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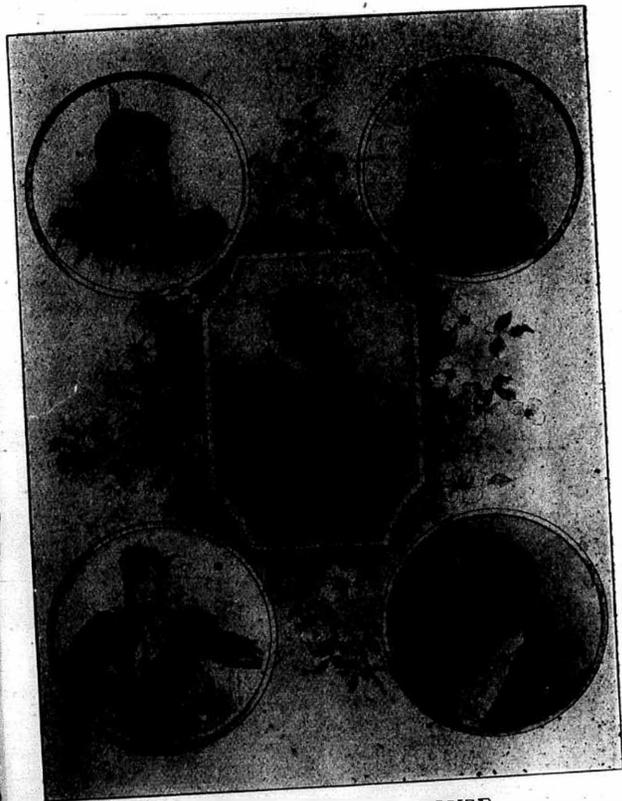
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THE BAPTIST MAGAZINE.

THE AGGRESSIVE MINISTRY.—WHAT IS IT ?

(BY REV. A. M. THOMAS—OHIO.)

Aggressiveness means to assault. This meaning of the word will be found revolving around the ideas presented in this paper.

The ministry, if conforming to the military orders of the great Apostle to the Gentiles, is as equally and sufficiently furnished in its war like equipments as the proudest soldier marching beneath the Roman Eagle. As a spiritual soldier, he is to put on the whole armour of God. Why? Because in the formidable conflict which is sure to conspire against him he may be able to stand, and having done all to stand, is it not reasonable to inquire of the implement of warfare which the Apostle tells us is necessary in order to maintain our spiritual ground, and achieve the most conspicuous victories? They are helmet, shield, breast-plate the sword of the spirit, etc. These suggest, very naturally, the warlike attitude of the ministry against the fiendish and diabolical adversaries which the ministry must surely meet, and if he meets them successfully leave their bleeding forms prostrate in the dust of humiliation and defeat, he must sally forth thoroughly furnished as a good soldier of the cross.

To observe closely these implements of warfare, the conclusion will bear down on the natural mind that their attitude is not only one of defence, but aggression, for he is forewarned to take the sword. The very idea of the sword is to strike, and as

it is used in close conflict, hence he must march upon his enemies, and with the sword of truth, strike them into utter confusion. So the military bearing of the ministry is suggestive of the most positive aggression. Our Christian literature is pervaded with the aggressive spirit of ministry; not only of the ministry, but all who have enlisted under the banner of the King Emmanuel. "Sure, I must fight if I would reign." "Am I a soldier of the cross?"

Then, therefore, endure hardship as a good soldier of Jesus Christ. The men in the ministry whose memory has been preserved through mouldering dust of ages, and the harp of fame has sung their honor and achievements all through space of succeeding time, have been the men of pronounced type of aggressiveness. Moses, Joshua, David, Elisha, John the Baptist, Paul, Peter Knox, Luther and in the present time, Beecher, Spurgeon and Parkhurst. These men, inspired with the lofty purpose of their mission, attacked the conspiring hosts of darkness, of evil, the confederation of men in religious bigotry, political corruption, and having successfully curtailed the infringements upon men's rights, they have thereby won the undying gratitude of admiring hosts and the imperishable respect of their sainted memory.

The aggressive ministry has always been admired. If at any period his name was cursed with the dust of obloquy and detraction, men of evil design exaggerated and distorted the real purpose of his laudable attacks upon wickedness to the prejudices of the unthinking masses. But it was only a question of time before his purpose in its full light emerged from the debris of perversion and shone undimmed in its glorious orb. No minister today is more admired than D. D. Parkhurst of N. Y. And as a substantial testimony of respect of the citizens of New York and friends of other places, more than \$30,000 was presented to him for his attacks upon, and his defeat of the gigantic political corruption crowned upon high places.

Henry Ward Beecher, by his assault upon the institution of slavery, attracted Sunday evening after Sunday evening, multitudes which overtaxed the accommodating capacity of his spacious

church. The bold stand he took against that shameful, iniquitous institution, the very left wing of the devil, gained for him many adherents which made it possible for him to accomplish much through great multitudes in many ways. He enlarged fields of operations against sin. Through him slaves were bought and given their liberties; and by his lofty purpose, sustained by the noblest, God-like principle, like a granite rock, he stood before the adverse sentiment of Europe and by his winged eloquence, converted the old monarchy in sympathy with the North, that freedom is the birthright of every sane man.

I will sum up the foregoing statements by saying:—1st: the ministry is set forth in our Christian literature as an aggressive man. Notice his armour. 2nd; the aggressive ministry is the man whom history preserves his name through space of succeeding ages. 3rd; he is generally admired for his work sake. 4th; and the man who accomplishes the most for mankind.

My next is: What is an aggressive ministry?
1st; he is a fighter. In some of Paul's letters in the New Testament, he is spoken of as a soldier and my conception of a soldier by tradition, history and training is one who fights. Being sustained by the inner principles of the truth, impatient for the wider conception of the truth, he does not only fight, but he is the aggressor in the fight. His mission is against sin, and however popular it may have become through the patronizing influence of the community, knowing it to be sin, he must either strike it with the sword of truth, or stand before the Captain whose commission he bears, as a coward or traitor in the camp. When all the army of Israel was trembling like a tender plant from the wind of fear of the imposing figure of giant Goliath and his challenge, young David, bursting from the bosom of obscurity, rushing forth into the conflict, not waiting until Goliath struck, but advancing with an unerring aim, he buried a stone of death into the haughty brow of the mighty Goliath, and then victorious shouts, over God's enemies, shook the hills of Canaan.

Joshua led his army across the sea into the enemy's country, and his attacks upon the Canaanites, towns and cities were razed from their foundation before the invincible leader. Jesus

attacked the hypocritical pretention of the unscrupulous Scribes, Pharisees and hypocrites with most excruciating language: "Ye are like white sepulchres which indeed appear beautiful without, but within are full of dead men's bones." So did John the Baptist, in his Jordan's address, when he said: "O ye generation of vipers."

Very few pages in ministerial lore will convince the most scrupulous that it is not the man of soft raiment, kid gloved, accommodating phrases that has been the moral factor in the machinery of human development, but the man with a lion heart restrained by the hand of love, piercing eyes, burning words that has been and is a factor, a power in the unit of man's elevation. If the world ever looked upon an aggressive preacher, certainly Paul was one; he was no less a fighter. "I have fought with beasts at Ephesus." "I have fought a good fight."

The aggressive minister is also a progressive one; for every successful assault he makes against any form of obstacle and turns it out of his path, he advances that much his cause and every advance is a round in the step of the ladder of his progress, and every progressive step inspires the aggressive minister to still higher endeavors. Joshua did not stop at the capture of Ai, but being inspired with the hopes of greater conquests and larger reign of Jehovah's authority he pursued his enemies to the walls of Jericho and by his successful attacks through faith he captured and took that city in the name of God. Still he carried on his aggressive movements until Israel's authority compassed the whole land of Canaan. Here is progress, but it comes as a result of aggressive movements.

So I argue that the aggressive ministry is necessarily a progressive one, because as an aggressive man, he is not satisfied with past attainments, therefore he labors continuously for a steady increase in the family of the faithful. He strives to open up channels to human hearts that good influence may flow out upon the people. Out of these efforts, progress is born, just as the bloom is the birth-place of the apple. Again the aggressive minister is reverently regarded by his people as a leader, because all the conductive forces of his nature combine to make

him as such, and concur in his popular recognition as one. His leadership springs out as naturally from the consent of the people, because of his qualification, as smoke is belched forth from the mouth of fire. And if he is cautious along the line which he seems to be fitted, he becomes well-nigh indispensable to his people. There are three things which enter into an aggressive ministry: First is boldness; he being authorized to speak for God, and in order to make an impression from his oral message, there must be in the herald strong convictions of the power and significance of the truth; and then above all things, he must have the courage of his convictions if he would fill up the measure of his calling and be what God intends for him to be, a man—every inch a man.

Jesus Christ acknowledged with appreciation the boldness of John in laying bare cankerous hearts of those who went out to the wilderness to see a man dressed in camel hair, as he asked:

"What went ye out into the wilderness to see?"

"A reed shaken by the wind."

"But what went ye out to see?"

"A man clothed in soft raiment."

"But what went ye out to see, a prophet?"

"Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, I will send my messenger before thy face, which shall prepare thy way before thee."

If Paul, Peter and John are set up as criterions of aggressiveness, they were no less bold in the defense of the truth of which they were the messengers; for in the face of threats, persecution, prison and death, they declared their convictions regardless of the consequences. It was the fearless John the Baptist who said in the palatial residence of King Herod: "It is not lawful for thee to have thy brother Philip's wife."

What the backbone is to the man, is what boldness is to aggressive ministry.

Zeal for the truth is another element which constitutes the aggressive ministry. He earnestly desires the truth which gives a doctrinal separation from others, exceed in its established authority, not because he is anywise connected with the truth,

but because it is the truth ; hence his love for the truth, not for personal preferment or glory will cause him to work incessantly for the diffusion of the word. Just as fire generates steam and causes the engine to puff and leap so zeal is the fire which warms up the dormant powers of man and causes him to bound along the highways of life, proclaiming the truth as it is in God. 3rd. the other element which enters into the aggressive ministry is industry. He does not wait, as an old adage is, for something to turn up, but he works with heart and hand to turn up something. He moves the stone away that buried opportunities may burst forth into life and he utilizes these opportunities as the enlargement of his sphere of operation among the people. His work of blessing will be hailed as one bringing the dead to life. He plans with utmost precaution and labors for the successful execution of those plans as the means of advancing the Redeemer's Kingdom and augmenting his own usefulness as the herald of the great commission. 4th. the aggressive minister is a man of great faith. Faith in his own possibilities which are not measured by the imagination, but the touch-stone of wisdom. With faith in these possibilities prescribed by wisdom he puts forth every effort to turn them into solid realities. Having unbounded faith in God's promises, he undertakes great things in God's name and corresponding results are sure to follow ; because, 1st, he is a fighter ; 2nd, a leader ; 3rd, progressive, with the combined elements ; 1st, boldness ; 2nd, zeal ; 3rd, industry ; 4th, faith. These taken together make the aggressive ministry.



HOW BEST TO ORGANIZE A CHURCH FOR WORK?

By REV. W. R. BROWN, B. D.

Pastor First Baptist Church, Huntington, W. Va.

You can see that the subject is in the form of a question. But, before attempting to answer the question proper, I desire to speak of Peter's confession to the Saviour, and the Saviour's reply.

The reason I make mention of this is because of the great controversy held as to what it means. Peter said: "Thou art the Christ, the Son of the Living God." Jesus answered and said unto him: "Thou art Peter, and upon this rock I will build my Church." The trouble with some is in the expression, "upon this rock." For instance—The Papal interpretation of the passage is that Peter was the rock on which the Church of Christ was to be built.

It is upon such false interpretation that the Romish church has built the baseless fabric of the Pope's supremacy. This interpretation exalts the Pope to that extent that he is the head of the Church, hence making the Church a slave to him. The idea of a man claiming the right and authority to think for the Christian world.

The Mormon interpretation of the passage, is, that the rock on which the Church is to be built is *Revelation*. The interpretation of the Mormons, like that of the Romish church, puts in the hands of one man and his successors the thinking, the conduct and the liberties of the people of God.

No clear thinker and prayerful reader of God's Word can believe the above. The Bible should be allowed to interpret its-

self. But you ask the meaning of the passage. "on this rock." In this passage we find two different words used,—Thou art Petras, (Peter) which means a piece or fragment of rock. And on this *petra*—means a solid rock, yes an immovable rock, I will build my Church. That the word *petra* refers to Christ, there can be no doubt to any Bible student.

Our Lord used the same word *petra* in Matt. 7; 24, 25, when he made reference to the man who built his house upon a firm rock. Said He: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." The same word is used in the 16th and 18th.

Christ proves the safety of such a rock in the 25th verse of the 7th of Matt. In that—The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock—*a petra*.

The same idea is expressed in Luke, 6; 18. The scripture beyond a doubt teaches that Christ is the foundation upon which he that builds shall stand immovable.

"There is none other name under Heaven given among men whereby we must be saved." "Other foundation can no man lay than is laid, which is Jesus Christ."

Paul has given his testimony of the word under consideration in 1. Cor.; 10, 4, by speaking of Israel in the wilderness. Says he, they drank of that spiritual Rock, (*petra*) and that Rock (that *petra*) was Christ. This exegesis by Paul is the same in meaning as when Christ said to Peter: "Upon this Rock (*petra*) will I build my church."

Now, if the above scripture is to be accepted, we cannot for one moment doubt that Christ was speaking of Himself when he said: Upon this rock (this *petra*) will I build my church.

If such be true, the entire fabric of Papal and Mormon interpretation is swept away; and the theory that one man and his successors must think for, give instructions to, and dominate the Church of Christ, must go with that false interpretation.

Deeming it unnecessary to say any more along this line we will proceed to the answer of the question under consideration, viz.: How best to organize a church for work.

The ecclesiastical meaning of the word church, in the New Testament, is closely allied to the term "congregation" in the Old Testament, where the word means the body assembled for religious worship, as distinguished from the whole congregation of Israel or any general assembly of the same.

"At the bottom lies the idea that the congregation is called together by God Himself."

"The idea that Christ," says one, "intended to found a visible organization or church, in distinction from what is by ecclesiastical writers called the 'Jewish Church,' has been called in question." Some who concur in the view that under Christ and the apostles a visible church or churches were established, assert that the existence of the church does not depend upon the apostolic forms, while the Roman Catholic idea is that the Roman hierarchy is the development of the church of the New Testament.

You can see that these theories are at some points in conflict with one another, and both are opposed to the view which we regard as scriptural. The New Testament beyond a doubt furnishes a true and perfect standard for the constitution and doctrines of a working gospel church.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them," Acts 15; 4.

1. The organic form.

The body to be organized to effect work for Christ, should be called out from the world, commissioned by Christ and guided by the Holy Spirit, who came to guide and teach us all things Christ would have us know and do. The church organized at Jerusalem was a collective body or assembly of believers in Christ, the head of the Church, who is the ground and pillar of truth.

The unity of the Church is of the Spirit, its bond is love, which bond of union is formed in the regeneration of the soul through the exercise of faith in the one Lord, uniting Him and the members of the body in fellowship. So we being many are

one body in Christ and members in particular. Christ, you see, is the Head of the Church, being Himself the Saviour of the body.

It is said, that "The form of the visible churches planted by the inspired men called and commissioned by Christ, were local companies, spiritual parts of the one spiritual body."

Such was the church at Jerusalem, the church at Antioch, and the church at Corinth.

These churches were composed of such persons who have been baptized upon a profession of their faith in Jesus as the Christ.

Then, a Gospel church "is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus."

II. The Working Church of Christ must be associated by covenant in the faith and fellowship of the Gospel. 2. Cor.; 8, 5. "They first gave their own selves to the Lord, and unto us by the will of God."

III. It must be governed by the laws of Christ. 1. Cor.; 11, 2. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."

IV. It must be so organized as to exercise the gifts, rights and privileges invested in them by God's word. Eph. 4, 7. "Unto every one of us is given grace according to the measure of the gifts of Christ."

V. Its only scriptural officers are pastors and deacons. See Acts 14; 23, 18,—22, 1 Tim.,—3 Titus, 1. These should all be under the instruction of the Holy Spirit.

If the Church is chosen by God through His Son, I believe it must be supported by the Holy Spirit, whose work I believe it is to direct the policy of a gospel church.

Christ cleared up the way when he ascended on high. He gave some pastors, and some teachers, etc., but all were to wait

the coming of the Paraclete with his gifts. The head of the church next to Christ is the pastor. See Gal. 1; 1. "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father."

The voice of God must be heard in His church. The communication of such a voice has been given to the Holy Spirit. There is no danger of such a voice being heard when a man assumes the policy of the church, in that he holds the sole function of appointing the pastors and other officers of the church.

Then the church should be organized under the direction of the Holy Spirit, because I thoroughly believe that the Spirit is the breath of God in the body of His church."

The best way, as I understand it, to organize a church for work, is to have Christ as the head, the Holy Spirit to direct, and in it have such as have been regenerated by the blood of Christ.

The pastor should know his members, he should endeavor to find out what they can best do.

That church which is not under the direction of the Holy Spirit; the Lord I believe is saying to them: "Thou hast a name to live and art dead." So we close this talk by using the words of Dr. Gordon:

"In a word, so vital and indispensable is the ministry of the Spirit, that without it nothing else will avail. Some trust in creeds, and some in ordinances; some suppose that a church's security lies in a sound theology, and others locate it in a primitive simplicity of government and worship. But, it lies in none of these, desirable as they are. The body may be as to its organs perfect and entire, wanting nothing; but simply because the Spirit has been withdrawn from it, has passed from a church into a corpse."

Someone else has said: "When the Holy Spirit withdraws, * * * He sometimes allows the forms which He has created to remain. The oil is exhausted, but the lamp is still there; prayer is offered and the Bible read; church-going is enjoyed; in a word, religious habits are preserved, and like the corpses found at Pompeii, which were in a perfect state of preservation

and in the very position death had surprised them, but which were reduced to ashes by contact with the air, so the last of trial, of temptation, or of final judgment will destroy these spiritual corpses."

THE DEMORALIZATION OF OUR CHURCHES.

(BY REV. R. N. CONTEE.—KANSAS.)

It is apparent to every observer that all the Christian churches are suffering from a general decay of interest, of activity and vitality. It is true that there has been a large increase of membership of late years, but there has not only been an increase of zeal, but the decrease is much larger in proportion than the increase in numbers. Let us briefly notice the features of the situation :

In the midst of what we claim to be a prosperous condition of Christian growth we are confronted with the fact, that never before within the century has the Christian population been so worldly. A profession of religion has become fashionable, and this has brought all the fashionable follies into Christian association. Beginning with the Sunday newspaper, which is the most powerful covert enemy of the Christian ministry, that agency has influenced countless hosts of church members to a looseness of life quite in opposition to sacredness of Sabbath institutions. The Sunday travel on railways, the open shops of sale of luxuries and the public exhibitions of concerts, theatres and base ball on that day, as well as the great increase in bicycles, all tend to vitiate the community, changing them to mere pleasure seekers. The ministers of the gospel are at a loss how to attract hearers to their empty pews, and sometimes resort to sinful devices to secure them. Moreover, a general lassitude pervades the air in midsummer, and then the house of God becomes deserted alike by pastor and people. What a pitiable sight is witnessed in most



Rev. W. R. BROWN, B. D.,
President of Mt. Olivet Baptist Association, West Virginia.
Editor, Educator and successful pastor of First Baptist
Church, Huntington, W. Va.

of our city churches on the days appointed for worship. How scant the attendance, how languid the worship, how perfunctory the performance! Some churches are, so to speak, dismantled, deserted alike by crew as well as passengers. Are they all out of the city? Not so. Probably only a small proportion of members are away from town, but they care so little for God's house that they make their pastor's absence or the heat of the weather an excuse for their non-fulfilment of duty. They are guilty of despising God's ordinance. At the very hour when the services of the church need their aid to be properly conducted, they desert the sanctuary, and the visitor who comes in to hear the word of God and the songs of Zion finds an almost empty house. The officers of the church, the organist, the choir and all the professedly influential members are absent, while a very few faithful members struggle to carry on the public worship with perhaps a stranger to preach for them. The church and the Sunday School show a general decay in spiritual life, a failure in manly performance of and service to God and our fellowmen, and a culpability that is almost blood-guiltiness! Coupled with these in the low standard of holy living among our people. Church societies are given up too much to gossip and frivolity, and where scandal becomes the food of social or missionary societies, the tone of piety becomes debased and the whole church cankered. Reputations are ruined and factions created which disintegrate the church.

All these evils prevail and Zion is being brought low to be despised of the heathen. Pastors, deacons, brethren, sisters who are still faithful to the cause of a primitive gospel, what can be done to restore the beauty, the honor and glory of the Lord's house?



HOW MANUAL TRAINING DIGNIFIES LABOR.

(BY MISS F. S. WINGFIELD.—FLORIDA.)

In a treatise on education, Prof. Huxley says, "That man I think has had a liberal education, who has been trained in his youth so that his body is the ready servant of his will, and does with ease and pleasure all the work which as a mechanism it is capable; whose intellect is a clear, cold logic engine with all its parts of equal length and in smooth working order; and who has learned to love all beauty whether of nature or art, to hate villainy and to respect others as himself?"

Many deep thinkers, both of this and of past ages, have given a similar definition of a liberal education. In this progressive age, they are realizing more keenly the defectiveness of mere intellectual ability and are now convinced that education consists in the development of the physical as well as the mental faculties of man; that it is the preparation for life.

If manual training is so great a part of one's education, you will naturally ask; what effect does the training produce upon us? And yet when you think of the trained and the untrained hand, can you not answer your own question?

Ruskin says that there must be work done by the hand or none of us could live, there must be work done by the brain or the life we get would not be worth the living; the same man can do both. In order, therefore, to have the same man do both, his hands must be trained. Training gives dignity to any office or profession. Every child lives to boast of his or her ability to do more than one thing well. Are we not children of an elder growth? We perform with dignity those things which we know best how to perform.

When I speak of manual training here, I mean all that the word manual embodies, a liberal training of the muscles. Words alone can not impart to us a knowledge of material things. We need to touch them, to use them. Everyone that has had the theory of cooking can't cook. Someone has asked if we do not prejudice children against honest labor by keeping them ignorant of it.

One writer has said that much of the confusion of thought, awkwardness, bashfulness and stupidity which we encounter in the world is dependent on defective or misdirected muscular training, and that the thoughtful diligent cultivation of this is conducive to breadth of mind as breadth of shoulders; and that a strong, steady, obedient right hand is one of man's proudest possessions as proud a possession as a glib tongue for there must be a strong, steady and obedient brain behind to drive it.

"Work is only done well when it is done with a will."

Manual training makes one willing to work. Is there any one who delights in doing what he does not know how to do? When set to perform a task which we do not know how to perform, whether we should begin at the top or the bottom, it becomes irksome, we lose interest—we lose energy and those about us catch the same spirit and thus the idea of loathsomeness is associated with that work.

A few years later the same hand having had a course of manual training is to perform the self-same task. The work is dispatched with such alertness, so cheerfully and with such ease and pleasure that there is no longer an idea of loathsomeness connected with this work. It is styled a profession and almost immediately the mantle of dignity is thrown around it.

Manual training dignifies labor from the fact that it saves strength and time. We need not compare the trained and the untrained here, but let us notice the work of one who has had manual training. When this one is assigned a task there is no time lost in performing that task. He knows what to do and how to do it. That in itself is a boon. There is no needless work done, but each part is properly arranged; every point adjusted and thus much strength and time saved. We behold the

results of his labor standing thus entire; yea, nothing wanting can we but acknowledge both the act and the actor? And to them both is there not given a crown of dignity? This dignity is a great incentive to others to do something. The cause of nine-tenths of the idleness of today is the lack of the knowledge of labor. When young the child is not trained to work; when older he is forced and not having acquired a knowledge of the work assigned him, he soon, very soon exhausts himself with fruitless efforts, is discouraged and learns to look with disdain upon honest labor. To him it has no dignity.

Again, manual training gives dignity to humble tasks. Was there ever a boy whose very soul, when he beheld the work of some well trained mechanic, did not leap forth with pride and who did not immediately begin to build air castles? On the other side, the same boy observes a wood-sawer. Do you think for one single moment this boy pictures himself twenty years hence sawing wood? No; but watch the same child when he has received such a liberal education as that described by Prof. Huxley in the above quoted statement. He now sees that, that which gives dignity to labor is not in the class of labor but in the manner of performing that labor. He now looks upon the practical wood-sawer and sees as much nobleness in his work as he does in law or medicine.

Again Ruskin says: "That all work must be done at last, not in a disorderly, scrambling, doggish way, but in an ordered, soldierly, human way. Men are enlisted, says he, for the labor that kills—the labor that of war—they are coupled, trained, fed, dressed and praised for that. Let them be enlisted also for the labor that feeds; let them be trained, fed, dressed and praised for that. Teach the plough exercise as carefully as you do the sword exercise and let the officers of troops of life be held as much gentlemen as the officers of troops of death."

Manual training lightens heavy tasks. Work that is performed with a cheerful willing heart always seems lighter. The trained mind glad of the knowledge it possesses and of the opportunity to exemplify the same forgets the cumbersomeness of the task and hence it is finished with less exertion and in a manner that at once exhibits the power of the trained hand.

Lastly, manual training crowns labor with success. Right here let me ask you this question: What is an education? If you admit, as you must, that it is a preparation for life, then consider life without manual training. Is the one who is without it not trained? Has he not left an important factor out of his training?

Success is the end toward which all aspire. We want success in the minor as well as the major pursuits of life. If work must be done in an orderly way in order to be successfully done, then the mind must be trained in a like manner.

Think of the common pursuits of life, such as dress-making, cooking, carpentry or masonry. Think of the two classes that follow these pursuits—the trained and the untrained—need I picture the vast difference in the work accomplished by these two? It is so very vivid that it needs no word painting. You need only to lift up your eyes and observe.

Do you still ask what it is that causes this great difference; seeing that the one works as diligently and seemingly more than the other? No. You readily perceive that it is the manner in which they work that causes the one to rejoice, the other to sorrow.

The trained mind in its orderly, systematic way, accomplishes in less exertion and with less means, that which his less favored brother fails to accomplish at all. Is not that a crown of success? Is there not dignity which accompanies success: a success which crowns patient labor?

Then if you wish success in life and that those whom you are training should learn to love honest labor; that they should perform with dignity the task assigned them; that they should fill with honor whatever sphere in which they may be placed and that in later years they shall with joy call you blessed, then do not fail to give them in the fullest sense, a thorough training of heart, head and hand.

A learned educator says, "Under a system of training in which manual training plays a proper part. The wealth of our land will be vastly increased—the perceptive faculties will be developed, the aesthetic side will be nurtured. The distinction

between the manual worker and the brain worker will be obliterated and every human being learned to think, observe and act for himself—will enjoy his own life and not be the echo of another. Then shall we realize the dream of Emerson :

" His tongue was framed to music,
And his hand was armed with skill ;
His face was the mould of beauty,
And his heart the throne of will."



THE BRITISH IN THE WEST INDIES.

By REV. DR. C. S. SMITH—Tennessee.

The West Indian Islands belonging to Great Britain are at present divided into six colonies or sets of colonies, and scattered through the whole semicircle of islands from Florida to the Orinoco. The name West Indies recalls the fact that the discovery of the New World originated in the attempt to find a Western route to the Eastern seas, and that, when Columbus crossed the Atlantic and sighted land on the other side, he fancied he had reached the further coast of the Indies. "In consequence of this mistake of Columbus," says Adam Smith, "the name of the Indies has stuck to this unfortunate country ever since." The islands, or some of them, have long borne the name of Antilles. In modern times, Cuba, Hispaniola, or Hayti, Jamaica and Porto Rico have usually been known as the Greater Antilles; and the ring of smaller islands, including the Windward and Leeward Islands, as the Lesser Antilles. The terms Windward and Leeward themselves demand a passing notice. The prevailing wind in the West Indies being the northeast trade wind, the islands which were most exposed to it were known as the Windward Islands, and those which were less exposed were known as the Leeward.

Space forbids entering into anything like a detailed account of the islands or group of islands belonging to Great Britain. But it is necessary to my purpose, however, to sketch in outline the main features of West Indian history. As far as the British possessions in the Archipelago are concerned, the history of the larger islands, Jamaica and Trinidad, is plain and simple; they

were definitely conquered and settled by Spain, and definitely conquered and annexed by England. The smaller islands, on the other hand, with some exceptions, notably Barbadoes, were visited, abandoned, and resettled, handed about from one owner to another in the competition of nations. The West Indies have been in the past the hunting ground and the battle ground of European peoples. The Spaniards wrested them from the ancient Caribs, while in turn the British and the French wrested them from the Spaniards; who were a crusading conquering people; religious and warlike; ruthless at once with natural ferocity, and with the spirit of political and ecclesiastical absolutism; great in their very inhumanity, unsound even in their greatness.

English ships were first seen in West Indian waters in 1516. About 1528 the French found their way thither, and the Dutch were trading there in 1542. The latter half of the century was marked by exploits of the English sailors of the Elizabethan Age. Hawkins began slave trading in 1562. Drake accompanied him in 1568, and took to privateering on his own account about 1570.

The opening of the seventeenth century found Spanish power on the downward path, broken by Maurice of Orange and his troops, and by Dutch and English sailors. France was taking the place of Spain as the leading continental power. The Dutch still at war with the Spaniards were playing the winning game. Great Britain became one kingdom under James I. Such was the condition of the world when English, French, and Dutch came to colonize the West Indies. The first settlements of the English were in St. Kitts and Santa Cruz.

From their geographical position the West Coast of Africa and the West Indies have always been closely connected in the history of colonization, and all the European nations, except the Spaniards who found their way to tropical America, had a foothold also on the African Coast. The British African Company was incorporated with the exclusive right to import slaves into the West Indian colonies of Great Britain. The three main elements in the population of the West Indian Islands,

after they were pointed out as a field for colonization, were the native inhabitants, the European planters and traders, and the African slaves.

Barbadoes claims to be the oldest British colony in the West Indies; but, though possession was formally taken of the island in 1605, no settlement was formed there until 1624-25. St. Kitts, therefore, takes precedence, having received its English settlers in 1623. English settlers from St. Kitts went to Nevis and Barbuda in 1628, and to Antigua and Montserrat in 1632.

Though African slavery in the West Indies, in its vast extent, was the result of sugar planting, Africans were first introduced into the island, not to grow sugar, but to work in the mines of Hispaniola. The first African slaves were not imported direct from Africa, but from Spain and Portugal, into which countries the Portuguese merchants had brought them from the West African Coast. Africans are mentioned as being in Hispaniola as early as 1503, and in 1511 King Ferdinand gave authority for their introduction into the island in large numbers. The Portuguese with their command of the African Coasts, were the main slave traders of the sixteenth century, and Lisbon was the great slave mart with an annual sale, about 1539, of about 10,000 to 12,000 slaves. The beginning of sugar planting in Barbadoes was the beginning also of the African slave trade on an extensive scale into the British West Indies. In 1662 an English African Company, the third of its name, was incorporated by Charles II. with his brother, the Duke of York, at its head, on the expressed condition of importing into the West Indian Islands 3,000 slaves annually. In 1672 a fourth African Company was incorporated, the King and his brother being among the subscribers. In 1688 the African slave trade was thrown open to all, and at the end of the century about 25,000 Africans were annually imported in British ships in British colonies.

(To be Continued.)

THE IMPORTANCE OF SELF-CULTURE.

By C. L. PURCE, D. D., Pres. State University, Louisville, Ky.

[Read before the Ky. State Teacher's Association, July 1897.]

Self-culture is at the base of all true culture, and means much to men of influence and experience. Many things are taught to us in the schools, but we find that those teachings are but the beginning of the vast fields of learning which lie out before us. The importance of self-culture may be defined as the significance of self-culture, hence the internal or true sense of self-culture or self-cultivation.

Self-culture involves: 1st. Instructions of self. It is here that we communicate knowledge to the intellect. This may be done in several ways. I mention observation, reading and meditation. Perception, which leads to observation is the first step to knowledge. It is by observation that the infant begins to find out things. By observation we know that fire will burn—that sun gives light; and whatever knowledge we have through our senses, with scarcely any expense of reflection, we say, comes by observation. Again, reading is a powerful agent in giving a wonderful uplift of soul and mental power. Here we make ourselves acquainted with the affairs of mankind in every clime upon the globe. By reading we transfer ourselves to any age, to any class of persons, and become partakers in the feast of ages. Good authors give good sentiments, and sentiments produce wholesome thought for study and reflection. What assimilation is to food, that meditation is to observation and reading. The observer, the reader must think. It is only as we think, passing from one promise to another, can we form judgments and conclusions.

Self-culture, again, involves training. By this I mean a due exercise of the faculties. The sensibility, the intellect, the will all must be brought into active play to give the best training possible. Reception, memory, imagination, generalization, reasoning and willing, must have due exercise to produce the all-around man. The eye, the ear, the hand, the head, and heart, all must be trained to their peculiar work.

It is said that the workers in Florentine Mosaics can distinguish 8,000 varieties of red in their work. Persons are known to be so trained in the eye as to tell at a glance distances and sizes.

Again, self-culture involves development. Here is the sum total of education. It is the drawing out, the unfolding of the whole nature of the human being: the physical, intellectual, moral and spiritual. The intelligence, the understanding must be aroused; this done, the being at once rises into a higher atmosphere of intellectual existence. But I must leave these points for you to fill out. The real import of self-culture is recognized by every really progressive teacher for several reasons.

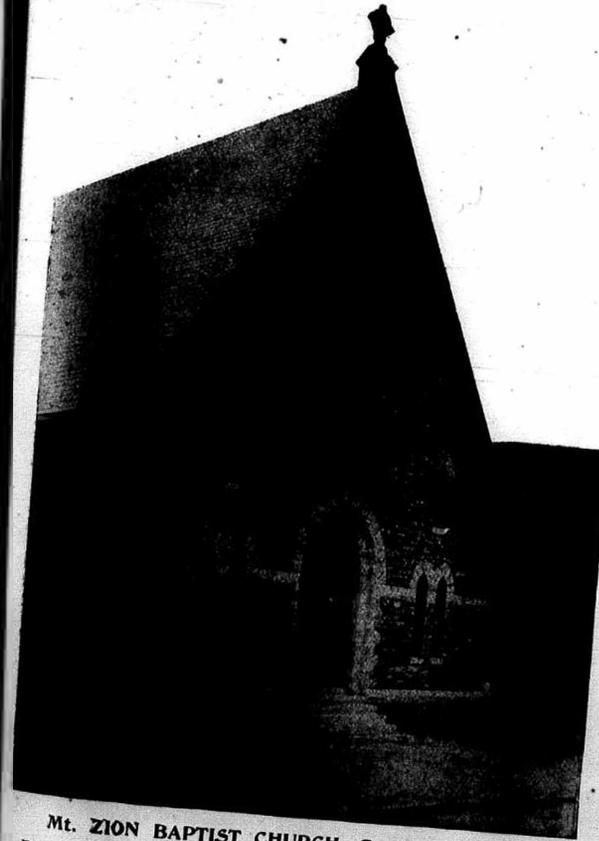
Because, 1st. It gives force and authority to the teacher. When the teacher is conscious that he is faithful in developing his powers to the utmost, he can go before his class in a different spirit from him who is conscious that he has made no preparation. And like the Great Teacher, he can speak with authority for he knows whereof he speaks. Subjects well mastered by careful study will not allow the teacher to go before his class apologizing for insufficient time for study, but rather gives power. It not only gives power and influence to the teacher, but to any man who will study to improve himself, there will come a time in each one's life when he will be called upon to take his place in the drama of life,—to exhibit his utmost being; then will be required all the latent energy of years. Like the beautiful engine upon her steel tracks, with every piece of her mechanism delicately adjusted; the steam gauge indicating the amount of steam necessary; the skilled engineer with his hand upon the throttle awaiting orders from the conductor, is the self-cultured man ready, equipped, awaiting the demands of

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life and executing those demands fearlessly; being conscious that he moves along no uncertain lines; confident that like causes always produce like effects. Should I stop to present to you examples, I have only to mention names already familiar to you: Washington, the Father of his country; Lincoln, the Savior of his country; Frederick Douglass, our champion of liberty, were poor, half-educated boys, but by perseverance in self culture, they stand out in bold relief upon the pages of the world's history. Such men appreciated the spare moments of time and used them wisely and well, so that when the nation needed men of courage and decision, these men who had made themselves by pluck and push were called to be the leaders of this great Republic.

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Culture or true education gives perception of the whole circle of truth. It is that which opens up to us the various sciences and philosophies. Culture brings men to understand more of nature, and proper culture enables man not only to admire and love nature but to reach up higher to know the moving spirit of nature; yea, to seek out the first great cause which we call God, to admire and love Him as the Creator and Preserver of all things. True science will do that, but science falsely so called will rather raise doubts and will not confess to conviction though an angel from heaven should proclaim otherwise. What language, what science, what branch of learning can be mentioned that can not be mastered by the faithful man who will study? None. Any sane man can master any branch of study if he will, whether he has a teacher or not. The teacher, at best, is only a helper; he may get along faster with a teacher, but let no one be discouraged if he can not have a teacher—let him go it alone until he can get a teacher, but study and you will be surprised to know how much one can get from books, travel, observation and conversation.



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edifice in Pennsylvania, valued at \$20,000. A credit to
the denomination and race.

The wide-awake teacher knows the importance of self-culture and he is easily recognized by the inspiration and enthusiasm put into his work. A spiritless teacher makes a spiritless pupil, and the sooner the pupil is put under a teacher who can arouse the powers of the pupil, the better it will be for pupil and nation. Each teacher, each human being, should by all means possible, develop himself to the highest. Do, not say it can not be done, for it can. Let us notice some of the means of self-culture :

1. By a mastery of some line of investigation, and if we are teachers, by a careful and thorough study of the subjects we teach. Couple with this, various readings upon the subjects in hand.

2. By keeping abreast of the times—by reading the latest and best books and magazines on science. The difference between success and failure lies in one's preparation. Natural ability, helped by judicious training, will insure the greatest success in any pursuit. Many men today are held back from the best positions simply for the lack of qualification. Many teachers today are working for meager salaries, who, with better qualifications, could choose their places and name their salaries. What then is the proper thing to do? I would answer, cultivate your talents, fit yourselves by using every advantage possible to do the best you are capable of doing. Even to look at it from a selfish standpoint, does it not pay to spend a little more time in preparation when you know by doing so it will result greatly to your advantage? But then, as time teachers, we ought to rise above self and selfish interests, remembering that we are to mould the leaders of a great nation. That our work is next to that of the parent, it is to teach the nation in embryo. Ours is a work of patriotism and philanthropy. A patriotism higher than that of the word politician, and a philanthropy as broad as humanity.

3. A third means of self-culture, especially for the teacher is reading the best educational journals. I simply mention this for I would not insult your intelligence by even hinting at the good to be derived from such a source, as every up-to-date

teacher has his pet journal I might mention two journals which I find very helpful; *The Teacher's Institute*, by Kellogg & Co. of New York and *The Normal Instructor* of Danville, N. Y.

4. A fourth means of self-culture is associating with up-to-date teachers in Institutes, private classes, reading circles and everywhere. Such association where there is the utmost freedom in the exchange of ideas and methods must be of untold benefit to every wide awake teacher. But time forbids that I should tax your patience more.

The questions come to each one of us now: Do we realize the "Importance of Self-Culture?" Do we see the necessity of improving each spare moment? If we take 30 minutes per day and read 5 pages of an ordinary sized book, leaving out 52 Sundays, we will have 313 days in which we will read 1,575 pages.

2. Again, what are we doing along the lines of self-culture? Most of us deal with child life. Do we study that life to see the unfolding and development of the mind and heart upon which we work daily? Are we conscious of the great responsibility imposed upon us by the state and homes of those committed to our care? I merely ask the questions. It is for the intelligent teacher to pursue them.

It is said that a company of mountain-climbers are arranging to ascend Mount Ranier, in Washington during July. The U. S. Weather Bureau have sent instruments to be used in flying kites from the summit, and it is purposed to take aerial photographs from kites floated above the summit of the great mountain. If they are successful, these hardy mountain-climbers will fly the American flag from a greater height than our national emblem was ever flown before. They will take heliographic observations, and with the heliographs will communicate with Portland, Tacoma and Seattle. We can not all climb Mt. Ranier and lift the national emblem to greater physical heights; but every American citizen should be ambitious to live in the spirit of the loftiest patriotism, and fly the flag in all it means for liberty and righteousness at an even loftier height. Thus, let us signal the nations of the world and arouse them to noble emulation.

THOUGHTS BY THE WAY.

By PROF. J. E. GIVENS,

State University, Louisville, Ky.

The Baptist Young People's Union, if properly cared for, will insure the future of the Baptist church. In these meetings persons learn the practical uses of Christianity; the expression of their daily experiences tends to encourage and help others. Right living and education must be fostered in the Baptist Church or the denomination will live to its own disgrace. Christ's mission was to lift up the fallen, to ennoble the home, and to raise men and women in their social relations. Any denomination that does not lay hold of the means that contribute to the highest development of life has but little claim on Christ's bounty.

The younger men in the ministry must be looked to, to save this grand army for Christ. This cannot be done through bigotry and unusual interpretation of God's Word. When men leave the guidance of the Spirit of Christ to follow their own feeble mind they fail.

* * * * *

Our educational enterprises should not be neglected. No-body can be friendly to his home and a helpful leader of his people unless he does something for the education of the community. The people will begin to suspect that preacher who fails to contribute to the fullest extent of his means toward the elevation of his own children, and the children of his parish. The children must learn right character; they must learn a true sense of honor; they must be clean in thought and deed. The teachers that do not exhibit these qualities in their daily life will

told that their services were no longer wanted, there would be desired changes springing up and the outlook would be brighter. These changes may take place slowly, but let us see to it that they do take place.

There ought to be no hard feelings between the old and the young preacher. Both of them should put the uplifting of the people before their own elevation. If the young man is a genuine follower of Christ he will do nothing that will detract from his name. If the old man with his burden of years has been loving Jesus all the time nothing can induce him to do anything that does not advance the cause of his Master. But if he has turned Christ into a golden calf and worshipped it with its accessories, it is natural that the apostle of the "new doctrine," right living, should be offensive to him. But the great majority of Baptist preachers are clean, intelligent and well meaning men. Men who never knowingly lead their congregations astray. These men never fail to interest their people. They stand well in their community and their rich experience make them a power for good. All sensible men respect them.

Now the young men who have drifted into the ministry without any particular fitness either in character or training in books, will, before long, find themselves again following the plow or using their pick and shovel, while the veteran preacher sits in his arm chair in favor with his church and his God.

The increase of lynching is rapidly bringing this country into disgrace and destroying all regard for law. The cause of this evil is deep rooted and the effect it will have upon our country who can tell? To remove the cause of lynching, a different treatment must be given the Negro in this country than is given him at present. In many cases he is treated like a brute and is expected to act like a man. He is denied the opportunities of culture and is expected to be refined. He is offered a good time in the saloon and is blamed for getting drunk. It is hard to get justice for any people who, in the minds of most men, have no

rights which white men are bound to respect. But it becomes every good citizen to use his influence to stop the crimes as well as the method of punishing them. A country is in a pitiable condition when men, women and children encourage and join in this cruel and barbarous practice of mutilating the body after death.



SERMONIC.

(BY REV. GEO. E. READ, B. D.—VIRGINIA.)

[Principal of Spiller Academy, Hampton, Va., before the New England Baptist Missionary Convention at the Union Baptist Church, Hartford, Conn., June 16th, 1897.]

“THE GOSPEL MINISTER AND HIS WORK.”

“TAKE heed, therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood”—Acts, 20-28.

Although man has been ruined by the fall and the great end of the gospel is to restore him to his former state and divine favor, God, in his infinite wisdom and boundless love, has ordained that he should be a co-worker with him in the redemption of the world.

Before the sun gave light by day and the moon and stars by night; before the earth was formed; before the Creator brought into existence the atoms out of which the universe was made; before the morning stars sang together and the sons of God shouted for joy, in his good pleasure, God called man to hear his message of love to the human family and preach the everlasting gospel of his dear Son.

From Media's burning bush Moses heard his voice and received the commission to go in Jehovah's name and bid Egypt's haughty king let his chosen go that they might enter the land he had promised their fathers and there establish a kingdom whose king was to be king of kings and Lord of Lords.

Prophets heard this gracious call and answered, “Here am I, send me, send me.” He touched the tongues of seers who cried, “For Zion's sake will I not hold my place, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Galilean fishermen heeded the call of the Savior of men and left their boats and nets and went unto the nations preaching the gospel of His kingdom. After the Prince of life ascended on high and led captivity captive and received gifts for men; he returned and called Paul to bear his name among the Gentiles and kings and the children of Israel. He was not disobedient unto the heavenly calling. He went forth in the wisdom, power, love and spirit of Christ. Before him kings trembled, empires fell, and as he lifted up the cross many came unto the light of the gospel. As this apostle of the Lamb was closing his ministry in parts of Asia Minor, where he had won many souls unto righteousness and established Christian churches; he sent for the elders or pastors of the churches at Ephesus and gave them his farewell charge. Said he, “Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.”

These words are full of tenderness and love for the shepherd and flocks of Christ and portray a heart like that of the great Shepherd of the flock who laid down his life for the sheep. The attention of the pastor is first called unto himself, and secondly unto the church.

THE PASTOR. He should consider the salvation of his own soul. This is of the greatest importance. A mistake here will be fatal to him and is likely to result in the damnation of many precious souls whom he may undertake to lead into the kingdom of God without having himself first learned the way. He should know that his sins have been washed away by the blood of Christ, and that the scales of unbelief have fallen from his eyes, and by faith he has seen Jesus. “Can the blind lead the blind? Shall they not both fall into the ditch?”

The minister of the gospel is not made by man; synods, councils, churches, schools, nor any organization upon the face of the earth. None of the angels that worship around the throne of God has the prerogative to call anyone to preach the gospel. He is made and sent forth by the Father and the Son and the Holy Ghost. He is an ambassador sent from the court of glory to the human race. His credentials have upon them the seal of the Holy Ghost. He stands in Christ's stead with the terms of reconciliation between God and man.

He is the representative of the new covenant which has been sealed by the blood of Jesus. He is the steward of the word of God.

The gospel has been committed unto his trust. "All things are of God who hath reconciled us unto himself by Jesus Christ and has given unto us the ministry of reconciliation and hath committed unto us the word of reconciliation." "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."

"But our sufficiency is of God who hath made us able ministers of the New Testament." "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." He should consider his physical mechanism. Many of us live sixty and eighty years in these tenements without stopping to think of their material and structure. We study the ingenious and exquisite workmanship of the human skeleton; the muscles which cover it, giving form and symmetry and producing its varied motions; the heart, that most wonderful engine which sends the blood through the arteries, veins, capillaries and lungs, to all parts of the body without ever stopping to be repaired; the stomach, that most wonderful laboratory; and the brain, spinal chord and nerves making the most perfect telegraphic system in the world. His body is the tenement of the Holy Spirit. He should never defile it but keep it clean and holy for him who has chosen it as his temple. He needs to develop and preserve it, remembering that it is not his own but Christ's who purchased it with His precious blood. All of the members of his body should be consecrated unto Him and

used only for His glory and honor. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

He should consider his mental powers. Mind rules the world. With it man has conquered the king beast of the forest and subdued every living thing that moves in water and air. With it he has extracted the hidden treasures of sea and land, made the winds and waves subservient unto him, and caught the lightning as it played in the sky, hitched it to his chariot and drove it with incredible speed wherever he wished. With it he has made nature gladly run at his command and serve his plans and purposes. This is an age of great mental activity, and age upon ages telling and surpassing all others in intellectual achievements. He has to preach the gospel to men of great minds; minds that are skeptical and infidelic, questioning the very existence of Him who has called us. He should meet them upon an intellectual plain and prove the truthfulness of his declarations. To do this he must have a trained and disciplined mind. God wants such to carry his message. "Moses was learned in all the wisdom of the Egyptians." Solomon's wisdom excelled the wisdom of all the children of the eastern country and all the wisdom of Egypt. "Libertines, Cyrenians, Alexandrians and Cilicians who disputed with Stephen and martyred him were not able to resist his wisdom. Upon Mars Hill, Paul reasoned with Grecian philosophers, Epicureans and Stoics about the unknown God until they turned away requesting to hear him at some other time. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

He should take heed unto his moral and religious powers. He is the expounder of the best code of morals known to man and the representative of the greatest teacher of ethics. His morals should be in keeping with the code he teaches. He is the spokesman of Him before whom angels, principalities, dominions, seraphim and cherubim adoringly bow and cry, "Holy, holy! Lord, God Almighty, the whole earth is full of thy glory."

His greatest joy should be when he is at the feet of Him who sits upon the throne and worshiping the Lamb which was slain and has redeemed us unto God by his blood. He may have graduated from the best institutions of learning and received the greatest honors conferred by man, he may be as wise as the seven sages of Greece, but unless he has moral and religious power his preaching will be as sounding brass and a tinkling cymbal. He must be a man of prayer; he must hold daily communion with God. Like Moses he has received a message and commission, and like him, he must get up into the Mount and talk with God. Like his Master, he has to contend with the combined forces of darkness. For he wrestles not only against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, and like him, he needs to withdraw from the busy scenes of life and spend days and nights in prayer. Like Daniel, he has the enemies plodding to take his life; to overcome them, he must like him at morn, noon and eve—raise the window of his soul, lift up his eyes to Him who has promised to hear the prayers of his people whenever they call upon His name and ask Him for guidance and protection.

He needs faith. He is to choose between the pleasures of the world and the reproaches of Christ; between the arch-enemy of righteousness and the Lord of life; between heaven and hell; between everlasting misery and pleasures forevermore. He is called to go into Egypt and in the presence of her false gods and idolatrous king, assert the existence of Jehovah who owns, governs and rules sea and land, heaven and hell. He is to lead millions of souls from the bondage of sin into the glorious liberty of the sons of God. At his rod the sea must flee; water must flow from the rock and in the desert springs bubble with cool and refreshing draughts to quench the thirst of weary travelers to the city of our God. At his command the sun is to stand still upon Gideon and the moon in the valley of Ajalon until the enemies of the cross are vanquished, and the banner of the Lord is raised upon every mountain top. To do this he must have unfeigned faith in the promises of God. He must stand upon

His promises and preach His word. He must march under His promises and obey His commands, believing that he can do all things through Him that strengtheneth him. When undergoing the greatest trials, by faith he should exclaim, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." When the world, its power is warring and his heart is almost yielding, he should remember that God has said, "This is the victory that overcometh the world, even our faith."

He should be enveloped in love. It is not the purpose nor plan of God to save the world from sin and subjugate the nations by carnal warfare. It is love that saw and pitied man when he was weltering in his blood. It is love that found the ransom for him. It is love that caused the Father to give his only begotten Son to die for the redemption of the world. It is love that caused the Son to humble himself and become obedient unto death, even unto the death of the cross. It is love that gave the great commission, "Go ye into all the world and preach the gospel to every creature." It is love that called and sent us to carry the message. Our message is one of love, hence we should have our hearts filled with love. Our feet should be ever ready to run upon the errands of love. Our hands should be ever ready to perform deeds of love. Our tongues should be ever ready to speak words of love. Love should govern and influence us so that we shall be made like our blessed Master who came not to be ministered unto but to minister and to give his life a ransom for many.

The church. The word *Ekklesia* which is translated church in the New Testament, is from *Ek-kaleo*, meaning to call forth or to call out. It is used one hundred and ten times in the New Testament in referring to the Christian church and ninety-two times in designating a specific local assembly of baptized believers in Christ organized for his worship, the maintenance of the ordinances, doctrines, and discipline of His gospel and united by covenant with Him and each other. From the words master-builder, pastor, shepherd, elder, bishop and overseer, all referring to the same office, we get some idea of the

duty of the minister and the responsible position he holds in the church. He is the master-builder of a spiritual temple and is to guide, teach, feed, counsel, rule, and take care of the church of God. He is not to build nor fashion the church after the ideas of men, nor seek the model church in history; but he is to build according to the plans laid down in the New Testament, taking the apostolic church as his model.

He should consider its foundation. It is not Budha, Brahma, Mohammed, nor any of the philosophers and worldly wise men. It is not Moses, Peter, nor Paul. It is not angels of any grade or order. It is He who formed Budha, Brahma and Mohammed out of the dust of the earth and gave life to every living thing. It is He who was typified by the rock which Moses smote and from which water flowed to quench the thirst of his people whom he was leading by night as a pillar of fire and by day as a pillar of cloud. It is the sure foundation stone which Isaiah saw laid in Zion. It is the stone which Daniel saw cut out of the mountain without hands. It is the foundation which was laid by the Holy Trinity just outside of Jerusalem about two thousand years ago. It is Jesus the holiest among the mighty and the mightiest among the holy, who, upon Calvary's cross, with his pierced hands lifted empires off their hinges, changed the current of centuries, threw wide the gate of paradise to man, and brought life and immortality to light. We must preach Him as the foundation of the church and build upon Him as the Rock against which the gates of hell shall not prevail. This foundation is as incommensurable as Jehovah's love, and as sure as His throne. It shall stand in that great day, when the earth shall quake, the hills shall their ancient seats forsake, and the stars withering from the vaults of night fail to give their feeble light; the trumpet sounds, the graves restore the dead which they held before and all nations trembling appear before the Judge their doom to hear. He should take heed unto the stones of this temple. As God gave Moses the pattern of the tabernacle and Solomon the directions for building the temple, so Jesus gave to the Apostles the plans and specifications of the church. He gave them to understand that the stones of this

building must be cut out of the quarry of sin, not by man, nor angels, but by the Holy Spirit who is to fashion and man them living stones for His temple. They are to be carried through the baptismal waters into the temple by his ministers. No other stones can fit in this building. They will be sure to fall out if put in. "Ye must be born again and except a man be born of the water and spirit he can not see the kingdom of God."

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work of what sort it is."

He should consider the government and discipline of the church. The New Testament church government is democratic rather than prelatical or presbyterian. From her decisions there is no appeal to prelates, sessions, presbyteries, synods, and assemblies. She alone has the power to call her pastor, receive her members, discipline, and exclude them. She recognizes only one Lord and Master who has given only one set of laws by which she is to be governed. The pastor is the only one whom he has sent to expound them unto the church. To him is the command, "Go teach and discipline the nations."

He should feed all the flock. Not with science, not with art, not with politics, not with philosophy, not with history, not with essays, not with orations, not with fables, not with worldly wisdom, but with the gospel, the word of life and salvation. The gospel is food for the young and the old, the rich and the poor, the ignorant and the wise, the peasant and the king, the bond and the free, the saint and the sinner, the mourning and the rejoicing, the despondent and the hopeful, the sick and the well, and all nations, tribes, kindred, and tongues. "I saw an angel flying in the midst of the heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people." He must study the people and find out what kind of food they need. When he ascends the sacred desk he should carry food for all the flock. There are the lambs and sheep that are to be fed; carry provision for both. If he wants Satan to leave the church he must preach the gospel; if he wants the church revived, he must preach the gospel; if he

wants souls converted, he must preach the gospel; if he wants Jesus to send his blessings, he must preach the gospel; preach it in season and out of season. Let him preach the fall of man, the depravity of the human race, the incarnation of Christ, his humility, his vicarious suffering and death, his resurrection, his exaltation, his intercession, election, justification, regeneration, baptism, the Lord's Supper, the perseverance of the saints, sanctification, resurrection of the dead, the judgment, hell as the abode of the wicked, and heaven as the home of the saints. Though men mock him, ridicule him, and call him ignorant, let him preach the gospel. Like the apostles of old, the Baptist ministry has always contended for the faith that was once delivered unto the saints. Though they have been burnt at the stake, devoured by wild beasts, sawn asunder, drowned, exiled and put to death in all kinds of ways by sinful men, they have held up the blood-stained banner of the cross and suffered the consequences, and gone on to glory and reported to Jesus Christ who shall judge the quick and the dead at his appearing and His kingdom, preach the word, be in season, out of season, reprove, rebuke, exhort with suffering and doctrine. The Master is calling away some of our number every year. As we look around us we miss the faces of those whom we love and who were valiant in his service. They are gone to brighter skies; lands where no shadows lie; fields where immortal flowers bloom, and fountains that are never dry. Soon we must go to be with those who are in our Father's home on high. May angels come and bear us away where there shall be everlasting day, where conquerors bring their palms and proclaim in joyful psalms, worthy the Lamb for sinners slain, through endless years to live and reign. Thou hast redeemed us by thy blood, and made us kings and priests to God. Amen.

THE GREAT SELECTION.

By J. H. GARNETT, D. D., Pres. Houston Acad., Texas.

Joshua, 24: 15.—"If it seems evil unto you to serve the Lord, choose you this day whom ye will serve."

When Moses made his farewell address to the Children of Israel, they were on the borders of the Promised Land.

After the death of Moses, the generalship fell on Joshua. Through many hard-fought battles with Canaanite, Hittite, Hivite, Perizzite, Gergashite, Amonite and Jebusite, Joshua has conducted this great army to a successful issue, and they are now in that longed-for land with its flowing milk and honey. This land was formerly the land of idols and the home of idolaters. But, in accordance with the determinate counsel of the Almighty, it was not so to remain. Like a resistless flood, that mighty army carried everything before it. Indeed no difficulties could prove too great for those who had God to aid them. They had no need of bridge or pontoon, for before their feet the waters of the Red Sea fled away. They had no need of engines of war, whose shout borne upon the midnight air smote the walls of Jericho to the ground. They had no need of allies, for Heaven was on their side to hurl down destruction upon their panic-stricken enemies. Neither did the sun robe herself in darkness until the mighty work was done.

When Joshua saw the end drawing nigh, when he too must be gathered to his fathers, he calls together the captains and heads of families, and, after recounting to them the wonderful dealings of Jehovah, he places before them the proposition of the text, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

These words are just as applicable to us as they were to those to whom they were originally addressed. This brings us to our theme:

The destiny of every man is the result of his own choice.

We are addressed as beings capable of moral choice. We are able to exercise such choice, because we are endowed with a moral constitution.

Outside of us is Truth. Within us is the faculty of Reason which apprehends that Truth. Outside of us is Law. Within us is Conscience which recognizes Law, and echoes its decisions of right and wrong. Outside of us are Moral Excellence, Goodness and Moral Beauty. Within us is a Heart that perceives Beauty, and can desire and delight in it. Outside of us are Eternal Time, Boundless Space, the Infinite God, and Spheres of Future Being: they are exterior verities; within us is a spiritual imagination which can, with mighty wing, soar forth among these verities. Conscience, Reason, Will, Moral Sensibility and Spiritual Imagination: these constitute our moral nature. Mark the correspondence: Truth for our reason, Law for our conscience, Decision for our will, Moral Beauty for our heart, Eternal Realities for our faith to grasp, and our imagination to feast upon and God for our whole being. In Him resides Truth, Law, Moral Beauty and all the realities that people, time and occupy space, and we are so constituted that we can enjoy both Him and His service as that which is rational, obligatory and full of everlasting blessedness.

The text addresses us as possessed of this exalted choice. This is that which distinguishes man from the brute. There are some learned men of our day who are trying to narrow down the difference between man and beast. They are endeavoring to fortify a theory which they have propounded that man is only a perfected ape or a completed monkey. But here is a *dividing line*, yea, more, a tremendous chasm between the highest beast and the lowest man. Man is capable of moral choice, the brute is not. This is a gulf which cannot be bridged. It is too broad for a suspension bridge to be thrown in an unbroken span over it. It is too deep to introduce piers which shall serve as the in-



J. E. JONES, D. D.,

Educator, Editor, eloquent pulpiteer, successful pastor,
able defender of the race and denomination. Dr.
Jones is unquestionably one of the ablest
Negroes in America.

intermediate props. Mere comparison fails utterly. Here is the capacity of moral and spiritual choice in the lowest man, and there is not that capacity in the highest monkey.

In other particulars we may compare the human and the brute creation, and in some of them the comparison is in favor of the brute. There are animals that excel man in strength, such as the whale, the elephant, the rhinoceros and the hippopotamus. There are others that excel man in swiftness, such as the reindeer, the eagle, the carrier pigeon. Others are superior to him in seeing, hearing, smelling and in the various instincts. Even in the realm of inferior choice, that is, of purely physical choice, there are instances of superiority. The calf or the colt in the meadow, on the prairie, when it begins to crop grass, knows instantly the difference between that which is nutritious and that which is noxious.

When we rise, however, to the domain of moral choice, there is no comparison. The animal is destitute of capacity for it. Neither conscience nor reason, sensitiveness to moral beauty nor spiritual imagination exist in the brute. Look at this dividing line!

On the one side of it swarm the mammal, the birds, the reptiles, the fishes, the articulates, the molusks, the radiates, the animalcules, swayed by marvelous instinct, all sufficient for their place, but denied the capacity of moral choice.

On the other side of the line in solitary majesty stands the one being, Man, possessed of a moral nature exercising moral choice. In this he reflects the Divine. This is God's image in man. This makes him lord and master of all on the other side of the line. This makes a single man worth infinitely more than the entire aggregate of the animal kingdom, though it should be multiplied into itself forever and ever. Here is an absolute difference. The most degraded man has it. The most cultivated monkey is without it.

Do we not discern here an indication of man's immortality? Animals do not recognize the firmament with its host of planets, but only the earth and its contents, and when they die, so far as we know, that is the end. Even the highest-flying bird has

his eyes, not on the Heavens above, but on the earth beneath, looking sharply for a rabbit in the thicket or a mouse in the stubble. But man is an anthropos, an upward looker. He gazes into the Heavens to see what is going on there. He investigates, measures, weighs and analyzes the stars, he ascertains their laws and their motions because he has a nature akin to His who made and rules these orbs.

Why should man be gifted with the power to run forward in his thoughts into those distant worlds if he is never going there? Is not this capacity an indication that he is only a sojourner here; a voyager from this place to one those real journeys must carry him far hence somewhere?

This, then, is the glory of man's nature, this distinctive capacity of rational and moral choice. If it is absent in a man we call him an idiot. If it is disorganized we say he is a lunatic. If he dulls it, he gravitates towards the brute. If he perverts it he becomes like a demon. But, if he exercises it aright, he climbs into sonship, he becomes a son of the living God.

What is involved in an act of choice? Three elements enter as constituents into every such an act. Perception is the first. We look over the field before us. We contemplate the objects presented to us. We take their bearings to survey and compare them. This is perception.

Second is Preference. We lean away from the one object towards the other. We say this is better than that. This we say is good, that is bad; this is right and this is wrong. This we say, leads to welfare, that to misery. Herein is preference.

Third is Decision. The will acts. It passes by one object and settles upon the other. It rejects the one and grasps the other. It says, this I will take and that I will not. This I will do, and that I will not do. Here is decision.

Perception, Preference, Volition, these are the three elements in every act of choice. The man surveys the field of usual action, and if he is a wise man he approves the right course and deliberately wills to pursue it.

God does not force men to do right. He cannot say it with all reverence unless he disrobe of that which distinguishes him

from the brute creation, the power and privilege of choice. What is it that keeps a man out of the kingdom of heaven? It is not a cannot, but a will not. Behold, I set before you an open door, and no man can shut it. But ye will not come unto me that ye may have life."

It is impossible to force a man to do right. Doing right involves choosing right, and choosing involves liberty as its fundamental notion. If you force a man there can be no result of choice, no right doing. By force you destroy freedom, and when you destroy freedom you destroy choice, and where there is no choice there can be no moral act. But if God could force men to do right, He would not. The service which He wants is that which results from free moral choice, thus making every man responsible for his own course of conduct. He desires the service of soldiers who enlist in His army, because they love the flag, the battle, the cause and the commander. He does not force men to do drudgery in His ship. The good old ship Zion is a stately war vessel, and carries heavy guns; no weapons can pierce her ironclad sides, and in every conflict she is sure to come off victorious. None can be of her crew except those who love the ship, its captain, the voyage and the harbor whither she is bound, and hate the pirate vessel which the Devil commands.

The necessity of this choice is laid upon every man, and no one can by any possibility escape it, unless he dies before he is capable of choosing, in the days of his irresponsible infancy.

Being in a world where there is but one highway to Heaven and many byways to perdition, you must choose and I must choose whether we will travel in the highway or in one of the byways.



POETRY.

THE WEST VIRGINIA HILLS.

BY PROF. J. H. HILL—W. Va.

- I. Oh! the West Virginia hills,
How majestic, how sublime,
With their summits bathed in glory,
Like our Prince Immanuel's land!
Is it any wonder then
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia hills?

CHORUS:

Oh! the hills, the beautiful hills,
How I love those West Virginia hills!
If o'er land or sea I roam,
Still I'll think of happy home,
And the friends among those West Virginia hills.

- II. Oh! the West Virginia hills,
Where my happy hours were passed,
Where I often wandered lonely
And the future tried to cast;
Many are my visions bright,
Which the future ne'er fulfills,
But how sunny were my day-dreams,
On those West Virginia hills!

- III. Oh! the West Virginia hills,
How unchanged they seem to stand,
With their summits pointing skyward,
To the great Almighty's land,
Many changes I can see,
Which my heart with sadness fills,
But no changes can be noticed
On those West Virginia hills.

- IV. Oh! ye West Virginia hills,
I must bid you now adieu,
In my home beyond the mountains
I shall ever dream of you,
In the evening time of life,
If my heavenly Father wills,
I shall still behold the visions
Of those West Virginia hills.

WHAT DOES IT MEAN?

Cast thy burden upon the Lord, and he shall sustain thee.—Psalms, LV.

BY JOHN A. BOSTIC—Washington, D. C.

What does it mean? All now is blank to me.
My orbs are sightless, I am blind you see;
But I hear the feet as they come and go,
Of the many who pass me, to and fro;
Some are too busy, time too swiftly flies,
To think of their brother with sightless eyes.

What does it mean? Some, as they pass me by,
Speak of a clear day, with its cloudless sky;
The scenes they say, "Are gorgeous behold,
"The rubies, diamonds and purest gold."
Some pass me, others are generous and kind
To their dependent brother, sightless, blind.

O! what does it mean? As my eyes meet,
Some who stare at me, upon this low seat,
Are they touch'd by the ills and burdens I bear?
Are they sadden'd, and pity me sitting here?
The little tin cup makes a silent plea:
"A penny I ask, for he cannot see."

O! what does it mean? Can you tell me, friends;
Is there daylight beyond where this darkness ends?
Could I but push ajar the gates of life,
I then could interpret all my doubts and strife.
Amazed, I would all God's workings see,
And for each mystery could find a key.

O! what does it mean? Can you answer me,
Why should it be thus that I must be led,
Be made dependant for my daily bread?
O! answer me not, judge not, neither chide;
For 'tis God's decree and I must abide.

What does it mean? Thro' one long night I grope,
No daylight for me here, no star of hope;
I must bear this burden, and be a care,
While my life grows shorter, each month, each year
Can you tell me soul? "And my soul replies:
"There is daylight beyond, O! sightless eyes."

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While my life grows shorter, each month, each year
Can you tell me soul? "And my soul replies:
"There is daylight beyond, O! sightless eyes."

O! what does it mean? Tho' heirs by new birth,
 Our Father afflicts us oft while on earth:
 Is it that our joy may there greater be
 Beyond this vale, thro' long eternity?
 Hark! whispers a voice, as if from the tomb:
 "There is daylight beyond, no night, no gloom."

O! what does it mean? Tho' now blind and poor,
 I there shall be rich and see that bright shore.
 For His hand will wipe all our tears away;
 My long night on earth change to brilliant day:
 None will be too busy amid that throng,
 Nor too proud to speak, as they pass along.

O! what does it mean? Could I be so blest,
 Relieved of this darkness by which oppressed,
 Would I yet lean on His everlasting arm,
 Which guides me through danger, keeps me from harm?
 Hope, Faith, Prayer; these undying lights
 Have lighted my heart through my darkest nights

O! what does it mean? I will not despair:
 God has willed this burden for me to bear:
 And if thro' faith and toil, I reach that land,
 There I shall clearly know and understand,
 With sandals loos'd there my tired feet may rest;
 I know I then will say, "God knew the best."

Dedicated to Cornelius Hawkins, a blind man



BIOGRAPHICAL.

OUR PUBLISHING HOUSE.

The frontispiece contains a cut of the Sunday School Publishing House under the auspices of the Home Mission Board. The Board is to be congratulated upon its progress. Since January it has enrolled twenty-seven hundred schools on its list of patrons, and published many thousands of pages of Sunday School literature. It has shown in a remarkable way what the Negro can do in conducting his own enterprises; how he will support his own; the extent of his ability to interpret scripture and discuss the great subjects within the realm of Sunday School literature. One thing is certain, the Publishing Committee has gone down in history, as having been the first to give Negro Baptists their own Publishing House. The rank and file of our denomination delight in it. The people have been anxiously awaiting the action of their leaders in this respect. The only opposition has come from a few men whose "pet plans" were not adopted and who were employed to fight against their own honesty in order to please their masters. In mechanical make-up, it ranks with any on the market and in exposition, it is orthodox. We should feel proud of the men who control it and do what we can to increase the number of schools that purchase it. Dr. Boyd has shown himself a man of great administrative ability and his corps of assistants should be congratulated upon their success. The MAGAZINE has had conference with Sec'y Boyd and hopes that at the Boston meetings all plans may be perfected for the consolidation of the two publishing enterprises. It is only due the convention to stand by the MAGAZINE and make it a part of the National Publishing House. Now we call upon every delegate to the convention to come to the aid of his race and denomination in the support of our own enterprises. We are passing through a critical period; the man who is loyal will stand out in future history covered with glory and a grateful posterity will perpetuate his memory in bronze and marble, and in the best affections of a people, once enslaved, but now emancipated from narrow, blind devotion to a cause that has set bounds to their development and when they sought to break what was to them fetters, cast every conceivable barrier in the way to the realization of their fondest hopes.



REV. MORTON WINSTON, PA.

Rev. MORTON WINSTON was born in Goochland County, Va., in 1856, of slave parents. Soon after the Emancipation he moved near Richmond, was re-generated, and baptized by Rev. Jno. Jasper. In 1877 he went North and entered a private school, remaining until 1880. The same year he married and returned to the South, where he was licensed by the Good Hope Baptist Church, May 11, 1884, then pastored by Rev. Isaac Lee, Jr. He remained South until 1887, when he settled in St. Peter's, Pa. Here he conducted a revival, and thirty-two happy converts were baptized by Rev. Fisher Wilson of the white Baptist Church. They united with the white church, where they remained until 1888. They secured ground and erected a house of worship.

December 20, 1889, a council was called, the church organized and re-organized, and Rev. Winston ordained. There was then an indebtedness of \$170. In 1890 Rev. Bundy was called to the pastoral care of the Mt. Zion Baptist Church. The membership was 22 and the valuation of church property \$5,500. Since his pastorate he has erected a building costing \$20,000 and increased his membership to 446. It is one of the most beautiful church edifices the Magazine man has ever looked upon, being almost perfect in architectural arrangement and æsthetic taste. Rev. Winston is a model pastor, a wise counselor and an earnest preacher of the Gospel.

REV. J. I. LOVING.—D. C.

Who was installed pastor of Enon Baptist church, Washington, D. C., Tuesday, May 25, 1897; was born a slave in Richmond, Va., April 17, 1858. His father was separated from his mother a month before he was born. His father was left in Massie's Mill, Nelson Co., Va., with his owners. His mother being brought to Richmond by Captain Peters, (her owner) whose daughter, Eli-



anna, married Jordan Martin. Young Loving's mother and her children were given to the daughter as a marriage present. Rev. Loving saw his father for the first time in 1879 or 1880. Having met a Mr. Stokes, of Nelson Co., Va., who was working in the Pension office with his (Loving's) friend, Cornelius Mims, who by introduction to Stokes Loving learned of his father and wrote him, finding all things correct. His father came to see him wearing a blue bow on his hat that his son might know him at the depot. He remembered attending Sunday School at the Second Baptist church, Richmond, Va., at a very early age. After the emancipation in 1865, young Loving, with the other children and mother by his stepfather, were taken to Chesterfield Co., Va., to a place known as the Garrison on the James River where he attended public school for three years.

After which, he was the main help to his mother in selling meals on the public works, the coal mines, while his brother and stepfather saved their

money to secure a home, he also going to work to help purchase the dear old home. In 1874, young Loving went to Indiana, Brazil, Clay Co. Through his Christian get, he was instrumental in giving an entertainment to commence a Baptist church in that place. Returning home in a few months, a revival of religion being in progress, he sought his soul's salvation, but did not profess faith in the Lord Jesus until March, 1876, and was baptized in June with 102 others by Rev. Henry Braxton and joined the Midlothian Baptist church.

Some time before he professed religion, Rev. W. H. Brooks, D. D., now pastor of the 19th Street Baptist church, Washington, D. C. was then Sunday school missionary. He established a Sunday School at the Garrison and appointed young Loving's brother superintendent, and him assistant. He declined, saying he could not open with prayer. He was ever impressed from that on until he could witness the love of God in his soul. He says that he was called to hearing Rev. Henry Bennett preach a funeral sermon of one Billy Morris, who had been destroyed in the great storm, from the text, Job xviii-21. "He shall be driven from light into darkness and chased out of the world."

In August, 1878, Rev. Loving came to Washington, D. C., seeking an education, though he had been teaching and using his gift in the Master's cause, but his mind thirsted for training. On coming to Washington, he secured a position in a drug store, then he thought not to preach, telling his sister not to tell anyone he ever had any idea of it. He pursued the study of medicine under the instruction of Drs. J. S. Kewins and Purdy. In the meantime, however, joined the Third Baptist church of Washington, D. C., he entered actively in the church and Sunday School work. The call to the ministry impressed itself heavily all the time, until he consented to do God's bidding and was licensed by the Third church without objection. On being recommended by Rev. W. B. Johnson, pastor to Howard University; he entered Wayland Institute in the fall of 1880, having met Dr. W. B. Johnson, he entered Wayland Institute, graduating May 27th, 1883, and was ordained June 26th, 1883 and became pastor of the Providence Baptist church, Leesburg, Va., where he will ever be in the hearts of the people, having saved the church building from a financial straits, it having been advertised for sale before he took charge, but so by a miracle he snatched it back into the fold. In 1889 Rev. Loving vacated the pastorate of Mt. Zion Baptist church, Washington, D. C. Finding the church in two parts on account of previous insubordination and heavy debts pressing them, for six years the man of God battled against these odds, and with a few loyal saints raised \$4000.00 and won for himself a name as a worker for God spiritually and financially that will ever live among the people. At the same time, he was pastor of Mt. Olive Baptist church, Lincoln, Va., where another monument stands for God. During these years Rev. Loving received some prominent calls, among them being a call to American Baptist Home Mission Society educational work, brought on by Dr. W. B. Johnson and the late Rev. W. J. Simmons, D. D. Then a call to Syceton, Pa., and to San Diego, Cal., having been spoken of by Rev. W. H. Phillips, D. D. now of Philadelphia. Then to the Second church, Falls Church, Va. In the summer of '94, Rev. Loving accepted the pastorate of the Shiloh church, Ashgrove, Fairfax Co., Va. With this and Lincoln he has been holding forth for God. In the winter of '95 at the call of the First Baptist church, Warrenton, Va., he took pastoral charge for a while. Finding that the other church demanded more time, he resigned to give their required time. On April 5th, 1897, the Enon Baptist church extended a call to Rev. Loving to take pastoral charge of said church on the 25th of May. He accepted and was installed by the Baptist Ministers Union on the 25th of May.

EDITORIAL.

THE NATIONAL PROTECTIVE ASSOCIATION.

The organization of National Protective Associations among our people is a thing to be commended. The Negro is disorganized, and disorganization means weakness. As a race, we can never obtain what justly belongs to us unless we stand together. It seems to us that this fact should be apparent. Our white friends have long since found that Negroes are not cohesive, hence they take every advantage of our condition. We need a national organization that shall speak for the race and furnish the sinews of war, for positive, intelligent and aggressive contention. All men fear organization. They know it means well-directed effort and unknown reserve force. We have depended upon others long enough to step forth and fight for us. The time has come when we must strike for ourselves. With these organizations in every State, commanding our best brain and executive ability, coupled with that financial backing that will necessarily follow, we will not be long in securing our rights before the law and our true place among the peoples who constitute the American nation. The American Negro has the best opportunity of any people to show what he can do and be. Thousands of avenues are open to him. His lot is not so bad as he suspects. He must not expect to be carried. Too long he has been made the ward of the people. His race manhood has been dwarfed because, when he reached the seeming insurmountable he has expected help, instead of resorting to individual effort. He claims poverty, and therefore excuses himself. But he could throw his financial mites together and make a permanent fund, from which to draw and secure a hearing where it seemed otherwise impossible. If he has failed in the past, he should make this failure a stepping-stone to success now. It should nerve him for greater conquests. It should awaken new aspirations and higher aims. To us there should be no such word as failure. "Eternal vigilance is the price of liberty," and we must pay that price before we enjoy the blessings of freedom. Let our leaders everywhere call the people to action. Let us agitate, agitate, until the people arise in the might of intelligent manhood and organize for work until every enemy is vanquished and victory perches upon our banners.

For over a third of a century the Publication Society has been the true and tried friend of the Negro. By its literature and benevolence it has helped him to attain the place where he could do something distinctively his own. Now that we, conscious of our strength, have made an effort to yield a glorious fruitage, we should not be regarded as inimical to any of the interests of the society. The field is broad and affords ample opportunity for both branches of the Baptist family to work. We predict that the time will never come, unless the society so directs, when the Negro will not show his fidelity to its benefactor. But, on the other hand, we should be recreant to our trust if we did not aim to work out our own salvation. Unborn generations, with their mighty development and resources, would look upon us with shame and contempt if they read of us as a people, who slept upon our opportunities and wrought only for ourselves. Our own self-respect asserts itself and urges us to build, not for today, but the distant tomorrow. Whatever God has done for us is an argument conclusive that he expects us to utilize our forces and make the most of our privileges. "Arise and build," "There is much land to be possessed," is as applicable to us now as it was to the people of whom and to whom it was spoken. When the Society really understands and is willing to accord our motives their proper interpretation, they will do all in their power help us, and will point to our efforts as deserving the highest and best praise.

If the Society is to be consistent with itself, it must do nothing to retard Negro progress. Many of its agents represent us as bitter enemies, forgetful of past favors, desirous of injuring rather than assisting its work. But the Society will yet learn that the Negro is not possessed of any such spirit. We have never been its enemy, and brand such a statement as unworthy a Christian and loyal Baptist. If any such spirit is shown, it is born of men whose zeal is greater than their respect for truth.

SING SONG PULPIT DELIVERY.

We are pained and surprised at the delivery we hear in many pulpits occupied by men who have had collegiate training and who wear honorary degrees. They forget their training, trample upon intelligence; murder the great truths of the gospel in order to cater to a small class of people, who delight in this whang-doodle-ism. As long as trained men allow untrained men

to set the standard for pulpit delivery, we will never have any improvement. The pew has reached a stage in its development where this kind of sing-song preaching is not appreciated. The best way to convince a people in any community that the preacher don't know what he is talking about and that he is a blatant ignoramus, is to indulge in this kind of preaching. It is gross hypocrisy. No matter how enthusiastic the same individual may be upon other subjects, he never delivers himself in this way. It is done for effect and lays greater emphasis upon sound than sense. We have seen great multitudes swayed at will by the sing-song preacher and at the close no one could tell what had been said. Jesus Christ was the model preacher and he did not sing it. Peter, upon the Day of Pentecost, delivered himself so powerfully that his hearers were pricked to the heart and three thousand souls were baptized, and he never dreamed of indulging in such rot. Paul, who set forth the doctrines of the cross with so much cogency that Felix trembled and Agrippa cried, "Almost thou persuadest me to be a Christian," did not resort to it. And why should the intelligent herald of the cross, stoop to such depths now, when christianity has such a firm hold upon the hearts of men. How can a man defend the gospel, who sings it? It is the proclamation of the truth as it is in Jesus, that convinces men. Not loud mouth whanging, without sense nor reason. It is simply a delusion for men to think that the world appreciates this kind of preaching. Jesus said, "Go teach all nations." This is not teaching. It is a confusion of sounds, like the babble of tongues at the tower of Babel, and just as God's curse rested upon the men who indulged in that senseless jargon, so he will curse this "sounding brass and tinkling cymbal" delivery of what many call a gospel sermon.

BISHOP EMBRY'S DEATH.

The death of Bishop Embry of the A. M. E. Church removes one of the most remarkable characters among Negroes. A self-made man, by dint of his own efforts, he arose to the highest office in the A. M. E. Church. He combined many great traits in one character. As pastor, business manager, race advocate, ecclesiastic, he united a profound scholarship, strong personality and deep piety in his life's work, and wrote his name indelibly upon the annals of human history.

PROPHET McVICAR AGAIN.

Editor of BAPTIST MAGAZINE :

Dear Sir and Brother :—Your article in the April Magazine entitled "Prophet McVicar Speaks," has been commented upon by the most of our leading papers. As the prophecy was uttered in the State University, you will please allow me to say that teachers, students and visitors were highly pleased with the able address of our superintendent. We paid close attention to his address and in view of his qualifying words, we could take no exception to anything he said. When our professor penned the words of our distinguished visitor he had no idea that exception to it would be taken in the way it has been done. In justice to our friend and to you, I write to say that the speech taken as we heard it, could not raise the least idea in our minds that the speaker was convinced that the progress of the race was at an end.

Yours,
C. L. PURCE,
President of State University.

We are not surprised that our denominational papers who stand for the defense of the churches and race, should comment unfavorably upon Dr. McVicar's address. When a public speaker uses language like that quoted in our last issue, he must have a care that the "qualifying word" receives the proper emphasis. As a leader, Dr. McVicar shows his weakness by indulging in any such morbid apprehensions about a race so providentially situated as the Negro. He shows what is in his heart, as to the possibilities of the people and the method of their development, when he indulges in such logical jugglery as this, and he certainly forgets that a man holding his high position, will command more than passing notice in the expression of his opinions. THE MAGAZINE only has this to say, that when our friends come among us to talk to us, or when they go among others to talk about us, they should be more careful to confine their remarks to such statements as will stand the severest scrutiny as to fact. "Paint me as I am," not as others, in their splenetic moods would have me.

THE BOSTON MEETINGS.

The Boston meetings will be the most important gathering ever held in the history of Negro Baptists. It seems strange, and appropriate, that Boston should be selected as the place that is to forever record the Negro's complete emancipation from taxation, without representation. Boston, the home of freedom, the place where Phillips, Garrison and Sumner thundered against human slavery and planned for him liberty and citizenship. Boston, the centre of all the culture and sterling manhood that has characterized the century now closing. There the Negro is to decide whether he is capable of conducting his own denominational enterprises, whether he shall transmit to unborn generations, a compact organization which shall put the denomination abreast with other religious societies and give it place and prestige in the great parliament of Christian thought and activity. We do well to stop and note that we are making history—history which will find an eternal place in the record made by Christian organizations during these days that are so full of significance for the world. We are about to enter into a realization of what our fathers prayed and worked for; about to stand on our feet and stretch forth our limbs until every fetter that bound us is snapped asunder and we stand forth as God's freemen. We hope the delegations which assembled in Boston will realize that the eyes of the world will be upon them. Our every word will be weighed, and every act receive a larger interpretation. We might as well bravely face the situation; we can shirk the responsibility no longer. *We must arise and build our ourselves.* If we fail, let future generations applaud us for attempting to work out our own destiny. If we succeed an approving God and conscience supplemented by a grateful posterity, will be our highest and best reward.

When great questions like those we are to decide are considered, it is but natural that enthusiasm should run high, but let us be careful to keep in mind, that our warfare is religious, not political; is for the general good, not for personal aggrandizement. Let everything be done in the spirit of the Master, so that when we see the work accomplished we may say "not by might nor by power," but by the spirit which is to lead us into all truth and righteousness.

REV. M. VANN DEAD.

The death of Rev. M. Vann removes from the living a foremost leader of the Baptist hosts. His work has been almost entirely devoted to Tennessee, where he has done more for Ne-

gro Baptists than any living man. He served as president of the National Convention with distinction. He was an earnest and, at times, eloquent preacher of the gospel, a loving friend and affectionate husband. It is said he worked himself to death. There is food for thought here. Baptists do not properly regard their strong men. They do not honor them as they should. They expect them to stand up under the responsibilities of leadership, fight the battles of the race and denomination, put their shoulder to every wheel and make a revolution whether or not, and then live forever. We call upon the churches to hold up the hands of their spiritual leaders, help to lighten their burdens, and thus prolong their lives and extend their usefulness. Simmons, Luke, Miller, Vann. Who next?

PASTORLESS CHURCHES.

That so many of our churches whose pulpits become vacant are satisfied to wait a year or more before calling a pastor, is a matter, to us, of more than ordinary significance. It savors of a condition of affairs which, when traced to their logical causes, reveals a series of reasons not generally supposed to exist. As a rule, the indifference on the part of churches to fill vacant pulpits is attributed to our polity or used as an argument against the general moral or intellectual character of our ministry, but the fault is not there alone. We have men eminently qualified for the spiritual leadership of the churches, and they are easily available, but when the control of a local congregation falls upon the shoulders of many of our deacons, they are so delighted with the honor that they do not care to be supplanted by a pastor. In many cases they love to handle the funds, and are opposed to having the eagle eye of the pastor pierce into the treasury, or they select a man whom they can easily control, and whom the church does not want, and foist him upon the congregation, thus creating disturbance and disgust among good members and postponing definite action. Among the many reasons which might be given, we select one which we consider the principal—viz.: The ignoring of Scriptural injunction and example. When the apostle would fill the vacancy made by the suicide of Judas, Peter assembled the church, and two were named, Barabas and Mathias. Then they prayed as follows: "Thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship from which Judas, by transgression, fell." Thus recognizing God's controlling providence, Mathias was selected.

Christ gave the Church the Spirit, that it might be led into all "truth and righteousness," and it is only when she depends upon human agency that failure is written upon her every effort. Churches, instead of praying for Divine guidance in the selection of a pastor, send for every man they hear of, who has a college diploma under his arm or sports a standing collar and sharp-toed shoes. They are more anxious about incidentals than they are fundamentals. Carried away with one sermon, they hurry to call without any evidence of the man's spiritual regeneration or other fitness for pastoral work. Here is where many of the churches get unequally yoked. Make a mistake in the selection of pastor, and untold evils will follow.

The usefulness of many strong congregations, as a result, is paralyzed, and legions of evils have fastened upon the people, sowing confusion and enmity where should dwell harmony and Christian love.

BOOK REVIEWS.

"Hairbreadth Escapes From Slavery to Freedom."

By Rev. Wm. Troy.

We call the attention of our readers to the above-named book for its value to the cause of freedom, and the race whose history it speaks of and showing death struggles made for freedom during the days of slavery in the United States. The author, Rev. Wm. Troy, has recently supplemented this book with the improvement made by the Freedmen since emancipation. This book will fill an important place in the libraries of those who desire to know of the progress of the Freedmen. This little history is now in the printer's hands, and will soon be upon the market for sale in the City of Washington. The testimonials to the author show how deeply the writing has insinuated itself into the hearts of those who take relentless interest in the progress of the race. We heartily commend Rev. Troy and his finely written book to all lovers of liberty, knowing from personal knowledge that he has played a noble part in the cause of education and freedom to his race.



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The school is strictly national in character, being open to all without distinction of creed, sex or race. The course, covering a period of two years, is made as thorough and as comprehensive as possible, the aim of the Faculty being to well equip the student to practice in any State of the Union. To this end the regular course of lectures as given by the Faculty is supplemented by lectures on various legal subjects given, each session, by eminent judges, lawyers and professors from different sections of the country. During the session just closed the Department was favored with special lectures by Hon. Jno. M. Harlan, L. L. D., (associate justice of the U. S. Supreme Court); Hon. Francis Wayland, LL. D., (of Yale Law School Faculty, Conn.); and the Hon. Charles C. Cole, (associate justice of the Supreme Court of the District of Columbia.) The subject embraced in these most excellent lectures were Constitutional Law, The English Constitution and Statutory Law.

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