

ignorant and boisterous and superstitious caricatures of ministers. The Gospel is being increasingly proclaimed by ministers whose minds have been somewhat enlarged by the discipline of the schools, expanded by a knowledge of the world's life and thought, and made capable of an intelligent apprehension of the significance of the ministry of Christ. Theological seminaries and Bible schools for the negro have been planted. The churches which refuse to tolerate a preaching that insists on purity and integrity as vital tests of piety are gradually but surely growing less in number. The churches which demand morality and will not accommodate themselves either to pagan practices or pagan superstitions are increasing yearly both in numbers and in strength. Their religious papers and magazines are worthy of great respect. Christian teachers and preachers are filling positions of great responsibility.

It has been a hard battle in unsympathetic surroundings with long entrenched ignorance and evil inheritances; but after we have taken account of the forces of sin we may magnify our hopes.

The race as a race, above its heredity and hindrances, has been and is growing in self-hood, and there is a steady and an appreciable gain that is full of encouragement.

Twenty-seven years ago, for example, this people had no homes. There is all the difference in the world between a negro cabin in which the slaves herded without legal marriage, without any family name or family permanence, and a true Christian home. Christianity has not many surer evidences of its divinity nor many better products of its power than the refined Christian home, with its saving and ennobling Christian influences.

The progress of a true Christian faith among the negroes may be seen in the wonderful evolution of worthy and refined Christian homes. They are not abodes of wealth, though some are; but it is simply wonderful to see what new homes with new meanings have been made in a quarter of a century by those who have been brought into the light.

In this consideration one thing is to be remembered. This degradation and evil is not a question of race. Blindness and sin are not peculiar to the negro. All peoples who remain in darkness do the deeds of darkness. Under the shadows of the cathedrals of ancient Italy there cluster thousands of miserable people without hope in the world. Brilliant Paris has its city of low-down people within its city, and Paris was founded two thousand years ago. England has her "bitter cry" of tens of thousands who cannot read, and who live in degradation equal to that of the negro in the United States. The foremost peoples of the earth have with them great multitudes in pitiable life. The great residuum of negro ignorance, sin, and misery is but another illustration that unsaved souls everywhere need to be saved, and that only the Gospel of Christ is the power of God unto salvation. The religious progress of the negro in twenty-seven years shows what can be done. The religious condition of millions shows what ought to be done.