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In the past the Negro has not been asleep as a student of society. While other men have been basking in the early morning rays of a new social movement, the sparkle of the dew-drops made glorious by that same effulgence; has at least fallen upon him standing in the dim twilight of a passing night. As his sable brow is lighted up by this new hope for the race of man, as he moves forward into the arena to engage in the struggle for better things, as he offers to join hands with other men in their effort to supplant effete and clumsy forms with new and more effective means to common ends, he modestly asks that his labors be not despised. His appeal, however, is an appeal not to prejudice, not to sympathy, not to friendship, (though neither of these last two entities is underestimated), but to man's better nature and to reason; for whatever else he may be he is not a beggar; he is not the kind of material out of which tramps are made. God has given him one of the richest of the grand divisions of the earth and his labors have produced billions of dollars of economic values upon these shores.

Social science, or the science of society, covers a wide field embracing nearly every sphere of human activity. Negroes have done most in their religious and beneficial organizations, through their churches, societies and clubs. In the organization and direction of these varied interests there is need for the brightest intellects of the day, a fact too often overlooked by our critics. The man who successfully leads a church composed as it is of so many diverse elements, has to know something of society and is a social scientist of no mean order; the men who organize and successfully lead clubs and societies, such as are blessings to the social order, are performing a service to mankind. If the present leaders have done so well without an opportunity to study society scientifically, or under modern conditions, how much will be accomplished when the younger generation qualified and equipped with modern methods shall enter the field?

The greatest dangers to be met are not found in the tasks to be done, but in the workers themselves. Our young men are too apt to enter the field before they are prepared. We are too unwilling to tarry at Jerusalem until we receive power from on high. A half-trained man will not succeed to-morrow as our fathers have done to-day. God did not open to them the same opportunities He has to us. He gave them success because they were faithful in the few things entrusted to them; but the young man who starts out to-day untrained, who thinks he has no need of school days, but that he will do as his father did, that he will succeed in building up large and prosperous congrega-

tions and churches without long weary years spent in study, will sooner or later find himself mistaken. The present age calls for service different from the service rendered during the past, and it is God in our environment who is formulating by His presence, these constant cries for consecrated intelligence.

The call for trained men in all the vocations of life, is no condemnation of service rendered by the workers of former generations, for such men as Rev. John Jasper, Rev. William Gibbons, Rev. Sanday Alexander and others of their day, have blessed our age by their life and labors as students of society; the Christian ministers above all others must be a student of society. He is a student of social science, though he is not always scientific in his methods.

In business organizations we have strong evidence of the conscious growth of the social in our nature. Our men are uniting their forces as never before in mercantile and other business pursuits, showing that they are beginning to appreciate the true philosophy of business success, combination, union, centralization.

In these days we hear much about trusts and their evil effects upon society, and yet it is a fact that in the United States where the most powerful trusts in the world are found, the condition of the poor is far better than in other parts of the business world. We shall rejoice and be glad when Negroes form some great trust and work it for what it is worth as a business venture. A great trust in the hands of honest men is a blessing to society; any business in the hands of dishonest men is a menace to the social order. Ten thousand dollars invested in a well-ordered dairy in thousands of towns and villages would constitute a trust inasmuch as persons with a few cows could not compete with such an interest and sell milk in the same market. It frequently happens that smaller sums invested in other commodities constitute trusts under modern conditions.

Those who are continually denouncing all trusts ought to study the question seriously, and give a philosophic and scientific definition the terms used. They would then tell the people that a trust is a relative business condition, and that one is formed whenever and wherever one of a larger or smaller number of competing interests shall prevail and grow strong enough to drive its competitor out of business. This bit of honesty would educate the masses somewhat on the question of trusts and do simple justice to larger interests.

In the absence of socialism or the enlargement of the scope of government ownership and control of these interests, there will be trusts as long as there is business. They are normal



outgrowths of our present social and economic system. If we retain the latter we shall have the former whether we will or not that trusts exist.

In banking the Negro has accomplished something. He has respectable establishments at Washington, D. C., Richmond, Va., Birmingham, Ala., and elsewhere. In manufacturing also he has made a beginning, but these interests are mentioned only as forms of social activity in which he is at present engaged.

But there is an intensified interest in social organizations all over the land. In nearly every community there is some union of forces for one or another purpose. It is due to the presence of this surcharge of social business consciousness that such commendable success has attended the True Reformers' organization. This is the time when men of means could make profitable investments, sound business ventures, for the most practical business philosophy is contained in the homely adage "Strike the iron while it is hot."

Hundreds of men of our race have been observant of the conditions referred to in this paper. Many of them have entered into business and have won success even in the North. Successful business men are found in Boston, New York, Philadelphia, Pittsburg and Buffalo, where competition is necessarily sharp. In New Castle, a thriving town of about 30,000 inhabitants in Western Pennsylvania, Mr. Peter Doup has built up a thriving business in making and renovating carpets, rugs, etc., and could live without further labor, for he has a handsome bank account. This is but one of many such men.

When one becomes aware of the great forces at work in this manifestation of life in various social forms, a careful study of it seems almost imperative. After a wide and careful observation of these movements we are prepared to classify and arrange the phenomena as seen in the life and employment, the physical, moral and intellectual condition of the human race. He who enters seriously into the study of society will discover much that is new to him. Mr. Lester F. Ward in his "Dynamic Sociology" says "Amazement at the lofty reaches of natural processes belong to the infantile stage of the human mind. The enlightened intellect may contemplate with a serene satisfaction of the highest order the relatively vast operations and achievements of physical law, and this is the final and purified form of what is called the religious sentiment in man; but to lose one's self in wonder and awe is only to confess ignorance and refuse instruction."

When careful observation, classification and arrangement of social phenomena have combined to give a broad view of social conditions, the next step is the interpretation of the facts before us. This interpretation is not an isolated act, but it is to be seen in the correct diagnosis of social pathological conditions, and the application of specific remedies. This work is being accomplished through the lecture, the schools, literature, literary societies and the church. For this important work the teacher, the editor, the author, the minister of the New Testament, must prepare himself. The welfare of millions is dependent upon these leaders who are appointed of God to perform a specific service to society.

The minister of the gospel should lead in the world's best thinking, for the religious sentiment should be the overmastering power in every man's life. The churches are the exponent and expression of the higher ethical life of the people, for they meet the supreme need in ministering to the immortal side of man's nature, and must remain, therefore the peerless institution of the social order.

Institutions of learning grow out of the church-life, and in a large measure they owe their success to its care, strength and vigor; from the common school to the university, all institutions of learning are the direct or indirect products of social forces, whose roots are deeply embedded in the spirit of Christian philanthropy; from it they have sprung, by it they are supported, and to it they pay a respectful obeisance. In our colleges and universities of a high grade, young men are being trained in the observation of social phenomena, and in the manipulation of social facts with the use and meaning of statistics, and the institution bearing the name of college or university; and having no course in the study of sociology, is out of date; for all true higher institutions of learning must enter upon and share in the solution of the great questions of the century now upon us. They must train the young minds to see in the humblest society the germ, or it may be the full growth of the great social discords which consecrated intelligence must remove. They must send forth a class of trained leaders who are willing to work in humble communities and among the lowly, young men who do not wish to be called *Rabbi* and who are willing to fill humble places; young men whose love of truth and knowledge of values, together with their deep self-respect, will not allow them to seek from institutions the red hood of the doctor of divinity—an honor which should come only to men of ability, honored ministers of the gospel whose work, age and scholarships (though perhaps not

of the highest order) commend them to the institutions themselves.

At this stage in the progress of the race, there is danger that our leaders will overlook some very important social facts, the neglect of which must do more or less of injury. In the mad rush for honors too many overlook or are ignorant of the fact that the foundation upon which such honors should rest has not been laid, and, being top-heavy, they are like the house built upon the sand, destined to fall with a mighty crash. As a student of society, the Negro should study these harmful tendencies, and counteract them if possible. The Negro, as regards his ability and capabilities, has, like other people, various talents. Some are suited to one pursuit and some to another—hence some are inventors and some are authors; some are philosophers of a higher order and some are skeptics; some are reporters and some are editors; some are teachers and some are preachers; some are lawyers and some are doctors; some are mechanics and some are printers; some are farmers and some are fishermen—in short, as to its composition and adoption to the various avocations of modern life, it is as varied as any historic people; it is truly a composite race.

The man who is so short-sighted as to say that industrial education is the training for all these people, is not even a social philosopher of the lowest order. He is ignorant of the social needs and blind to the highest welfare of a great people; for a people so diverse in its aptitude, and so varied in the grades and types of intellect, must not, can not be circumscribed and confined to any one sphere of activity and development. He who says they should all have a classical or scientific education is equally conspicuous for his shooting wide of the mark, and neither one or the other is a safe leader. A man of one idea can never be a great leader, can never be a Moses, for Moses taught many things. These discussions as to the specific kind of education which the Negro needs grow out of the failure to regard him as a man. If he is a being of special creation there may be some ground for providing him with special training.

The man who would open every avenue of usefulness to the young men of the day without regard to the accident of racial connection, and who favors giving each person the best possible preparation for his special work, is the true social philosopher. He who looks upon the great problems of the day as problems set for the intellect and not for the color to solve is the true social scientist. He who believes in and advocates justice, truth and progress without regard to the persons af-

ected by it, is the twentieth century reformer and the benefactor of the race.

We must not be discouraged by the presence of the abnormal; for, like the normal, it has its place and meaning. A clear perception of the relation of the abnormal to the normal in the progress of society is necessary to reform; and by contrast, the real nature of the one is set forth by the character of the other.

Negro thinkers are giving more and more time to lecturing. The lecture is an important means of disseminating social truths and arousing popular interest. In these popular lectures the Negro preacher and Negro scholars are inaugurating new forces that will effect the social life for good as a rule. But lectures are most valuable and most helpful to those who are readers of current literature. Negroes are not great readers. Too many of those who read spend their time over trashy novels or fourth-rate matter. For this reason many of them fail to appreciate lectures and do not attend them. The leaders who are urging their people to read and suggesting a line of reading that is best suited to their needs is rendering humanity a great service.

The pulpit, the professor's desk and the lecture are most effective when they are supplemented by, and supplemental to, literary productions of high order. We are not entirely lacking in such a literature. Members of our race have produced some of the finest works of the day bearing upon the subject of society. In quantity the Negro's productions are meagre, but something has been done of which we have a right to be reverently proud. All of the following works bear upon some phase of social life, and are worth reading: "The Under-Ground Railroad," "A Voice From the South," "My Bondage and my Freedom," "A New Negro for a New Century," "The Suppression of the Slave Trade to the United States of America," and the "Philadelphia Negro." The readers of these volumes will be impressed in many instances with the minute and subtle analysis of abstruse social facts, and the clear and strong statements of the author's views. They reveal the Negro in a new light—they show him forth to the world as a social scientist and as a writer of marked ability and power. Several of these works should be read by every educated man in this republic. He who does not know Dr. DuBois' "Slave Trade," does not know the history of the struggle for freedom; those who have not read Mr. Douglas' work, "My Bondage and my Freedom," are not aware of the dangers and perils that stood thick along the whole highway to human lib-

erty during the stormy days before the Civil War. Only the history of the past can aid in a wise and conservative solution of the problems of the present and the future.' This makes it all the more important to read. The Negro must hear and be heard; expediency demands the first and justice demands the second.

During the last ten years the clouds in the Southern sky have been thickening apparently, and foreboding only ill to the Negro. Proscriptive legislation of every kind has been resorted to in order to humiliate and degrade him. His foes have been jubilant and his friends have been disheartened at the unfavorable turn of affairs. The best people in the South are sick of this constant and base misrepresentation of the Negro, but the best people are not often in authority, and even in old States like South Carolina they are passing out of power and the pitch-fork devotees are gaining the ascendancy for a season. The hours before dawn may be dark for the Negro, but they are darker still for the South. The Negro needs inspiration and information; the South needs industrial, political, intellectual and moral regeneration; the basis for a new public sentiment that shall declare and maintain the rights of men as men. So long as men like Senator Tillman, of South Carolina, and Dr. Paul Barringer, of the University of Virginia, are in authority, the people of the South have just cause to be ashamed—ashamed to have such representatives when thousands of men of the highest character and attainments who are in sympathy with the best thought of the day, are kept in private life. But the Negro need not be ashamed. He is not responsible for either of these individuals misrepresenting the best sentiment of their States. 'The Negroes' need is not politics but intelligence; give him inspiration and culture and his politics will come out all right.

The young men who are to be the future leaders must be inspired in the school room. Higher possibilities must be pointed out and nobler ideals must be pictured before them. The college professor who comes before our young men should be on fire with truths he is to present, and should infuse his own spirit and life into the students before him. Young men who are thus trained to think and act will go into the world of labor and struggle full of inspiration, and they will inspire others to make worthy efforts. Eventually this inspiration will reach the very circumference of the race life, and being supplemented by information of the right kind, information as to his possibilities and powers, the Negro will soon be filled with a consciousness of his worth as a moral and ethical force and his

rise to place and power will be assured. We may rejoice in the fact that the best men of the republic are in sympathy with us during these darker hours. We have hundreds of thousands of silent friends whose friendship is worth having. When we shall by positive intelligent effort present our case before the bar of public opinion, it is our belief that we will receive a favorable verdict. It will take twenty or thirty years, perhaps, to arrange the case, and file the proper brief—this is being done by the men and women who are teaching our young people in church, in the school and in the home. If this teaching is honest and faithful, we need not fear results; if it is hollow, pompous, false and improperly done, the verdict must be against us. The real problem then, seems to be the problem of properly qualified leaders. A vile and immoral teacher or preacher is a curse to any community, a festering sore, a rotten scab upon the social life of the people, and it were better to close the schools and churches for a while and get clean men and women whose moral power will be felt for good wherever they go.

The hope of the future rests with the young and the old of to-day. If the next three generations shall have a class of preachers, teachers and editors whose perception of moral truth is strong, whose intellects are strengthened by twelve or fifteen years of hard study, whose souls are filled with a great principle and whose highest motive is the best possible service to mankind, the Negro of the twenty-first century will be free from the chagrin and humiliation which comes at times to their twentieth century fathers.

The great thinkers of the future, the leaders for the people, will study social problems with a confidence that will insure success, and will find wide scope for the exercise of their trained powers of mind and soul. They will make a new and valuable contribution to the world's higher and richer life, and lead the cultured hosts of a redeemed people onward and upward to the attainment of the goal of human progress—the perfect and complete life lived in accord with revelation and reason.

# WHY WE SHOULD USE THE SUNDAY SCHOOL LITERATURE PUBLISHED AT NASHVILLE, TENN.

By Rev. L. C. Garland, Williamsport, Pa.

Mr. President and Brethren of the National Baptist Convention:

I deem it no little privilege to be permitted to give my reasons why we should support an enterprise, the success of which lies so near my heart. So much can be said and so much has been said in the past upon this all-important subject, that I shall only present to you a few reasons of the many that should inspire us to use the National Baptist literature.

First. By using our literature we create confidence and unify our forces. As we all know, past conditions are largely responsible for the feeling which a great many Negroes entertain that our race is incapable of accomplishing anything of worth. For this reason we find many of our professional men depending largely upon others for recognition. We also realize that churchmen in both pulpit and pew have been educated to believe we are too weak to be counsellors in our own matters. This fact has been fully demonstrated in the opposition of our own brethren to our work. We find since the National Convention has been publishing our literature new life has come to the Negro; he sees the development of latent ability he did not know he possessed. This, I claim, is an important reason why we should use our literature. If confidence in racial ability is to be established, the church must be the forerunner, as it has been in all the blessings we, as a people, enjoy.

This is being done by the Negro Baptists of America through its publishing enterprise.

Also in the use of our literature we unify our forces. Heretofore when the colored brethren bought literature from another source, they came from the North, South, East and West as individuals, without any interest in the institution other than that they get what they desired for the use of their own school.

But now we come as members as a part of the publishing establishment, which is doing so much to elevate the race and solve the Negro problem of America. All, both great and small, can look toward Nashville, the Mecca of the Negro Baptist.

Second. I believe we should use the literature because it comes to us as the result of years of denominational growth. An example of first the grain, then the ear, then the full corn

in the ear. This work was not started in Boston, as some would have us believe. Nay, verily it started back in the early existence of our church. Dr. Walter C. Brooks said in his address of last year, it started before the Revolutionary War and grew until we had our churches, then pastors, then associations, next our State Conventions, and our National Convention with its various boards of operation. Taking this ground, we see that our fathers worked for this day. The blessings we now enjoy are simply the fruits of the good work commenced by them.

Every age brings with it new reforms and a new state of affairs. This was true of the age that brought freedom to the slaves. When the Negro, by prayers to God and his bravery in war caused Lincoln, with ink and pen to set at liberty the oppressed, there was born a people destined to honor God and the country in which they dwell.

Without money and home, they wandered, some North, some South, and in their poverty and illiteracy could even then be seen intellectual peers, whose very nature qualified them to lead their fellowmen on to victory. Such men were the pioneers, who went fearlessly, but with firm faith in God, through intense prejudice and opposition, felling the giant trees of seeming impossibilities, clearing away the rubbish and laying a foundation upon which we are building a superstructure that will defy the storms of ages.

And aside from those who labored to make sure our civic progress were men whose work was not less important. Men who labored to build us up in the most holy faith and though they have finished their task, let them never be forgotten. The work they accomplished in the age in which they lived, none other could have accomplished. The result of which can be seen in over a million Negro Baptists in this country, sanctified to the service of God, to the redemption of the world. It is marvelous how these pioneer preachers met with so great success. As they instructed the people they burnt the midnight oil and grasped all the knowledge within their reach, thus qualifying themselves as leaders. In addition to their labor, to acquire knowledge can be added their consecrated lives, given entirely to the work they had in hand; unlike many in our ranks to-day, they had convictions and with help of God, pledged themselves to die by them.

Is there a man among us who fails to believe it our duty to perpetuate the memory of these early apostles of the Negro Baptist Church by carrying on the work they so nobly founded? Let us by using the literature, honor these men.

Third. We should use our own literature because it develops scholars and theologians. The more we write the better qualified we will become as writers. We will never be able to be producers of the world's thought unless we make a start. All the leading historians, Myers, Swinton, Barnes, and others teach the student that the Negro has never added anything to the world's history. And as those who oppose our present action give us no other history. I believe if the Negro has been in existence for centuries and accomplished nothing (as they say) we should start at once in the early dawn of the twentieth century, and by taking our literature, bequeath to history Negro theologians and writers. It has been said we have not the scholars to write for our people; this has been proven false, in that our literature compares favorably with other productions of its kind. But suppose we grant we have not these writers. Could not the same be said concerning many of our pioneer ministers. Yet did not the existence of the church demand an educated ministry. There was a field of operation created before there were produced men of note in the world's history. There had to be an England before we could have a Chaucer or a Shakespeare. The American colonists, though claiming to be of Anglo-Saxon descent had to fight for freedom before they could have such statesmen as Washington, Lincoln, Blaine and others. There was not a colonist argued they should not have liberty, because there were no men capable of steering the old ship of state. They first got the ground upon which to act and then produced the actors. So it will be with the National Baptist Publishing House if we use the literature. The wheels of machinery running twenty hours a day will call forth writers from our schools of learning.

Fourth. In using the National Baptist literature we protect ourselves from absorption. We all admit the fact that the spirit of the races of influence is to absorb all weaker peoples and appropriate the work of the weak to themselves. This has been true in the history of the Negro Baptist to a large degree ever since we started to do mission work. The Baptist of America were thought of as people of another color doing a great work in evangelizing the world. The only colored Christians known in history were the Methodist. The colored Baptists being a number of colored brethren in the other Baptist denomination receiving aid and civilizing contact. But since we started on an independent basis, publishing our literature, maintaining our schools and doing our mission work, we are known as a strong religious power. Known to that extent

that in the yearly records of religious accomplishments the work of the Negro Baptist is being given. Some would object to this from the standpoint that it preserves racial identity and keeps the people divided. But I believe we should be preserved from absorption in order that we can give the world a literature purely our own. All races have a literature. The Greeks, the Romans, even the semi-civilized. And why not the Negro. Nature itself believes in holding its identity. Preserving individuality to that degree that the cactus develops its kind as assiduously as the finest rose. There is a special kind of literature the Negro can write. If he does not write, the world will be without it. Individuality in the style of writing as well as our right to produce our own literature is found in the construction of the word of God. There are four gospels, each bearing the mark of distinction peculiar to the man who wrote them. Paul's style of writing was very different from the others. The very language of the writers differed in degrees of purity, yet they all had a mission to perform, and each one was better qualified to perform his especial mission than any of the others. Is not the same true also of our literature?

Fifth. In using our literature we produce men of business. The Jews, Chinese, in fact, all people have a national business reputation. I am glad to note since Dr. Boyd started to do work for the National Baptist Convention the people in America see in us the evidences of business ability. Starting without money, with few friends and many enemies, he developed the National Publishing House, until it takes its place among the foremost institutions of its kind in the world. Not only can we refer to Dr. Boyd, but his entire official force, who conduct the business in such a systematic manner as to gain the approval of the public press. Who does not believe in using the product of such an institution?

Sixth. We should use our literature because it gives employment to many of the young people of our race. It is the duty of the church to have an oversight of the material as well as the spiritual life of the people. I take this ground from the fact that God, in showing his blessings toward his people, always gives to them material prosperity. The national convention, through its publishing house, employs over one hundred and twenty Negroes, thus making an opening for the race. May the good work go on, until the host of young people coming from our schools yearly will find employment in Negro establishments, though other doors be closed against them. This can be made possible by our patronizing the institutions we have and thus create a demand for more.



Seventh. I believe we should use our literature because it helps our denomination to show those who helped us they did not labor in vain. In that we are now doing something for ourselves. We are already receiving this recognition. For, in the reports read before the Baptist anniversaries this significant statement was made. We are to note that the Negro is demonstrating much ability along the lines of self-help. Let us, by supposing our publishing house, schools, and all our denominational work continue to merit the few flowers thrown along our pathway by our Baptist brethren.

Eighth. The Baptists of America need help in their publishing work. It is clearly demonstrated that help is needed. One house does not and can not publish all the literature needed for the denomination and its several branches. If they can, why the B. Y. P. U. A. of Chicago? Why the Southern Baptist Publishing House? Why are the tracts and circular letters of the Missionary Union published in Boston? Why do some of the colored Baptist churches, that think it a sin to publish our literature, take the literature published by the Southern Baptist Convention? A great many of the theological works in Baptist libraries are published by other houses and written by men who are not Baptists. Let us not burden our brethren longer. Think of a religious body, men inspired of God, numbering nearly two million, waiting for another denomination publishing house to do our work, who find it impossible to do their own publishing work. Let us help the Baptist of America to supply her millions with strong Baptist literature, pure in word and doctrine.

Ninth. We should take our literature because it will be a means of preserving the fundamental doctrines of the Baptist church as they have been committed to us. This is an age of changes. New constructions are being placed on the doctrines of the church. New ideas are being brought before the world in reference to the inspiration of the Scriptures. The leaders in this reformation of thought are all Anglo-Saxon. We do not know how soon the Baptist churches of America will be drifting with the tide. Even now the robe is making its appearance in the Baptist pulpit. What the next innovation will be God only knows. But we can rest secure if we stand on our own foundation built by the apostles and prophets, Christ himself being the chief corner-stone. And should the church that has so long held to the apostolic interpretation of the Scriptures continue to drift. The machinery of the National Publishing House can deluge America with pure Baptist literature, and as others drift, the Negro Baptist, by taking our literature, can

exclaim, "But as for me and my house, we will serve the Lord!"

I need not go further in the argument of this question, for I believe every honest Negro sees his duty in this matter and finds pleasure and inspiration in performing it. I will only re-iterate that I believe we should take the literature for the following reasons, viz: It creates confidence and unifies our forces; it comes to us as the result of years of denominational growth; it develops scholars and theologians; it protects us from absorption; it produces men of business; it gives employment to Negroes; it demonstrates that those who have helped us labored not in vain; it preserves the doctrines of the church and is therefore needed.

"We stand upon the rock of truth,  
'Neath the shadow of His wing,  
And cry aloud for Negro worth  
In the name of Christ, our King.

Self-help we teach with true race pride,  
And standing thus for right,  
We forge ahead towards the goal  
That's heaving just in sight."

#### THE INFLUENCE OF LITERATURE UPON THE PEOPLE.

Rev. A. D. Chandler, D. D., Los Angeles, Cal.

In all the vast domain of literature that has been idolized by the world, we have received the least credit, and the works of colored authors have been accepted with great indulgence.

The sooner we translate into literature the moral and political philosophy which we hold, the sooner will society acknowledge the sons of Ham have a right with them to rule and reign.

I would impress you with the profound conviction of the vast importance of literature, especially of this present era, with special reference to its influence in gaining recognition for our children's children in the age to come.

A literature which is the treasure of a nation is its most precious, distinctive, and inalienable possession. Shall we, as a people, have a treasure-house of thought? This alone arising in the grandeur of its plentitude—volumn upon volumn—will give the Negro a personality that will live when a thousand generations have come and gone. Milton said: "A good book is the precious life-blood of a master spirit." All people have

discerned in their literature something sacred. The Jew adores his pentateuch; the Oriental his Zenda—A vesta.

Those who wrote these treasures were the legislators, because they were men of letters. The province of literature is more important than that of legislation; for the character of a nation is largely determined by its literary productions. Letters create the ideal of human life; law can do little more than regulate. Mind must be at the foundation of our manners and morals, else law can not reign supreme. When the twentieth century has passed and the children of a hundred years hence shall seek to know what was the life and standing of the Freedman, they will determine this by their literature. Every generation before it passes away should reflect its image in letters of gold. Why do we call the time between Charlamagne and Elizabeth, the "dark ages?" Because of the absence of the sunlight of literature to give us distinct impressions of that decade.

I claim, as Baptist, in our distinctive literature, we should call attention to the heroic deeds of our ancestors, not only in the Revolutionary, Civil and Spanish-American struggles, to stir the hearts of our sons and daughters like a trumpet blast, but let us immortalize our heroes in drama and song as did Shakespeare, Spencer and Ben Johnson, who wrote of the great deeds and noble acts of their countrymen. Some one—shall it be, a Dunbar—who must magnify the virtues, that is the manliness of the Negro; and tell, how he was true on the plantation as he guarded the cabin of his master's wife and children while they fought in our intestine strife; how he was brave as he bore the musket at Fort Wagner and the hill of San Juan; how he was loyal to the Stars and Stripes in every conflict in which this country has been engaged; and how he was faithful to his religious proclivities in the worship of Almighty God, both as a slave and as a freeman.

I argue that it is in our power to work out our own liberties, for the "pen is mightier than the sword." Harriet Beecher Stowe knew how to sway her countrymen when she wrote "Uncle Tom's Cabin." Booker T. Washington has done much to create a favorable public sentiment by his recent works. We want more men who can write as sublimely as Wadsworth, Tennyson, Browning, Dickens and George Eliot, or as rhythmic as the patriotic Whittier, Lowell and Longfellow. Has not our Dunbar been received with high honors, both in Europe and in whose bosom is the bravery and courage to tell the sublime and yet pathetic story of a nation's struggles? Let the world learn her lessons of love and devotion from the lives of a people who have gone up through great tribulations and

have washed white their robes in the blood of the Lamb.

We would not fail to honor the divine literature that has enabled us to lift up holy hands to God, and by faith lay hold of the Lamb in the midst of the throne, who is the anchor of our soul sure and steadfast, during trials, scandals and persecutions of this present evil world, and by His grace urge upon the scholars of this convention to make your literature invincible by tempering your words with the true greatness of the teachings of Jesus. It is—

"Enough if something from our hands have power to  
To live, and act, and serve the future hour.  
And if as toward the silent tomb we go,  
Through love, through hope, through faith's transcendent  
dower,  
We feel that we are greater than we know."

We ought, then, to write the things of most value in the lives of men. If Plato did this when he wrote of the greatness and goodness of Socrates, and deduced the immortality of the soul, can not we find a Negro pure of heart and magnanimous of life, and prove that his soul still lives to bless society? Only that literature that answers a real need in human nature, aside from the records of facts deserves to live; for only such has influence upon the conduct of a people. It stands for the equality of the members of society. It is record of thought and emotion among all classes; it is the reservoir of poetry, tradition and story in the Christ triumph. Placing in the background of the Savior's journey to Calvary, the Cyrenian identical with Simian, who was called Niger, had the honored place of cross-bearer in its literary record, while Pharisee, Scribe and Sadducee mock and scoff at the dying agonies of the Savior of Mankind—

"Careless seems the great Avenger,  
History's pages but record one death-grapple in the darkness,  
"Twixt old system and the Word;  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow, keeping watch above his  
own."

We advocate Christian equality, a value not measured by earthly accidents, but by the heavenly standards. Baptist lit-

erature has been a mighty agent in promoting and shaping our present civilization by calling attention to the evils arising from the inequalities of life. Its periodicals, weekly papers and magazines have diffused through this country, regardless of condition, or possession, or talent, or opportunity, sympathy for the oppressed and despised; and a recognition of the value of manhood underlying every lot and every diversity. We acknowledge that by our literature we may not remove the hardships and sufferings, and shall be called upon to bear much, and sacrifice more; but the lessons of heavenly wisdom and sweet consolation of Jesus the Christ shall cause to disappear the bitterness and discontent arising from the unequal conditions of life. We advocate that the poor man is the equal of the rich, and many times he is superior, for God has chosen the poor of this world to be rich in faith, and the unlearned many times is wiser than the learned, since intellectual acquisition is no guaranty of moral worth, and the fool can ask wisdom of God, who giveth liberally and upbraideth not. Then, with the Christ literature engraven on all hearts, we conclude that all conditions may be equally honorable.

It is the office of Christian literature to inform men of their high-born rights, and to dispense the truth until there is no darkness, and in every home and church the divine light is shed through the medium of our journalism.

Your publications should not be out of sympathy with the great mass that need enlightenment. A sermon or lecture too often dies on the air. The average mind must have some distinctive literature to refer to and refresh its memory, or remain blind and ignorant, and incapable of progress in true culture. There is no culture so high, no taste so fastidious, no grace of learning so delicate, no refinement of letters so exquisite that it can not find full play for itself in the circulation of our Publication Society. How much your ripest thought is needed to guide the nobler aspirations of our rising generations, and shall the select few who wield the pen of a ready writer, fail to enrich a race deprived of knowledge by withholding God-given wisdom from circulation? The influence of an author on a community is proportioned to his ability to write what the world most stands in need of. Religious knowledge is most valuable, for it touches every relation common to man. Consider for a moment what influence, through our Publication Board, you can have on the great mass of people. And do not longer ask, What is the use of my learning. Go to the retirement of your study, there compose a story, true to the higher life, then publish it. Note the refining influence it will have on your own

life, and be assured that your article is a silent missionary in a thousand homes. It becomes an educating influence to many, for it is transferred to a million sheets and hearts for untold years, and remains a sweet influence for Christ in the earth until the end of time. How many, after toil is ended are refreshed by its inspiration, how many hungering for what they know not or fed and strengthened to continue the journey of life, how many touched with the sentiment of real and holy ambition are kindled into a glow of nobility by the power of that faith and love and devotion translated into deed and truth enshrined in literature. Thus the culture of the few, through the columns of faithful journalism, is made to leaven the world and to elevate and sweeten the lives of the many, who have an interest in the birth of our Redeemer, in His triumph over death, and in the world to come.

We give that literature a rightful mastery over our life which awakens us to a sense of our spiritual existence. It spoke to us in a new language in this land of our captivity, that "all men" are born free and equal," and that God has made of one, all men to dwell on the face of all the earth." The master refused our fathers the right of access to this literature, knowing that, though wrapped in the mantle of ignorance, the voice in the wilderness of night would command them, go forth and be free; for "whom the Son hath freed, is free indeed." Thank God, the divine word did speak to us and we learned our God-given privileges. Thank God, the touch of the Son of Man broke our chains, and we sprang to our feet to hail the glorious sunlight of liberty. Thank God, a crowd of literary spirits from the realms of death still speak to us, from the battlefield where heroes of liberty are buried is heard the shout of Crispus Attucks and Colonel Shan; from the rostrum where the orator poured forth his torrent of eloquence can be heard the voices of Jefferson and Franklin, of Sumner and Phillips, of Garrison and Douglas, and Beecher, as speakers move from the studio, the mind grappling with the mysteries of the unknown, and the sociological questions affecting the welfare of a struggling people, tossed by material conditions which threaten to stifle or limit human energies, comes the literary products to arouse us from our inactivities by awakening our sleeping spirit by the whispering of mental life. It is, therefore, the influence of literature which gives progress to society, preventing the stagnation of human heart and brain, and through its channel has brought down to this present time the treasures of history, inspiring us to action and to meditation, creating the poetic, scientific and

artistic instincts; yea, and everything that stimulates the inward sense of truth, of beauty, and of power.

It is our distinctive privilege to use every power of God to defend what we deem the truth. Make life a battleground for truth, and thus fuse your souls into vast bodies of men and become the animating spirit of Christ-like enterprises. For—

"Once to every man and nation comes the moment to decide,  
In the strife of truth and falsehood for the good or evil side."

There be many who are thinking, striking very heavy blows for the wrong; for "One," saith Douglas, "with God is a majority;" do you strike heavier ones for the right? Too many die without knowing the real purpose of life, mere victims of every quack in religion, politics and literature. This slavery of soul can only be broken by the power within a writer and speaker to induce men to think. Every thought is the expression of the life of the soul, as blood is the life of the body, giving a deeper feeling of the power of love, of joy and of hope. On the brow of every thinker I would trace in tongues of fire: Excelsior; dominion forever! For from the brain cometh the quickening influences which move the world. I commend you, dear brethren, to the Allwise God, who doth enrich with all utterance and knowledge, by sending out his seraphim with the hallowed fire from his altar, that you may speak with purer tongue and truer spirit. I pray you—

"Be ye strong in the Lord and the power of His might,  
Firmly standing for the truth of His word;  
He shall lead you safely through the thickest of the fight,  
You shall conquer in the name of the Lord."

#### EDITORIALS.

William McKinley, President of the United States, is dead. No man ever held this high position whose character stood for more. The breath of slander never sullied his fair reputation, and his bitterest political enemies unite in placing upon his brow the garlands of undying praise. His friendliness to all the people of the land has been illustrated again and again. Under his Administration the country has arisen from business depression to unexampled prosperity. Never was the republic confronted with such grave and momentous questions. He met and settled them all with an unwavering faith in God

and in the wisdom and patriotism of the people. He bore criticism and denunciation without resentment. He was called timid by those who mistake patience for fear, and weak by others whose highest idea of strength is noisy self-assertion. He was a Christian first, last and all the time. He carried his religion into every office he ever held, and set the nation a magnificent example of how it is possible for a man to serve God and lead a mighty nation at the same time. The whole country weeps, but through its tears it may see the wisdom of Him "who doeth all things well."

"Blind unbelief is sure to err, and scan her work in vain  
God is His own interpreter, and He will make it plain."

The meeting of the National Baptist Convention at Cincinnati, O., this month, was the largest and most important ever held in the history of the denomination. The sermons, addresses, and papers were able and eloquent. The reports of the boards were a revelation to many of the convention's best friends and a stinging rebuke to its enemies. The president's address ranked Dr. Morris not only as a safe leader but a great statesman, capable of grappling all the mighty issues before us and directing the great hosts of Negro Baptists safely past quicksands and shoals. It is to be regretted that mismanagement and continued blundering was made in taking care of the delegation. Many delegates suffered for the necessities of life, and those who remained to the close of the meeting were physical wrecks because they worked hard without the kind of comforts they were used to at home. There are some preachers in this country used to something at home, and it is severe punishment for them to be thrown around in a common way when attending national conventions. Rev. Harris, the pastor, was in a fog from beginning to end. He allowed general officers of the denomination to go unprovided for and to scramble anywhere for something to eat. The boards raised more money this year than ever, and their reports showed that Negro Baptists are well organized, and therefore capable of doing all the reports showed. The amount of money raised for all purposes was \$238,000.

The assassination of President McKinley is no untimely accident. It can be traced to an almost national disregard for law. Lawlessness has stalked through the land, menacing the liberties of a free people; winked at by those whose sacred duty it is to suppress it; hiding itself behind the weaknesses of national administrations; with no check upon its wild and danger-



ous spirit until the people have actually endorsed it by their silence. All lawlessness is not anarchistic. Mob violence is as dangerous to the peace and prosperity of a people, as ever anarchy was in its most reckless and diabolical teachings. For something of this kind the public mind and conscience has been prepared by daily lynchings and murder; only, the most farsighted never thought it would strike down the highest and best of American citizens. Lawlessness is senseless. It thrusts its ugly head in any place and strangles to the death any man, from the king in imperial robes to the beggar, shivering at our door. Nations are called to repentance the same as individuals. "Be not deceived: God is not mocked. Whatsoever a man soweth that shall he also reap."

The Women's National Convention, auxiliary to the National Convention, held its annual meeting at Cincinnati this month. It was the grandest delegation we have ever met. Here was consecrated motherhood, zealous and untiring, loyal and devoted sisterhood, bringing in the sheaves into the storehouse. There is the greatest hope for any denomination when you organize its Christian womanhood. The brethren need fear nothing from such an organization. They brought to the convention nearly \$1,800, and turned over to each board a snug sum for the work of Home and Foreign Missions, education, and the B. Y. P. U. Much, if not all, of the success of this organization is due to the untiring efforts and great leadership of Miss Nannie Burroughs. It is practically her child, and she has nursed and watched over it as only mother can, until it has developed into the proportions indicated at Cincinnati, O., September, 1901.

The convention elected Miss Burroughs corresponding secretary at a neat salary, and now she has the Baptist sisterhood of the country organized. The Magazine wishes them great success.

The editor of the Magazine takes this method to return his heartiest thanks to Sisters Emma Watkins and Mamie King, where we, in company with Prof. G. W. Hayes, of Virginia, were so comfortably domiciled during our stay in Cincinnati. Two nobler souls were never born, and a more beautiful home life it has not been our privilege for many days to witness. The noble and beloved daughter, who is such an untiring worker in Zion Baptist Church, must be a source of comfort to her mother. Mr. Watkins is every inch a gentleman, and knows how to make it pleasant for the "stranger within his gates." God bless this happy family.

Dr. Morgan's slur thrown at Dr. Harvey Johnson, of Baltimore, does the secretary of the American Baptist Home Mission Society more harm than it does Dr. Johnson. It shows a smallness and lowness in Morgan that he certainly has been shrewd enough in keeping in the background in his public utterances all this time. Dr. Harvey Johnson is one of the cleanest, purest and most exemplary men in the world. His devotion to any cause can never be construed as zeal for money nor fame. If he espouses a cause it is from pure principle. All Baltimore City, except a few money-grabbing preachers who love white people for what they can get out of them, will follow Dr. Johnson wherever he leads. The entire country knows him but to love and honor him. It is unfortunate that Morgan should allow himself to be so un-Christian and ungraceful as to get a handful of mud and try to stick it on such an unblemished character and noble manhood as Dr. Harvey Johnson.

If Dr. H. L. Morehouse is left to talk with the leaders of Negro Baptists there will soon be a love feast in Zion. Negro Baptists love and trust him. He has been our true and tried friend all these years. His is the voice of a shepherd; the others are those of a stranger. That there should be peace no one will delay. There is a wide breach between 98 per cent of Negro Baptists and the administration of the A. B. H. M. Society. Can we not close it? We shall say more in our next.

Dr. C. T. Walker, of New York, is reported to have said: "Thank God there are no Negro anarchists." We join Dr. Walker and call upon over 10,000,000 Negroes to do the same. If we win at all, let us do so on the side of law and order. We lose nothing by honesty and frugality. Let us do what we can to lessen crime and thus win a place high up in the estimation of Christian civilization. "No anarchists among Negroes," and yet, American civilization delights to humiliate our bravest and best citizens; we are hated and oppressed, for what? For patriotism in every war waged by this nation, for accumulated wealth to the amount of nearly \$1,000,000,000, for enlightened and intelligent manhood, for love of law and the highest order of society, for religion, morality, education, the best things the human heart can crave? No Negro anarchists. The whole race patient, loving and patriotic.

What is all this stir about Dr. Creditt and the Lot Carey Convention? What did they expect Dr. Creditt to say? That he welcomed them, when he did not do so. Is not Creditt a

pastor of one of the largest and best churches in the City of Brotherly Love? Did he invite or join in the invitation that brought the convention to the town? Could Dr. Credit be with the National Convention and the Lot Carey Convention at the same time and yet maintain his self-respect and that of his friends? Well, we don't think so. This fight in our denominations has shown up more preachers afflicted with loss of manhood than anything that has ever happened to us.

A great many preachers are in the ministry simply for what they can get out of it. They never stop to consider what ministerial responsibility means, and don't care a snap for anyone but themselves. They never grow. They are willing to preach anything for popular favor. Their people are farther behind at the end of their pastorates than they were before. In short, they never know anything, don't now know anything, and don't want to know anything in the future. Good Lord deliver us from such wolves. The churches ought to arise and turn these unprincipled men out, so that the world would hold us no longer accountable for their actions.


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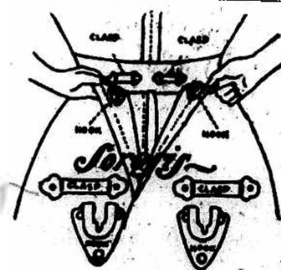
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