the minister ought to know the people's needs, temporal, educational, moral, and spiritual to properly lead them.

I hold that the office of the ministry covers every department of and condition in life so far as the uplifting of the people are concerned. If a minister is not broad enough in ability to cover these varied callings so as to be in ministerial touch with all people and all classes; some of them will be neglected in the discharge of the ministerial duties.

Again, the ministers ought to preach to the people in church and state, the actual things they need now, and not preach to them the things that they think they need.

The people need no crowns, nor robes now; but they do need *moral lives and more money*. Your duty is plain, teach them to live godly lives in order to obtain crowns and robes; teach them to live economical so as to save money. It is useless to try to teach these truths unless you are living examples of them in your community; if you do, you will find yourself to be salt that has lost its savor, good for nothing but to be cast out and trodden under the feet of men. Educational qualification seems to be a great deficiency in the pulpit. As ministerial leadership demands one in other fields of usefulness than theology, he should couple a literary education with theology. Then he could know the people's needs in all spheres of life.

We are not as careful as other denominations about the proper literary qualification of our ministers.

There is also, a great moral defection in the Baptist ministry that needs to be considered, of which we condemn; but cannot, I presume correct.

By deceit, schemes, and corruption, the church with its mass of ignorance and corruption, is used by some ministers for personal gains and profits; to the curse of the church. A minister outgeneraling along that line is lionized by the people as the greatest preacher and leader. Hence, young men entering the ministry are tempted to try to succeed by unsound methods, and sharp scheming instead of resorting to or waiting on the results of honesty, suffering and forbearance.

The time is now ripe for reform, and we should labor to dignify the ministerial calling all down the line by denouncing shams, and schemes in the pulpit. I hope to see the day when all ministers will rise to the dignity of their calling and magnify their office by being fully capable of executing the duties which it involves.

That the world may not say to any of the brotherhood: "Doctor, heal thyself" first, and then you can apply your remedy to us.

AFRO-AMERICAN ACCOMPLISHMENTS,

BY W. H. JENNINGS, OF DUMFRIES, VA.

Delivered before the Northern Virginia Union Baptist Sunday-school Convention held at Herndon, Virginia, August, 1895.

The history of the Afro-American is not a record of master and slave, comfort and suffering, cruelty and kindness, haughtiness and humility as many write and speak of, but it is a record of the rendering of valuable services to the church of Christ and to mankind nationally and internationally.

With modesty and sincerity I claim that no American event has passed without the African being an indispensable factor.

Daniel Webster said "That the glory and achievement of one in this Union is the glory and achievement of all." If America claims the glory of Emancipating the Church from the oppression of politics, then the African shares in that glory.

Without the African America was the land of privation, massacre, starvation and miserable failures, with the African, it became the land of comfort and of the free Church. Without the African colonization was a failure, with him success. Until America was made a comfortable and prosperous home by the dusky sons of Africa the persecuted Christians had no refuge except in death. Therefore the African was a coequal factor in the achievement of the emancipation of the Church.

Let us see what an international effect the employment of the African here had upon Europe.

Church dissenters of Europe instead of remaining to suffer under cruel punishment, fled to America to be cared for by the humble and industrious African. Thus American colonization was a success and Europe was blessed with the much prayed for and long sought peace that fanatics and governments had tried in vain to produce by the sword and torture.

Not only did the colonization of America give Europe peace but it taught the dissenters to unite against a common foe

—the Indian, the French, the English or the Mexican. Through army contact and by obligations to one another for preservation the different church adherents learned to respect the creeds of others. Thus Americans taught the world that it was good government to keep church and politics separate.

Let prejudiced American church-men boast of their suffering for the church for their boasting only focuses attention upon the African. The whites may have suffered much, but the African has suffered the most. The African despises not his suffering as a slave but rejoices that he has done so much for the church of Christ. If he had done no more for the world than this he should be satisfied. If the Church owes America anything for its Emancipation the African claims his share of the reward.

The African played a conspicuous part in the Revolutionary War. As a laborer he was a base of supplies, as property he was security for debts, as wealth a medium of exchange, as a man he was protector to and provider for the Patriot's families, as a militia man he was a valiant defender, as a veteran he was obedient, courageous and daring, as a citizen he was patriotic, honest and loyal, as a patriot he preferred his country's independence to his own personal liberty. Without him the Revolutionary War would have been a miserable failure; the patriots we now honor would have suffered ignominious death; and the Declaration of Independence we celebrate would be the forgotten document of a few martyrs. Therefore we claim equally the glory the Revolutionary War accomplished.

In the gloomy days for us between the Revolutionary War and the election of Lincoln, escaped slaves to the North, among whom was Douglass, by their virtue, common sense, intelligence and industry revolutionized the minds of the people and made the election of Lincoln possible. Could Douglass, Still, Garland and the many others of noble determination have done more for this country than the election of Lincoln?

For two years the North struggled in vain to crush the Civil Rebellion. At first no African troops was thought to be necessary. It seems as if God has decreed that America shall

accomplish nothing without the "Ethiopian Hand's" assistance. In 1863 the ex slaves were called in to save the Union and purge the Flag. They responded enthusiastically, fought valiantly, crushed the Rebellion and purified the Flag. At the conclusion of the war they received the praises of Lincoln, Grant, the loyal North and the lovers of liberty the world-round. What more could we have accomplished for the Union, than to rescue it in the time of peril; and for the Flag, than to hoist it from the humiliating dust of defeat, to the pinnacle of success, and for the country, than harmonizing it with liberty upon which it was founded?

Let me say that the Afro-American has accomplished sufficient as scholars and educators, to prove that he is equal intellectually of any race; as self made men to prove that he is ambitious; as soldiers, mechanics, inventors, manufacturers, electricians, capitalists, professionals, diplomats, legislators, teachers and citizens to prove that he is not a failure in any intellectual employment. As accumulators of wealth to prove that he is economic and provident. As free men under the basest prejudice and severest treatment he has accomplished everything in thirty years that the whites have in three thousand years. Sufficient, to cause the whites to recognize him as a rival for American fame and glory. To recognize a man as a rival is to admit that he is your equal in intellectual ability.

After Emancipation the Afro-American was launched upon the political sea without compass or anchor, but in his despair he took the star of intellectuality for his guide and put the pilot of determination at the wheel. This is the true secret of his wonderful success so far. May God help us to keep our eyes still set on the same glorious star, and to keep the same indispensable pilot at the wheel so our ship may sail on to accomplish many more glorious deeds in the future.

We Afro-Americans have yet one great task to accomplish in the future and that is: to conquer prejudice and convince the world of our pure racial qualities. In this contest victory means political equality. We should use as our base of supplies morality, industry and knowledge, and as our weapon, the pen sharpened by intelligence and guided by sound judgment. We

should have no fear of defeat. Duty, our pillar and cloud of fire shall guide us on. We have the assurance that God is on the side of right. Then, "Injustice battling against the Right will be but as the fury of the waves exerted on a rock-bound coast—only to burst themselves asunder." When we have won the contest our salvation shall be completed.

It is a law of nature that some must suffer for the good of others. The mountains suffer for the good of the valley beneath and are admired according to their suffering. We have suffered for the church of Christ but unlike inanimate mountains we are hated, mocked and scorned because of our suffering. If we do not receive the respect due us for our suffering, let us command the respect due us by virtue of our manhood. Let us be proud of our suffering for the sake of *Christ's Church* and pledge ourselves to suffer still for the noble cause of man.

"I would rather be the persecuted than the tyrant." We live in a republic that recognizes a man by his brain and general worth, and not by his color, in which the ambitious win the laurels and not the nobility, in which intelligence leads and ignorance follows. Then be intelligent and ambitious.

This is the age that man is known and respected according to his efforts, his deed, his failures and successes. Then learn to be men of action, cultivate the courage to undertake noble labors and enterprises, and the moral courage to stand by your enterprises and undertakings until you have honorable results.

Despise not the position God has put us in. He is just. He has given us an opportunity to ascend if we prove ourselves worthy of ascension. Then go forth as noble and ambitious men commanding what is yours by birth, by manhood, by citizenship and by law. Stand ready to prove your ability and value in every vocation and crisis.

Already the Afro-American constellation has cleared the horizon and entered the political arena she is on her journey upward; now and then a cloud crosses her face but each time she clears herself brighter than before. No vile band of men can stay her progress. She shall soon reach her zenith and pour forth her glory all resplendent in political equality. In those glorious days we shall boast of our suffering, of our nationality, and of our ascension.

SPARKS FROM THE ANVILS OF AFRO-AMERICAN PULPITS.

Z. D. LEWIS, B. D., VIRGINIA.

The gospel is the revelation of God to man. Bereft of gospel light, man has ever groped in darkness, seeking in vain for the truth of which sin has despoiled him. Even the most illumined and enlarged intellects which rear their noble forms high above the less favored mass of humanity have been doomed to confess after all their painful inquiries that the truth has still eluded their search. Says one, "You may see Socrates in the twilight lamenting his obscure benighted condition and telling you that his lamp will show you nothing but his own darkness. You may see Plato sitting down by the waters of Lethe and weeping because he cannot remember his former notions. You may hear Aristotle bewailing himself that his potential reason will so seldom come into act, that his blank sheet has so few and such imperfect impressions upon it, that his intellectuals are at so low an ebb that the notions of Euripus will pose them. You may hear Epicurus say his porch is dark, and confessing that he has not the right handle, the true apprehension of things."

All men are alike untouched by the golden rays streaming from the sun of righteousness. But what the sages could not understand, breaks upon the most illiterate mind with all the splendor of a sunburst from the firmament of gospel truth. It is a revelation, it is a celestial light, a torch from the hand of God. "For thy word is a lamp to my feet and a light to my path."

The message of God to the world is the everlasting gospel. It is no new upstart doctrine, an after thought of God. It is as old as eternity, yet as new as the last sun's rays that kiss the morning flower. It rose with the incense from the altar of righteous Abel. It was the struggling ray of sunlight that pierced the cloud of darkness and despair which hung like a mighty pall over the first pair when from the mouth of God the cheering promise was given that the seed of the woman should bruise the serpent's head. It was the impelling force that caused Enoch to walk with God. That inspired Noah to build an ark to save his family. It was the gospel that pointed with a diamond index

finger to the ram tied in the thicket, when Abraham whetted and raised the death knife to slay his son. It was the gospel that thundered to Lot amid the falling of fire and brimstone upon Sodom and Gomorrah and said, "Escape for thy life. Stay thou not in all the plain." It has been the contemplation of the patriarchs. It has filled the hearts of the prophets, employed the tongues of poets, the minds of philosophers, apostles, martyrs, and the ministers of the present day.

T. D. MILLER, D. D., PA.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Only then, being the Lord's house, as under all circumstances his service be, the great central object of adoration, shall even this your building, stand an object of admiration for years to come.

Nor should the church consider her duty fully accomplished in her efforts alone for the souls of men, for men and women are to live here before they go to heav'n; and so a Christianity that has no care for the training of the bodies as well as souls is defective. A church lives only in name that cares not for the moral as well as religious welfare of her children. In vain all your efforts to induce a starving man to seek Christ, until first you show him by administering to his bodily need and satisfying his hunger, that you have his whole welfare at heart. And so the church building where the church abides should be the grand reservoir for all the avenues and means by which humanity is to be elevated, society enriched, civilization advanced.

The successful churches to-day are those in whose buildings are found every agency for advancement, and for attachment to the church, such as the kindergarten for the little ones; the gymnasium for physical development; the sewing school; the social gathering to bind love-cords at home; the reading room; the industrial department; the teachers' meeting; the singing school; the Boy's Brigade; the King's Daughters—all these, and whatever tends to inspire and make life useful and lift the soul up in service to God. All these should find a permanent abode in the church building, and be protected and fostered by the church. But with all these, God and His Glory should be the supreme aim; for all these are praiseworthy, as they lead to the one central idea of man's highest, first, duty to serve God.

W. H. MCRIDLEY, A. M., D. D., KENTUCKY.

Getting education and property is the beginning of every prayer in our pulpits, and the closing sentence of every sermon in the Negro churches of this country. It is the preamble to every resolution offered in our educational meetings, conventions, and associations. It is the theme to every well informed conversationalist of the race, the passport to all our general bodies in these United States, the conversation in all our country families, in the villages and out-of-way places, talked and discussed at every fireside, all of which shows the Negro is progressing along his educational line toward the highest ideal of intellectual growth and development. We have a greater number of well-informed, educated men and women than any previous time in our history in this country. Men and women of broader scholarship and towering intellects, larger brains, cultivated brains; men and women capable of appreciating merit and demerit in others, not so narrow and prejudiced to other enterprises; men and women who are working for the advancement of the entire race; men and women discreet, considerate, and discriminating, who are willing to concede others the sole judge of their motives and accord them the rights and privileges they claim for themselves; men and women who are looking at things in their right light; men and women who are using their own brains and doing their own thinking, and not allowing others to do it for them.

This is remarkable progress, for some years ago we did not dare to let others know that we were men and women, and sometimes thought as men and women. Thank heaven, we have progressed beyond that period. We are investigating and searching, inquiring and asking for the latest and best methods of race development.

WALTER H. BROOKS, D. D., D. C.

Education, as we have said more than once, gives dignity and value to labor, and labor is the ultimate basis of capital, and capital is that material something without which no people who are down may ever hope to rise. For poverty is not infrequently the mother of ignorance and crime; the companion of misery and reproach; and the unfortunate victim of unkindness and hate.

Certainly a people who came out of slavery, without homes, without money, without lands, without knowledge, without reputation and influence, but a generation ago, need an education which gives many ripe scholars, noble and pure; but whole arm-



WALTER H. BROOKS, D. D., D. C.

ies of men and women who, by intelligent service in the domestic circle, in the trades, in agriculture, in all the callings and professions of civilized life, can command remunerative prices, make their homes charming and comfortable, and do their full share in liberal giving to lift others to a higher and holier plane of living.

Let us not despise the education which teaches us how to take care of the body and how to make it an invaluable promoter of the pleasures of the mind. "Know ye not that your bodies are the temple of God?" Degrade the body and you degrade the man. Let both be exalted, clean, healthy, well clad bodies, symmetrically developed, and skillfully trained to some serviceable end—bodies which minister to us, as social, intellectual and religious beings as well as spiritual, are the necessary adjuncts of an educated progressive people.

Let us continue, therefore, to purify the heart, enlighten and ennoble the intellect, discipline and use to wise and sacred ends our bodies, taking the best of care of them, and we and our children shall be satisfied that that education which seeks to lift the whole man is no mean factor in the redemption of the Negro race.

REV. W. J. BROWN, MISSOURI.

It is hard to row against the tide, hard to swim against the stream, but harder still, under no influence but the lash of a guilty conscience, and the terrors of a coming judgment, to attempt conformity to the will of God. And, admitting your conformity to be much greater than it is, what possible value can it have in the eyes of God? If, even, we would rather do the work ourselves, or want the work altogether than have it done for us by a sullen, sulky servant. What pleasure can God have in your slavish service? I would not be served by a slave, nor will Jesus Christ. His arguments are not whips—His reasons are not blows—His servants do not walk and work in fetters. He is the Beloved Sovereign of a people who are free, devoted to his interest, and ready to die for his crown. He measures the value of services not so much by the work done as by the willingness to do it. They serve that wait. Then as the Apostle says, "Let there be first a willing mind, and it is accepted according to that a man hath, and not according to that he hath not." In short, the union between the Savior and the soul, like the marriage of Isaac and Rebecca, stands on a cordial assent. Isaac hid sent far away for her; she saw his messenger: he stood before

her, covered with the dust, and browned with the sun of the desert. She saw Isaac's love in these sparkling gems, the golden tokens of his affection. Her heart was won. Fair and lovely pattern of faith, whom she had not seen she loved: she walked by faith, not by sight, and paying a last visit to a mother's grave forgetting her father's house and her own people, the companions of her youth, and the sweet home of early days, she turned round to her brother, and to his question, "Wilt thou go with this man?" With maiden modesty, but masculine firmness, she replied, "I will go."

W. M. MOSS, B. D., VIRGINIA.

The Passover a type of Christ.

"Christ our passover is Sacrificed for us." 1 Cor. v. 7.

1. The animal selected was typical of Christ—a lamb—harmless, meek, patient, gentle, without blemish.

This lamb was to be set apart four days, i. e., it was to be selected the 10th day and killed on the 14th day. Christ was proclaimed in types 4000 years; suffered in the 4th year of his ministry; entered Jerusalem in triumph four days before he died.

This lamb was to be killed and the flesh roasted with fire. Fire is the emblem of God's wrath. On the cross Jesus was the sacrifice and fire from heaven consumed his humanity. This lamb was to be killed between the two evenings, i. e., between three and six o'clock. Jesus died at the ninth hour or three o'clock. Not a bone of this lamb was to be broken. And not a bone of our precious Savior's body was broken. John xix. 32-36.

2. The blood of this lamb was typical.

It had to be applied—sprinkled on the doorposts denoting an open profession of Christ. It was not to be sprinkled on the threshold. The blood of Jesus is so precious in God's sight that "He" orders us through this symbol not to trample it under our feet but wear it as a christian badge.

It is a means of preservation.

"When I see the blood I will pass-over."

3. The eating of this lamb was typical.

It was to be eaten—"Jesus said except a man eat my flesh and drink my blood he hath no part in me." We must feed on Him.

Notice—This whole lamb was to be eaten. We are ordered to feed upon the whole Christ; Christ in his entirety. Christ

and his yoke. Christ and his cross, as well as, Christ and his crown.

This lamb must be eaten with bitter herbs, so that the people would remember Egypt's bitter bondage—helpful to a christian to remember his bondage.

It was to be an ordinance for ever. As long as we live we must continue to feed on Christ, our pass over who was slain for us. If we feed on Christ, our sacrifice, three special things will obtain: i. e.,

1. Our social system shall greatly improve (*Necessity*)
2. Our religious lives shall be stronger and more influential. (*Greater progress shall then attend our work.*)
3. We shall know and grasp opportunities when we see them. (*Sin Blinds.*)

Opportunities lost, however deplored, are eternally gone, and are never restored.

And the wretch who has squandered God's beautiful gifts, in the end is found shivering mid winter's cold drifts.

Then he knows, keenly pierced by the pitiless blast, the mill can not grind with the water that's past.

C. T. WALKER, D. D., GEORGIA.

We need race confidence and race unity. A divided people will always be a weak people. In union there is strength. We must have race leaders and respect them as such. No people can rise who continually seek to pull down and belittle their leaders. If the Negro was united, he could secure his rights before the law, have representation on the jury to a greater extent, command more respect, and have substantial recognition as a citizen and taxpayer. Negroes pay taxes in this city on considerably over a half million dollars and what recognition have they? Many of the voters of our race who represent nothing will sell their vote for ten cents, a cigar or a drink of whiskey. The Negro can never amount to anything in the south as long as he sells his vote. The purchasable element of our race ought to be disfranchised. We must build character, have a purpose in life. Cultivate race-pride and race unity. Produce some strong business men, and that will bring respect to the race. Own something in order to control something. Do away with the idea that colored men can't succeed in business. Make them succeed. Do you know why colored men and women are not employed in white stores as clerks? I will tell you. The white men who own stores have found out that they can get the

Negro's trade without recognizing him. We must have a new civilization, moral and spiritual. The pulpit must deal with the living issues of the times. This is the age of living issues. This is no time for stereotyped dogmas, rhetorical strains of eloquence or philosophical niceties. Men need to be intensely practical. Our people have wasted and are now wasting too much money on excursions. It is estimated that more than 50 million dollars have been spent by colored people in the south on excursions during the last 30 years.

The leaders of our race should unite in an effort to reduce the number of criminals among our people. Nine tenths of the criminals in the State penitentiaries of the south are among our people. It is now late in the evening of the 19th century, the greatest of all the centuries. The century of inventions, discoveries and mental excitement. This century has been great in progress and wonderful developments. It is the century in which slavery was removed from the escutcheon of this country, and four million slaves liberated. Thirty years of freedom has brought to the Negro weighty and arduous responsibilities. Will he prove himself worthy of citizenship, or will he continue to cling to the evils that prevent the progress of the race? Let the leaders and the people unite to build up the race. Let us insist upon a consistent manner of life. And let us do right because it is right.

AGENTS wanted!!!
GOOD commission paid.

POETRY.

THE BAD CHURCH AND POOR PASTOR.

BY REV. P. S. GIBSON.

New Jersey.

The church that has a pastor
And does not treat him right,
And keeps his heart near broken
By envy, sin and strife;
They never can be prosperous
Nor can their hearts be right
Who hold three monthly meetings
Poor minister to fight.
They never add a member,
Nor for the Spirit pray;
They spend their time in planning
To get the preacher away.
They who are called the pillars
Are usually first to say:
"Now, pastor, you had better quit.
Resign and go away.
"The people will not pay you,
And we must look about
And try to please the people;
You certainly must get out."
And if they cannot move him
By bluffing in their way,
They notify Miss Liar,
Who always wins the day.
They start a great false rumor,
It has neither head nor tail,
He's ruined his reputation
And he must go away.
And if this fails to move him,
We'll try him just once more,
We'll send for Rev. Discord,
And sure enough, it's so.
He comes and preaches a sermon,
With shouts of praise, amen!

The deacons' loud hosanna,
 We need just such a man!
 Just hear him as he whispers.
 Dear brethren, if you can,
 Declare the pulpit vacant,
 And get yourselves a man.
 I'll tell you how to do it,
 If you will take advice,
 Just call a business meeting,
 Just about Thursday night.
 And make me moderator,
 And I will set things right.
 You'll have no further trouble,
 Your pulpit will be right.
 Poor minister, it's good by
 He would much rather say
 Than stay there in confusion
 And be treated in this way.

Good-by, my friends, who have loved me
 From beginning to this day,
 'Tis through my brother minister
 That I must go away.
 And at the farewell sermon
 Both seats and aisles were filled
 To hear retiring pastor
 And many eyes were filled.
 I might have done much better,
 But could not work alone,
 The deacons would not help me,
 Their way they always shown.
 But I do not regret it.
 I think a change is best
 Since I have been in torment,
 And now I'll have a rest.
 I never more may see you,
 'Till in the better land
 May the deacons have their wishes
 And get a better man.

Next Sunday Rev. Discord,
 He came to fill the stand,
 Who preached the shouting sermon,
 The deacon said Amen.
 This is his trial sermon,
 He does the best he can;
 Began to praise the people;

He hopes he is the man.
 He tries to please the deacons,
 Who say he is the man,
 By sanctioning their gossip
 About the other man.
 And at this business meeting
 All members must come out.
 We want to call a pastor
 We know can get about.
 And at this business meeting
 The winds will blow contrary,
 Some brother asks a question
 And some begins to say:
 Is not this Brother Discord,
 Who some few years ago
 Divided those two churches
 And finally locked the door?
 I thought while he was preaching
 The other Sunday, so,
 How he left the church in trouble
 And then got drunk and swore.

And now those rotten pillars,
 Who want just such a man
 Began to raise a racket,
 They must sustain their man,
 The church is now divided,
 The storm begins to rise,
 The fiery darts of Satan
 They fly from every side.
 The Rev. Brother Discord,
 Who thought he was the man,
 Repents his wrong suggestions
 To hurt the other man,
 He thinks of those true utterances,
 Spoke by the Son of Man,
 "What measure ye to your brother
 Will be measured you again."
 So now my brother ministers,
 Let's you and I take a stand;
 We'll give no church advices
 To hurt a God-sent man.
 And let us tell our members
 Fearlessly from the stand
 What measure ye meet to others
 Will be measured you again.

THE NEGRO "IN IT."

BY J. C. McADAMS,
Shebyville, Tenn.

You may talk about the Negro,
You may name his faults infinite;
But you cannot turn a wheel,
That a Negro isn't in it.

You may block his civil rights,
You may say you are "ag'in it;"
But before you turn around,
Some sharp Negro will be in it.

You may build your Chinese wall,
You may plan for every minute;
But with all your wily schemes,
Some few Negroes will be in it.

You may form your "Lilly whites,"
You may kill your bear and skin it,
When the pie is passed around,
Some shrewd Negro will be in it.

Be it high or be it low,
From the cook pot to the Senate;
There is not a place on earth,
That a Negro isn't in it.

So my friend just stop your folly,
Draw it is thought out now and spin it,
God intends from first to last,
That the Negro must be in it.

You may try the plan of Pharaoh,
Kill the race out, try to thin it,
When the census rolls are called,
Negroes always will be in it.

If you keep on with your lynching,
Take this thought down and pin it;
When you reach the shores of sheol,
You will find some Negroes in it.

You may reach the land Beulah,
If perchance you e'er should win it;
Don't you emigrate my brother
When you see some Negroes in it.

DEDICATORY.

BY CHAS. W. JORDAN.

Almighty God whose Love Divine,
E'er guides our wayward, falt'ring feet,
Help us submit our wills to Thine
Make every sacrifice complete.

Thou gav'st Thy Son to conquer death
That we might live beyond the grave;
That we, with our last dying breath,
Might trust Thy matchless pow'r to save

To us Thy boundless Love is known,
May our weak faith as boundless be;
And in Thy wisdom, wiser grown,
Each find his, "All in all" in Thee.

Let us each day, grow more and more
Like Thine own Son the perfect type,
That when we reach 'the eternal shore,
We for thy kingdom may be ripe.

And trusting M'kean infant slight,
Our helpless hands in Thine we place;
Following Hope, through Life's dark night,
Till break of morn to see Thy face.

To see thy face with glory crowned,
To walk the ways of life and light;
And ever circling round and round
Thy throne, be ever in Thy sight.

A solemn gladness seems to fill,
Our hearts with the joy of Paradise;
And "Peace good will, peace and good-will,"
Is wafted down-ward from the skies.

A glory over all now steals,
As steals into a sin-curs'd soul,
When first the light of heav'n it feels,
And yields itself to Thy control.

A joy like that which many felt,
When Lazarus was to life restored;
As at the Savior's feet he knelt,
And deepest gratitude outpoured.

Now comes to us as gathered here,
Around Thine earthly altar stairs;
Knowing that Thou art ever near,
We offer Thee our gift and prayers.

Accept this church, our little mite,
A token of our love for Thee;
For Thee who died on Calv'ry's height,
To purchase our salvation free.

For Thee who claims us for Thine own,
Thou fairest one of heav'n's most fair;
Thou wilt not leave us here alone,
Nor take from us Thy loving care.

Now, as we dedicate dear Lord,
This house unto Thy service sweet;
O may we all, with one accord,
Bow our vile hearts at Thy blest feet.

Bid our frail souls their trembling cease:
Keep us till this short race be run;
O! may we see Thy face in peace
When we with earthly cares are done.

And when the night of life is o'er,
While in the distance dim, the dawn,
Breaks on us from the other shore,
The twilight of eternal morn.

With naught but death's dark, icy wave,
Between us and our Savior's side;
Say then unto the gloomy grave,
"Thy captive here cannot abide."

Say unto death, "Thy pow'r is lost,"
"Since I thy sting hath ta'en away,"
"Since I thy billows black have crossed,"
"Opening the gate's of endless day."

Receive us when we reach the land,
Where grief and sorrow all are past;
At our dear Father's own right hand,
May we find rest and peace at last.

AGENTS wanted!!!
GOOD commission paid.

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. F. Stone, N. W., Washington, D. C. We give a few names of the stockholders:

Alabama.—Rev. F. S. I. Hestings, Mr. Lydden Green, Rev. A. N. McEwen, C. S. Dingle.

Arkansas.—Rev. R. C. Smith, J. P. Robinson, S. F. Sandefur, C. Harper, Mrs. B. W. Thompson.

Accept this church, our little mite,
A token of our love for Thee;
For Thee who died on Calv'ry's height,
To purchase our salvation free.

For Thee who claims us for Thine own,
Thou fairest one of heav'n's most fair;
Thou wilt not leave us here alone,
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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. F. Stone, N. W., Washington, D. C. We give a few names of the stockholders:

Alabama:—Rev. P. S. I. Hottelins, Mr. Lydden Green, Rev. A. N. McEwen, C. S. Dingle.

Arkansas:—Rev. H. C. Smith, J. P. Robinson, S. F. Sandefur, C. Harper, Mrs. B. W. Thompson.

Connecticut:—Revs. W. N. Mason, J. C. Russell.
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 Kentucky:—Revs. J. H. Frank, Robert Mitchell, C. H. Parrish, S. E. Smith, Prof. W. H. Steward, Miss M. V. Cook, Rev. D. A. Gaddie, M. V. Grills.
 Maryland:—Revs. Harvey Johnson, D. K. Creigler, P. H. A. Braxton, Mrs. A. E. Johnson.
 North Carolina:—Revs. Caesar Johnson, A. W. Pegues.
 New Jersey:—Rev. A. G. Young.
 New York:—Revs. W. T. Dixon, R. I. Gaines, Geo. E. Stephens, L. J. Montague, Mrs. C. D. Minyard, Rev. E. W. Roberts.
 Ohio:—L. C. Sheafe.
 Pennsylvania:—Mr. A. F. Stevens, John S. Trower, Rev. W. H. Phillips.
 South Carolina:—Revs. A. W. Baylor, R. Carroll.
 Tennessee:—Revs. J. M. Mason, W. H. Minter, H. C. Owen, C. H. Clark, W. H. C. Stokes.
 Texas:—Revs. I. W. Waters, E. M. Wright, P. H. Collier, L. L. Campbell, N. I. Denson, G. W. Green, J. H. Garnett, A. R. Griggs, J. H. Hall, M. D. Hartman, E. W. Jackson, J. J. James, J. A. D. Lawson, A. W. Moss, I. S. Wright, A. B. Moore, B. J. Prince, J. H. Roberts, J. P. Thompson, H. Watts, Mr. J. L. Griffin, Mrs. M. M. Buckner.
 Virginia:—Revs. R. H. Baskin, A. Chisholm, A. S. Thomas, J. L. Barkdale, W. F. Galt, J. W. Kirby, H. H. Warring, Bro. A. T. Shirley, H. W. Smith.
 Indiana:—Revs. Wm. H. Anderson, E. F. Harris, McFarland Chapel, Indianapolis, J. D. Brown.
 Missouri:—Rev. J. L. Collins, J. W. Brown.
 Illinois:—Rev. J. E. Ford.
 West Virginia:—Rev. C. H. Smith.
 Minnesota:—Rev. B. E. Smith.
 And others whose names are on the next number.

THE CANDIDATE OF THE REPUBLICAN PARTY.

The nominee of the Republican party, (Major McKinley), is a candidate whom every believer in republican principles can support, confident that he is sustaining a citizen of public and private worth of proved official and personal integrity. The choice of McKinley is a reflex of the common people. It is their voice that has spoken and their victory achieved. Never since the days of Fremont and Grant has the Republican party spoken with such unanimity and decisiveness as characterized the selection of this standard bearer. It is the merest rot to ascribe this splendid victory to the extraordinary manipulation of State delegations at St. Louis. True, it figured conspicuously and should not be ignored, but the people, bending under the heavy weight of hard times, and anxious for the return of prosperity, could see only through the principles of the Republican party, the realization of their fondest hopes. Forgetful of bosses and party-mouth-pieces, they arose in the majesty of their manhood and declared for Major Wm. McKinley. The platform meets the demands of the American people. It stands for a vigorous and aggressive American policy—a policy which will make the interests of the nation and the people the first and last consideration, recognizing that if the American people are true to themselves, they cannot be false to any other people. The two great issues, protective tariff and sound money as against free trade and free silver, will make the election in November doubly sure. The Managers of the party, however must remember, that presidential candidates are not elected, by the mere drop of the hat. There must be activity, persistent and systematic. All the forces must be counted upon. This is not the time for unloading but for the conservation of forces. The Negro as a voter must be looked after, more vigilantly this time than ever. His weight must be properly estimated and his worth properly applied. He is a more potential factor than ever; because he is more intelligent and numerous and understands his worth better. He brings more discrimination, real moral character, dignified manhood to the polls than ever in his history. The Managers would do well to take due notice of these things and govern themselves accordingly.

THE YOUNG PEOPLES' MOVEMENT IN THE CHURCHES.

The young people's movement in the churches is a stupendous success and ranks among the wonders of present century. That the Christian system is so capable of adapting itself to

every condition is infallible proof of its divinity. Centuries have rolled into the deatless past, since its Divine Founder, commissioned the disciples with the "Go ye and make disciples." No one unless gifted with prevision ever fixed his eye upon such auspicious times, for christian conquest, as these. Christianity was to be a universal religion. All its disciples, in every age believed this, but it remained for this century to develope its positive effect along special lines. The young peoples' movement is a divine inspiration. Coming to the church at a time when formalism seemed to be sapping our vitality; when atheism was nipping in the bud, the fairest and most beautiful flowers in God's garden; and when an unbridled and senseless liberality was reducing christian influence to zero, it is indeed a godsend. Whatever in christian activity looks toward the enlistment of the young in the service of Christ should be given a large scope and a positive encouragement. The Sunday School has received the Master's special benediction but even this instrumentality has in late years been found lacking in its efforts to hold the large majority of young men and women. There are many reasons for this. It remained, therefore, for some other hand to be stretched toward the young; some other voice to be lifted, calling these precious souls, into the Lord's vineyard; not that a new method independent of what we sought in christianity's inexhaustible fund; but some old truth properly applied, drawing from all sources, unifying, consecrating, saving. It is but a few years since the endeavor movement found recognition among the churches, but to what huge proportions has it grown! How it has increased in power like a mighty avalanche, carrying every-body and everything before it; until to-day it is looked upon as a miracle worker in the church of Christ. What a mighty influence it must be in the next generation! How it will hasten the happy period when recording angels shall write "The Kingdoms of the world have become the Kingdom of our Lord and his Christ." As a denomination there is one point not to be lost sight of viz: "Baptists have always stood for the simple New Testament truth." We owe it to that truth to maintain our consistency and not allow our enthusiasm to run away from a persistent contention for the "Faith once delivered to the saints." We must see to it that our young people are trained to be Baptists as well as christians; that all the splendid achievements of the early fathers of the denomination are not lost sight of and that our simple and beautiful system of doctrine and polity is not to be sacrificed upon the altar of popularity. It may make us exceedingly popular to be a Christian Endeavorer,

but it is very much easier to our conscience to throw the weight of our influence upon the side of the Baptist Young People's Union and thus help to crystallize denominational manhood and womanhood as well as stimulate Christian activity.

THE MISSION OF RACES.

Races like individuals have a mission. The same divinity that shapes the ends of individual life presides over the destinies of races. That the Egyptian, Babylonian, Grecian and Roman, contributed distinctive elements to the civilization that has given them such an eminent position in the annals of the world, no student of history would dare to deny; that each stamped its own individuality upon its contemporaries and handed down to posterity its own accomplishments, must also be conceded; that the highest development of these racial powers has given man a nobler estimate of his predecessors and is regarded as a splendid evidence of their nobility of life and character, worthy the emulation of generations yet unborn, will also be admitted. Race lines are almost as old as humanity and in the economy of God are essential to the development of the divine plan. If they are accidental the end accomplished is providential for it is truthfully said of them "In him we live and move and have our continual being." God effected through Israel what he did not attempt among any other people. This is historically true, with every race on the face of the earth. The American Negro as a member of the human family is not unlike other people, so far as he is affected by the divine purpose. His history in America is as providential as it is eventful. He is a part of a great whole, an element in a potential system. Just as other races have left their impress upon the world so must he. All the civilizing forces that touch and mould him are intended to be productive of these results, and he is set down in history as a success or a failure as he does or does not arise to the best use of his opportunities. A people with the magnificent mental and physical powers, supplemented by an unwavering faith in God (second only to the ancient Jews) like that which is found among American Negroes, were not carelessly dropped among earth's teeming millions, like a wandering star, amidst the myriads of shining worlds. *They are here by divine appointment and are intended to contribute their share to the highest civilization of the world.* If this be true, why should not Negro Baptists like other christians of the same race build up distinct race enterprises. Why should we not give to unborn generations the

highest evidence of the culture and material progress of the race, during this age of the world's greatest wonders. Why should we sink our individuality from a mountain to a molehill, allowing even the molehill to be absorbed, while no traces are left of its existence. Are we true to our God, when we merge ourselves in some one else and will not an intelligent posterity curse rather than bless us because we were too cowardly to meet the issues before us and transmit something worthy of praise and glory. We cannot escape. We must as a denomination work out our salvation. One million and a half of Negro Baptists ought to be ashamed of themselves that they have nothing in education, mission work, or literary excellence to which they may point and call their own. We wish to be understood as favoring the individual development of Negro Baptists not as a secondary but as a primary condition; we do not oppose any agency that will help to give us the record that should be ours but nothing intended to help should be retained when it hinders and nothing auxiliary should be allowed to dwarf to pigmies rather than develope to giants.

THE HOME MISSION BOARD AND WAYLAND SEMINARY.

The report of the Executive Board for 1895 and '96 of the American Baptist Home Mission Society has the following to say:

(Wayland Seminary, located in Washington City, has therefore admitted to its classes students with but limited preparation, and has consequently, lowered the grade of its work to their necessities. The time seems to be at hand, however, when the institution, by bringing itself into close relationship with the excellent colored public schools of the city and surrounding country, may be able to do academic work of a high grade, and, if the way opens for support, it could also to great advantage do college work proper.)

We heartily agree with the Board that this institution should be raised to a college. Wayland Seminary occupies a peculiar position among the Home Mission Schools. Situated at the National Capital it should not only be able to cope with the very excellent Public Schools of the District of Columbia, but should make a respectable showing in comparison with other schools for higher and professional training. It will require co-operation in an *unqualified way* to raise to and maintain the Seminary as a college. The institution has had serious drawbacks to its usefulness for years. Causes known to the Society and Wayland's best friends have made it very unpopular with the rank and file of Negro Baptists in Washington, until it has been reduced to the lowest state of recognition. It humiliates

graduates of an institution to wage a constant warfare for their Alma Mater, when "the gentle mother," persists in falling below the standard. The Negro must be educated the same as any other man. He needs at this time, not the same instruction that was given ten years ago. He will not accept it. The best way to give to our leadership that will count, is to properly qualify them for successful work. Our white brethren are not to be the absolute judges of a "Criterion for leadership among Colored people." The Negro is no fool. He knows what he wants and when he stops to inquire into the dictations of others about the kind of men needed for leadership, he will not submit to any impugning of his motives. The Society is right when it raises the standard of these institutions. The Negro has contributed \$63,000 to that excellent organization during the past year and is able to do still more, but the methods employed in the past will not hold him to the work in the future. It is not infrequent that graduates outgrow their *Alma Maters*; this is true in many cases with Wayland Seminary. The BAPTIST MAGAZINE has no enemies to punish nor friends to reward. We are honest and unreserved in the expression of our views and will make personal sacrifice to see Wayland raised to a College, if co-operation is made possible.

NEW DOCTORS OF DIVINITY.

Three new D. D.'s are among the latest honors conferred. Richmond Theological Seminary and Kentucky State University have placed these laurels upon the brows of three of the strongest men among Colored Baptists—Revs. Henry Williams and J. Maurice Armstead of Va., and C. H. Parrish, A. M., of Kentucky. As a denomination we are to be congratulated upon the wise course generally adopted in the conferring of this degree. We have many strong men among us, who would wear the honor with becoming dignity, but our Institutions are very careful lest by the multiplicity of persons so distinguished the significance of the degree be entirely lost. All three of the brethren honored this year, have rendered inestimable services to the denomination, as educators, journalists, pious and successful pastors. They have steadily contributed by their usefulness to the dignity and high character of Colored Baptists and our history will be incomplete without giving their services the proper positional eminence their value demands.

THE FREDERICK DOUGLASS MONUMENT.

We note with great satisfaction the laudable efforts of the Douglass Monument association of Rochester, N. Y., to erect a monument to the memory of the late Hon. Frederick Douglass. Such a thing deserves the heartiest co-operation of all our people, irrespective of geographical limitations. Frederick Douglass was the best exponent of Negro brain and character among us. He was our advocate, in times that were dark and perilous and our best representative when peace had spread its silvery wings over all sections of this Country. He stood before the world as the eloquent champion of human rights and there is nothing in all his public services of which we need to feel ashamed. When we seek to perpetuate his memory in bronze and marble, we simply transmit to generations unborn evidences of our own gratitude as a people and at the same time hand down to them a character whose virtues are worthy their best emulations. The monument is to cost \$8,000 of which \$3,000 has already been subscribed. Thousands of appeals have been sent to Negroes all over this country and we hope they will meet a hearty response. A little money contribution from many sources will give to the association a large enough fund to accomplish in a splendid way its work. Not only should individuals improve this opportunity to show how highly Mr. Douglass was appreciated, but every church, S. S., religious and benevolent society from the turbulent Atlantic to the peaceful shores of the Pacific; from

"Maine's tall pines and crags of snow
To where Magnolia's flowers grow."

Chief Justice Harlan, Governor Morton, Speaker Reed and other prominent statesmen have subscribed but they should not be pressed, the Negroes ought to feel that this is their affair and should be jealous about making it an object lesson to the world of their love, and veneration for the one who did so much to secure to the Race the blessings of liberty and the triumphs of justice. It is to be seventeen feet high of bronze with trimmings of R. I. granite. Let every Negro send a money contribution to Rev. J. E. Mason, D. D., Rochester, N. Y.

THE NATIONAL MEETINGS.

The coming meeting of the National Baptist Convention at St. Louis is one of the most important yet held. It will record the work accomplished under the new organization i-e, under the direct conduct of three separate Boards, Foreign Mission,

Home Mission and Educational. We have all along felt that our District Associations and Conventions should send larger contributions to each Board and that our Churches, Sunday-Schools, Missionary and Educational Societies should not be contented without sending a donation to this National Body. Numerically and intellectually the national meetings are a great success. Financially they are a dismal failure. The Boards have done nothing because they have had no money; they have had no money because in a large measure the wrong method had been adopted to develop the people's benevolence. The denomination has the material to do a wonderful work for God. No other people are confronted with such grand opportunities and of no other will "the Lord of the Harvest" require so much. Every part of this country should be wheeled into line and the work become national in fact as well as in name. The great North and West with their mighty possibilities and resources; the cultured East with its men and money; the hospitable South with its strength of intellect, numbers and nobility of character, should all be blended into a oneness that would be as impregnable as a Gibraltar and as firm as the eternal hills. The National Convention should be positively regarded as the representative head of the whole denomination and its delegations should be appointed with the idea of doing business for the churches and conventions in the several states. Its work should be given the precedence in our meetings and its representatives accorded every opportunity to stimulate a greater interest in what it is doing. It is our own disgrace that we allow ourselves to say sneeringly, "The National Convention is doing nothing." It is the shame of every Baptist preacher and member in this Country if this be true. How shall it do something? who shall help it? We ought to have denominational pride enough to do our best to make its work a real success. Many strong men stay away from the annual meetings because they have heard of the noisy sessions, etc. While we deplore any undue noise or unnecessary excitement yet where large bodies of men are assembled to devise plans for Christian work and where great issues are involved, it would be foolishness to expect things to proceed in their ordinary way. This is not true of the largest Conventions that meet. It is certainly not true of Congress and if press reports are to be believed, the general Conferences of the Methodist Churches and other large annual gatherings, did not have, this eternal reign-of-silence. We believe brethren could be more dignified, but do not accept this as a good reason for men who could set a splendid example, to stay away from our meetings. Let us see a

large representation at St. Louis and let the brethren come determined to do business and to make the next year's work the best ever done among Negro Baptists. The Convention will meet at St. Louis, Mo., Sept. 16th, 1896.

SUBSCRIBERS ATTENTION!!!

We hope our subscribers will bear in mind that the MAGAZINE is a *Quarterly*, not a monthly. It is issued promptly from Washington *four times a year*, and when it is not received we would consider it a great favor if subscribers would drop a card. There are many reasons why the mails are not delivered. A card notifying us would be helpful not only to the MAGAZINE but to our subscribers. We call special attention to the following:

LIABILITY.—It is held by the highest authority that any one receiving or making use of a newspaper, knowing it is not sent free of charge is liable for subscription price of same, whether his time is out or not, or whether he subscribed for it originally or not.

CHANGE OF ADDRESS.—Subscribers who do not notify Publishers of change of address are held responsible for papers sent to former address.

RENEWALS.—The continuance of a periodical to a subscriber constitutes an offer of the periodical upon the same terms for another year, and the receiving of the periodical by the subscriber signifies an acceptance of the offer.

DISSATISFACTION.—The law does not recognize dissatisfaction as an excuse for breaking a contract.

RESPONSIBILITY.—Payment for a book or newspaper must be made as provided for in the agreement, responsibility for purchase price of same continuing until full amount is paid.

IT IS COMMON LAW EXISTING IN EVERY STATE THAT A PERSON SHALL PAY FOR THAT WHICH HE RECEIVES AND MAKES USE OF.

There are hundreds of subscribers in arrears. It takes money to run a great Magazine and we hope all persons owing us will make a personal sacrifice and pay up. When you pay us what you owe you help the cause of God, and the Negro race in America.

A NEW EDITOR.

We congratulate the A. M. E. Zion connection on its selection of Rev. J. W. Smith, D. D., as editor of the "*Star of Zion*," the organ of that church. Rev. Smith wields a vigorous pen upon all subjects and is peculiarly fitted for journalistic work. We predict for the "*Star of Zion*" four years of unprecedented prosperity and a popularity among contemporaries of which Zion Methodists had never dreamed.

A WORTHY EXAMPLE.

At a recent meeting of the Arkansas State Sunday School Convention, Rev. J. P. Robinson of Little Rock, was appointed to represent the NATIONAL BAPTIST MAGAZINE. After a very forcible address made in his own inimitable style, he secured thirteen cash subscriptions and sent them to our office. This is as it should be, and places the MAGAZINE under the greatest obligation to the brethren of Arkansas in general and to Rev. Robinson in particular. Last year the same Arkansas brethren made, by the contribution of the body, several brethren subscribers. If every State Convention in the denomination would do one half as well, it would not be long before the Magazine would multiply its subscription list seven fold. The BAPTIST MAGAZINE is the *created* organ of Baptists in America. It has not assumed this ground, but by right of creation demands support from its creators. We hope other organizations in their annual sessions will follow the example set by our worthy Arkansas brethren. They have not only helped a race organ but a denominational enterprise.

REV. J. O. JOHNSON'S DEATH.

The death of Rev. J. O. Johnson of Providence, R. I., the eminent author of "A biographical sketch of the Bible" removes from the living one of the most successful pastors in the denomination; a ripe student of the Bible; and a powerful minister of the Gospel. Rev. Johnson was a Canadian by birth and education and served his last church (the Congdon St. Baptist) in Providence, R. I.

He was a warm supporter of the BAPTIST MAGAZINE and in hearty touch with every race enterprise. Not only New England but the entire country mourns his loss. He was the author of a system for the study of the Bible and had he lived it would have been nationally adopted. It is most effective and edifying. The Virginia and Maryland State Conventions adopted it and the National Convention would have undoubtedly put the seal of its approval upon it had its author lived. It is hoped that some one may be led of God's holy spirit to take up the work where he left it off. Who shall it be?

We call special attention to the C. & O. R. R. that will run a special coach to St. Louis, Mo., arriving in that City, September 14th, for the National Baptist Convention, which holds its sessions September 16-22, '96. Write us for particulars.

BIOGRAPHICAL.

REV. L. M. LUKE, D. D.

It is always pleasant as well as profitable to read the life of a faithful and consecrated servant of God. Rev. L. M. Luke was born in Caddo Parish, La., July 12th, 1857. From boyhood he was very precocious in all kinds of mechanical work and could handle tools with skill at a very early age.

Under the pious influence of his mother and father he became a Christian at the age of ten. At nineteen he was licensed to preach. That he became a preacher seems natural; when six years old it is said he used to gather the plantation around him and go through the form of preaching.

At the age of eighteen he was holding revival meetings and was known as the quotation boy preacher; he was ordained at twenty; at twenty-one he was called to preach to the Galilee Baptist Church, at Shreveport, La., his home. When he took the church there were eight members and no house of worship; he remained with them two years and resigned leaving two hundred and twenty members and a house of worship worth \$13,000. While at Shreveport he studied under J. A. Lockell, pastor of the white Baptist church of that city. Rev. Luke has always been an effectual gospel preacher. In 1880 he married Miss Annie Stephens, an orphan girl of limited education. But she has been to him a devoted Christian wife, and even an indispensable help-meet. She has spent three years in college since their marriage. In 1880 he was called to the Bethesda Baptist Church, at Marshall, Texas. That pastorate afforded him much opportunity for growth. He remained with them seven years and added three hundred and twenty members to the church. In 1887 he resigned to become pastor of the St. Paul Church at Paris, Texas, which charge he resigned one year after to accept an appointment from the American Baptist Home Mission Society as general educational agent of Texas. While at Marshall he attended a high school taught by Prof. D. Abner, Jr., now Bishop College. He received instruction at the hands of Dr. S. W. Culver, for ten years the eminent president of Bishop College, to whom he claims is due his success as a preacher and instructor of the Bible.



REV. L. M. LUKE, D. D.



REV. W. BISHOP JOHNSON, D. D.

A few years ago he was induced to accept the position of travelling agent of the U. S. Foreign Mission Convention. He succeeded in creating widespread interest in African Mission Work, and brought to his assistance co operation of brethren and churches all over the country. He raised large amounts of money for the cause and was up to his death, pleading for the redemption of Africa's sable sons.

Rev. Dr. Luke was an able preacher and a powerful platform speaker. He was intensely in earnest and won to his work others who have brought much of the same spirit to the work he sought to do. The MAGAZINE devotes much space to his memory, and has asked brethren to give the world, their impressions of this noble servant of God, who so suddenly wrapped his earthly robes about him and lay down to rest from toil and labor.



AGENTS wanted !!!
Good commission paid.

REV. ARCHIE GOODMAN YOUNG.

Rev. Archie Goodman Young was born in the grand old State of Virginia, 56 years ago. His boyhood days were spent on a plantation in his native State, his parents being slaves. In 1862, in company with his brother Frank, he enlisted on the gunboat Cimaron and served during the war, being discharged in Philadelphia, Pa., in 1865. He then found employment in hotels and private families, until he finished his theological training, covering a period of three years at Wayland Seminary.

While in that institution he made many friends both among fellow students and citizens of Washington, D. C. He was very studious in habits and manly in bearing, always impressing those with whom he came in contact, that he was intensely in earnest. In 1879 he took charge of a small congregation at Frankford, Pa., and in 1880 was called to the pastoral care of the Ebenezer Baptist Church, New Brunswick, N. J. Under his leadership the church has grown to be flourishing in membership and progressive in methods. It is spiritually alive, having enjoyed many revivals which resulted in the ingathering of many precious souls.

Rev. Young took a special course in Theology at the New Brunswick Seminary. He has also held many responsible positions as an evidence of the confidence and respect imposed upon him by his brethren. He has been President for four years of the 3rd District Convention; President of the Afro-American Association; and is now serving his second year as Secretary. He was elected Moderator of the N. J. Ministers' Conference (white), a position he now holds.

He is the friend and ardent supporter of every race enterprise and has stood almost alone in New Jersey, for years, as a defender of denominational principles. When the MAGAZINE decided to organize a Stock Co., he was among the first to subscribe and pay. He is a model pastor and a gospel preacher thoroughly able to instruct and edify. Wherever he preaches once the people are anxious to hear him again.

Rev. Young is a splendid example of what may be accomplished by earnest persistent effort, undaunted courage, coupled with an education, that seeks further light in the mysteries of life. He may not be classed among the world's great scholars, but when the role of honor is called, and the faithful toilers in the Master's Vineyard shall answer, Archie Goodman Young, will be the first, in the vast multitude to answer "Here."



REV. ARCHIE GOODMAN YOUNG.



DEACON F. F. HARVEY.

DEACON F. F. HARVEY.

Deacon F. F. Harvey was born in Buckingham county Va., in 1846, and is the son of Thomas and Silvey Harvey. At the age of 25 years, he came to Philadelphia. In 1873 he was converted and baptized the same year by Rev. R. A. Pinn, in what was then called the Oak Street Baptist Church of West Philadelphia.

From the time he united with his church he has been found to be a faithful worker in both church and Sunday-school. He has served his church in most every capacity; he first served as a trustee for ten years, with great credit to himself. The church finding him to be such a consistent Christian, and so faithful to duty, that she called him in the year 1873 to the Deacons' Board. He has served as an ordained deacon from that time until the present.

He was a member of the building committee during the time the church built the new and beautiful edifice.

In the year 1877 he was elected superintendent of the Sunday-school of the church, which office he has filled up to the present time. At the time he took charge of the school it was very small and poorly organized, but he went into the work to win for the Master, believing that if he would sow the seed of truth that God would give the increase, and the present condition of his school shows that his labors have not been in vain, for it is a happy thought to record, that he has one of the finest Sunday schools in the State of Pennsylvania, numbering about 400 members. The average attendance is good and the order excellent. To say in all he is a model superintendent, one that the Sunday-school workers all over Pennsylvania can take council and example from.

He is also a member of the Executive Board of the Baptist State Sunday-school Convention, and our Convention is glad to note that we have such a faithful worker in our midst.

AGENTS wanted for the MAGAZINE.



DEACON J. T. MITCHELL.

Deacon J. T. Mitchell was born in the city of Philadelphia, in the year 1847. He is the son of Spencer and Segies Mitchell, of Lynchburg, Va.

Brother Mitchell was converted in Shiloh Baptist Church, in 1865. He was an active teacher, assistant superintendent and superintendent for a number of years, serving with great acceptance and efficiency. He also served as deacon of the church for about twenty years, and for one year was one of its trustees.

Severing his connection with Shiloh, where he had faithfully labored for so many years, Brother Mitchell became one of the charter members of Holy Trinity Baptist Church in 1891.

For thirty years Brother Mitcher has been a Christian—an active worker in the cause of our Redeemer. He is to be found at his post of duty to-day, with the same earnest desire to do good as prevailed in days gone by.

Brother Mitchell is a deacon of Holy Trinity Baptist Church and superintendent of the Sunday-school connected with it. He is a strict disciplinarian, a model superintendent, a living Christian, and merits the high esteem in which he is held by those who know him.



REV. J. F. THOMAS,

Pastor Olivet Baptist Church, Chicago, Ill.



REV. J. F. THOMAS.

Rev. John F. Thomas was born April 25, 1843, in Washington, D. C. He entered the Union Army as cook for Capt. Geo. D. McKinney, Oct. 15th, 1861, and enlisted in 1864, at the age of twenty-one, in Co. L, 8th U. S. H. Art., 1st Brig., 2 Div., 25th A. C., as Orderly Sergeant; he remained with Geo. McKinney three months, participating in the battles of Bull Run and Shiloh, with 54th O. I., Co. D., Capt. Moor. He accompanied the wounded on steam boat, Prairie Rose, to Paducah, Ky., receiving no compensation, and cooked for signal officers at Paducah, going with them to the Mississippi River, seeing naval engagements at Memphis and battle of St. Charles at Ark., coming back by way of the Mississippi River to Paducah, when he enlisted as above stated. He was driving a public carriage in Washington, D. C., when one night about midnight a young officer requested him to deliver a message at the Insane Asylum, where were encamped the N. Y. Fire Zouaves, to Lieut. Col. of the Regt. He did not know he was sent by Col. Ellsworth until the latter was murdered at Alexandria, Va. Nov. 28th, 1864, he (Thomas) was wounded in the right shoulder near Mayfield, Ky. March 24, 1865, he was furloughed for thirty days, rejoining his Company April 4th, 1865. Nov. 3rd, 1864, he was captured at Mayfield by Col. Faulkner, was shot and thrown in brush near Mayfield. He was detailed to watch smugglers on trains running on P. and M. R. R., and at Cairo to arrest bounty jumpers and deserters. He was honorably discharged Jan. 15th, 1865, at Fort Monroe. Comrade Thomas belongs to John Brown Post, 50; he is Past Commander of McPhearson Post, draws a pension and is Chaplain of the Ninth Battalion Illinois National Guards.

In 1866 he entered the ministry at Paducah, Ky., was baptized and ordained by Rev. Geo. W. Dupee, D. D., pastor of Washington St. Baptist Church. In 1867 he organized his first church at Paris, Tenn., known as Palmars Chapel, and baptized six members into the fellowship of the church. During this same year he baptized seventy-five persons at Hopkinsville, Ky.

After one year as missionary for the District Association of Kentucky, he accepted the call of State St. Baptist Church, at

Bowling Green, Ky. During his pastorate at said church he built a fine edifice, and baptized 1185 persons, 250 at one baptizing. He resigned in 1874.

He acted as General Missionary and Corresponding Secretary for Southern Baptist Missionary Association, serving nine months, and baptized 380 souls.

Feb. 5th, 1875, he accepted the call of the First Baptist Church at Lexington, Ky., remained there four years and seven months and baptized 401 persons.

On first Sunday in Sept., 1879, he accepted the call of the First Baptist Church at Topeka, Kans. He baptized 275 persons. In 1882, he resigned, after serving three years and two months. He accepted the call of Shiloh Baptist Church, Atchison, Kans., composed of a small body of fourteen members. He baptized, while there, 135 persons.

In 1886 he resigned and accepted the call of Olivet Baptist Church, Chicago, Ill. During his pastorate he has baptized into the fellowship of the church 1049 members. They have in construction a fine edifice 74 ft. by 185 ft., with a seating capacity of 1360 in the main auditorium. When completed it will be the finest structure in the city among our people.

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REV. F. T. WALKER.

F. T. Walker was born in Albemarle Co., Va. His father, Rev. Thomas Walker was one among the first to organize the Shiloh Baptist Association and was a successful pastor both in Albemarle and Green County, Virginia.

Rev. Walker professed a hope in Christ Sept., 1875, and was baptized by Rev. Hastiner Coles, a successor to his father, Thomas Walker, who organized and pastored the Ivy Creek Baptist Church.

Rev. Walker's first schooling was in the above named church after which he entered the High School at Charlottesville in Va. Being unable to finish his schooling there, he went to Muchiknock, Iowa, and entered public life as a politician, serving Garfield township as a constable for two years, and was known as an orator during the campaign of Garfield, Blaine, and Harrison. Being impressed with the call to the gospel ministry was licensed to preach in 1886. In the year 1888 went to St. Joseph, Mo. Cast his lot with the Mt. Zion Baptist Church, preaching where providence would provide, supplied the Francis St. Baptist Church. His church recognizing his ability to foster the cause of Christ called a council and ordained him to the gospel ministry. Laboring as an evangelist in Leavenworth and the surrounding cities, many souls were converted to Christ under his preaching.

Receiving a call to the Second Baptist Church in Pueblo, Colorado, though through many obstacles proved himself a

hustler for the Master. Paid off their debt, bought them a nice church lot, with the small membership of thirteen. In one year the membership was increased to forty-six.

During his stay there took the theological course under Rev. J. D. Murphy, D. D., of the First Baptist Church, and was appointed general missionary by the Colored Baptist State Convention, after being examined by the educational board, and preached the annual sermon of the executive board of the Western States and Territories in Zion Bapt. Church, Denver, also pastored the Third Baptist Church at Davenport, Iowa, and Mt. Zion in Altoona, Pa., St. Paul, Boston, Mass.

Rev Walker was called to Mt. Zion Baptist Church in Newark, N. J., April 8th, last. Requested the church to write to all the churches he had previously pastored for references before he would accept the call. After the church had received letters from the different churches he had pastored, he was settled as pastor and the following was published in the city papers as an abstract of the various letters:

Before the discourse several opinions of Mr. Walker's abilities as a minister were read. He has been pastor of the Second Church, Pueblo, Col.; of the Third Church, Davenport, Ia.; of Mt. Zion Church, Altoona, Pa., and of St. Paul's Church, Boston, Mass. From all of these churches very laudatory recommendations of Mr. Walker's qualities as a pastor and financier, leader and teacher, and a "man called of God," were sent.

The St. Paul's Church of Boston wrote to the church into whose pastorate Rev. Mr. Walker is just entering: "For thirty-eight years we have never had our church work in such beautiful shape as it was when Rev. Walker was with us. Our prayers are, that he may lead others as he led us."

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He was born at Natchez, Miss., March 7th, 1867, was educated in the public schools of his Native city and has had all the experiences that attend the life of a self-made man. He lived in Boston, Mass., for nearly nine years, and during that time successfully conducted the merchant tailoring business, starting as a salesman in the establishment of Mr. J. H. Lewis, the second largest merchant tailor in New England. Having keenly felt the necessity of a first class monthly magazine he started in February 1894, the publication of the *Monthly Review*.

He is now located in Philadelphia, Penna., where, in connection with his business as a publisher he has established a book store. His store is located at No. 1705 Lombard street. He carries in stock a large number of books written by colored men and women.

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