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### Negro Education and Evangelization. Supplement to the Christian Standard, December 31, 1892

Isaac Errett

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# NEGRO-EDUCATION AND EVANGELIZATION

Supplement:

**T**HIS supplement is sent out for the purpose of creating an interest in the work of negro education and evangelization. We send it to you because we believe in you.

We know the increasing demands made upon the churches, and how full your hands have been with home work. Some churches are loaded down to "the water's edge." But we do desire you to read this paper and see if you do not feel it to be your duty to do something toward this long neglected mission. Should we send all our gifts to other fields? Should not this field receive a part of our attention? What field more inviting? Where can we get greater returns for our outlay? Where is the need greater? Seven millions of people wandering in the wilderness who must have that which shall be unto them "a pillar of cloud by day and a pillar of fire by night," to lead them lest they perish by the way. Shall we not, at least, help to prepare them a few leaders, who shall be guides to them in their wanderings? Shall we not train one captain for a thousand, now they have only a captain for ten thousand? This people have especial claims upon our sympathy, for they are suffering at our very door.

They are a weak, helpless people, brought by a great providence to our land. They are easily led into good or evil, easily moulded into the image of God or Satan. A few of God's children have led some of them into the light, but many of Satan's representatives are leading the mass beyond the wilderness of ignorance into the quagmires of sin. Nothing can shield them like Christian education. We can send them no greater blessing than to maintain men in each community who shall be to it what Oberlin was to the peasants of the Vosges mountains. We can make no better outlay for this people than to send them men and women, like Lehman and wife, Burlingame and wife, Miss Van Cleave and A. J. Thompson.

I wish we had the power to impress upon you what we might do in the South, if you will only come to our aid. And you are not to blame that we as a people have not in the past come to the aid of this mission; this subject has never been laid before you as it has in the past year. A new era has been reached in this work. At least five hundred preachers will preach on this subject in January,

Second Sunday in January, 1893.

and the churches will respond as never before; individuals will give with a liberality not known in the past. There is a great awakening all along the line on this subject. There has been an increase of interest in the North and of hope in the South. We as confidently look for a large contribution for this mission as we look for the return of a new day. Why? Because we believe it is of God, and you are of God; we appeal to you, then, by your love for Christ, by your love of country, by your love for the South, by your love of justice and mercy and truth, that you listen to this cry for help from the negroes, which we will allow one of their num-

## Second Sunday in January, 1893.

At the close of the war there were in the South 4,000,000 negroes; now there are 7,000,000.

In 1891 there were 28,000 negroes in attendance at the schools established and maintained by Christian philanthropy in the South.

From the Christian colleges of the South 1,075 negroes have graduated in the last twenty-five years.

Nearly all the capable lawyers, physicians, teachers and ministers among the negroes of the South were educated in the Christian schools.

A NEGRO infidel is almost unknown. Their faith is so great that they even believe in the white man.

A NORMAL cotton crop in time of slavery was 3,000,000 bales. The cotton crop last year was 7,000,000 bales.

THERE are more negroes in the South to-day who can not read and write than there were twenty-five years ago. Education has not kept pace with the growth of population.

THE churches in Hurda and Bilaspur, India, have contributed \$22.66.

It is said that the negro is lazy and shiftless, yet in 1892 he raised the greatest cotton crop known to history, so that cotton fell from twelve cents a pound to seven cents a pound.

THE ordinary price paid for field labor in the South is, for men, forty cents a day, and for women, twenty-five cents. The usual price paid for house servants is seventy-five cents a week.

If you wish to know the way you should proportion your giving to the great missionary enterprises of the church, read the proportion given to this cause by other religious bodies.

THE cash contributions this year should not fall below ten thousand dollars.

How many churches which neglected to take up the collection near its appointed time, thinking to do so some other time, did so during the year? Delays are dangerous.

THE M. E. Church, North, gives nearly one-third of all it bestows on missions to this field, and other churches have given nearly in the same proportion.

In the voluntary contributions, Kentucky leads all the states, contributing one-third of the whole, and during the year about \$800.

THE usual rent paid by the negro in the South for a cabin is fifty cents a week. He shows his discontent, not by migrating, but by moving from one cabin to another. The holes are not in the same place.

THOMAS PHILLIPS gave \$200 for the Southern Christian Institute. Four of the returned missionaries have given liberal contributions.

It has been pronounced by all who labor in it the most fruitful mission field in the world.

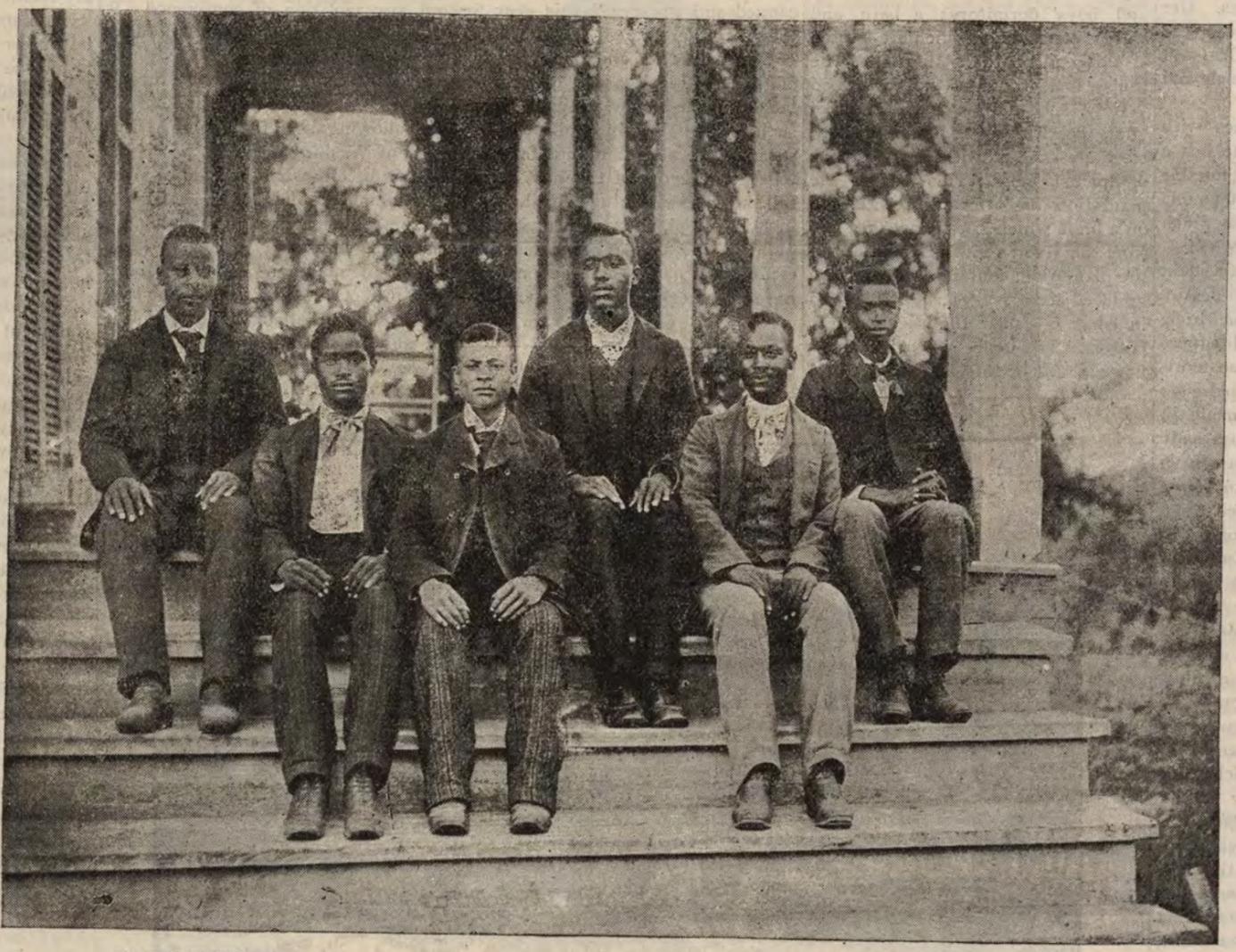
ANNA DOYEN gave \$25 for the B. N. E. E.

### Reasons for Liberal Giving.

THE SECOND SUNDAY IN JANUARY.

1. The work of education among the negroes has been sadly neglected by us. We should pay interest on the neglect of the past.
2. There is the greatest return for the outlay of any mission field in the world; hence a good investment.
3. Their need is great. They are poor, and ignorant, and sinful, and helpless. They appeal greatly to our sympathies.

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JAMES SINGLETON, ASBERY CALVERT, THOMAS FROST, WILLIS A. SCOTT, ROBERT D. BROOKS, HOWARD SINGLETON.

ber to voice. In writing for aid, Bro. Rogers, of Florida, said: "In casting thy bread upon the waters, let some of it float among a people who are starving for the bread of life."

We send a manual to the preachers, this supplement to the church, and the address delivered at Nashville to all. Read. Meditate. Act. Preachers, churches, Sunday-schools, C. E. societies, individuals, all at once and all together for Christ and his poor.

In the love of Christ and in faith in the brethren, this bringeth greeting.

ONLY three churches contributed more than one hundred dollars cash for the B. N. E. E. in 1892—Central Church, Cincinnati; Youngstown and Ashland, O.

AMONG the whole army of Christian men and women sent by the churches of the land to teach the negro, there is not to be found one pessimist, but every one of them believes him capable of great improvement, intellectually, morally and spiritually.

THE Hancock Street Church (colored) at Louisville has pledged \$725 for the Bible School at Louisville. One hundred dollars has been paid by that church during the year 1892. "God helps those who help themselves." Will God's churches do likewise?

THERE is not such a thing as a "tramp" known in the South, only as an occasional one seeks a warmer climate in the winter.

THE students of the Southern Christian Institute have given over \$10 in 1892, their Thanksgiving offering being \$5.90, and more is pledged.

SLAVERY had a restraining influence on both the good and evil in the negro; hence, since free from that restraint, some have been growing better, and others have been growing worse.

AFTER the canvass of churches was made by the corresponding secretary, Ohio led all the rest, contributing in 1892 over one thousand dollars.

If the other states had given in proportion to Ohio and Kentucky we could have established another boarding school in the South. Who will lead this year?

4. They welcome all aid sent to them. They are a willing people, who will meet you more than half way as you go to their assistance.

5. They are near at hand. We may go to their assistance without great expense or delay. They are the heathen at our door.

6. All other religious bodies are giving liberally of men and money for their elevation. "Our brethren are already in the field: why stand we here idle?"

7. With all that has been done, the need is increasing. There are more illiterates in the South than there were twenty years ago. The population has grown faster than education.

8. We should give to this mission out of love for our brethren in the South. We could confer no greater good upon the white man of the South than the elevation of the negro. A people is always affected by its surroundings. We should labor to better their environments.

9. The marvelous success of others should go on in the work. "Nothing succeeds like success."

10. They are among the "every creature" whom God commanded us to redeem.

**Anna Doyen's Canvass.**

Anna Doyen has been making a canvass of the churches, in the interests of the Southern Christian Institute, and has accomplished, under great difficulties, quite a wonderful work. The fame of her work has spread abroad, until now she can gain ready access to the churches. Her work has increased in power the longer she has been in it. The last six weeks she has raised in cash and pledges over \$800.

She comes to the churches with authority from the Board; she has a great mission. She is a forcible speaker—*she is in earnest*. Some one may ask, "If she has raised so much money, and taken so many pledges, why not cease the canvass?" The debt is not yet paid. One thousand dollars of the money raised by her had to be used to pay off the indebtedness which was not included in the mortgage of the Institute, and repairs on buildings which had to be made in order to preserve them; so that really the money which now comes from her pledges will only begin to accrue for the payment of the three thousand dollar note. The old Board will turn over to the new, the Institute, simply freed from its floating indebtedness.

If the debt were paid, the Institute is in need of many things to make it effective for its work; a barn, cabin, farming implements, and supplies for the school; and *above all*, a new school building, which should not cost less than \$8,000. Every cent which Anna Doyen raises shall go to pay off the debt and improve the Southern Christian Institute. Let all who have pledged to this end pay by the first of January, if possible, to enable us to pay one thousand dollars at that time, and stop the interest on same. Send money to C. C. Smith, Secretary, Massillon, Ohio.

**Southern Christian Institute.**

The plantation upon which the Southern Christian Institute is located contains eight hundred acres of land, being a mile and a quarter long by a mile wide. It is located on the Big Black River, on the direct road between Jackson and Vicksburg, being twenty-five miles from the former and eighteen from the latter. It is two miles from Edwards, which is its post-office. The name of the plantation is Mount Beulah. The Vicksburg and Meridian Railroad passes directly through the plantation, in which there is a flag station. It is only six miles from the famous

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battle-field of Champion Field, and Pemberton's soldiers retreated directly across it; and the battle of the Big Black was fought partly upon it. The east end of the plantation is rolling, containing most of the timber and all the buildings connected with the institution—the old plantation building, to which has been added the dining-room, kitchen and

the North can be raised here to advantage. There is a fine peach and pear orchard, which has been planted since it came into our hands. Wild plums of small size but fine quality grow upon it in abundance. There is also a superabundance of large and delicious blackberries, many bushels going to waste every year. There is also at the west end of the

close kin to the above, is that he will steal, and these two facts have had a great deal to do in alienating sympathy and keeping back aid. I intend neither to contradict nor discuss these statements. But the question is, "Is the negro by nature untruthful, and hence a pilferer, or is it entirely a matter of education?" The proposition might be affirmed with

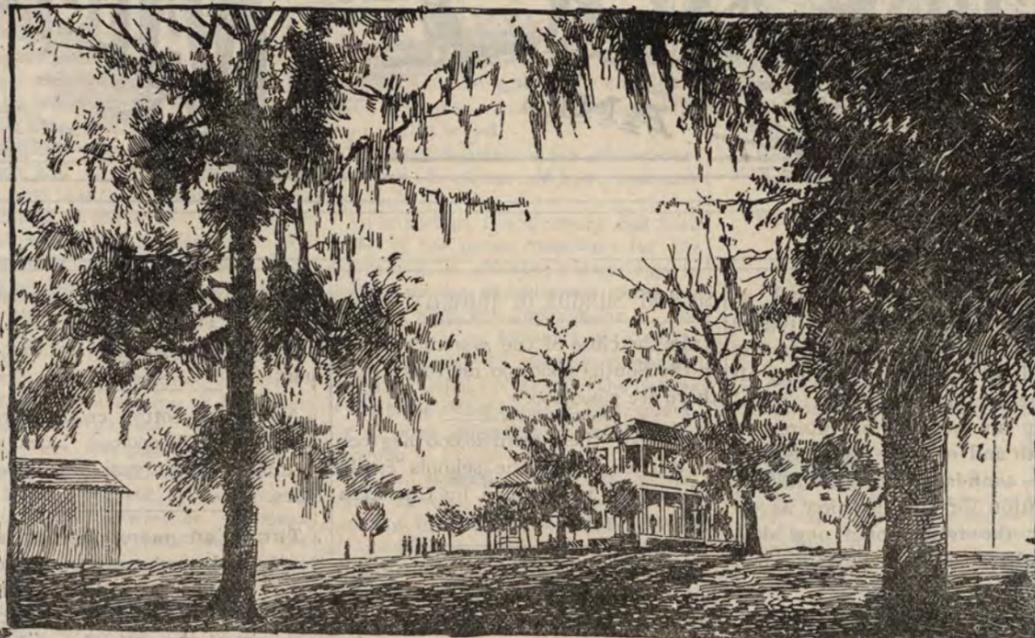
average wages for field labor for a woman is twenty-five cents a day, for a man forty cents a day, and they board themselves. Hence it is impossible for those who have families to support, though they work all the time, to live without stealing. As a rule they do not steal unless necessity demands it. I asked my cook how much it would take per week to support herself and children, and pay her rent, and not steal; she replied, one dollar and a half a week, which I pay her, and she does not steal, neither would the average negro woman if hired in the same way. It is my experience, if you will trust a negro he will not betray the trust. If you treat him as though you expected him to be dishonest, he will never disappoint your expectations. Negro girls frequently come to me to borrow money to take them North where they are offered higher wages, and I invariably let them have the money necessary; and while I have loaned them thousands of dollars in this way, I have never lost but three dollars, and with but one exception I have been paid out of their first month's wages; but I always talk to them as though I expected them to be honest, and if other men have had different experience, it may be they expressed a doubt in regard to their fulfilling their engagement. As an illustration of their being truthful, according to their ideas of truth, and untruthful according to correct standards, if any one says anything derogatory concerning me on the streets, my servant Jim will be sure to deny it, no matter whether the accusation be true or false. His idea of truth is to be true to me, regardless of truth, and he will make the denial just as freely, though he knows the next instant he will be knocked down."

He gave me many other interesting illustrations of the peculiarities of negro character, but the above are abundant to prove that the negro is by nature truthful, and all that he needs to make him truthful indeed is to give him a correct education. The statement of Dr. Braden, of Central Tennessee College, tends to the same conclusion. He had under his instruction some native African boys, and while they were the wildest and hardest to govern of any in the institution, they were perfectly truthful. J. B. Lehman, of the S. C. I., has upon various occasions trusted students, sold them books on time, but has never met with loss on that account, and some of those whom he trusted had gone to neighboring states, and yet remitted to him the money due.

These facts lead us to the hopeful conclusion, that by nature the negro was (and hence that he may become) truthful. C. C. SMITH.

There is a debating club in Hampton Institute, and Dr. Wm. B. White heard a discussion there, which he thus reports: "The subject for discussion was, How shall we black men secure our rights? The last speaker was as black as ebony, and had been in his early youth a slave. When he arose, I expected him to repeat the familiar complaints and suggest the familiar remedies. He did neither. He simply said: 'My friends, I do not agree with all that you have said. I think as you do, that the way the white people treat us in the street-cars and hotels is wrong, unchristian and cruel. But while I think as you do that it is cruel, I do not think that the white people will ever stop treating us as inferiors as long as we are inferior, and I think that they will despise us as long as they can. But when we get enough character in our hearts, enough brains in our heads, and enough money in our pockets, they will stop calling us niggers.'"

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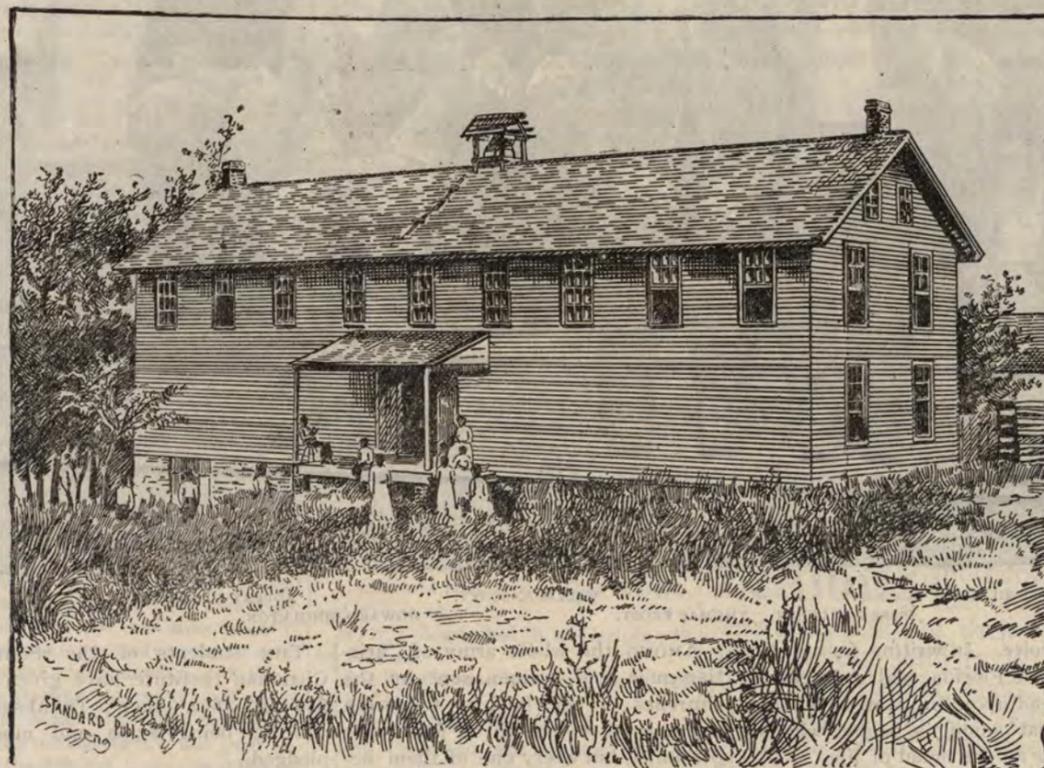
SOUTHERN CHRISTIAN INSTITUTE—MAIN BUILDING.

office, and a girls' dormitory; a separate building for school-house and boys' dormitory; a barn and eight cabins, six of which are located at this end of the plantation. The timber is nearly all of the hard wood variety, such as oak, hickory, sweet gum, beech, etc. All rough bark trees are covered with long festoons of Spanish moss. This part of the plantation has a beautiful situation on a bluff, which rises about fifty feet from the river. The western part of the plantation, containing about five hundred acres, is level, but is located in what is called the second river bottom, and hence is never overflowed. All of this land, by a little

plantation a fig orchard. A large quantity of these fruits have been canned and preserved this year for the use of the school. In the midst of the plantation, and on the banks of the Big Black, are two quite extensive cane-brakes. Small game, such as the bob-white and rabbit and squirrel, are abundant, and, taken all together, it is one of the most beautiful and interesting and fertile spots in Mississippi, upon which we must build an institution which will be a credit to us as a people and a blessing to the negro. C. C. SMITH, Cor. Sec. S. C. I.

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success, that the negro in many instances can both lie and steal without any violation of conscience. It might also be affirmed that, according to his ideas of truth and honesty, the negroes are as a class both truthful and honest. In support of this I glean the following facts, from John A. Burgess, of Washington, N. C. To give proper force to what he said, it must be remembered that he is a southerner of the southerners, and as much opposed as any man in the South to "negro domination." In a conversation in regard to the negroes, he said to me substantially as follows (and if in anything I misrepresent him in these statements, I shall be glad to



GIRL'S BOARDING HALL.

additional drainage, can be utilized for crops, and is exceedingly fertile. This year it has the best cotton in that part of Mississippi, which is in the heart of the cotton belt. On account of the wet weather, this has been an unfavorable year in Mississippi for the raising of cotton. Nevertheless, a good crop is being gathered on the plantation. It contains such fertile soil and has such a location that all the crops that are raised in

**The Negro and Truth.**

One of the most discouraging facts which has been continually presented to me by almost every southerner with whom I have conversed is, "The negro will lie." This statement has been made to me in various forms and with varied qualifications. Some have been charitable enough to account for it by his past environments and training. And yet all agree as to the fact. The second fact, which is

have him correct the same; I also wish it understood that I make these statements with his approval. He said: "The ordinary wages paid to a woman for housework, in this part of North Carolina, is seventy-five cents a week; some of these have families of children to support. They pay fifty cents per week rent for their cabin, leaving them twenty-five cents a week, for the support of themselves and families. The

**James G. Keys.**

**COLORED STATE EVANGELIST OF MISSISSIPPI.**

James G. Keys, the subject of this sketch, was born in Monroe County, Mississippi, April 18, 1852, and is now a man of forty years of age. In 1862, at the age of ten years, he was baptized by a white Baptist preacher, and soon after began preaching in that church. He was called the "boy preacher" for some time, he being so young when he began the ministry.

He began reading the New Testament and studying it for himself at a very early age, and this individuality soon began to crop out in his ministerial work in the Baptist Church, so much so that his views began to be criticized by his Baptist brethren. In fact, it was said by them that he was "not preaching the Baptist doctrine."

This young black hero of God then, as to-day, believed with all of the power of his simple heart that the things read in the New Testament were the things to be preached, regardless of the construction that human creeds might put on them. This was before he had ever heard of the so-called and much persecuted "Campbellites."

In 1872, through the preaching of that man of God, B. F. Manire (white), primitive Christianity reached the hearts and lives of many colored people in Carroll County. Young Keys often walked twelve miles to hear this people preach. He



JAMES G. KEYS.

did so not to believe it, but rather to learn that it was *not true*. He worked very hard against the movement among his people, until finally, one day, he walked thirteen miles to hear it once too often to ever be a Baptist any more. That day old Bro. William Ramsey preached on that which distinguishes us from other bodies of religious people. Young Keys said in his heart, "That's the truth; that's the Church of Christ;" and when Bro. Ramsey gave the invitation, young Keys stepped forward and united with the people with whom he now labors, and whom he loves so dearly.

The very day that young Keys united with the Christian Church he began his ministry in it, for Bro. Ramsey had him preach that very day. He and Bro. Ramsey, from that day till this, have been yoke-fellows in the colored ministry, sustaining, as Paul and Timothy did, the relation of father and son in the Gospel. Seven hundred members have been added to the church in that locality through the joint ministry of Ramsey and Keys.

When Bro. Keys left the Baptist Church, and took his present stand, many of his kindred forsook him, but to-day several of them are in the Christian Church.

In 1882-3, Bro. Keys was chosen as district evangelist for Carroll and Leflore Counties. This co-operation was kept up for several years, though the persecution was so terrible that it took nothing less than a Jim Keys to stand up before it and teach the plain New Testament Gospel. Bro. Keys says he used to attend our state conventions while at Jackson, and was looked upon as a great curiosity. This curiosity was of no unkind na-

ture, but the white people wondered as well as rejoiced that they had even *one* colored man—fine looking, well-dressed, intelligent negro, who loved and fought for the same blood stained banner that they did. Yes, he was a curiosity, and one that every white brother and sister rejoiced to see and know and shake the hand of.

He says he thanks God that such is not the case now; yes, and so do the white people. Every Christian thanks God that a colored Christian church or even colored state convention is no curiosity in Mississippi now. No, nor a colored Christian newspaper either, for they have one of their own.

In 1884 or '85 the subject of *co-operation* of the entire state began to be discussed among them in cold earnest. They had several small co-operations in working order—such as county and small district co-operations. So in 1886, the North District and Southwest District considered and organized the State Convention, with about eighteen congregations, twenty-five preachers, and about sixteen hundred members, with a board of managers to conduct the financial department of the convention. At this convention, Brother James G. Keys was chosen as state evangelist, and has served in that responsible position ever since. Each member of the Colored Christian Church in Mississippi is assessed twenty-five cents per quarter for state work, and the assessment roll shows that there are not less than thirty-five hundred nor more than four thousand colored members in the state. There are about fifty-five preachers and thirty-four churches, including both congregations, that have houses and those that have none.

Their state work is organized after this fashion:

The State Board has control of all the districts. Each member is assessed twenty-five cents per quarter for state work, to be paid in advance into the state treasury. They have also what they call "Mission Sisters" in each district, each having a license granted them by the State Board. This license bears the signature of the president, secretary and state evangelist. These sisters raise from five to thirty dollars a year, and are required to report to the State Board quarterly. The state is divided into districts, each district choosing its own evangelist. When a district is too weak, one district evangelist takes care of two districts.

All money is sent directly to the State Board, and all district evangelists are paid quarterly in *advance*.

The State Board helps to buy lots and build houses. In fact, the state evangelist has the complete oversight of all work done in the state. As among the white people, a few churches are opposed to their manner of conducting the work, but, as a rule, they are a great missionary people.

Also the Sunday-school work is divided into districts, with Sunday-school evangelists now in two districts. The two Sunday-school evangelists have raised more money in their respective districts this year than the churches did two years ago. Both church and Sunday-school districts are required to meet in convention once a quarter and report to the State Board. This quarterly report is largely a financial report. In this way the state treasury is kept up, and all evangelists paid quarterly in advance.

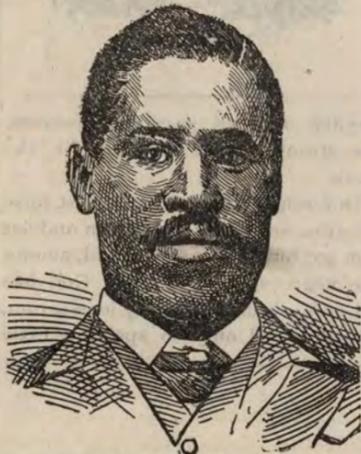
The colored membership, with regard to sex, is divided thus: sixty-five per cent. women and thirty-five per cent. men.

Bro. Keys, the great spirit in this work, is a thoroughbred negro, is dark-skinned even for his race, is forty years old, five feet ten inches high, and weighs 152 pounds. His

education is more practical than scholastic. He went to school at the Southern Christian Institute seven months during its first terms, which finished his school days with an education limited but sufficiently practical to carry on his work.

He is courageous, but polite, and much beloved by his brethren both black and white. In the earlier, "darker days," as he calls them, of his work, he was greatly helped by Bro. J. W. S. Merrill, Mrs. Matilda Thompson and B. F. Manire (white). Later he found a friend true and tried in James Sharp, then state evangelist for whites. And now he and his people have perhaps no greater friend and no warmer sympathizer and helper than John A. Stevens, the present state evangelist for the white church in Mississippi. James G. Keys has the happy knack of enlisting everybody in his work. While the race question has been much talked of and written about in Mississippi, it is a glorious fact that the white and colored Christian Churches in Mississippi are the very warmest friends. While they do not mix to much extent—that is, each always has its respective churches, separate meetings, etc.—yet there are "cross liftings" to help each other along. The colored church has gained fifty per cent. in membership since their state organization began.

**Collection January 8th, 1893.**



WALTER MILLER.

**Walter S. Miller.**

The subject of this sketch was born in South Carolina, April 25th, 1852, and was carried by his master to Mississippi when he was five years old, where he remained until the civil war broke out. In 1862 he, with a number of others, was "refugeed" back to South Carolina for safety; but when the war closed he chose to return to Mississippi, where he has lived ever since.

He became a member of the Christian Church in May, 1877, and, being endowed with a zealous and earnest spirit, it could not long remain inactive, but soon began to manifest itself, which launched him upon his life of usefulness, which almost marked a new era in the history of the Disciples in Mississippi.

He was patiently laboring on a farm when he began to feel that he could be of use in the great work of the salvation of souls. But how could he preach, unlearned as he was, reasoned he, and expressed his intention of entering school; but he was ridiculed by his friends, for, thought they, how can he go to school without money? But he was determined, and felt that where there is a will there is a way. Thus he continued to express his determination, expecting to start off on foot for the Southern Christian Institute, where he would try and work his way through; but just as he was ready to start, word came that a Ladies' Aid Society in Michigan desired to aid a young man, and he started on his way rejoicing. The time at school was most zealously employed, and he made rapid progress.

When he came to the school he found no church or members except the teachers in charge, and he could not rest until he held a meeting, which was the means of bringing in some fifteen or twenty of the most intelligent young men and women in the community. Among the number were the Singleton boys, one of whom will soon complete a course at Hiram College, and three more are well along in the Bible course at the S. C. I. Most of these young people are the faithful standbys at S. C. I. services yet.

After his school days were ended he went to West Point, Miss., where he soon gathered around him a few members and laid the foundation for a church. He soon saw that a house was needed, and set about to get one, but his white brethren said: "Walter, you can not do it." But he said: "I want a church." "But," said they, "you can not pay for it." Still he persisted in trying. Then they said: "It will be sold when it is finished." But his purpose was not altered, and now he has a comfortable house of worship. He has the thorough confidence of his white brethren, and is often admitted into their conventions to make appeals for his work. He faithfully stands by the work in that part of the State, most of the time without compensation, although flattering inducements have been held out to him by the leading churches in the state.

**The Bible School at Louisville.**

Years ago a school was established at Louisville, Ky., for the education of preachers, and was continued for a few years and then dropped. Many said, "A failure," but the best of the preachers of the South (among the negroes) were educated by that humble and seemingly feeble effort. A dozen negro preachers, who are doing effective service for Christ to-day, can be named, who were educated in that school. What might we have had if that school had been continued to the present time? The thirty-one thousand communicants should have been, even on the ratio of what we have done, one hundred thousand.

A school of this kind can not be built in a day. Prof. Thompson has under his charge six mature and in every way worthy young men, who are studying for the ministry, and we have the promise of many more. We expect at least twelve who shall soon be under his tuition. We consider the outlook very favorable. No one can pay a visit to this school without being impressed with the idea that Thompson is "the right man in the right place." An educator of experience, a kind, firm and dignified man; industrious and conscientious, but, above all, a man who is doing his work for conscience sake and Christ's sake. Then he has patience to adapt himself to the difficulties of his position. A man of sense.

We hope by another year to make such a showing as to give the churches confidence.

You may have confidence now that that school is going to be a success.

**To Our Colored Brethren.**

Brethren in Christ, we are coming to your aid as never before, and ask and expect your entire coöperation. It will only hinder your cause to allow any one to turn you aside to side issues. This is an organized movement that is bound to succeed. The churches and behind it. As you love your own people you will aid and encourage it.

Nothing will give confidence to this movement like your own response to it. If you send money it will increase others' liberality. If you encourage the schools we have now established, it will give confidence to establish more. "Nothing succeeds like success."

We are coming to your aid, and are sure you will meet us more than half way. Every preacher in the South should become an active canvasser for our two schools, the one at Edwards, Miss., and the other at Louisville, Ky.

We know that you will do this, and your power to aid is great.

When you send your contributions (as you all will) mark them as coming from colored churches. We want to put you on record the coming year. We hope all your preachers will show this supplement and manual to your members and work up a great enthusiasm among yourselves. We are engaged in this work because we believe in your future, and that work done among you will not be in vain.

Aid us in aiding you, and we can aid you more abundantly. Others can help you, but no help is like the help you can give yourselves.

**King Brown.**

King Brown came to the Southern Christian Institute in 1888, and attended a little over a year. Although this was not long enough to complete a course, yet it served to fit him for much usefulness. He is a man of rare business talents, and his brethren were not slow in discovering it. Soon after he left school, he was chosen as state Sunday-school superintendent, and at once set about his difficult work. New schools needed to be organized, and the old ones were using none of the Disciples' literature. A year's work wrought a great change,



KING BROWN.

and now the Sunday-schools of the state are doing good work.

King Brown now fills the office of state secretary of the Missionary Society of Mississippi, and to him the whole state looks for advice. The work has been pushed by him so that much evangelizing is done; churches are built and money is raised to educate ministers. He ministers to two congregations, preaching twice every Sunday. About two months ago the State Board decided to publish a paper—*The Gospel Plea*—and he was chosen as its business manager. Such a man is truly a gift of God to his people.

**The Southern Christian Institute.**

Sometimes when we view a thing from a business standpoint we see things which we could not see otherwise. From such a standpoint we find four essentials which are prerequisites to the success of every college: (1) a demand for such a school; (2) a good location; (3) proper management; and (4) proper financial support if not self-sustaining.

The first two of the prerequisites the Southern Christian Institute has to a remarkable degree of perfection. (1) Here we have an immense colored population, who regard the education of their sons and daughters as almost a religious duty, but who have very meager opportunities. One college president told me that he had refused admittance on account of lack of room to one hundred and seventy-five young men and women. This year they offer their money and are willing to pay for an education if the opportunity is afforded. And again: the number of colored Disciples of Christ in Mississippi, Alabama, Texas and

Arkansas is not an insignificant one, and they desire a school in which their sons can take a course in the Bible without studying the catechism. Many districts are almost wholly under the control of the Disciples, and they need a school. (2) The location is the best that could possibly be chosen. (a) The land is such that with proper improvement it can be made a powerful auxiliary to the school. Here are ridges that are naturally adapted for peaches, pears and plums, and bottom lands that will produce a full crop of cotton. This will bring in a handsome rent, furnish work for those who are too poor to attend otherwise, and supply the boarding halls. (b) The location is not near a city where all the bad influences are usually found, but yet is on a direct line from Texas, Arkansas, Louisiana, Alabama, Tennessee, Georgia, the Carolinas, and all parts of Mississippi. (c) The people of this vicinity, both white and colored, are favorable to the work. The white people are an intelligent and cultured class who will not tolerate a saloon or brothel in their midst, and who are proud of the progress of the colored people.

Now let us look at it from another side. When we look at the good that has been accomplished, and consider with what resources it has been done we are constrained to believe that the hand of Providence has been over it, and he willed that it must not die. Now that the buildings are all made comfortable, if not sufficient, we may speak with more freedom of the past. Here students assembled from year to year in a school-room that was unceiled and full of cracks, while the thermometer often dropped to within ten degrees of zero, and the sleet was pouring down. The sleeping and study rooms were no better. Yet in spite of all this what could the colored disciple of Mississippi do if it were not for J. G. Keys, state evangelist, King Brown, corresponding secretary, of the Mississippi Missionary Convention, Walter Miller, William Burns and others, who got their education at the S. C. I.? And then there is the worthy young president of the Missionary Society of Alabama, John E. Bowie, who was a diligent student here for one year.

The negroes of Mississippi have a missionary society that carries on extensive work and pays all bills in advance, and does business in a systematic way that many of our older states might well envy. Mr. Harmon, editor of the *Messenger*, of Jackson, recently attended their convention at Fayette, and was so struck with the good appearance of things that he could not help but say to one of their members: "I believe you are beating us." "Well," said the negro, "we got the pattern from you, and if we out cut you it is your lookout, and not ours." Say, brethren, would this be possible from a race just thirty years out of abject slavery, if it had not been for the S. C. I.?

Now from this let us glean a lesson for the future. It is no longer a question of life or death with us, for we passed that milestone a year ago. The buildings have been renovated almost from beginning to end. They are sufficient now, that we can do good work, but we can not do this long. If you will come to our rescue, which we know you will, we can do here with one dollar what would take twenty at most any other place. The buildings now here are not what we want, but every one can be used for purposes now needed.

Ever since we have been here the increase of attendance has been characterized by a hundred fold ratio, and the prospects are that it will be so again.

Let me propound a question for each to answer in his conscience. What shall I do if, after having sent a

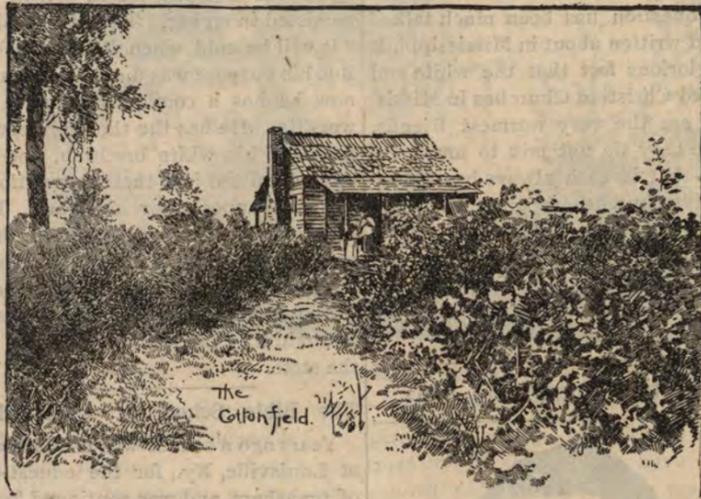
catalogue to a young man in Texas or Alabama, he takes the train to attend school and presents himself at my door for admittance? I must say to him, "Our rooms are all full and our separate cots too, and I have not where to lay your head."

J. B. LEHMAN.

**The Contribution of the Great Religious Bodies**

**TO NEGRO EDUCATION AND EVANGELIZATION.**

The M. E. Church gave, through the Freedmen's Aid and Southern Education Society, in 1892, \$320,000 for education in the South, four-fifths of which was given for negro education, or \$246,000. \$60,000 additional was given by its Mission Board for



evangelization among the negroes; also \$20,000 by its Church Extension Fund, besides the amounts given by its other societies. The whole amount expended on this mission by the M. E. Church, in the year 1891, must be close to \$350,000. "Go teach all nations." The Methodists have learned some of the practical lessons of "the commission" after all.

The Presbyterians gave last year to this work \$200,000, and the Woman's Board of the same church gave \$45,000. Some of the Presbyterians must have read "the commission."

The Congregationalists have, in the last twenty-five years, expended for the uplifting of the negro about six million dollars, and the land and buildings of Fisk University are worth at least \$300,000. They are collecting from the North at least \$200,000 a year for this work. "And the poor have the gospel preached unto them."

The Baptists' work among the negroes is conducted by the American Home Missionary Society of the Baptist Church, and is so blended with the other work that it is impossible to say just how much is contributed to this work; but they have a million of members among the colored people, and have many flourishing schools, and are giving largely of men and money. "They are not willing that Simon should bear the cross alone, and all the world go free."

Note that the Friends have one endowed college at Helena, Arkansas; attendance, two hundred and seventy-seven; and during fifteen years they have given two hundred tons of clothing, one-half of which was new, and three hundred thousand dollars in money. Some few of the secrets of "the commission" must have leaked out to the Friends. "I was an hungered, and ye fed me; naked, and ye clothed me."

The Peabody Fund, of two million dollars, is for a permanent system of public schools in the South, free for the whole people.

The Daniel Hand Fund, of one million five hundred thousand dollars, is to be used exclusively for the education of the negro.

The John F. Slater Fund, of one million dollars (ex-President Hayes

being one of the trustees), is used mainly for the industrial training of the negro.

**Notes on Colored Work.**

Slavery had a few indirect redeeming features. The negro did not learn to swear and drink. The former he has not learned yet, except in cities; but, sad to contemplate, he has learned the latter.

The basic principle of Christ's Church is that the strong shall bear the infirmities of the weak. This divine element adapts it to all times and all races, and will make it prosper to the end of time. This same principle must be observed in a nation or it can not live. God has sounded the death knell of all the

mighty nations gone by, because the strong ceased to care for the weak.

In foreign lands we must first raise Lazarus, and then loose him and let him go; but in this south land, among the negroes, we find that God has raised Lazarus and nearly loosed him, and we need only to spend a little



CABIN.

money to let him go—go to do what? To help evangelize the world.

The population of the United States is composed of seven-eighths white and one-eighth negro, and perhaps six-eighths of the seven-eighths are foreigners, in all that that term can imply. The foreign element has its ears largely stopped by rationalism and religious bigotry. The negro is wandering in the wilderness. He is ready either to become an intense lover of America and an implicit follower of Christ, or a most dangerous citizen. O what a responsibility! The destiny of a mighty nation put in our hands!

The principal topic that all our conventions deal with is, "How can we teach our people to give?" Giving is a part of the negro's religion. In a few years this will be one of our most fertile fields for revenue, if we but sow in it.

MARYLAND BAYOU, MISS., }  
Oct. 19, 1892. }

C. C. SMITH,—Yours of the 28th ult. to hand.

In reply I would give or name some of the white brethren that have always shown me a brother's love. Through the kindness of Bro. James Sharp, the state work among the colored churches was greatly assisted in purchasing property in Port Gibson. He used his influence, and the property was bought at least two hundred dollars cheaper. At the same time, knowing our struggles in spreading the gospel, he counseled with the G. C. M. C., and they gave one hundred dollars toward keeping me on the field. And being well acquainted with me and my work, he gave me a paper of recommendation to the white brethren wheresoever my labors called me, which always met a hearty approval, being responded to by such Christian gentlemen as Prather, Cacie, Cobbs, Luellen, Jopling, Dr. Rogers, J. W. S. Merrill, R. H. Mathews, and scores of others whose names are written in the Lamb's Book of Life if they do not appear in this paper.

So this way no less than a hundred dollars was raised. Bro. Sharp always set the example. He was one of those men who carried a large and liberal heart. I regretted when he left the state.

W. T. Townsend, J. F. Townsend and Dr. D. L. Phares. I would feel very guilty in not mentioning their names.

Bro. Sharp and I worked in the same field for five years. Often I spoke to the people in the white churches, as so many of our brethren had never seen a colored preacher belonging to the church.

J. A. Stevens, the evangelist. Just to mention this name—well, W. S. Miller calls him the negro lover. Bro. Stevens does not sit down and wait for the so-called opportunities

to work among our people, but he makes them and uses them.

Bro. Stevens has put into my hand a paper similar to the one Bro. Sharp gave. Well, these papers of recommendation are very peculiar. I have found out that it is just as important who give them as it is who bear or carry them. So my endorsement from Bro. Stevens to the white brethren, wherever and whenever necessary to present it, has done wonders this year. Many gave from two to five dollars.

I love the two men as dearly as a negro can love a white man. What one do I love best? Let eternity decide.

J. G. KEYS.

[Taken from the Christian Educator, October, '92.]

At a conference of the colored people, held in Montgomery, Alabama, after reciting the conditions surrounding them, touching their mate-

rial, moral, and intellectual state, they adopted resolutions suggesting the following remedies:

"1. That as far as possible we aim to raise at home our own meat and bread.

"2. That, as fast as possible, we buy land, even though a very few acres at a time.

"3. That a larger number of young people be taught trades, and that they be urged to prepare themselves to enter the various vocations of life.

"4. That we especially try to broaden the field of labor for our women.

"5. That we make every sacrifice and practice every form of economy, that we may purchase lands and free ourselves of our burdensome habit of living in debt.

"6. That we urge our ministers and teachers to give more attention to the material condition and home life of the people.

"7. That we urge that our people do not wait for the state to provide school-houses and lengthen the time of schools, but that they themselves supplement the funds of the state, both in lengthening the time of the schools and in building school-houses.

"8. That we urge the patrons to give earnest attention to the mental and moral fitness of those who teach their schools.

"9. That we urge the doing away of sectarian prejudice in the management of the schools."

Atlanta University early won a victory for proving their capacity to succeed in the higher studies—mathematics and languages. In 1871 the legislature made an appropriation of \$8,000 to the University, and the Governor appointed a committee of ten persons to examine the school. The committee were mainly of the former slave-holding class, Hon. Joseph E. Brown, a former governor of the state, and now one of the senators, and confessedly a leading man of the South, being its chairman. The Governor, in accepting the appointment on the committee, frankly stated his reasons: "We held these people as slaves because we believed they were an inferior race. They can acquire the primary studies, but will fail in the higher, and I am going to this examination to prove that we are right." The examination lasted three days, the first being in the elementary studies, and quite satisfactory. The Governor remarked that this was just what he had anticipated, but as the classes appeared in the Latin and Greek the attention of the committee was thoroughly aroused, and their wonder as well; and the climax of astonishment and conviction was reached when the examination extended into the mathematics. At the close of the examination the Governor addressed the crowded audience, stating candidly the motives which had induced him to come, but with the magnanimity of a true gentleman, he added: "I have been all wrong in my views. I am converted." And the conclusion reached unanimously by the committee was embodied in their report to the legislature, and from which I extract these words: "The rigid test to which these classes in algebra and geometry and in Latin and Greek were subjected, unequivocally demonstrated that under judicious training and with persevering study there are many members of the African race who can attain a high grade of intellectual culture. They prove that they can master intricate problems in mathematics, and fully comprehend the construction of difficult passages. In the classics many of the pupils exhibited a degree of mental culture which, considering the length of time their minds have been in training, would do credit to members of any race."