

**NOTICE!**  
**THE NATIONAL**  
**Baptist Magazine,**

(QUARTERLY.)

The organ of

**Negro Baptists in U. S.**

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

Published at

**WASHINGTON, D. C.,**

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

**W. BISHOP JOHNSON, D. D.,**

Managing Editor,

Office: 711 G Street, N. W.

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

This Price is \$1.25 per annum in advance, or 25 cts. a single copy.

Send all money by registered letter or money order.

Vol. V.

No. 4.

The  
**National**  
**Baptist**  
**Magazine,**

Quarterly.

Established 1893.

**W. Bishop Johnson, D. D.,**

MANAGING EDITOR.

Subscription Price, \$1.25, in advance.  
Single Copy, 35 Cents.

**WASHINGTON, D. C.**

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

Baptist Magazine Buret,  
Washington, D. C.

## CONTENTS.

### ILLUSTRATIONS.

Our Baptist Family.....	Frontispiece.
The Late John M. Langston, L. L. D., Ohio.....	469
Hon. H. P. Cheatham, North Carolina.....	473
E. Molyneux Hewlett, District of Columbia.....	477
Twelfth Baptist Church, Boston, Mass.....	481
The National Baptist Foreign Mission Boards.....	497

### CONTRIBUTED.

Negro Baptists.—Retrospective and Prospective.....	437
1. Progress and Work of Colored Baptists.....	439
2. Special Objects.....	440
3. Home Mission Board.....	441
4. Educational Board.....	443
5. Stimson's Memorial Fund.....	443
6. If Christ Should Come to Boston.....	444
The Birth of Christ.....	445
The Character and Work of the Apostle Paul.....	447
The Development of the Negro Race.....	450
Specific Theological Apostasy.....	452
Persecution and Imprisonment.....	454
Practical English, How Shall it be Taught?.....	455
Suffering for Christ's Sake.....	458

### SERMONIC.

Sparks from the Anvils of Afro-American Pulpits. What Think ye of Christ?.....	460
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### POETRY.

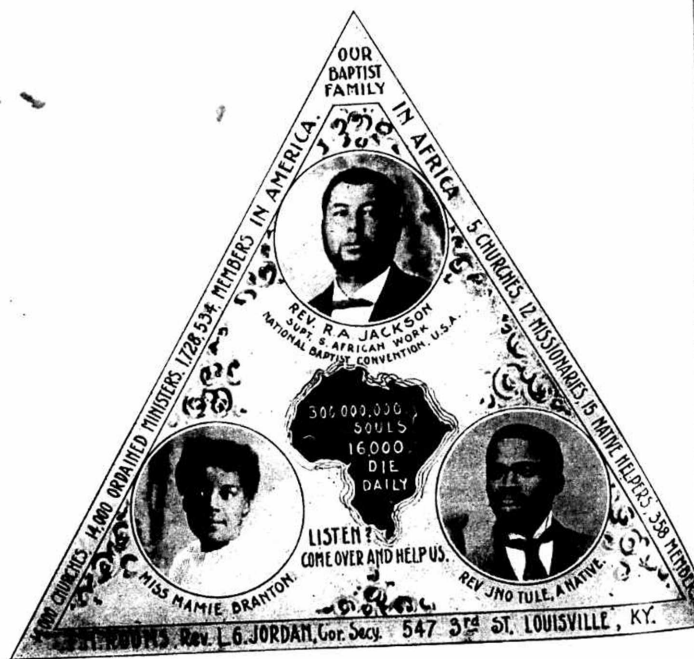
Battle Hymn of the Afro-American.....	483
Is There a God?.....	484
Come Out From Among Them.....	486

### BIOGRAPHICAL.

The Late John M. Langston, L. L. D.....	471
Hon. H. P. Cheatham.....	475
E. Molyneux Hewlett.....	479

### EDITORIALS.

The Boston Meetings.....	489
John M. Langston Dead.....	491
Our Foreign Mission Work.....	491
The Convention and its Critics.....	493
The District Plan.....	494
Short Editorials, beginning on page.....	494



## The Baptist Magazine.

### NEGRO BAPTISTS.—Retrospective and Prospective.

E. C. Morris, D. D., President of National Baptist Convention. Delivered in Boston, September 15, 1897.

*Brother of the Convention, Ladies and Gentlemen*

Again, by the providence of an all-wise God, we have been brought together in another annual meeting of our Convention, at a most opportune time and place; a time when the race is being tried in the balance of public opinion, as to our progress as citizens, and as Christian followers of the meek and lowly Nazarene, and at the place which can boast above all others, that her citizens were the first to strike the blow which killed the monster, slavery, and broke the shackles from four and a half millions of bondmen. I cannot too strongly urge upon you the importance of this meeting, for the simple reason that it represents nearly five eighths of the Afro American Christians on this continent, and is, therefore, the most representative body that has or may hereafter meet to devise plans for the extension of Christ's Kingdom, and the uplifting of a race of people who are only thirty-four years from a cruel bondage.

I congratulate myself upon having the honor to address the representatives of such an organization. I assure you that it is a source of supreme pleasure to me to be here, and I want to thank you, one and all, for the unflinching courtesy and loyal support you have given me during the three years I have had the honor to preside over your deliberations. There may have appeared on the surface, at times, differences of opinion as to the best methods of doing the work of the Convention, but how could it have been otherwise, with such an army of leaders as we have, all endeavoring to put forth the best plans for the advancement of the race and denomination? But no matter how much we have differed in the past, we come here a grand united army, a million, six hundred thousand strong, of the G. A. R. (Grand Army of the Redeemer), with our colors flying bearing the significant declaration. "One Lord, One Faith

and One Baptism." And having firmly planted this banner in the homes of a majority of our people in the South, we are now moving on the East.

And permit me to say in this connection, that when these chosen men of God, carved in Ebony, shall be permitted to publish the Gospel of God's dear Son to every creature, and not forced to preach it to creatures of their own race; there will be a wonderful change of belief among the white Christians of this country.

But this narrow, selfish condition is, by no means, the fault of the colored Ministry, nor are they in any respect responsible for the fact that the Christian churches of to-day are silent upon the wrongs heaped upon the race daily, all over the land. But, rest assured that God has a remedy for all the wrongs in His church, and in his own time and way, will apply it. But my Brethren you will bear in mind that there are notable exceptions to what I refer to here as "religious proscription." For it is a matter of fact that there are here in Boston and other great cities of our country, those who believe in and practice the doctrine delivered at Mars Hill by the eminent Apostle to the Gentiles, that "of one blood, God created all nations of men."

And it is due to this city to say, that when every door in the land was closed to the advocacy of universal liberty, an effectual door was open here, and the great and much revered Wm. Lloyd Garrison, though encountering many dangers and hardships, was finally permitted to use pen and tongue, in favor of the abolition of the slave trade, and of slavery. It would not perhaps, be too great a speculation for me to say that, that noble life which passed to its reward eighteen years ago, is not dead, but he, having lived to see the complete triumph of the principles for which he contended, his spirit is now associated with such noble spirits as Wendell Phillips, Charles Sumner and our own Frederick Douglass, who are looking upon these inspiring scenes as a result of their labors, and bid us God speed.

Only one generation has passed since those of us who walk in peace here were held as chattels, and the ground upon which we walk was once made crimson with the blood of those, who, like Patrick Henry, thought death preferable to bondage.

Perhaps it was the hand of an all wise Providence that ordered this meeting to this place, for it was here that the first blood for American independence was shed, and it was here that the old Liberator which set fire to the hearts of the loyal people of the nation to battle for the freedom of the slaves, was born. And most of you who come to this Convention are the direct beneficiaries of those contentions. You are the living testimony that the many lives sacrificed for our freedom, and the volumes of money spent for the elevation of the freedmen were not spent in vain. But I am reminded just here of a most touching statement made by a prominent gentleman, representing one of the great Baptist societies of the North and East. After reviewing the relations of the two races in the South, and reminding his audience that nearly all the old abolitionists who had sacrificed, many of them, their fortunes and social pleasures, that they might enlist in the cause of freedom's cry, had been gathered

here, he said, "Another king had come upon the throne which knew not Joseph." This statement, for a long time, lingered in my mind, and has produced the thought that if they had gone to their reward, the sons and daughters of these good and great men are here, and that the examples of the fathers are not yet erased from their memories. So we come to them, we come to the people of this nation, and say to day, "Draw near unto us, and be not afraid; for we are (I am) the descendants of Joseph your brother, whom ye sold. It was not you, but it was God who sent us hither."

We are representing what thirty four years of freedom have done for a race of people, and to show to the world that we, as a wing of the great Christian army, have accomplished, and plan for future work. This convention was organized and has been steadily at work as a separate and distinct body of Christians for seventeen years; made separate in community for which we have done more, to the man, to build up, than any other people in it, and by a people whom we have served for 250 years. It is perhaps well for us, if not for the other race, that we have been compelled to have these separate organizations. For it is clear to my mind, that had it been otherwise, the possibilities of the race, and especially that part represented by the colored Baptist, would not have been drawn out and made manifest as they have. There would not have been such a host of intelligent, self-reliant, practical leaders among us, nor would we have been able to show to the world our devotion to God's cause by pointing to the thousands of magnificent and costly church edifices and the scores of high schools and colleges built, supported and managed by the Negro Baptists in this country.

My brethren the forcing of these separate institutions was a blessing in disguise. Persons who have been helped and who have received alms at the beautiful gate, are too liable to remain there, if not bidden to rise up and walk. And it is by reason of the fact that we have been made to support institutions of our own, that the powers of the race have been developed. The men among us who know best how to build and operate educational institutions, and to superintend missions and other Christian work, are the men who have done it.

### Progress and Work of Colored Baptists.

The progress of colored Baptists has been phenomenal, so far as the increase in numbers is concerned. They have a majority over all the other colored denominations combined. Indeed I take it that much of the time used by others in seeking prominence in the world has been by Baptists devoted to winning souls to Christ, believing that "greatness in the sight of the Lord" is far better than worldly honor and distinction. Like their white brethren of the same faith, they have shown themselves the true friend of education, and have planted schools in every Southern State, and these are rapidly multiplying until in some States, they have as many as a half dozen of these Christian schools. The value of their church property which is rated at \$10,000,000, is evidence conclusive that progress has been made in the line of church-building. But the greatest and

most difficult task is yet to be performed. The millions of our people who are yet to be developed morally, socially and intellectually, present a problem to the thoughtful men and women of our race, which is not easy of solution. And much more of the responsibility of this great task rests upon Baptists than upon any other denomination, for the simple reason that most of the colored Christians are in our churches.

Then again, the colleges and seminaries are turning out thousands of educated men and women, who are fitted by education and training, to perform any of the practical duties of life, but these find when they have finished their school days, and come out to enter the public arena, that every avenue is closed against them, and if given employment at all, it is of the most menial kind. Such a condition not only discourages those who have spent years in preparing themselves for usefulness in life, but those who may have children whom they desire to educate, are caused to inquire: What kind of employment can they get? To my mind, there is only one alternative, and that is for the Negro to concentrate their means both in secular and religious matters, and operate such enterprises as will give remunerative employment to the young men and women of the race. Such a concentration of means will open the avenues in other spheres.

Our progress in literature compares favorably with that of other denominations. But perhaps the greatest progress made in this line is by the Negro Baptist press. No class of men in the denomination is more deserving of special mention, and of the endorsement and support of the Convention, than the editors and proprietors of the thirty-two Negro Baptist papers. They have stood up fearlessly in defense of the race and denomination, and have, at the same time, without money and without price, earnestly contended for the faith once delivered to the saints.

#### Special Objects.

One of the special objects of the Convention is to do Mission work in foreign lands. This work was undertaken by the colored Baptists in 1880, and has been earnestly and faithfully prosecuted ever since. It was indeed, a great undertaking, especially in the face of the history our white brethren had made in this work. Many precious lives had been sacrificed, and many thousands of dollars had been spent by them in earnest efforts to give the Gospel to our ancestors in Africa, and yet, such little results had followed. But with faith in God, and believing that he has reserved this field to be successfully entered by the colored Christians in this land (their emancipation and the removal of the fear of the African fever being almost simultaneous) the effort to give the Gospel to the heathen in Africa was made. For a while the success of our labors appeared to be great, but the Foreign Mission Board soon found that many discouragement awaited them, and for awhile, it looked as if all the powers of the Adversary had combined against us, and that we would be compelled to abandon the work in Africa and commence operations elsewhere. But at the most critical period in this work, it seemed that the finger of God pointed Rev. R. A. Jackson to go to Cape Town, South

Africa, and there attempt an entrance into the dark continent. As soon as this fact was made known to our Board, it at once grasped the opportunity, and accepted the work as its own, and has vigorously prosecuted it from that day to the present.

You are all familiar with the perplexing conditions which confronted our Board at the time of Dr. Luke's death. But I am glad to say that nearly all those embarrassments have been removed, and through the earnest faithful efforts of Rev. L. C. Jordan, our most efficient Corresponding Secretary, coupled with the wise and prudent management of our Foreign Mission Board, the work is in a most healthy condition. The number of missionaries has been increased from two to five during the year, and the work extended a thousand miles in the interior. A much greater interest has been created among our people in this country towards this work, and they appear to be in hearty sympathy with the Board.

The Foreign Mission Board is endeavoring to raise six thousand dollars with which to build a chapel at Cape Town, which is the principal station now held by us. The effort should meet with immediate success, for delay in the matter of building the chapel will greatly retard the work so auspiciously begun there.

It will hardly be denied that the work of giving the Gospel to the heathen in Africa lies nearer the heart of our people than any of the special objects of our Convention, and if the twelve thousand pastors can be induced to lay the matter before their churches, sufficient means will be at once given to put the work where it rightfully belongs.

I regret that I am not able to report any foreign work in any other country. Indeed, it looks a little selfish that Afro-American Christians should confine their missionary labors to Africa. But the Board hopes to soon be able to make a beginning elsewhere.

#### Home Mission Board.

The Home Mission Board, created by the consolidation of the three Conventions, has, by the direction of the Convention at its last session, devoted its efforts during the year to the publication of Sunday School literature.

The success of the venture has been most wonderful, and has by far surpassed the expectations of its most sanguine friends. As a matter of course, there was some opposition, and I think, in the most honest, pure motives, for the simple reason that there were already Baptist societies in this very class of work, and one of these, at least, had for thirty-five years been a direct benefactor of our people and was at the time, and is now, supporting missionaries and colporters among our people, and in addition to this beneficent work, it is distributing Bibles, tracts, and other helps to the needy.

But when the people were brought face to face with the fact that a people lives in the deeds done, and that their deeds were immortal, and that to be something, they must do something and the only way by which they could leave their "foot prints" on the

sands of time" was to put those prints there, all opposition faded like mists before the sun. I cannot refrain from saying in this connection, that if there was an enterprise put on foot by the colored Baptists, which is deserving of, and should have the endorsement of Baptist Christians, white and black, the world over, it is the publishing department of our Convention. It should be encouraged by the white Christians, because it will clearly demonstrate to them that the millions of dollars spent for the education of the negro, and the social pleasure sacrificed, and the ostracism endured by those who came among us and lived for the last thirty years, were not in vain, but as the rainbow reflects the colors of the sun, just so in the success of this enterprise, they can see the fulfillment of that promise: "He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him."

But it should be encouraged and supported by every negro in the land for a thousand reasons, for not since "the morning stars sang together and all the sons of God shouted for joy," has there been such an opportunity presented to the sons of Ham; an opportunity to show to the world that they are endowed by their Creator with the same genius with which other men are endowed, and that God in making choice of men to write expositions of His word, is no respecter of persons, and that they leave as a heritage for their children, the writing and doings of their fathers. To me, the duty is imperative. We must either foster this enterprise of the denomination, else permit ourselves and the rest of our race who are in Baptist churches, to be forever lost to future generations, so far as our religious work is concerned. But without further discussing the matter of carrying on these publications, I wish to remind you that the predictions one year ago have been more than realized. And instead of the Board coming to this meeting with a debt to be cancelled, it is prepared to report more than 700,000 copies of periodicals handled since January 1, 1876, and that instead of issuing nothing but "backs" which cover the brain of white men, as charged, the Convention Teacher and Advanced quarterly are the absolute products of negro brain, and these will compare favorably with any of the kind, issued by any society in this country; and that twenty-six negro men and women have been employed in the preparation and handling of this work. These have been paid, and all other bills have been promptly met as they came due, and I think I can safely say that the Home Mission Board does not owe a dollar that it cannot pay at a moments warning,—and all out of receipts arising from the sales, and not from gifts or bequests.

#### Educational Board.

Up to the present time, nothing has been done by the Educational Board except to publish a magazine, and it was deemed expedient by the managers of that enterprise to form a joint stock association for the purpose of more successfully operating a plant that would insure the perpetuity of the magazine. It would, in my judgment, be a wise thing to consolidate the work of the Home Mission and Educational Boards, and let

them begin at once to plan for what I believe is inevitable, i. e., that colored Baptists enter into co-operation with, and assume a part of all the educational work carried on by the societies of the North and East among colored people in the South.

Experience in the matter of educational institutions dictates that a change of policy is necessary, and already the American Baptist Home Mission Society has adopted this change of policy in some sections of the country.

I need not remind you that the terrible race proscription throughout the whole country has caused most of the colored people to look upon all white men with suspicion, and it is sometimes difficult for one of the representatives of the great and beneficent societies of the North to get a respectful hearing among our people. And I do not attach any blame to these people for this suspicion, for they are continually reminded that they are negroes, and as such, are unfit for the company of white men. They are shown that they must have separate churches, separate schools, separate church societies, separate cars, separate hotels, separate barber shops, separate burying grounds, and if God could be influenced by such "non foolery," there would be a separate heaven prepared. And this sentiment is not local, but national, for while the negro in the South is deprived of the civil privileges he is entitled to under the Constitution, in the North he is deprived of admission into the trades where he might get such remunerative employment as will in future give him financial standing in the country. These things ought not to be, hence, in order to open the way for the truly good and philanthropic people who, above everything else, desire to help uplift the race and establish universal brotherhood, a co-operative plan should be agreed upon, that will place a part of the burden, officially and otherwise, upon the colored people themselves.

#### Simmons's Memorial Fund.

It was agreed by this Convention to create a fund, not to exceed \$5,000 the interest of which was to be devoted to the education of the children of Dr. Wm. J. Simmons, the first president of this Convention. So far, the effort has been futile, as far as the permanent fund is concerned. And I would advise a reconsideration of that proposition, and that a yearly pension be given Mrs. Simmons, the same as that given Mrs. Lucy A. Coles. These widows should not be neglected, for their husbands laid down their lives in the cause we represent.

On the 27th of last month, the sad news of the death of Rev. M. Vann, of Chattanooga, Tenn., Ex-President of this Convention, was borne over the wires, and it came like a clap of thunder from the clear sky. Having been with him the previous week and talked to him of this meeting, and of the future plans of our respective Boards, made the matter doubly serious to me. But his was to go from labor to reward, while ours is to toil on until we shall finish our course. He was truly a good and great man, whose influence for good in this Convention was unbounded. In his death, we sustain an irreparable loss. But his exit from the militant

army makes a notable accession to the army triumphant. In conclusion, permit me to say, that I cannot too strongly urge upon you the necessity of wise and prudent deliberation. We must go down from this place after having convinced the people of this nation, and the people of the world, of our ability to faithfully and honestly discharge the duties incumbent upon our Boards, and to honestly account as stewards of God's church for all the means intrusted to our care. And let me remind you also, that there is no compromising grounds between Baptists and other Christian societies, but that the fight for a baptized New Testament church is to be kept up until every Christian is brought under one polity, and there is one Shepherd and one fold. If there is any credit to be attached to the doctrine of a millenium period, those who believe in it, may rest assured of one thing, and that is, it will never come so long as the professed followers of the Lord Jesus Christ are divided as they are.

#### If Christ Should Come to Boston.

This city has long borne the reputation of being one of the greatest religious centres of the world. Her citizens are honored and revered for their broad, humanitarian views and their loyal support of Christian institutions. But if Christ should come to Boston, and did not stop at the grand old Methodist Church, that fact would create such a stir among the friends of Wesley that an indignation meeting would be held upon the common of Boston to denounce Him. And should he not go among our Episcopal brethren of the Church of England? the elders of that faith would doubtless meet, pass resolutions and fill every daily paper with the statement. "An imposter is in the city; beware! While our brethren of the Presbyterian faith would try to prove by the articles of old that He is not the predestinated Son of God, or else He would have come to them; and if not with the Catholics, they would repudiate Him, because he failed to bring Saint Peter along. And if he failed to come to this meeting and declare the Baptists to be the only people who have kept sacred the commandments and ordinances of the church from the time He went away until now, we could be ready to unite with all the Congregational societies, and send up a cry that would rend the heavens. "Crucify Him!"

The thing most needed in the world today is a Congress of the religions of the world, with a view of getting at a oneness of the followers of Jesus Christ. This can be done, and it should be done, and if not done, the banner of the Christian Church will not be successfully carried among the heathen of the world.

#### THE BIRTH OF CHRIST.

*Rev. W. F. Graham, Richmond, Va.*

Christ was born in a most propitious time. Nearly all the known world was under the rule of Rome. Augustus Caesar had reigned prosperously for over forty years. Peace was now supreme. Judaism, through seers and holy men of old, had caused a great portion of the world to be in an expectant mood as touching the advent of the promised Messiah. Isaiah had boldly enunciated, some seven hundred years before: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful. Counsellor, the mighty God, the everlasting Father, the Prince of Peace." And Daniel, with language of prophetic precision as to time, certainty as to the person of Christ Jesus, had heightened the tension of expectancy by declaring: "That from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks, and three score and two weeks." Wise and devout men scanned with eager eyes such scriptures. Indeed, the Jewish world was looking for the Messiah to come about that time.

The circumstances surrounding the unique birth of Christ signalize an important personage. Sixty millions of people (estimated population of the Roman empire at that time) are called upon to enroll their names in their ancestral homes.

Prophecy had said (Micah 5: 2) that Bethlehem should be the birth-place. This was a long way from where Joseph and Mary lived in Nazareth—probably about seventy-five miles—and yet, because of the imperial decree for the census, Joseph, notwithstanding the supreme moment of the Virgin Mary, makes the long journey. Thus would God set the whole world in motion to uphold one word in prophecy as touching the birth-place of his Son. Bethlehem, let it be remembered, signifies *house of bread*—a very proper place for the birth of Him that is styled "the Bread of Life."

Christ was born in time of almost universal peace. While such a state was being enjoyed, angels announce the birth of Him that is called Author of Peace. That now as never before among men would peace ensue.

Rome had peace because all nations submitted to her supremacy—all nations under the reign of Christ have peace because of his gospel of peace. And as peace under Rome was the result of universal submission to Caesar, so peace—Christian peace—will not have come until Christ Jesus, the Babe of Bethlehem, shall have put under his reign every nation.

"Wise men from the east," directed by "his star," indicate the wisdom of the world bowing to him that is able to "make us wise unto salvation." The costly presents tell us that he is worthy to receive all honor—nothing is too valuable to consecrate to his service. Non-

est, sturdy shepherds, who waited for the coming of the Shepherd of our souls were honored with the sublime privilege of composing the first audience to hear the good news and glad tidings and to bear the message to others. From that day to this, it has ever been the duty of the righteous to rehearse the story of him that was born to save us from sin.

The census taking meant allegiance to Cæsar. The Prince of Peace is born; the world is called upon to enlist and take the yoke of his government and follow after him. For this is the King of glory lifted up to draw all nations to himself. Princes from Egypt, and they from the farthest isles of the sea, are invited and have come. Ethiopia (colored people) is stretching out her hands to this Babe of Bethlehem.

What love in this birth? A world of miserable, lost sinners, helpless, worthy of eternal ruin; and yet God so loved us that his only begotten Son is given in lowly birth for our salvation. Whatever goodness is found to-day among the nations, whatever progress is made in the recognition of man by man of race by race, in the scales of justice and righteousness, it is attributable to the birth of the Babe of Bethlehem. His life, his teachings, his death, and his resurrection stand out for our SALVATION.

## THE CHARACTER AND WORK OF THE APOSTLE PAUL.

BY W. BISHOP JOHNSON, D. D. D. C.

Christianity needed a man able to plant her standard in the focal points of worldly civilization. The cultured West awaited its coming; its battlefields were crowded with warriors bold and defiant, acute in intellectuality, cunning in debate, shrewd in logic and profound in philosophy; they stood ceaseless watch to crush the first effort made to establish the religion of Christ. It needed a lion heart and a master hand to guide. Providence presented the man for the hour in the person of the Gentile apostle.

Paul was born in Tarsus, a city famed for culture and learning, once the home of Cyrus, Alexander the Great, and Cæsar; a city whose citizens were distinguished for excellence in art and science. It was the world the youthful Saul, destined to overturn its false philosophy and present the most sublime system of true religion and morality. Although Tarsus was the seat of one of the greatest universities, Saul became a student in Jerusalem under the learned Gamaliel, who, because of professional eminence, was called "The Beauty of the Law." From this master's hand he came forth in the vigor of early manhood a scholar, and took first place as a leading Pharisee. All the fire of his Judaistic nature was aroused in the presence of Christianity. He exceeded all other persecutors in the intensity of his hatred toward the Christians. None were so unreasoning and unreasonable as he. When Jerusalem had been exhausted, armed with authority he sought the regions beyond. On toward the trembling saints at Damascus, like a madman, "breathing out threatenings and slaughter," he journeyed; but developments awaited him of which he never dreamed. The smiter was to be smitten; the complete transformation of a whole life was to occur. Saul the persecutor became Paul the zealous devotee of the Christ.

His conversion was supernatural. God used extraordinary means to secure an extraordinary man: Saul was no searcher after truth as were Origen, Augustine, and Luther; his object was to overthrow it by the destruction of its advocates. What the Gospel could do with unlettered men had been clearly demonstrated. It was pre-eminently necessary that the world should know what this same gospel could do with a scholar, a genius, a master in eloquence and argument. God called him in the ardor of youthful zeal, in the fierce and fearless energy of his lion-like nature, in the very act of his daring and mad rebellion. His entire life was revolutionized. He sought to imprison others and was himself imprisoned; he would bind others with the cords of persecution, and it himself bound; his sight once fascinated by earthly objects, becomes blinded to worldly glory, while there shines in him that celestial light which drives away the darkness of the soul and floods the whole spiritual nature with things invisible to mortal sight.

There was a transition from the hatred of a new system of religion to an undying love for it; from a bitter rejection of its author—Jesus of Nazareth—to a cordial reception of him; from the narrow, bigoted spirit of the Pharisee to a broad, unbounded charity that included all men; a change in spirit, aim, attitude. His pride humbled, his ambition turned towards nobler things, his whole life was now to be devoted to that same cause he so lately sought to destroy. The new religion must find its place amid the intellectuality of that age, and Paul was a man divinely called to make the reconciliation.

Three great races influenced the world, the Jewish, the Grecian, and the Roman. They were its master spirits. No man could so effectively combine the three, since he was by decent a Jew, by nativity and education a Grecian, and by political right a Roman citizen. There he stood, called, qualified, and endowed from heaven, with bright and polished sickle ready to thrust into the already ripened harvest field. What a conquest Christianity secured in the conversion of Paul! The head of the Jewish persecution once, now the head of Christ's ambassadors to the Gentile world. Hear him subsequently say, "I am debtor both to the Greeks and barbarians, both to the wise and the unwise."

Conversion does not destroy individuality. The mental peculiarities remain the same. There was in Saul the persecutor a stern regard for law, a most rigid conscientiousness, a zeal for God, an intense spirit of propagandism; a courage unshrinking before danger, all of which are found in Paul the apostle to the Gentiles, only applied to higher and nobler objects. Paul apprehended the gospel in its universality as the religion of the human race. He gave to Christianity its first doctrinal form and development.

At so intellectual a period, it was fortunate that a master mind should stand as the interpreter of Christian doctrine. Every school of philosophy had left its impress upon the public mind. The hierarchical Jewish prejudice, the intellectual Grecian pride, the Roman political pre-eminence, all combined to present insuperable obstacles to a new system of religion. The scattered disciples needed the very indoctrination Paul gave them. As a missionary he has no parallel among his co-apostles or successors. Xavier, Gregory, Whitfield, Luther, Judson, and others, have wrought well as missionaries of the cross and great moral reformers, but Paul of Tarsus towers above all in moral purity, depth of piety, intellectual force, and theological breadth.

The eloquent French preacher, Monod, says: "Paul rejected his shadow over the vast extent of the Roman Empire," and the entire Christian world is influenced by it today. He is the Epistle writer of the New Testament. There is about his Epistle a power of analysis, a wealth of illustration, and irresistibility of argument, a depth of pathos, that ranks him at once as the triumphant controversialist and invincible defender of Christianity. As we read his Epistles we forget the astute logician in admiration of the inspired writer who combined and sanctified all his powers with a sweet love for Christ that was the passion of his soul.

The great apostle was beheaded at Rome under Nero. In his death

the moral grandeur of his life shone with celestial glory. Cyrus, Alexander, Charlemagne, Napoleon, were great while living. Their greatness ended with their lives. Paul of Tarsus, unknown to the annals of war and carnage, outlives the empires they founded and the victories they achieved. His life, like some mighty river, flowed silently and majestically into the ocean of eternity—eternity crowded with the spirits of the just and crowned with the ineffable splendors of the New Jerusalem.—WASHINGTON, D. C.

## THE DEVELOPMENT OF THE NEGRO RACE.

[An address delivered before the West Virginia Colored Teacher's Association by the President, Prof. Byrd Prickettman, Nov 28, 1895.]

The highest type of human society and the best forms of civilization have been developed and sustained by the influences coming from the home, the pulpit, the printing-press, and the school room.

Take away the printing-press and you have no use for the school room. Take away the pulpit and our nations are ruled by tyrants. Take away the home and you have heathen savages.

These four powers are bound together with that mysterious affinity, which if broken will destroy the influence of them all.

It was by these combined influences that this country has grown into the greatest republic known to civilization. It was these influences that blotted human slavery from the pages of our history.

And it must be by these combined influences that the negro will develop into the highest Christian manhood. These alone can lift him into true citizenship.

We need that more of us buy land and build homes around whose firesides our children shall be prepared for the influences of the school room, the pulpit, and the printing press.

Amid our adverse circumstances we have much to encourage us. In the language of one of the most eminent of our race, "We are not to be measured by the heights to which we have attained, but by the depths from which we have come."

At the close of the civil war we were worth \$12,000; now we are worth \$300,000,000. Then we had only two newspapers, and no books of our own; now we have more than 200 newspapers, and many books produced by the negro's pen. At that time our preachers could not read their text; now we have more than 1,000 college bred ministers.

But this occasion demands that I should say more about the school and the cause of education. We now have in this country 25,230 common schools taught by more than 30,000 negro teachers. We have 66 academies and high schools managed and taught by members of our race. Besides these there are 150 schools for the higher education of the race. Among these are seven colleges whose faculties and presidents are negroes. Three of these presidents were formerly slaves. 2,250,000 of our people have learned to read and most of them to write, being more than 31 per cent of the entire negro population.

Let me here quote from W. T. Harris Ph. D. United States Commissioner of Education. In giving the "Statutes of Education in the United States" Toronto, Canada in 1891, he said that, "In the thirteen years for which separate statistics for the white and the black in the South are accessible, the white children enrolled in the public schools have increased from 1,827,139 to 3,197,830 or about seventy-five per cent while the in-

crease of the total white population has been only thirty-four per cent. The school attendance has increased more than twice as fast as the population. All this has been done amidst the poverty which followed the most devastating war of modern times."

"But the colored people have a still better record to show. In thirteen years the enrollment has increased from 571,506 to 1,213,092—an increase of one hundred and twelve per cent. In other words the school attendance has increased more than four times as fast as the population among the colored people of the Southern states."

In the same connection I mention the fact that the attendance of the colored people in normal schools, high schools, and colleges has increased during the same period of thirteen years previous to 1890, from a total of 8,511 to a total of 25,250, almost exactly three times the former number."

It will thus be seen that, as a race, we have made great progress in this country.

But we come, now, to ask what are we doing in West Virginia and what is our responsibility? We had the encouraging report from the State Superintendent that 25 per cent of our teachers have attended some normal school. They show some general progress nearly all over the State.

The establishment of the West Virginia Colored Institute, and the erection of five brick school buildings in the cities of Wheeling, Charleston and Huntington, and the new school houses all over the State are hopeful signs.

The efforts that are being put forth by the school authorities to extend the length of the term and increase the salaries should stimulate teachers to prepare for their work.

There are few of our schools that have permanent teachers in them. Too often the most competent teachers are made to give place to those who have had neither experience nor preparation. This alone would keep our schools in poor condition.

The city schools should furnish pupils who are fully prepared to take professional training for teachers.

There were in this State last year 12,000 negro children and only 200 teachers. This makes each teacher responsible for the teaching of sixty children.

The teachers of the State must do all they can to assist in establishing a uniform graded system throughout the State, and increasing the proficiency of their own profession. They should give hearty support to the schools already established, and use their influence to have a college founded in this State that those seeking higher education and collegiate training need not go from their own State.

We should have, at least, a three or four week's summer normal or institute at which all the teachers of the State may receive professional training.

We should have, also, a State teacher's reading circle, for "No man can stand high in any profession who is not familiar with its history and literature."

### SPECIFIC THEOLOGICAL APOSTASY.

By Professor W. E. Robinson, Va.

Silence is only golden when the maintenance of it does not sanction some violation of a moral principle. With this conclusion, I desire to make an exposition of some flagrant practices among some of our religious teachers who occupy the pulpit to-day. It is generally conceded that in order for religious truth to be preached in its purity, its ambassadors must be men of education or at least conversant with the Holy Scriptures. To this end the generous hearted men and women of the North have founded and fostered institutions for the culture and education of the Negro ministry. At these institutions aspirants to the ministry have attended. Their record in scholarship has been entirely satisfactory; their deportment while students gave them an undisputed place in the rank of Christian gentlemen.

While these men were still within these hallowed walls, they discouraged undue excitement in worship, and contended that men's lives should be governed by a religious principle, rather than by a superstitious sentimentality. They eschewed catering to any popular practice simply to insure their ready supply of bread and butter.

Let us follow some of them out among the ignorant masses. What shameful exhibition of that which they so recently denounced! Some are putting on all forms of gymnastic performances, while screams and hawls fill the air until three or four sisters become so excited that the services of twice so many of the most muscular brethren are called for to protect human life, not to mention fine dresses, for they are usually left home on such expected occasions.

Reader it is painful to say that such remarks as the following are often heard: "Didn't I make the sisters jump this morning?". It is no intention of mine to poke fun at anybody engaged in such serious vocation, for the pulpit is holy ground and demands the pulling off of the stouf shoes of foolishness.

Again when some of these B. Ds. are remonstrated with about their *apostasy* they frankly acknowledge that they know better, but must act in this way to hold the people—here my tolerance ceases. What a pitiable spectacle of *politic* spirit!

Twenty-five years ago there was much talk about the advisability of the old uneducated preachers giving place to the younger men whose opportunities for preparation were better than their fathers. Both sides of this question was defended with much ardor. Better judgement favored the young men. Thus it was expected that the dream of these educators was to be realized. Have all of them maintained the confidence placed in them?

It is just to say that the people look to the sacred desk, to give tone and shape to society, among the colored people, religiously and secularly. This places a high ideal upon the preacher—He must meet it. I wish to

call attention to another phase of my subject: Some of these reverend gentlemen condemn some of the worse practices among members of their churches, in order to secure and hold a lucrative position. Tell me ye Philosophers of the races, can we rise with such a weight!

I do not wish to intimate that these charges can be preferred against a majority of young negro preachers, but only one case would justify my remarks. I know that there are those guilty ones who wish to offset these charges by high sounding bombastic language. But I contend that the people in the rural districts need a pure, plain, intelligent gospel, in spite of those who contend that modern intelligence and christianity are not consistent, therefore they appeal to the passions of the hearers—*Apostasy*. We need domestic reforms and religious purity. We will have good sermons, good examples, good advice instead of "anything will do," from the pulpit.

## PERSECUTION AND IMPRISONMENT.

(Rev. J. T. Brown, A. M., S. T. B., Alabama.)

During this quarter we have many instances of persecution in the life of Paul. Imprisoned, when about to be lynched, he is finally brought before the majestic representative of proud and far-famed Caesar. At length, after coming through perils by robbers, fields, and floods, he reaches Rome, the eye of the world and mistress of Caesar's dominion.

It is interesting to note the intrinsic value of persecution and imprisonment. It has first a healthful effect upon the persecuted. When imprisoned and in imminent danger, the persecuted Christian will re-examine, as it were, the foundations of the faith upon which he stands; he will necessarily turn his eye within and see and know, beyond any ability to deceive himself, if he can believe and be consoled by the doctrine he preaches to others by word and by profession. Watch Paul for two years or more in Caesarea, after so many hard years of toiling, flitting about like a swallow on the wing. Note the form of his addresses before the royal set. It is not vain speculation, dry platitudes, or rapt visions of heaven, but a clear and concise statement of the essentials of Christianity as it grows out of his own personal experience. He sounds the deepest note of prophesy, and finds an echo in his own Christian consciousness; he touches the very mandates of the law, and finds its thundering demands satisfied in his own Christian experience, since Jesus Christ is the end of the law for righteousness to every one that believeth.

Thus the atonement and the commandment find acceptance and obedience in the individual soul examining itself. This in persecution and imprisonment the troubled soul has time and occasion to examine.

Doubtless the time spent at Caesarea by Paul was a period of spiritual refreshment and improvement, though one devoid of physical liberty.

The same is true of his unlawful detention of two years at Rome, though in his own hired house. Here the careful study of the Word brought from his soul the most tender of the Epistles to the Philippians.

It is a fact that all persecutions of Christians are for no real offence. "Thrice armed is he who hath his quarrel just," says the English bard; so it is, indeed; the persecution may take the form of social ostracism, poverty and desertion, imprisonment or death, the ability to bear or forbear, to do or die, rest in the fact of our innocence or guilt. Guilt is itself an awful sheriff, while a bad conscience is worse than the Philippian jailer in the cruelty of his treatment, to the soul. But a conscience void of offense toward God and man is the purest and clearest evidence one can carry to God as an evidence of his intention.

The era of persecution is not yet ceased. There is no conception of the systematic persecution leaders of the Church of Christ are subject to today.

## PRACTICAL ENGLISH HOW SHALL IT BE TAUGHT.

(By Prof. Adams B. Greene, Inter County, Teachers Institute, Missouri.)

The history of the growth and progress of the English is as interesting study as one could desire to pursue, and has been properly divided into the Roman and Pre-Saxon period, the Saxon period, the Semi-Saxon, early English, and the English of the present. The first inhabitants of Britain were the Jutes, members of the great Aryan family that had centuries before over-run all Europe; the Romans succeeded these, as Britain, according to the Anglo-Saxon Chronicles, was conquered some 60 years B. C., by the Romans under Claus Julius Caesar.

Following hard upon the Roman conquest, in 449, A. D., came the Anglo-Saxon invasion, under Hurgest and Horsa: The Angles, Saxons, and Jutes were the three tribes of invaders, who came from the north of Germany.

In 1066 A. D., occurred the famous Norman Conquest, under William the Conqueror: from the date of that invasion before the infusion of French into the all ready much complicated English. The early infusions into the English were then Teutonic, Latin, Anglo-Saxon—which was itself Teutonic, and French. Since then the language has gone forth on a freebooting excursion, and has appropriated everything in which it could lay its hands, and could turn to its own account, so that we now have German, Greek, Hebrew, Turkish, Slavic, Russian, Serbic, Hindostani, Coptic, Arabic, and even Chinese in the language.

A teacher who wishes to be proficient in the English language, must have a knowledge of its origin, of the history of its growth, of its insatiable absorptive tendencies, and its complex ramifications.

And further, in order to do this with any degree of satisfaction to himself, unless he means to be a literary cripple, who is dependent upon more stalwart intellects for his strength, he must have a bookish knowledge of the sources whence the English is derived.

What then is English? It is the language originally spoken by one of the Germanic tribes, who invaded Britain about the 5th c., English by name; is characterized for its heterogeneity; which through its absorption and assimilation of Latin, Norman French, Greek, German, Hebrew, and other lingual branches of the Indo-European and Semitic languages, through various stages of elimination, is now spoken by about 125,000,000 of the earth's inhabitants. Since the subject assigned me is—"How to Teach Practical English," I must also ask, and seek to answer another question;—What is meant by *Practical English*? The term *Practical English* might possibly be susceptible to a little ambiguity, and so we must be exact in our limitations of it.

*Practical English* to the miner might mean simply a knowledge of *mining terms*, and to the professional or business man the English of such common place terms as would facilitate their business, or profession.

The word *practical* itself comes from the Greek *Pratto*, *to do, to perform, make use of anything*; hence *practical* is that which can be used, or applied to something. Our term, then is not narrowed to any business or profession, but is very comprehensive: *Practical English* then, is that which can be applied *anywhere and everywhere, to anything and everything*.

You, doubtless, by this time, have already anticipated my "*How to teach practical English*."

I would say, first, that the teacher must himself have a knowledge of the growth and progress of the English; be fairly familiar with its sources and be himself a faultless exemplar in its use. Children learn vastly more English, correct or otherwise, from hearing it spoken, than from text-books; hence the exceeding precaution that the teacher use good, choice, faultless English.

To be able to do this, he must not only have a knowledge of its history and sources, but must read the best authors, those who are models of the best English; such, e. g., as Tennyson, Shakespeare, Milton, Dickens, Hawthorne, Irving, Holmes, Moses, David, Jesus, John; in other words the Bible. This book must never be left out of consideration whenever a model of good English is desirable.

Again, in the work of the school-room, the teacher should see to it—that all his instructions, his mathematics as well as history and philosophy lead to the obtainment and usage of correct English.

Some one might now be offering an objection in his mind of turning every recitation into a *grammar-class*; if so, my meaning is *mistaken*; I have no reference to a *grammar-class* whatever; I mean simply that the teacher should keep a perpetual watch over the language of his pupils, and make the necessary suggestions and corrections in whatever class may happen to be at recitation.

If this practice were established, in a short time each pupil would not only exercise care in the use of his verse of his own language, but would also note and correct the inaccuracies in the language of others.

Let me recapitulate briefly what I have now said respecting the teaching of practical English.

In order to teach English practically and intelligently

1. The teacher must have a working knowledge of the stages of its growth, and of the sources of its origin.
2. Not only must he have a knowledge of its origin and sources, but he must be a model in the usage of choice, chaste, perfect English. The scriptural adage—"Physician heal thyself" applies with equal force to the teacher.
3. He must be familiar with the best models of literary English, since the spoken English is based upon, and measured by the literary.

4. He must watch for all inaccurate ungrammatical expressions among his pupils, and correct them whenever, and wherever made while under his care.

If these simple suggestions are accepted in good faith, and put in practice, I flatter myself in saying the solution will have been obtained for teaching practical English.

## Suffering For Christ's Sake.

BY REV. R. DEBAPITZ, D. D. III.

We learn in the sacred writings that "by one man sin entered into the world," and that human suffering and death is the result. Christ undertook the work of man's redemption, and "he hath been manifested to put away sin by the sacrifice of himself." In him we "behold the Lamb of God, which taketh away the sin of the world." In him was no sin, but we "know that he was manifested to take away sins." This involved his sufferings. He suffered from the temptations of the devil, being "led up of the Spirit into the wilderness, to be tempted of the devil." His sinless soul was caused to feel the pain incident to sin's approach, in the person of the "enemy of all righteousness."

Holy natures suffer when brought into contact with Godless, unholy beings. Purity's sensitive nature suffers from the approach or touch of corruption. He suffered from "the contradiction of sinners against himself." He was not of them, but was "holy and separate from sinners. Therefore they hated him falsely accused him, persecuted and crucified him. His death was not the result of his own personal demerit, but it was on his part a voluntary sacrifice, "that he should taste death for every man." By his sufferings, he accomplished the work of man's redemption from sin and its penalties, and in his sufferings, he has become a pattern, an example for his followers. "Because Christ suffered for us, leaving us an example, that we should follow his steps." (1 Pet. 2: 21.) Faithful following of Christ involves suffering on the part of true believers for his name's sake. In proportion as persons become "partakers of the divine nature," and possess the Spirit of Christ, they become objects of the devil's attacks and the world's hatred and persecution. As with Christ, so with them, they are separated from the world. "Ye are not of the world: I have chosen you out of the world. If ye were of the world, the world would love its own, but because I have chosen you out of the world, therefore the world hateth you." The Christ-life in the believer is in its nature a witness against the sinful, ungodly life of the worldling.

The world hated Christ because he testified of it that the ways thereof are evil; and when any person, from loyalty to Christ, bears faithful, unflinching testimony against the evils of this present wicked world, they will subject themselves to the same treatment that was meted out to their divine Master. "If they have done these things to the green tree, they will do them to the dry." "Ye shall be hated of all men for my name's sake."

But it must be borne in mind that when professors of the religion of

Christ do evil, and suffer for their evil doings, they are not suffering for Christ's sake. Such should not charge up to Christ that which is due to their own personal demerits. The just judgments against culpable wrong doing, even in the case of such as name the name of Christ, are not, in a proper scriptural sense, sufferings for the sake of Christ.

Christ said to his minister of the converted persecutor of his saints, Saul of Tarsus: "I will show him how many things he must suffer for my name's sake." (Acts 9: 16; Rev. Ver.) And by others, his inspired servants, he has said: "Let none of you suffer as an evil doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed." (See, also, 1 Pet. 2: 20, and 3: 14.) The sufferings incident to a Christian life in this world have a disciplinary side to them, even when "ye should suffer for righteousness' sake," as well as when "ye sin and are buffeted for it." Though Jesus, the Christ, was the Son of God, of him it is written: "Yet learned he obedience by the things that he suffered." The human nature of the man Christ Jesus learned the obedience of submission to the divine Father's will, in the ordeal of suffering, in doing the work he sent him to do in this world, and being made perfect, he became the author of eternal salvation unto all that obey him. Perfected through the sacrifice incident to his work, by temptation and all forms of human sufferings, he is "touched with the feeling of our infirmities." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Such a course of discipline God has doubtless arranged for all his redeemed, regenerated family, children of God by faith in Jesus Christ. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons."

There is a joyous side, as well as a grievous one, to the believers' sufferings for Christ's sake. It is an exaltation in the Christian life to be brought by suffering for Christ's sake to "know the fellowship of his sufferings." It was thus that the primitive disciples rejoiced, when they were cruelly beaten with many stripes for preaching the gospel, that they were counted worthy to suffer for his name's sake. And many since their day, bound to the burning stake, and wrapped in consuming flames, have sung praises to Jesus' name as their souls mounted heavenward in the fellowship of his sufferings.

"Nearer my God to Thee,  
Nearer to Thee;  
E'en though it be a cross  
That raiseth me."

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Rev. Andrew Bryan, the colored Baptist preacher of Georgia, who organized the first colored Baptist Church in the United States, when being most unmercifully whipped for preaching the gospel to his enslaved brethren, said to his tormentors: "I am willing not only to be whipped, but to die for the sake of Jesus." It is written, "if we suffer with him, we shall reign with him."

## Sparks from the Anvils of Afro-American Pulpits. What think ye of Christ?

SERMON BY THE REV. GEORGE E. MORRIS, B. D.

"What Think ye of Christ?" Matt. 22:42.

This great pertinent question which was propounded to the Jewish teachers by the humble Nazarene nearly nineteen hundred years ago is by far the greatest question which has occupied the learned and inquisitive minds in the past ages, and which is today the all-absorbing and predominant one. This pertinent and all-important question is keeping busy and puzzling the greatest minds of this 19th century. The question, in essence, was first asked by Herod the great when he desired the Magi of the East to return and let him know about this young king, or rather what they thought of him, that he Herod, might go and worship him also.

The scribes and pharisees many a time indirectly asked this question of the Jews and individuals. They directly asked the once-impotent, but now healed man "What say, or think, ye of him?" Men are still asking and writing, "What think ye of Christ? Whose Son is he?"

Many have answered this question to their own satisfaction and to the satisfaction of the greater part of the civilized-thinking world. But there are others who are perplexed in their minds and like the Jews to whom Christ propounded the question of John's baptism, they are not able to deny the living and potent fact nor will they admit the truth of it. Indeed this great question has gained not only the religious world but the whole intellectual realm of thought. Nearly all the great scientific investigations and modern research have at their basis the burning desire to find out more concerning the Christ, to fathom more deeply his mysterious personality, or to do away with him altogether. While his faithful followers and even some others are telling the world what they think of him or rather what he is. Sceptics and atheists and infidels, are handling this unrivaled question with gloves off and endeavoring with all their might and ingenuity to eliminate this wonderful and unique character from the lids of the sacred page and to shut out his exalted teacher from the great body of moral and civil code. They ask "Is he what he claims to be? can he be the Jews promised Messiah and yet they believe not on him? Can he be truly God and truly man? Is he greater than Confucius or Buddha? Has his influence in the world more weight and power than Mahomet? Do his teachings equal that of Socrates or Plato? What difference is there between Christianity, the Zend, or the Koran." These are the many questions arising in the minds of those who see no beauty in the humble Nazarene and nothing desirable in the

carpenter's Son. But we who see in him perfect beauty, yea, heavenly radiance and everything to be desired most fondly, take him in our arms and press him to our bosoms and ecstatically cry out. "We hail the blessed Redeemer and holy Saviour, Jesus Christ our Lord."

We will now proceed to give a direct answer to this most pertinent question? "What think ye of Christ?" We think, yea, know.

I. That he is the Son of God. Jesus Christ is recognized in Scripture as God, and most emphatically called the Son of God. "He is God over all, blessed for evermore" not only one with God, but is God. He is our Great, God and Saviour Jesus Christ. Jesus is the Son of God by eternal existence, Son of man by incarnation. Since he is the eternal Son of God he must be God, otherwise eternal, could not be applied to him. He is "the mighty God, the everlasting Father." The Father says of him, "Thy throne, O God, is forever and ever. John says "In the beginning was the word, and the word was with God, and the word was God." He was the Son of God, in that while Mary was his mother. Joseph was not his father. He has no earthly father. The birth of Jesus was supernatural and mysterious. "And Mary said unto the angel," "How shall this be, seeing I know not a man," "and the angel answered and said unto her!" The holy Spirit shall come upon thee and the power of the most high shall overshadow thee and that holy thing which shall be born of thee shall be called the Son of God. So that he is the Son of God, the only begotten son of God, coming into the world by the natural means of a woman. His conception was a creative act of God. Julius Muller says, That Jesus Christ had no father, his birth was a creative act of God breaking through the chain of human generation. He is spoken of in prophecy as "Immanuel"—God with us, or among men.

Though he was the Son of God he seems not to have been cognizant of his divinity or divine mission until twelve years of age. Then he recognized his divine sonship and heavenly mission. "I must be in my Father's house." As he gradually grew in stature and wisdom so grew the consciousness of his divine nature. It gradually developed and came upon him. He was not born with the full realization of his divine sonship, nor was it suddenly thrust upon him. It came with, or along side of wisdom (Luke 2:52) so that if you found its culminating point or gradual completion at the baptismal stream when the adorable Trinity was present. The Son being baptised, the Holy Spirit descending and remaining upon him, while the father, through the opening heaven declares, this is my beloved son in whom I am well pleased.

From this time onward he lived in contact with heaven as well as earth. Jesus declares his divine sonship—"the Father judgeth no one but hath committed all judgment to the Son." "I and my Father are one." Notice the Saviour's intercessory prayer, which most conclusively establishes his divine sonship. "What" says Peter, "thou art the Christ, the Son of the living God." What does John say? "The Father loves the Son and has committed all things into his hands," What says Paul—"He was declared the son of God with power according to the spirit of holiness by the resurrection from the dead." Jesus lifted himself out of the

grave by an inherent power, thereby demonstrating his divinity. Even the Roman Centurion, while looking at him "who died like a God," cried "truly this is the Son of God." The demons looked upon him as the Son of God. "We know thee, whom thou art, Jesus the Son of God," Napoleon Bonaparte in discussing Jesus Character said, I think I understand somewhat of human nature and I tell you all these heroes of antiquity—were men, and I am a man, but not one is like him—Jesus Christ was more than a man, "that is, he was God." Spinoza, the Jewish scholar, said "Christ communicated mind to mind, with God." That he is the Son of God is further confirmed in that he had all nature at his disposal. He had all power and authority in heaven and in earth. The elements were subservient to his will, and all nature trembled at his word. He commanded the angry billows, the turbulent—dashing sprays and they instantly obeyed him. Hear him say to Genesareth's tempestuous waves. "Peace be still," and they are still." Did ever a man speak like this? No wonder the astonished and silenced Jews exclaimed. "He teaches with authority, and not as the scribes, and the much bewildered officers reported to those sending them. "Never a man spake like this man." Listen how he speaks to the poor outcast leper, "I will, be thou clean." To the dead girl, Tabitha Cuni, or maiden, "I say unto thee, arise." To the dead and buried brother, "Lazarus come forth," and immediately he stands among them. To the demon, "Hold thy peace and come out of him" it is done. He knew the deepest thoughts and reasonings of men's hearts. He knew all men and what was in them. He himself affirms that "The Son of Man hath power on earth to forgive sins, young man, take up thy bed and walk." "Woman, thy sins are forgiven thee." Jesus Christ was both on earth and in heaven, that is, while his body was on earth his essential presence was in heaven. To the Jews, he asserts "Before Abraham was, I am." To Phillip. "Whosoever hath seen me hath seen the Father." We ask now what think ye of Christ, whose son is he? Your answer will determine, "What is he to you."

We believe

III. That he is the son of man, that is, of humanity. This is clearly seen in prophecy and his birth. "A virgin shall conceive and bring forth a son," was the sign given Ahaz. "Unto us a child is born, unto us a son is given, his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace." He is the seed of woman but not of man. As we said before while Mary was his mother Joseph was not his father, he was begotten by a creative act of God. God was his father, Mary was his mother, constituting him the Theanthropos, or God-man. Jesus Christ was born of a woman, thought supernaturally so. Yet he was an infant as all other children. He was utterly dependent on his parents for care and nourishment and all things attending babes. He took the average time to grow as any other child, to walk and talk and understand the things about him. He remained in the boundaries of nature's laws, and was subject to them as other children. He ate and drank; ran and played, laughed and cried. He was a child, with all the limitations of childhood. He did not come into this world a full grown

man. He grew according to the law of human development both in mind and body. He asked questions and desired to know as a child. He had his seasons of joy and sorrow, advantage and disadvantage. He labored with his hands and earned his food by the sweat of his brow as the rest of the sons of humanity.

He had sympathy and compassion; was angered and indignant; hungry and thirsty; sent up strong crying and tears unto God and groaned in the spirit being troubled; wept and prayed. He loved some more than others, had his special friends and more especial friend. He was subject to temptation as all other mortal beings, and was really tempted yea, more than any other. He suffered to the agony of his soul and literally died and was buried. Thus we see that Jesus was truly a man with the like passions of men. Let us not lose sight of the fact that Jesus the Christ was a human being, yea, humanity in all its perfection, humanity at its very best. He was without our weaknesses and imperfections. He did no sin, neither was guile found in his mouth. He became all things like unto his brethren, yet without sin. It behooved him so to be that he might truly sympathize with us in all our trials and tribulations. "Inasmuch as the children partook of flesh and blood he himself likewise took of the same." He was sinless, he could turn and say to the laughing and bigotted Jews, "Which of you convince me of sin." Jesus Christ was humanity as it proceeded clean and pure from the creative hand of God. As to his being the son of man, he most positively asserts "Ye seek to kill me," a man who has told you the truth. When the son of man comes shall he find peace on earth.

"As Moses lifted up the serpent in the wilderness even so must the Son of Man" etc.

"The Son of Man shall be delivered into the hands of sinners." "He shall see the Son of Man coming in the clouds of heaven." Peter said to the Jews, "Jesus of Nazareth, a man approved of God is among you." Paul affirms that Jesus was the son of David according to the flesh, and the man by whom God would judge the world. Pilate says "I find no fault in this man." Despairing Judas, "I have sinned in that I have betrayed the innocent blood." Spinoza said that, Jesus was the temple of God because in him God has most fully revealed himself. President Strong says, "On the one hand the God-man existed before Abraham, yet was born in the reign of Augustus Caesar," and that Jesus Christ wept, was weary, suffered, died, yet is the same, yesterday, today, and forever. On the other hand a divine Saviour redeemed us upon the cross, and that the human Christ is present with his people even to the end of the world." As by one man came death, so by one man shall come the resurrection of life, and this one man, Jesus Christ is the mediator between God and man, himself a man. The word became flesh or human nature and tabernacled among us.

Jesus had the two great factors in human nature, a material body and a rational soul. I ask therefore, "What think ye of Christ, whose son is he?" Is he the "Rose of Sharon, the Lily of the Valley, the chiefest of ten thousand to your soul."

III. That these two natures make him a mysterious person or an ideal character. Indeed such a character as Jesus Christ is a profound mystery. The sacred volume most expressly declares him to be both God and man. This is truly a mystery, inscrutable and unfathomable, nevertheless a real potent fact. This wonderful character is a historic fact, not the imagination or theory of enthusiastic thinkers. The Son of God and Son of Mary is divinity taking with itself perfect humanity. Jesus, apart from the incarnation is not the Christos. A union of the two natures was essential to the constitution of the person of the Christ. Divinity and humanity are united in him. The two natures make him an ideal character. That he has two natures in one person is a fact and must ever remain so of the Christ. We admit this a great mystery, makes it no less a truth; the whole world is a mystery even to the most erudite scholar. The union of soul and body is a mystery. There are mysteries every time we turn around, still they are living facts. The composition as well as the odor of roses, lilies, etc., are mysteries, but still facts which we see and smell. Why, light, electricity, gravitation, the solar system and a thousand other things which we see and which we handle every day are all mysteries, is there one so ignorant as to deny their existence because of their mystery? Take light, who among the sons of men can unravel it, and give to the world the true philosophy of it. Even the eye is a mystery, but who would deny the fact of seeing? If then man cannot understand many things which belong to this mundane sphere, could he reasonably expect to know every thing which belongs to the spiritual realm?

Now let men say what they please, there stands the fact, the historic fact of the divine human Christ. It stands firmly and securely, and they cannot put it down, the truth is there to stay. Though men may crush it down, and hold it down for awhile, it cannot remain so, for "Truth crushed to earth, will rise again." Yea, God is able to raise it. He will raise up men who will dig up the truth and bring it to light, therefore the eternal years of God are her's.

This wonderful person, for that was his name given before his wonderful birth, is the spirit of prophecy and in him we find the complete fulfillment of those mysterious prophecies, the first seed of the woman bruising the serpent's head to the last in Malachi. "The son of righteousness arising with healing in his wings." So that the man Christ Jesus is today the noblest and grandest character in all the world's history. He is the ideal man of the human race. "Construct your ideal man, gather from all history and fiction, and observation all pure and noble traits of character, bring from all sources the strength and integrity and enthusiasm of manhood, the purity and self denial, and affection of womanhood, the simplicity and faith, and transparency of childhood gather all that is true and strong and lovely from all sources, combine these and form your ideal character and it will fall far below the real historic character of Jesus of Nazareth."

Jesus was truth incarnate—truth embodied. This mysterious person is the most potent fact of history. Indeed his name and teachings, his

character and mission are supreme facts in the world's history and from him have gone forth those noble streams, divine influences, exalted character, which are moulding and shaping the world's destiny. The character of the despised Galilean is the most sublime fact and the greatest wonder in the world today. It is the guiding star of the world's life and mission. "It is said that the life of Christ reveals a character of greater massiveness than the hills, of sereener beauty than the stars, of sweeter fragrance than the flowers, higher than the heavens in sublimity and deeper than the seas in mystery." I ask, therefore, what think ye of Him? No wonder the saintly Jean Paul, exclaims, "It concerns him who being the holiest among the mighty, and mightiest among the holy, who lifted with his pierced hands, empires off their hinges, turned the streams of centuries out of their channels, and still governs the ages. Not only that but he has changed the face of the earth. His exalted character and holy life have laid the foundation of a new history. "If we survey the entire list of ancient and modern poets, statesmen, soldiers, founders and leaders of religious thought, the amazing fact will appear that by their lives none of them save Jesus Christ, are today inspiring the hearts of men with impassioned love. Socrates, Plato, Aristotle, Mahomet, Confucius, Buddha and others have attracted much attention. There are today many who admire their lives, and millions who adhere to their teachings, but all of them combined have failed to call forth to any degree in comparison, the self-sacrificing love that has Jesus Christ."

Napoleon Bonaparte, said, superficial minds see a resemblance between Christ and the other founders of empires, and the gods of other religions; that resemblance does not exist. There is between Christianity and other religions the distance of infinity—Jesus founded his empire upon love, and to-day millions would die for him." Rousseau, the great French philosopher said, "I will confess to you that the majesty of the scriptures strike me with admiration as the purity of the gospel has its influence upon my heart. Pursue the works of our philosophers with all their pomp of diction, how mean and how contemptible as compared with the scriptures." M. Pécaut, confessedly states. To what height does the character of Jesus Christ rise above the most sublime, and yet ever imperfect type of antiquity. What man ever was known to offer a more manly resistance to evil? Where is such a development of moral power united with less severity? Was there ever one seen who made himself heard with such royal authority? What cordial sympathy at the sight of misery, and the spiritual need of his brethren? And yet even when his countenance is moistened by tears it continues to shine in indestructible peace. On our part, we do more than esteem him, we offer him love. Go the, the universally admired scholar, declares the gospel thoroughly genuine, the effective reflection of a sublimity which emanates from the person of Christ, and divine as ever divine appeared on earth." Thus Carlyle calls Jesus, "Our divinest symbol." Dr. Paulus, a sceptic, said, "Believe me, I never look upon the Holy One upon the cross without sinking in deep devotion before him. No, he is not a mere man as other men. He was an extraordinary phenomenon, altogether peculiar in his

character elevated high above the whole human race, to be admired, yea, to be adored."

David Strauss, asserts that "Jesus represents within the religious sphere the highest point, beyond which posterity cannot go, yea, whom it cannot even equal. He remains the highest model of religion within the reach of our thoughts and no perfect piety is possible without his presence in the heart."

Ernest Renan, a great sceptical writer, says, "Whatever may be the surprises of the future, the Christ will never be surpassed; his legend will call forth tears without ceasing; his suffering will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." The great sceptic Locker said: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of the eighteenth century has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only the highest pattern of virtue but the strongest incentive to its practice and has experienced so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortation of moralists."

Yes, the character and teachings of Jesus Christ will ever remain the noblest and most fruitful study of man. It is admitted even by those of other faiths that he was the greatest of teachers.

The Mahomedan world spoke of him as the Messiah and acknowledged his superiority above all prophets. The Hebrews almost universally expressed admiration for his lofty character and great teachings.

Ask the greatest intellects of the world, what think ye of Christ? Most all will say, set the name of Jesus far above all the world and then falling down before him with divine worship, they will exultingly exclaim, "All hail the power of Jesus' name" etc. Jesus had in himself all objects and reason for affection and divine homage, so that in loving him, "love can never love too much. Oh, for his love let rocks and hills their lasting silence break, and all harmonious human tongues the Saviour's praises speak." "Let every kindred, every tribe on this terrestrial ball, to him all majesty ascribe and crown him lord of all." "Bright angels strike your loudest strings, your sweetest voices raise; let heaven and all created things, sound out Immanuel's praise."

We think of Christ.

IV. That his teachings will finally predominate the world. That little mustard seed planted in Palestine nearly nineteen hundred years ago has steadily grown until today it nearly covers the globe, at least it has found fertile soil in every land; and is springing up to the joy and comfort of the world. The progress of Christ's teachings need no argument for it is the sublimest fact of our times. No system of natural religion has ever yet enabled its followers to receive the grace of God which is hid in Jesus Christ

The gospel of the Son of God is the only agency sufficiently powerful to Christianize the heathen world. This ever blessed gospel of the Son of Love has in it the revelation of God which enlightens, the love of God which melts and softens, the power of God which saves and the promise of God which aids and cheers. This glorious gospel of Jesus Christ is the only lever capable of lifting the benighted sons and daughters of earth into the blissful region of Christian civilization and heavenly enjoyment. Experience has proven and still proves that the teaching of Jesus is the only means by which the soul can be raised out of the slough of despond and placed upon the delectable mountain of peace with God and man. Divine inspiration declares this gospel to be the power of God unto salvation to every one that believes. The teaching of Jesus Christ are destined to rule the world.

Through the church of Christ his teachings will conquer all nations and put down all other systems of religion. Wherever the truth as it is in Christ, is faithfully taught there the religions of this world are chased away as the dew before the rising sun. This fact stands no less true than when the rays of the Son of Righteousness enter Pagan Asia, cultured Greece, and Legal Rome. His doctrine stands as the only true beacon light which can guide earth's weary and laded millions to the haven of eternal rest. The first century saw not only Palestine, Asia Minor, Macedonia and Greece giving way to the onward march of these ruling and elevating teachings but the mistress of the world standing aside that they might pass through her borders to the conquest of the world. Truly Christ's teachings away the sceptre over all secular movements and make them subservient to his will. Little did the proud Romans think when casting up their great highways, which they only meant to hasten their army and solidize their mighty empire, that they were preparing and opening up a swift way through which the glorious gospel of Jesus Christ should run to the utmost parts of the world.

The world-wise Greeks, formed a language the ideal of human speech and only imagined they were fashioning fitting expressions for their own thoughts, but they were under Providence fitting up a grand and unique stream through which the word of eternal life should flow unobstructedly and pure down through the ages. All the great achievements of modern times are but instruments by which the life and teachings of the king of glory shall go forth conquering the nations and bringing them under the dominion of His power. Commerce has brought the world in contact so that literally there is no foreign people. By electricity we can talk with one another in remote parts of the earth. The great steamers are bridging the oceans that the bread of life may be more hastily sent to the perishing and dying nations. No wonder the poet exclaims, "He rules the world with truth and grace and makes the nations prove the glories of His righteousness, the wonders of his love. Christ Jesus is the King of Zion and over the world."

And he shall rule until all enemies, every nation and people who has not yet bowed before him shall become the footstool of his foot. The Father has declared that he would give him the heathen for an inherit-

ance and the uttermost parts of the earth for a possession. This is continuing to pass for the nations are casting aside their idols and hollow religions and are falling in line to the onward progress of Christ's Kingdom. If, brethren, and sisters, we are faithful to our trust we shall soon see the kingdoms of this world crumbling in the dust before the rapid strides of that kingdom which shall never pass away. Thank God, the heathen empires generally have put at the entrance of their dominions "Welcome, King of Glory."

There is scarcely a land in which the Christian Missionary's feet have not trod, there is scarcely an island on which a Christian temple has not been built, there is scarcely a dialect into which some part of God's everlasting truth has not been translated, yea the welcome story of Christ's life, death, resurrection, and glorious ascension is read, preached and sung in nearly two hundred and fifty of the world's languages today. This gospel which is the dynamo of God has shown its predominant power over individuals, over nations, over the wisdom and religions of the world. It has reached and transformed men in all classes of society. To the king on his throne the scientific and sceptical scholars, poor ignorant heathen, the worst of reprobates, and condemned criminals. It has elevated and enlightened nation and people, and given them prosperity and power, until today the Christian nations are leading and ruling the world and certainly hold the keys to all lands of promise.

Yes, the ideas of human liberty, the brotherhood of man, the value and sacredness of human life, the duty of the strong to care for the weak, these ennobling ideas, the direct outgrowth of Christ's teaching are permeating the race and elevating humanity, so that the power of this mysterious character, the humble Nazarene, the God-man is penetrating all things, shaping human history, ruling thrones and leading the race forward to still grander things.

Truly the progress of Christ's kingdom is the grandest movement in the world. He and he alone is the guiding star and the sole inspirer, of this world's destiny. He is setting upon his white steed, riding gloriously at the head of the army of all nations. Do you ask "Who is this King of Glory?" "The Lord of Hosts, he is the King of Glory." He is the prince of kings of the earth. The King of Kings and Lord of Lords, and shall remain so until all the kingdoms of this world become the kingdom of our God and his Christ. What think ye of Christ? And what will you do with him. These are the supreme questions of every man's life. We beg you to give the right answers. This is your golden privilege for "We are living, we are dwelling, in a grand and awful time, in an age on ages telling, to be living is sublime."



The Late John M. Langston, L. L. D.

### The Late John M. Langston, L. L. D.

Mr. Langston was one of the foremost men in the country, having been often honored with high positions locally and nationally. He was born a slave in 1829 in Louisa County, Virginia. He died Monday November 15, 1897 at Washington, D. C. When about six years of age he was emancipated, and his owner, who died about that time, provided quite liberally for him as well. He was later sent to Ohio, where his education was entrusted to W. D. Gooch, a neighbor of Mr. Langston's owner, who had also liberated his slaves and gone to Ohio to live.

When Mr. Langston was about ten years of age Mr. Gooch started for Missouri, taking Langston with him, but suit was brought against Gooch, charging him with abduction, the late Allen G. Thurman, then a rising young lawyer, prosecuting. The trial resulted in prohibiting the removal of young Langston from the State. He was sent to school in Cincinnati, and in 1848 entered Oberlin College, passing through the preparatory, collegiate, and theological departments, graduating from the last named in 1852. He had no intention of entering the clerical profession, but studied theology to increase his range of knowledge and better prepare himself for the bar. Not being able to gain admission to a regular law school, he pursued his studies in the office of Mr. Philemon Bliss, of Elyria, in which town he was first admitted to practice. Mr. Langston had the honor of being the first of his race to be admitted to the bar in the West, and the first to be elected to office on a popular vote in this country, the office being that of clerk of the townships of Brownhelm and Russia, which he held from 1852 to 1855. He practiced law successfully for twelve years in Ohio and was for eleven years a member of the Board of Education of Oberlin.

#### PROMINENT AS AN EDUCATOR.

He left Oberlin and went to Washington to accept the office of General Inspector of Education under the Bureau of Refugees, Freedmen and Abandoned Lands, in which capacity he served for over three years visiting all the principal points in the South, addressing, wherever he stopped, large assemblies of white and colored. In 1868, he accepted the professorship of the law department of Howard University, was afterward elected Vice President and acting President, and had conferred upon him the degree of Doctor of Laws. He served for nearly seven years as a

member of and attorney for the Board of Health of the District of Columbia, and from 1877 to 1885 was Minister and Consul General to Haiti. On his return to this country in 1885, he became President of the Virginia Normal and Collegiate Institute at Petersburg, Va., where he remained for three years, when he was elected to the Fifty-first Congress.

Since his career in Congress, Mr. Langston has been engaged in the practice of law in this city. He was foremost in the advocacy of the rights of his race and was ever ready to protect the helpless against injustice and oppression. He was a staunch republican, and wielded a powerful influence among his people. He took part in national and State politics and was an eloquent and forceful speaker.



Hon. H. P. Cheatham.

[474]

#### HENRY PLUMMER CHEATHAM.

Henry Plummer Cheatham of Littleton, N. C., was born in Granville County, N. C., Dec. 17, 1857, attended public and private school near the town of Henderson, while a boy, and when 18 years of age entered the Normal department of Shaw University at Raleigh, N. C. At the age of 21, he entered the college department of the University, and was graduated with honors in 1882, receiving the degree of A. B. Was elected principal of the Plymouth Normal school immediately after his graduation, and served in that capacity until 1885, on account of his popularity with both races in Eastern N. C., and his activity in the school room. The school developed and grew to be one of the largest and best in the State.

When with the unanimous demand of his own party, and without any serious opposition of the opposite, he was elected Register of Deeds of Vance County, which office he held four years, giving entire satisfaction to the whole people, so much so that in his second election he had no opponent. Upon the expiration of his second term, he was elected to the Fifty-First Congress of the U. S. On the 15th of May 1887, his Alma Mater conferred upon him the degree of A. M. He has read law, but on account of serving his constituents continually in an elective capacity he has not been able to take up the practice, as to do so, would conflict with his official duties.

He was nominated by acclamation and elected to the Fifty-Second Congress of the U. S., by a large majority, giving great satisfaction to his constituents, especially the colored people of the state, and in the District of Columbia as they regarded him as a very active representative both on the floor of the House and in the different departments of the government. He was also nominated by acclamation the third time, but was defeated by F. A. Woodward, a democrat, he was nominated the fourth time but with some opposition, he and his party friends believing that he was fairly elected, contested the seat of Mr. Woodward who was awarded the certificate of election to the Fifty-Fourth Congress, the case was decided in favor of the Democrat.

In 1896, he took the stump in North Carolina for Hon. William McKinley who was his party nominee for the Presidency and for the State ticket, he threw life and enthusiasm in the campaign and rallied the people as they had not been for many years.

In the month of May, 1897, President McKinley appointed him Recorder of Deeds for the District of Columbia, which appointment was confirmed by the United States Senate without any opposition, which was doubtless due to Mr. Cheatham's high standing with the United States Senators and Members of the House of Representatives while a member of Congress. In May 1897, his Alma Mater conferred upon him the degree of L. L. D.

[976]



E. Molyneux Hewlett.

[478]

### E. Molyneux Hewlett.

E. Molyneux Hewlett, Esq., one of the leading attorneys of the race, is the son of the late Professor A. Molyneux Hewlett of Harvard University, Cambridge, Mass. His father was the first colored man in the United States to hold a prominent position; having been unanimously chosen, by the President, and Fellows of the University, over many white competitors.

As Professor of Physical Training at that renowned Institution, this was in the early fifties. The gymnasium was built and apparatus arranged under his instruction, and he held the position until his death in 1871. His son Emanuel M. Hewlett was given a most thorough academic and legal education at the leading schools and colleges of Massachusetts, and graduated from the Boston University Law School in 1877. He at once began the practice of the law in Boston and remained there three years, at once forging his way to the front ranks of the profession. In 1880 he came to Washington, D. C.; and entered upon the practice of his profession, where he is now one of the leading members.

In 1883 he was admitted to the bar of the Supreme Court of the United States, and the bar of U. S. Court of Claims. In 1890 he was appointed by President Harrison, a Justice of the Peace for the D. C., and reappointed in 1894 by President Cleveland, being the only colored Justice in the District. Mr. Hewlett has a large practice, and has appeared before the Supreme Court of the United States in four or five important cases, and was complimented by Justice Harlan in his printed opinion, in the case of Gibson vs. State of Miss. Mr. Hewlett has been employed in many important murder cases in the District and has never yet lost his case.

He is now being urged by prominent men of the country, such as Secretary John D. Long, Hon. Henry Cabott Lodge and other Senators, for appointment as Judge of the Police Court of the District of Columbia.



Twelfth Baptist Church, Boston, Mass.

## POETRY.

### Battle Hymn of the Afro-American.

[BY WM. R. WILSON, SALEM, VA.]

Our brothers dying—dying,  
In darkness they are crying;  
In chains of darkness cry to you and me,  
Lord, help us rise to meet them  
In brotherhood to greet them  
Our hearts are joined in love across the sea.

Chorus:

O Ethiops, we are forming,  
Thy foes we'll soon be storming;  
Rise to thy glory of the ancient days.  
And shall our love e'er sever  
From thee, dear Land, Oh, never!  
Our hearts are joined in love across the sea.

Now, comrades, make ye ready  
With courage strong and steady:  
To flinch would be the craven and the knave,  
O sons of Ham, now speed you  
To those who sorely need you  
We'll join our hands in love across the wave.

Wait not, my comrades longer:  
Wait not till ye are stronger  
We'll show ourselves the faithful, true and brave.  
The Lord of hosts is leading,  
Our brothers—they are pleading:  
O list! that cry now stealing o'er the waves!

O Ethiop, we love thee;  
Ne'er would we rise above thee,  
And for thy griefs the tears our cheeks now lave  
We would the raise, O cherished!  
If thou die, we have perished;  
We stretch our hands to thee across the wave.

Thy woes—none can reveal them :  
 None, but thy Maker, feel them ;  
 Thine awful fall—thy penance-blood and slaves.  
 Land of the Blacks, forsake thee,  
 That sleep of death, forsake thee.  
 And clasp our hands in love across the wave.  
 And if our courage fail us,  
 These words shall e'er avail us,—  
 "Ethiopia shall stretch her hands to Thee"  
 With angels o'er thee bending ;  
 And nations' prayers ascending  
 Arise, and clasp our hands across the sea.

### Is There a God?

Is there a God, supreme, all-wise,  
 Who made and guides the universe?  
 Who dwells not in the earth or skies,  
 Whose praise his creatures all rehearse?  
 Whose presence fills immensity,  
 Omniscient and omnipotent?  
 Who notes the tiny sparrow's fall,  
 As of a mighty world's collapse,  
 Attends the infant if it call  
 Amidst the deafening thunder-claps?  
 Who heeds the soul's unuttered sigh,  
 When sinking 'neath a load of sin,  
 And whispers comfort from on high,  
 Throws wide the gates and lets it in?  
 Those moments in the stillly night,  
 When all the world is wrapped in sleep,  
 And darkness palis and there's no sight,  
 Ah, who then o'er us vigils keep?  
 Aye, when that thunder bolt came down,  
 And others at thy side were slain,  
 And thou did'st see thy best friend down,  
 While thou through some hid cause remain:  
 Thy child was dead, so thou didst think,  
 Because the danger was so near,  
 Yet by some means, some hidden link,  
 He lives again to give thee cheer!  
 Why long'st thy soul for better things  
 Than earth with all its wealth can give?  
 And why within there ever springs

That wish, beyond this life to live?  
 Why hatest man his destined lot,  
 Though well he knows that he must die,  
 Must travel hence and be forgot,  
 Corruption see and low must lie?  
 Because there is a God most high!  
 A God whose essence is pure love,  
 A power invisible, ever nigh,  
 In whom we live and he and move.  
 Whose throne is far beyond the sky,  
 Around which brightest angels shine,  
 And wait their notes of praise on high,  
 Attesting thus this power divine.  
 Though man than angels lower be,  
 He is a part of God, divine,  
 And for this very reason, he  
 Abhors all limits or confine.  
 Immortal he, mortality  
 Would'st bury far, far from his sight,  
 That he to God might nearer be,  
 And dwell with him for aye in light.  
 The very existence of the earth,  
 The distant worlds and stars of light,  
 Man's presence here, his death, his birth,  
 The unfailing course of day and night,  
 The seasons and successive years,  
 The ages circling in their course,  
 Our joys and sorrows, smiles and tears  
 Declare divine their common source.  
 No chance work, this great universe,  
 Whose vastness pallis the finite mind,  
 And thus to reason were far worse  
 Than daftness of the maddest kind.

—O. M. STEWARD.

# "Come Out From Among Them."

[CONTINUED.]

By SOLOMAN G. BROWN, Wash, D. C. For the Baptist Quarterly Magazine.

Elaborate rituals is the glory of man.  
And the triumph of art, may delight but ne'er can  
Supersede or supply what is taught from above,  
Fraternal affection, communing in love.

We may fairly assume in early decades  
Saints mingle as one, though of various grades;  
Distinction might be, yet from equal regard  
Want of style, or low birth, not the poorest debarred.

Very different now; men of means hold aloof  
From poor men and servants, all under God's roof;  
On the street when they pass as he only acquaint—  
The right hand of fellowship is under restraint.

Some sisters may ask if the drawing-rooms's neat  
Is the place for the tread of promiscuous feet?  
They must know well the people among whom they'd move—  
And confine our acquaintance to society's right groove.

In person be tidy, in leaving polite,  
Considerate, modest, engage in what's right;  
Un-obtrusive, not blaming who differ in style—  
The church will gain credit, and you, all the while.

Most all christian meetings are made up in dress,  
Vagaries of fashion, the pride of excess,  
Be it not; poor sisters they harshly remind,  
To butterfly taste wealth make many incline.

The taste of the church has become so "refined"  
It allows social customs with religion combine  
The standard of living is pleasing the eyes—  
With the world of extravagance openly vies.

The error, the evil, extends far beyond;  
In all phases of life is the character denoted  
Of the men of the world, him who knows what is what,  
And sits in the evening more gay than a Bat.

Around, longings of flesh, keen desires of the eye,  
Society's glamour, the Devil's sleek lie,  
As spores of destruction that everywhere spread,  
And daily strike thousands down with the dead.

Woe is me! who escapes that contagion dire?  
Whose the garments unsinged by approach to that fire?  
"This day whom we serve let us resolute choose,"—  
Nor remedies longer, and rescue, refuse.

Since,—though in ourselves be no power to endure,  
As a clear morning sky, serene, steadfast, and pure,—  
With the spirit's true cosmical force, light, and heat  
Our God's new creation is quick and complete.

"By faith let us walk and us longer lay sight;"  
For "my yoke it is easy, my burden is light."  
And "broad is the way, wide and open the gate,  
That leadeth to ruin;" attend ere too late!

The gentleness, meekness, compassion, and calm,  
That rendered Christ's life a continuous psalm;  
Of glory to God and good will to mankind  
Be, sweetly harmonious in our lives confined.

Saints ought to be simple, sincere, self-denied,  
Lowly, unostentatious, retiring aside;  
Nor courting place eminent, only thing good—  
Content with plain living, plain speech and plain food—

They attenuate history's great moral force,  
This gospel, who count it a round of discourse;  
Nor is it philosophy, lofty and deep—  
Nor a dream of the lion of Judah asleep.

The church is recumbent, scarce eye the beyond,  
Through attitude supine; why should she disband?  
The more hours past midnight and darker the sky,  
More cheerful the watchman, the advent more night.

How real is Christian life, and how calm,  
Its fragrant, extending Gilead's balm!  
'Tis the cheerful out-flow of a clear upland rill  
Which peacefully bears tribute to meadow and hill.

By no mantle muffled, no manacle chained,  
She is free and unbidden, unbarred, unrestrained,  
Ever open for access and draughts; Ah! no fear,  
From whatsoever nigh should deter drawing near.

Untrammelled, intripied, whatever oppose,  
In the channel appointed still onward she flows;  
When largely receiving, her volume augments,  
It never betrays her to haughty ascents.

When the trials of life override and disturb,  
His spirit beside the green margins will curb—  
Like a whisper from Nature in heavenly voice—  
To enchant that dull soul and make it rejoice.

"Who forsake not whatever on earth they possess,  
Cannot be my disciples," commissioned to bless;  
Yet we trust there are many He will own  
In the day when He sits on the high judgment throne.

Disciples may be no duty required,  
But the natural role of a lesson inspired  
To admire and adorn and advance every aim,  
Of the Lord, and the power of His excellent name.

For remember how also, He graciously spoke  
Words in fount of life will ever give hope:  
"A cup of cold water in that honored name  
I reward" at the hour of the loveless one's shame.

Words of wonder the Savior was pleased to add,  
Disregard of their tenor how common and sad:  
"In as much as ye did it, to one of the least,  
Ye have done it to me;" has belief hereof ceased?

"Since I have washed your feet, each other's wash ye;  
From no labor of love good samaritans flee!  
In our calling the Lord will vouchsafe His God speed,  
For the weal of dependants and neighbors who need.

Not to revel in splendor and sumptuous fare,  
And accumulate ornaments costly and rare.  
Not to "Shame them who have not" the brothers for whom  
The Savior died and arose from the tomb.

He rose and now reigns their Defender and King;  
To His feet the poor Christians their offering bring:  
For their woe and temptations, unflinching, He bore,  
Sympathetic with each, to be theirs ever more.

Of that resurrection memorial so sweet  
Is preserved for the day when Christians to meet;  
Still there at the table sit emblems remind  
Of the sacrifice offered for redemption of mankind.

Ye faithful and saints! to your pledges be true, be true.  
Add, oft as in church your covenant renew;  
In communion feel with the whole of the flock—  
Be live stones whose faiths just—fixed on that Rock.

## EDITORIAL

### The Boston Meetings.

THE last session of the National Baptist Convention marked a new era in the history of Negro Baptists. It was a revelation as well as an inspiration. To look into the faces and study the splendid personalities of the leading men of our denomination; to carefully weigh the tremendous enthusiasm that attended the discussion of those questions, which when properly decided, were to give shape and prestige to the future of our beloved Zion; to note the living examples of denominational loyalty and racial fidelity, and to overshadow all of these forces with a real born of God and intended to magnify his name, was inspiring.

On the other hand these meetings made a revelation of conditions, and sentiments not so flattering to the Baptist family and pointed out some things that positively indicated, that in our national meetings, there was "The hand of Esau but, the voice of Jacob"; that even among us as a people proscribed, made the object of a bitter and senseless caste hatred; pushed aside to ourselves, in every phrase of American life and labeled "Black." There are men not ready for the Race to break away from the little world it has lived in, and stand forth, unfettered and unhampered, to face the rising sun. Not ready they say! Man equally created, with capabilities that have been recognized by our bitterest foes, and that in other religious and benevolent organizations when put into full play have yielded a glorious fruitage and contributed a mighty volume to the history of the negro's capability to manage his own affairs. Is it because we are Baptists, that we ought not to control the mighty missionary and literary agencies, that exist among us? Is it because of our poverty that we should not "arise and build"? Certainly not. As Baptists, we are upon record as the old friends of religious liberty and can only be potential as we develop the individuality of our membership. We are not to poor, for during the year nearly \$2,000 have been expended for missionary and educational purposes alone, and knowing how difficult it is to secure reliable statistics of money contributed, we venture to assert, that

the money given in all the States by the 494 Associations and the 54 Sunday School, State and Woman's Conventions, will give us a revenue far beyond \$100,000. So that neither Baptist loyalty nor Baptist poverty are against us. It is agreed on all sides that we have the scholarship and energy. Pray tell us *what* is against the negro's attending to his own affairs? The Convention has no great scheme for conducting the educational institutions now in existence. It only pledges itself to prosecute missionary work in Africa and provide for the literature of its Sunday Schools. The first object is purely a benevolent creature, but the second is a business enterprise regulated by all the conditions essential to the continuity and success of any other business venture. And when its critics point to the fact that our educational institutions are asking help from the American Baptist Home Missionary Society as an evidence of their inability to keep their enterprise alive they cite a case that is not analogous since the conditions, underlying the one are entirely different from those underlying the other. The admission that the negro is unable to conduct this business project, is a confession of judgment that he can manage no enterprise, in the business world. We are not willing to admit this. We have been attending the national meetings for thirteen years and considered this the most orderly of any in its history. True, we did not expect to attend the deliberations of this body without hearing some one say an unwise thing, but we don't hold the entire Convention responsible for that. We have never attended a Convention or General meeting of any race, that did not become enthusiastic, when great questions were to be settled. All negro deliberative bodies are noisy. We do not see what good it does for our contemporaries to point out the seeming imperfections of our gatherings and picture the whole thing as black and ugly, without setting forth the good, which is always greater than the evil.

We regret that it was our privilege to be present at the Boston meetings. We are certain that a helpful and healthy impression was made upon its citizens and churches. Certainly Boston has had an opportunity to see many of the best men in the denomination and race, and with its characteristic fairness in judging men and methods, we rest our cause.

The hospitality shown the large delegation was unsurpassed in the history of the Convention, white and colored people, representing all shades of politics and religion, vied with one another in their efforts to make us feel happy. Mayor Quincy endeared himself to the visitors the first day and the Governor of Massachusetts opened the arms of the Commonwealth and bade us feel free.

The sermons and addresses were far above the average (except the one delivered by the editor); and the report of the Board showed much work accomplished or wise plans laid for a greater harvest.

## JOHN M. LANGSTON DEAD.

How John Mercer Langston has been called to his last account. Perhaps there has not been a man of the race whose experience in public life has been more varied or honorable. From slavery to school, thence through law practice, exalted diplomatic position, Congressional honor and responsibility. Prof. Langston has evinced the possibilities of the negro whose character is grounded in a love of humanity, of race and country, when aided by strong intellectual powers, moral courage and an unconquerable will. As a man, whether among young men, wise counsellors, astute politicians or educators, he ever remained the same dignified, manly and impressive character. In his domestic relations he was the bright orb, around which rolled in sweet harmony the dear but lesser lights, to brighten, to strengthen and to foster filial love and happiness. He was especially fond of the association of young men who loved him and emulated his example because of his unselfishness he always displayed and the wise course he administered. The race will miss him and for those who for years have clustered around his magnificent personality at the home circle, the loss will be irreparable. Who can fill his place is not now known, but He who doeth all things well, will, we trust raise up a character for us at least as good and great as that of John Mercer Langston.

We clip the foregoing from the editorial columns of the *Washington Star*, and adopt them as our sentiments. It is a magnificent tribute to one of the most striking characters of this century. American life has produced many phases of character. This new humanity is the outgrowth of the peculiar questions the Republic has been called upon to solve. Slavery gave to us the great abolitionists and statesmen, the poets and orators, who thundered against the evil and made an undying place in history, but it also forged a noble type of negro unshook, which touched by the culture of the schools, and contact with civilization, has given the race a representation in the parliament of toughness and activity. Frederick Douglass, John M. Langston,—"the Old Gannet"—are rapidly passing into the silent halls of death. Let us emulate their virtues.

## Our Foreign Mission Work.

THE Foreign Mission work under the present Board is far in advance of any previous year and the information touching the work more widely extended. The three African young men (Chilembwe, Impie, and Komma) in Virginia Seminary, Shaw and Eckstein Norton Universities, will give negro Baptists larger interests in Christianizing Africa, because one of them is sent here by seven millions of his people, thus putting negro Baptists in touch with East Central Africa and showing a door of opportunity for reaching that part of the dark continent with the Gospel of Christ. The other two being the son and nephew of Wm. Shaw Kamma the most important chief in South Africa among whose people

we are rapidly gaining ground, having a church with over fifty members.

Two years ago, we had no recognized missionary in Africa, no books, no training school and no money sent. Today we have five organized churches with a membership of four hundred and eight; thirteen missionaries whose salary requires five hundred and eighty-five dollars per quarter, all paid in full to January first, except one.

We also have 300 books and bibles and have spent over (\$2,000) two thousand dollars this year on Africa, contributed by thirty States and two Territories.

This is a splendid showing and reflects credit upon the Board and its general Secretary, Rev. L. G. Jordan. We should not expect too much, in the beginning of this work. Seventeen years at missions is a short time to discipline and organize a people, who had never stopped to consider that Africa had special claims upon missionary Baptists. A work of this kind must have its stages of prosperity and adversity. It must earn its right to live and therefore the crucial test is passed, it will have many martyrs and record many failures. Its growth will be greatly augmented by a consecrated and united effort on the part of the denomination in every section of the country.

Rev. L. G. Jordan, our Foreign Mission Secretary, has succeeded in the building of 5 churches, each of which was among the finest in its respective community. He enjoyed the peculiar honor of presiding at the meeting in four of these churches, which called his successor. Beginning in 1897 with Mt. Vernon Baptist church, Yazoo City, Miss., Rev. S. P. Wattson; 1883, 2d. Baptist church, San Antonio, Texas, Rev. J. W. Carr, D. D.; New Hope Baptist church, Waco, Texas, Rev. Jas. A. Denois; and 1896, Union Baptist church, Philadelphia, Pa., (this is one of the finest churches in the denomination), Rev. J. L. Barksdale.

As a rule when a pastor resigns from a church, the feeling is such, he has little or no influence and in over coming this, Secretary Jordan stands out as a remarkable character. Few men could have brought our great Denomination into line for world-wide missions, after a three years stampede in so short a time, especially, when it is remembered the amount of discontent among us. With an empty treasury, a new Board without the records of their predecessors for a guide, not a recognized missionary, in foreign fields and our present form of departments—(Boards)—on trial. By his earnest appeals to our brethren ringing from the platforms of every State Convention, many associations and individual churches, old workers and thousands of new friends have been enlisted for Africa redemption.

The Secretary and his Board feel sad over the failure, so far, to build the chapel at Capetown, which they hope to construct ere we meet in Kansas City, Mo., September 1898. When we consider it is to cost \$6,000—more money than was ever raised in any year for missions, since our existence we may imagine the task. The tracts now in preparation by the Secretary, the Afro-American Mission Herald, and the love for the work by our churches, we fully believe interest will be created this year that will

given the money the Board needs. Rev. Jordan knows and enjoys the respect and confidence of the leading pastors and members of our churches throughout the country. The District plan as arranged by him and his Board will reach every Association that meets during the conventional year, of 1893.

Secretary Jordan's belief in the Baptist negroes ability to make books as well as other negroes has caused some unfriendly attacks from certain sources which have only helped him in the estimation of the Baptist family at large. His ability as church builder and winner of friends from 1873 to 1896 has peculiarly fitted him for his work.

The missionaries all love him and believe him able and willing to represent them to the churches of America.

He often says in his talks: "no amount of fault finding will relieve us from supporting those we have sent to Africa or give us a suitable excuse to offer our Lord for failing to. "Go ye into all the world and preach the Gospel to every creature."

Many of our best pastors and people are agreeing with this and are doing their share to aid in giving the Gospel to the 300,000,000 in Darkest Africa from which number it is said 16,000 die daily.

### THE CONVENTION AND ITS CRITICS.

THE disposition of certain leaders to divide our National Convention, is to be deplored. Some of us have been giving our best efforts towards the growth and efficiency of the denomination for many years. We can remember, when we did not know our strong men and churches; and were ignorant of our numerical strength and influence. Our National Convention has made us acquainted with the members of the Baptist family; given us their names and pointed out their excellencies: located our Colleges and Universities: given us an opportunity to subscribe and pay for our weekly papers and Quarterly Magazine; given strength and beauty, where once was weakness and comeliness; put order and harmony for confusion and discord; made us respected as a denomination, because of what we are and represent and placed us upon the high road to usefulness and glory.

We don't propose to let the splitter mar our beauty with his little hatchet, or disturb our peace, with his whisperings and slander. A certain high white official told one of our Secretaries at Boston, that the only hope was to split the Convention. This was said after the adoption of the Boards report on Sunday School Literature.

A certain journalist in Pennsylvania, wrote Rev. Dr. Morgan, of the Home Mission Society, that a negro president of one of our schools in Va. had spoken and voted against co-operation with the Home Mission Society, whereupon Secretary Morgan wrote the president requesting him to set himself straight in the matter over his own signature.

This same journalist, misrepresented Rev. Dr. Phillips of Philadel-

phia, to Dr. Roland and Rev. J. W. Thompson of Chester, Pa. to Mr. Crozer, President of the A. B. P. Society. Each of these brethren were taken to task by letters for sympathizing with the Publishing Scheme, of Negro Baptists.

What are we coming to! What has become of the right of free speech. Must an employe or a beneficiary of the two great Societies, only say what will please his employer and benefactor? We had thought better things of these organizations. We hope our brethren will watch the movements of this perambulating "Convention Splitter" and mark him as the same man that told us that the BAPTIST MAGAZINE could not live

Let us stand by the Convention. If mistakes are made, we have enough religion to correct them. The disruption of the Convention is what our black and white enemies devoutly (?) desire.

### The District Plan.

THE District Plan as mapped out by our Foreign Mission Board, seems to us, a feasible one.

States for the District are grouped as follows:

- FIRST—New England States, Pennsylvania, Maryland, Delaware, District of Columbia, and Virginia.
- SECOND—Kentucky, West Virginia, Ohio, Indiana, Illinois, Michigan and Wisconsin.
- THIRD—North Carolina, South Carolina, and Tennessee.
- FOURTH—Georgia, Florida, and Alabama.
- FIFTH—Mississippi, Louisiana, and Texas.
- SIXTH—Arkansas, Missouri, Iowa, Minnesota, Kansas, Nebraska, States and Territories West.

There is an average of 3,000,000 Baptists to each of these Districts.

Three men have been secured as District Secretaries and organizers, and others will be, as soon as possible and the work put on foot by the beginning of '98. Our pastors and churches must give the Board their hearty approval and cooperation. To make a National work a success there must be loyalty in every Church, Association and State Convention. To say you are in sympathy with our National work and act with those who do nothing but find fault and complain, tells where you are.

When the *Watchman* of Boston, in a long article criticised—not harshly, our National Convention; the Baptist journals among us, opposing our effort to print Sunday School supplies, copied it with large headlines. But when Dr. Morris' brotherly and manly reply came out in the *Watchman*, only the Florida *Evangelist* did the race and convention the justice to copy it. Herein lies our weakness. We are too often unwilling to do justice to an opponent.

THE appointment of Hon. B. K. Bruce, as Register of the Treasury, meets the approval of the people every where. Mr. Bruce stands in the front ranks of the Race today. He has by a conservative policy upon all questions, statesman like bearing in the councils of his own State, and in the United States Senate, a signal honesty, and business like method in public office, as well as a steady purity of life, both as a citizen and public character, endeared himself to the people of both Races. The MAGAZINE wishes him success.

THE brethren who so bitterly oppose our PUBLISHING HOUSE, do not believe in progress. In looking over the list, we find with but half dozen exceptions, that they have never invested any money in any enterprise that develops the RACE; they rarely ever attend the Convention, and hold positions with fat salaries under either the A. B. H. M. Society; or the A. B. P. Society. They try to fool us with the cry "God is no respecter of persons" and we should not be. Very true, brother, but the trouble is not with God, but man. God never organizes separate churches and schools, nor does he keep us from affiliating with the rest of the family at our great Baptist gatherings. Very truly, God is no respecter of persons, "but many of our Baptist brethren are."

THE articles by Revs. W. F. Graham of Va., J. T. Brown, A. M. of Ala., R. DeBaptiste, D. D. of Ill., were clipped from the "Baptist Teacher", which is published by our National Convention. They are excellent productions and rank their authors as wielding a trenchant pen and producing a cogent argument.

THE Managing Editor has inserted an article on the Character and work of St. Paul, that was printed by the A. B. P. Society, and for which after considerable agitation he was paid. It appeared in "Our Young People" We commend it to our readers.

THE Ebenezer Baptist Church Boston, Mass., is to be congratulated upon securing the services of Rev. L. J. Moutague of N. Y. Rev. Moutague is an able preacher and forcible writer, his articles having often appeared in the BAPTIST MAGAZINE, and been read with more than ordinary interest. We have known him for many years, and regard him as one of the best men in the denomination.

WE have received the December copy of the Baptist Teacher, National Convention Series. It is a gem. Its mechanical make up is first class, comparing favorably with any on the market. Its orthodoxy is sound and scriptural. In fact, it is more than we expected, in so short a time.

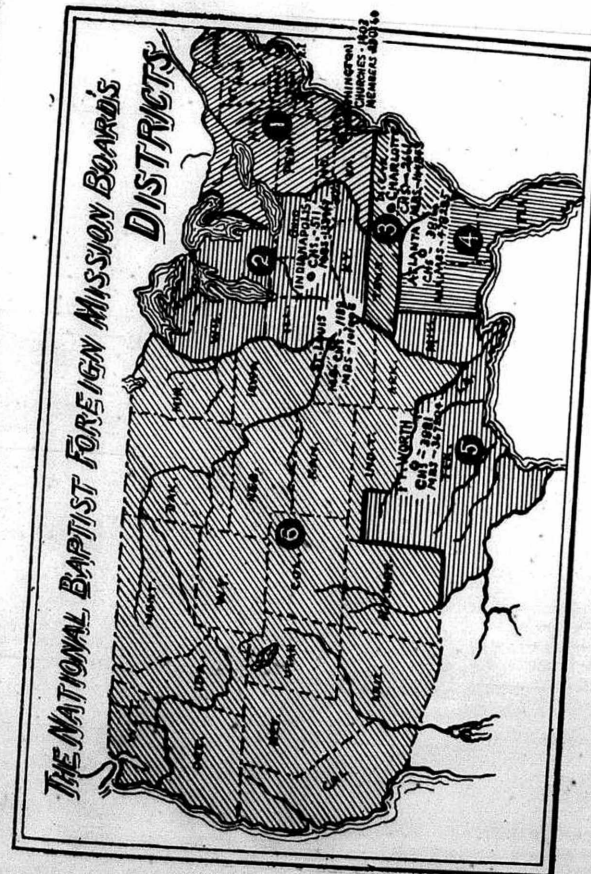
We suggest that the management establish more "Branch Offices" in order to supply the growing demand for the literature.

The President's address in the main was a fine State paper. The people of the United States are in sympathy with Cuba. They want its entire independence. Any policy of the administration that does not harmonize with this desire of the people, will be rebuked whenever the opportunity presents itself.

MANY of our subscribers did not meet at Boston, and therefore did not pay their subscription, we hope when this issue of the MAGAZINE is received a prompt remittance will follow. Send in your money.

Two things delayed this issue. The sickness of the Managing Editor, and the difficulty in getting some first class articles, that had been promised. Remember this is a *Quarterly*, not a weekly, nor monthly.

Our subscribers will notice that we are giving them more contributed articles, and less biographies. We want the MAGAZINE to be known, by the high literary quality of its articles.



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Besides these special advantages, found no where else, the Supreme Court of District of Columbia is trying cases, civil and criminal, in accordance with the principles of the Common Law practice and procedure, most of the year, and the Equity Court holds a term every month, except August.

Then again the Congressional Law Library of upwards of 50,000 volumes is open to the public seven hours each day, thus furnishing gratuitously to the student facilities for investigation and research unsurpassed.

The school is strictly national in character, being open to all without distinction of 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. Judge Simeon E. Baldwin of the Supreme Court of Errors, Conn., also a professor in Yale Law School, recently gave a series of excellent lectures on the subject of Wills. Next session the Department will be favored with a series of ten lectures on Constitutional Law by Justice Harlan of the U. S. Supreme Court.

That the advantages herein set forth may be had by all desiring such, the tuition in the Law Department—as is already the case in the classical and academic departments—has been made free, the only expense entailed upon the student by the Department being a matriculation fee of \$5.00 and a graduation fee of \$3.00.

The present session ends May 27th, 1895.

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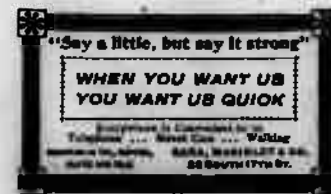
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