

negro social prospects. It is well known that the great majority of the negroes, especially down south, are either Baptists or Methodists. Under the shadow of these systems they have more scope to indulge their native tastes. The element that predominates in their religion is the emotional. They are fond of singing hymns, of appeals to the senses and the imagination, but do not usually care for appeals to the intellect and the conscience. I was told, for instance, of a native preacher who had given out one of the commandments for his text, when a hearer rose up and told him, "We don't want to hear nothing of that sort here; you stop, and give us the gospel." It reminded me of what I had heard of a negro woman who had stolen a goose but would not own it, that one Sabbath morning she informed her mistress that she was going to the communion. Her mistress remonstrated, as she had never "fessed the goose." "Well, madam," she said, "I don't deny that I did take it; but if you suppose that for the matter of one goose I am going to deny my Saviour, you are much mistaken." On a certain plantation there was a most eloquent and powerful negro preacher. There had been much depredation on the plantation, and it occurred to the owner to enlist the services of the preacher to deliver a sermon against stealing. He said he understood he was a very impressive preacher. The negro in reply "guessed he could do it pretty smart." He then asked him to preach a sermon on honesty. The preacher's face assumed a strange look. No, he said, he could not do that; for if he gave out such a subject, it would throw quite a chill over the congregation. On the other hand, I have heard of negroes and negro preachers as blameless and pure of life as the whitest of the white. And some of them are powerful preachers, despite their grotesque composition and pronunciation. At Lincoln University, and I have no doubt at other seminaries, the tone of instruc-