

THE BEREAN PRESBYTERIAN CHURCH.

PRESBYTERIANISM.

ITS RELATION TO THE NEGRO.

ILLUSTRATED BY

The Berean Presbyterian Church,

PHILADELPHIA,

WITH SKETCH OF THE CHURCH AND AUTO
BIOGRAPHY OF THE AUTHOR

BY
MATTHEW ANDERSON, A. M.,

MEMBER OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, AND THE
AMERICAN NEGRO ACADEMY FOR THE PROMOTION OF LETTERS,
ART, LITERATURE AND SCIENCE.

WITH INTRODUCTIONS

BY

FRANCIS J. GRIMKE, D. D.,

PASTOR OF THE FIFTEENTH STREET PRESBYTERIAN CHURCH,
WASHINGTON, D. C.,

AND

JOHN B. REEVE, D. D.,

PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH, LOMBARD
STREET, PHILADELPHIA.

PHILADELPHIA, PA. :

JOHN MCGILL WHITE & CO.,

1328 CHESTNUT STREET.



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1992



. . . DEDICATION . . .

TO MY FRIEND

JOHN MCGILL,

WHO FOSTERED AND SUSTAINED THE
BEREAN PRESBYTERIAN CHURCH FOR
OVER FOURTEEN YEARS, AND TO THE
FRIENDS OF THE COLORED PEOPLE
GENERALLY, IS THIS BOOK MOST
GRATEFULLY AND AFFECTIONATELY
DEDICATED BY

THE AUTHOR.

Philadelphia, July, 1897.

INTRODUCTORY NOTE.

I have known the pastor of the Berean Presbyterian Church, the Rev. Matthew Anderson, for a number of years. We were in the Theological Seminary at Princeton together, since which time our friendship has deepened with increasing years. From the inception of his work in Philadelphia I have watched his career with the deepest interest. Too much cannot be said in praise of his self-sacrificing and indefatigable efforts in pushing forward the work to which, in the providence of God, he was called shortly after the completion of his Seminary course. What he has accomplished has simply been marvellous. No one knows but those who have been most intimately associated with him, what this work has cost him in care and toil. By day and by night, for years, he went up and down the city of Philadelphia in search of means to help to pay for the beautiful building in which the congregation now worships. Often, I know, he must have been discouraged, often depressed and cast down, but his faith was in God, and so he kept on in the full assurance that success would ultimately crown his efforts. And success has crowned his efforts. The beautiful structure on South College avenue will ever remain a monument to his faith, and zeal, and earnestness, and a witness to the generosity of the many noble friends who came to his assistance, and who cheered him on by their gifts and kind words. When the last dollar was paid on the building, I remember how I was thrilled by the joyful announcement which came to me, from him, and how my heart rejoiced with him in the glorious consummation.

I said then, well done, and I say now, a hundred times over, "Well done."

FRANCIS J. GRIMKE.

WASHINGTON, D. C., January 10, 1897.

PHILADELPHIA, PA.

Having had the privilege of hearing read from manuscript what the Rev. Matthew Anderson, pastor of the Berean Presbyterian Church, Philadelphia, Pa., has written concerning that "work of faith," and having had full knowledge of it, from its inception as a Mission Sunday School, until now, I take great pleasure in commending this sketch of local church history to all who are interested in the advancement of our Redeemer's Kingdom. It witnesses nobly to the possibilities which lie before Presbyterianism among the so called "peculiar people."

Had the Reverend Gloucesters, father and son, founders of Presbyterian Churches in this city left similar sketches of their noble work, such records would now be invaluable.

J. B. REEVE,

For more than thirty years Pastor of Central
Presbyterian Church, Philadelphia, Pa.

January, 1897.

PREFACE.

The motives which led to the writing of these pages were not to write a book, but simply a report of the Berean Presbyterian Church for the Presbytery of Philadelphia, and to give a short historical sketch of the enterprise from its inception, together with an Autobiography of the writer for the benefit of the members and friends of the church.

It was thought that as there had never been given to the Presbytery a comprehensive report of the church, that such a report should be given now, especially since the debt on the church proper had been cancelled, together with one-half of the debt on the parsonage, and since the whole property, church and parsonage, has been turned over to the Trustees. It was thought also, that inasmuch as the writer has been most intimately connected with the work, almost from the very inception of the mission,, that no one was as well acquainted with its history, development and prospect as he, and hence no one was as well prepared to write its history, therefore that he should write a brief sketch of the church while the facts, purposes, and plans, are all fresh in his mind for the benefit of the congregation and the friends generally of the enterprise.

It was while writing the report for the Presbytery and the historical sketch of the church that the thought was suggested of showing the relation of Presbyterianism to the Negro, using the Berean Church as an illustration. Hence the title, "Presbyterianism in its relation to *The Negro*."

We have always thought, and we believe rightly, that the Presbyterian Church has an important mission

to perform among the colored people of the United States. The doctrines held by the church are the best calculated to correct the peculiar faults of the Negro, his legacy from slavery, and thus give him that independence and decision of character necessary to enable him to act nobly and well his part as a man and a citizen of our great republic. Presbyterian Churches and schools should therefore be established not only in the South but in the North as well, which will require in the main the same methods and means to establish and carry them on, as has been employed in the Berean Church. Hence if there is anything in the history of the Berean Church, which will inspire faith and energy among those who are laboring to establish Presbyterianism among the colored people, as well as to induce those who are able to give of their means towards such work, we will be satisfied, feeling that we have not labored in vain.

MATTHEW ANDERSON.

PHILADELPHIA, July, 1897.

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Philadelphia Sept 1882.

The necessity of having a church for the Colored people, in the North Western part of this City, led to the organization, on the 10th day of June 1881 of "The Berean Presbyterian Church." Since that time, this church has increased in numbers, and now, feel sadly the want of a permanent place in which to worship. To this end, the Pastor, Rev. Matthew Anderson has raised the sum of One thousand dollars (\$1000.00); and through the kind and generous financial support of one of the undersigned, the further sum of fifteen hundred - 1500 - dollars has been realized - in all twenty five hundred dollars - wherewith a lot has been purchased on ^{Duane} ~~North~~ College Avenue; subject to the amount of two thousand (2000) dollars, with the privilege of purchasing an adjoining lot, at the price paid for it, by the aforesaid friend of this church.

On this lot, it is proposed to erect a plain Edifice, and the pastor, is therefore ~~now~~ calling upon those, who, it is hoped, will

now take an interest in this enterprise;
and who will aid him financially in building
a small Chapel, sufficient to accommodate
the Sabbath School and Church attendants.

Whatever of Money, or Material, may be
secured, will be depayed or used under
the immediate supervision of a Committee
selected from among the undersigned
who recommend this work, to the hearty
support, of those desiring the welfare,
both Moral and Spiritual, of the
Colored race -

W. S. Keyburn John McGill

John M. Rowe

C. W. Lawall

Miss G. Blatchley

Mary Dickinson

S. W. Garden

John H. Converse

James Hogg

J. S. Clark

W. W. Wallace

William Austin

~~James Brown~~

Thomas Wood

~~W. H. Wood~~

Joseph Clough

Dr. W. W. W. W.

Joseph Stewart

W. H. W.

CHAPTER I.

THE GLOUCESTER PRESBYTERIAN MISSION OF PHILADELPHIA. ITS ORGANIZATION, DEVELOPMENT AND OUTGROWTH.

The advisability of starting a Presbyterian Mission in the northwestern section of the city of Philadelphia, was a subject which had long occupied the minds of the good people of the Lombard Street Central Presbyterian Church. From time to time the question came up. The need of the church engaging in more active missionary work, or a part of the members going out and forming themselves into a nucleus of a new church, had been frequently suggested from the pulpit by their efficient and beloved pastor—Dr. John B. Reeve. It was the subject of discussion in many of their session meetings, and it was the subject most frequently referred to by their more pious and enterprising members. It was claimed by the friends of the church that if it is a man's first duty to provide for his family, it is a church's first duty to provide the bread of life for the sinners at home, and then send it to the heathen in foreign lands.

In the northwestern section of the city of Philadelphia, was a territory in which there was a population of upwards of six thousand colored people, which was unoccupied by any church, except by a small Methodist mission, and as there had not been a mission started among the colored people of Philadelphia by any of the Presbyteries for over forty years the brethren thought it time to commence the work which was ripe for the harvest. Hence there seemed to be the most urgent demand for the starting of a Presbyterian mission in this section. Besides a number of members of the Central Church resided in this part of the city,

who were so far removed from their church that they could not attend regularly, therefore this was another reason why such an enterprise should be started. But the contemplated mission was not without its opposers. Some thought that two Presbyterian churches were all that were needed in the city. Others thought that if a mission were started, all the disaffected members in Central Church would leave and go there, and as a consequence, the financial support of that church would be very much affected. Others argued that if the mission were begun it would expect to get support from the church, and therefore it would prove to be a burden instead of a help. Several years were spent in discussing the different phases of the proposed mission. Finally after much discussion, perplexity of mind and prayer, it was decided to begin the mission, but with the distinct understanding that the relation existing between the mission and the mother church should only be a spiritual relation and that the Central Church be under no obligation whatever for its support, a proposition which has been strictly adhered to from that time to the present. It now being decided that the mission should be started, the next thing to be decided was the location. A number of points were suggested. Some thought on Lombard street near Twenty-first, others, on Wood street, near Eleventh, and still others, at 9th and Buttonwood. The attention of the session was finally called to a large settlement of colored people in the neighborhood of 19th and Fairmount avenue, among whom was a number of families connected with the Lombard Street Central Presbyterian Church.

After much prayer and deliberation on the subject, and interviews with the brethren who resided in this section, and conferences with influential members of the Presbytery of Philadelphia Central, it was finally decided to start the mission on Fairmount avenue, in the neighborhood of 19th and West streets.

Accordingly on Sabbath afternoon, the 6th of January, 1878, the Session of Central Church, consisting of Dr. John B. Reeve, and Elders Wm. Still, and Robert Jones, with several lay members, proceeded to Milton Hall, 1914 Fairmount avenue, which had been previously secured for the purpose, and organized a Mission Sabbath School to be known as the Gloucester Presbyterian Mission. Mr. Wm. J. Johnson, a member of the Central Church was chosen Superintendent and Miss Susan Mellen—now Mrs. Sheridan—his assistant. Mr. Wm. H. Jones was chosen Secretary, and Miss Susan Thompson, Treasurer. The original officers and teachers of the mission were the Executive Committee, Rev. John B. Reeve, D. D., and Elders Wm. Still and Robert Jones. Teachers and officers of the school, Mr. Wm. J. Johnson, Mr. Wm. H. Jones, Miss Susan Mellen, Miss Susan Thompson, Mrs. Emma Brown, and Mrs. Louisa Knight. The number of pupils presented at the opening of the mission was said to be not more than fifteen or twenty, which number gradually increased so that by the end of the year there were enrolled fifty, with an average attendance of twenty-five.

The mission being organized, it was now the duty of the committee to arrange the time and order of the exercises. It was decided that the Sabbath School should convene at 3 p. m., and close at half past four, after which, there should be delivered a short sermon by Dr. Reeve, or by some one appointed by the committee, until such time, as in their judgment, there would be sufficient interest to warrant the labors of a regular Missionary.

For over three months Dr. Reeve conducted this service, also taught a Bible class, when, owing to the distance he had to come, and the pressure upon his time in his own field of labor, it was thought best to place some one over the work who could give it his entire time and attention.

Accordingly, on the suggestion of Dr. Reeve, Mr. R. H. Armstrong, then a member of the Theological department of Lincoln University, was invited to take charge of the mission during his vacation.

He accepted and took charge of the mission in April, 1878, a little over three months after its organization.

Too much can not be said in praise of Mr. Armstrong as a missionary. Affable in his manners, loving in his disposition, gentlemanly in his deportment, and indefatigable in his labors, he soon won the love and esteem of all. Under him, the work received a new impulse; the teachers of the Sabbath School took new courage and in a little while there was a visible increase in attendance.

Mr. Armstrong began the first real missionary work, that of house to house visitation, distributing tracts, encouraging Christians, exhorting sinners, praying by the bedside of the sick and infirm, comforting the bereaved and establishing prayer meetings in districts where the Sabbath was profaned, or where the people were so circumstanced that they could not conveniently attend church. The amount of good done by this dear brother can not be estimated, nor will it be known until the last great unveiling when every man will be rewarded according to his works.

His influence for good is still felt, and some of the fruits which we had the honor of gathering were no doubt sown by him.

Mr. Armstrong had charge of the mission about five months, from April to September, when he left to resume his studies at the University. From September, 1878, to June, 1879, a period of nine months, there was no regular Missionary, the work being carried on principally by the teachers of the Sabbath School. During this period there were a number of changes, also, among the officers and teachers. For example, Mr. Wm. J. Johnson, the first Superintendent of the Sabbath School,

resigned his position, and Mr. H. Boyer was put in his place, and Mrs. Emma Brown was made his assistant. Mr. Boyer retained his position only a short time before he resigned, and Elder Still was put in his place. Miss Susan Thompson was compelled, by sickness, to resign her position and Miss Susan Mellen, now Mrs. Sheridan, was put in her place. This was a trying time to the little band of workers, using their own language, "It was a time when it did seem that their little bark would sink." Small in numbers, scant in means, discouraged without and filled with fears within, it looked as if every ray of hope for the ultimate success of the enterprise had gone. But against these obstacles they bravely struggled on, looking beyond them to Him who has said, "Whatsoever you ask in prayer, believing, ye shall receive."

There was no better exhibition of faith than the regular meeting of this little handful of Christian workers at their post of duty. Every Sabbath afternoon they could be seen with their little charge earnestly endeavoring to instruct them in the truth and thus discharge a duty which they were solemnly commissioned to perform.

That mistakes were made, and many unwise things done, cannot be denied, for when there is considered the inexperience of the workers and the discouragements with which they had to contend, it is not strange that mistakes were made, indeed, the wonder is that they succeeded so well.

It was no small undertaking for a little band of Christian women, with no funds at their command, nor any benevolent source from which to receive assistance to pay the rent of a public hall, purchase a library, pay fifty dollars for an organ, and meet all the other necessary expenses which would naturally be incurred in a mission. Hence, it will be seen that their undertaking was no easy task, and that they deserve no little

credit for the persistency with which they held on in the midst of perplexities and trials, working as it were, against hope, from what they believed to be a sense of duty.

We can therefore heartily ascribe to them the language of Scripture: "Well done, good and faithful servants."

Among the most faithful workers in the mission during these trying times was Mr. William Wilberforce Still, the organist, whose services were solicited by Mr. Armstrong. Mr. Still though not a professed Christian, was deeply interested in the success of the mission, and for over five years was found punctually at his post of duty.

Early in the summer of 1879, Mr. James Lavatt, a student in the theological department of Lincoln University was invited to take charge of the mission during his summer vacation, which he accepted, and entered upon his labors the first of June.

Though Mr. Lavatt was not able to give the mission his entire time, as he was otherwise engaged, still the work was very much encouraged by his efforts. He left to resume his studies early in September, having labored three months.

It had now been a year and seven months since the organization of the mission, and it had been truly a trying period to the little flock. It very often looked during this period, as if they would have to abandon the field, for obstacles met them on every side, financially embarrassed, discouraged by friends, laughed at by enemies, criticised by the incredulous and openly opposed by the suspicious, it was sufficient to discourage them and make them think of abandoning the field. The impression had become quite general that the enterprise was a lost cause, and the workers were abandoned to their fate. But they obtained help from above, and pressed forward. Those most interested in the mission plainly saw that if the work would succeed there must

be a regularly ordained Missionary on the field, and yet they knew, that they had no inducements to offer by which to secure such a person. For example, they were not able to offer any financial support, hence, they had little reason to hope that a Missionary would be secured. Besides, there was a sensible falling off on the part of the children of the Sabbath School, all of which seemed to point to the speedy dissolution of the work.

This was the state of things in regard to the Gloucester Presbyterian Mission when the writer stopped off in Philadelphia, on his way from New Haven, Connecticut, to his home in Greencastle, Pennsylvania.

It was his purpose after having spent a few weeks of quiet and rest at his home in the lovely, picturesque Cumberland Valley, to enter upon his long cherished lifework, that of a Missionary in one of the many fields which had been opening up to him in the South and West. Where he would commence his labors, he did not know, nor did he care, so long as he knew that he was being led by the directing hand of Providence, for the call was equally loud and clear to come to Selma, Ala., Knoxville, Tenn., Cleveland, Ohio, and Indianapolis, Indiana.

The American Missionary Association, which was doing more than all the other missionary societies together, for the elevation of the Freedmen of the South, had sent most urgent appeals to the writer to enter upon their work, giving him his choice of the fields above mentioned, while friends both in Cleveland and Indianapolis, were as urgent for him to come to them. When a student at Oberlin, he had labored as a teacher both in South and West, and therefore, had occasion to know something of the grand opportunities which lay before the faithful worker in these fields, yet he had not decided where he would go, as he had no preference, unless it was for the South. This was the state of mind of the

writer, when he stopped off in Philadelphia, to visit his friend, Rev. J. B. Reeve, D. D., when on his way to his home in Greencastle, Pa.

Learning that it was the writer's purpose to enter upon the mission field, Dr. Reeve called his attention to the Gloucester Presbyterian Mission in the northwestern section of the City of Philadelphia, and said that since he was going to enter upon that kind of work, he might as well enter upon it in Philadelphia, as in any other field. That wherever he went, if he would succeed he would have to make great sacrifices, and he might as well make them in Philadelphia, as elsewhere.

Up to this time, the writer had known comparatively nothing concerning the Gloucester Mission. That the Central Church had a mission in the northwestern section of the city, he knew, but of the circumstances connected with its organization, the manner in which it was conducted, the condition which it was in, and the prospect it had of developing into a strong and influential church, he knew nothing.

Yet for some inexplicable cause he felt drawn towards the work of this mission as soon as his attention was called to it, and that, not because there was anything tempting about the field, on the contrary, there was no more discouraging looking field in all the South and West, than the Gloucester Presbyterian Mission looked at this time. To all outward appearances there was not a shadow of hope for its success. The children scattered, the teachers discouraged, without any money to support a Missionary, not even to give him his board, and the want of an interest on the part of the Presbyterian Church, as a whole, in the City of Philadelphia, towards the work of the colored people, made the enterprise look anything but hopeful. And yet he could not get rid of the thought that it was the field that he was seeking.

The possible reasons why the writer was drawn to this field were these, first, from a youth, he had espoused the missionary cause and was ready to labor where he was the most drawn, whether North or South or in foreign lands; second, the belief he had long entertained that the success of the work in the South would depend largely upon the success of the work among the same people in the North.

CHAPTER II.

TOOK CHARGE OF THE GLOUCESTER MISSION THREE MONTHS ON TRIAL.

We took charge of the Gloucester Mission the 4th of October 1879. Though seventeen years have elapsed since then it seems but yesterday. Every thing is as plain to our mental vision now as it was then, not only the room in which the Mission met, the audience as it first appeared, the section of the city in which lay our field but also our impressions and thoughts.

We can see now as we saw then, the little, dark, narrow room with windows only at the rear end, and the assembled audience which numbered not more than twenty-five persons, principally children, to receive and hear for the first time their new Missionary. We can see their inquisitive look and almost feel their excited thought of mingled pleasure and disappointment as we entered the Hall in company with Dr. Reeve, and took a seat upon the platform.

We well remember our feelings, and the questions which we put in rapid succession to ourselves the few minutes we sat there glancing at the auditorium and at the audience. "Is this the ideal church" we excitedly asked, "which had been pictured to our imagination when preparing for the ministry?" "Is this the vast audience which we were to address?" "and are these the intelligent, industrious and enterprising people which we had seen in imagination?" "Have we not been exceedingly silly to let so many golden opportunities slip of fields which were commensurate with our ambition and ability for this poor sterile field, the Gloucester Mission?"

Only a little over a year before while in the Divinity

School at Yale we had a pressing invitation from the American Missionary Association to lecture in England and on the Continent in behalf of their work, in company with the Fisk Jubilee Singers, who were in England at the time. But we refused, choosing rather to labor humbly but independently at home than conspicuously but servilely abroad.

And since we had resigned the Temple Street Congregational Church, of New Haven, Connecticut, which we had been supplying while a student there, we had been given the refusal of several of the best Southern fields, under the auspices of the American Missionary Association, and since our attention was called to this field, we had refused a call to the Mount Zion Congregational Church, of Cleveland, at a salary of eight hundred dollars for this field, not only where the people were not able to give any salary, but where no stipulation was made whatever for our support. As we thought of these opportunities which we let slip and looked at the little dingy place of meeting in the second story back room in Milton Hall, and the little poor and almost childish audience we asked ourselves over and over again the question, "Were we not silly for coming to Philadelphia, to take charge of a mission, which could present no better outlook than this?"

But there came to us the sober second thought which was a conclusive answer to our queries and a settler for all time to come of every misgiving that might arise from this cause. "What has always been our conception of the Gospel Ministry?" we asked. "Are not the ministers of Jesus Christ the commissioned heralds of glad tidings of great joy to all the world, to the rich and the poor, to the high and the low, to the refined and degraded alike?" "And is He, from whom the heralds of the cross received their commission and by whom they are sent dependent upon man for the success of his cause, or upon his own omnipotent arm?" "Does

He not say, and do we not believe it, the same being verified in ten thousand different ways on every side, that "God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and the base things of the world and the things which are despised, hath God chosen, yea and the things which are not to bring to naught things that are: That no flesh should glory in his presence." "Hence with God on our side and his blessing resting upon our efforts that this little nucleus of a church, a mere embryo, could develope into a mighty power, whose influence would be felt not only throughout the city of Philadelphia, but the land, and would tell mightily for Christ, and humanity, and Presbyterianism among the colored people generally."

POSSIBILITIES OF THE BEREAN CHURCH.

This thought having gained the mastery, all the despicable feelings which we had entertained about the Mission at once vanished; and from that moment we have looked upon ourselves and our mission as peculiarly representative, and as embracing within it the greatest possibilities. We believe then, and as God's plan for us unfolds, as exhibited by the work of the Mission, are we more and more confirmed in that belief now, namely, that the great Mission of the Berean Church is to illustrate to the City of Philadelphia and this land and the world the great possibilities of the Negro for good. Latent powers lie within him, unseen by the casual observer, not even by the church, which if drawn out naturally and developed according to God's plan will make him one of the mightiest powers for the tearing down of the strong holds of sin and satan within the reach of the church, and that there was no branch of the church universal, which was so well qualified by their doctrinal beliefs to draw out these latent

powers and develop the Negro into the strong defender of Christ and the Truth as the Presbyterian Church. We took charge of the Mission for three months, with the understanding that if after having given the work a faithful trial for that length of time and we found that there was sufficient interest in the people and material in the field to justify our remaining, to do so, otherwise to leave.

EXAMINING THOROUGHLY THE FIELD.

The first thing that we did was to acquaint ourselves thoroughly with the field which embraced the whole northwestern section of the city. The next thing was to map out the field, which was made to embrace the district from 12th street to the Schuylkill river, and from Montgomery avenue to Market street. Within three weeks we had called upon all the colored families within this district, having carefully taken their names and addresses, the names and number of children, also the churches which they attended and the number of those who attended no particular church, also those who were inclined towards the Presbyterian Church. After having completed this we then had a map carefully made of this district which would show at a glance the streets on which the colored people principally lived.

On the 6th, of January, 1880, the Lombard Street Central Presbyterian Church sent a committee consisting of Elders, Jones and Still with a petition to the Presbytery of Philadelphia Central, which had convened in the Green Hill Church asking them to take the Mission under their care, and to release the Lombard Street Church from all further care and responsibility. The proposition was unanimously accepted and the church released.

At the same time a movement was started to raise money to secure a lot and erect a building for the new Mission, also to provide for the support of the mission-

ary. Upwards of a thousand dollars was pledged by the brethren there and then for the lot and building and several hundred dollars for the support of the missionary.

But that the action of the brethren was only done in a jest, or as a practical joke is evident from the fact that the only one who honored his pledge was Mr. Samuel H. Jarden an Elder in the Green Hill Church, who pledged two hundred and fifty dollars and he cashed his pledge as soon as we were ready for it, and followed it up with other subscriptions. Our first sermon, October, 14th, 1879, was from the text: "The Son of man is come to seek and to save that which was lost." (Luke xix:10.)

CHAPTER III.

THE CONCLUSIONS REACHED AFTER A CAREFUL CANVASS OF THE FIELD.

The conclusions reached after a most careful and painstaking canvass, for three months were these:

First. That there was a large number of colored people in this section of the city, not less than six thousand.

Second. That a large majority of the people did not attend any church.

Third. That many of those who were members of the Methodist and Baptist Churches did not attend.

Fourth. That there was only one small Methodist Mission within the field, the Morris Brown, on the corner of Vineyard and Poplar streets.

Fifth. That while there was no special interest manifested in the establishment of a Presbyterian Church among them, they exhibited no spirit of opposition to it, while so far as the non church goers were concerned, they seemed to be as much interested in a Presbyterian Church as any others.

Sixth. That while the people were generally poor, yet in point of intelligence and morals they compared favorably with their neighbors, and from reliable information they were equally as law abiding and orderly. In the slum districts, of which there were several in the field, there were to be seen the same depths of vice and degradation, which are to be met with in all such districts, but outside of these the people were in a hopeful condition to be reached and brought into the church.

Seventh. That there was a demand for the establishment of a Presbyterian Church among the colored people in this part of the city.

1st. Because there were not sufficient church facilities in the district, to accommodate the people, there being but one little Methodist Mission, while there were not less than six thousand people, which number has very much increased since then. 2nd. The establishment of a Presbyterian Church among the colored people in this part of the city was not so much demanded by the expressed will of the people as it was by their condition, for there was no church better fitted to meet the wants of the people than this church. There was no church more able to lift the people upon a higher plane and make out of them good and reliable citizens. The people needed the Presbyterian Church because of its elevated standard, the prominence it gives to education, its demand for a pure and undefiled religion, its insistence upon a pure, sanctified and cultivated ministry, its doctrine of the perseverance of the saints, and the spirit of independence, dignity and Godly manhood it inculcates in all who heartily espouse its teachings.

Eighth. While we were convinced that there was a demand for the establishment of a Presbyterian Church among the colored people in this part of the city we saw however, that to accomplish it there would be required herculean efforts.

1st. There was no money to support the missionary and pay the light and fuel of the mission much less to purchase a lot and put up a church building. The people were all poor, most of them very poor, and there was no Presbyterial fund upon which to draw. All that we received during the three months was our board, which was given by Dr. Reeve and a pair of boots by the people, as a Christmas present.

2nd. The apathy of the Presbyterv had to be overcome by arousing them to the importance of the work. Mission work had been so long neglected among the colored people that the Presbyteries had almost lost sight of them, and they were very ignorant as to their

real wants and condition. All that many of the most intelligent Presbyterian laymen in the city knew of the colored people was what they saw and could learn from the colored help in their families, by whom they were often misled, while the minister knew practically nothing about them, not even the condition of those who lived in the little streets under the very eaves of their churches. That there were exceptions we admit, but this was generally the state of feeling when we began our work.

3rd. The apathy of the colored people also had to be overcome. In saying that we saw a demand for the establishing of a Presbyterian Church among the colored people, we do not for a moment mean to imply that they were anxious and eager to have such a church planted among them and were standing ready to do all in their power to sustain it, not by any means; such a state of feeling can only be seen among the heathen as they were represented in the poetic pictures in the old missionary reports, where they were seen peering far out over the sea begging the ships to bring them missionaries. There was a demand for the church, but as has been explained it was demanded by the condition and wants of the colored people. They themselves were for the most part indifferent, if anything prejudiced, not so much towards the establishment of this particular church, but towards the Presbyterian Church generally, and this prejudice was inherited, being associated in their minds with the church which encouraged slavery, also, as being cold, aristocratic, pharisaical, and which had no use for the Negro more than to use him as a servant. This spirit would have to be overcome before there would be any marked success, as well as their spirit of general indifference towards all church work, resulting largely from the spirit of neglect and indifference, which would have to be grappled with before the banner of success could be unfurled. The home tie

needed to be more tightly cemented and a greater spirit of thrift and economy instilled. It would be necessary therefore not only to instruct along all the different lines of church work, but in everything that would tend to the upbuilding of a noble manhood and womanhood, as industry, economy frugality, temperance, and godliness, and these would have to be taught as all successful church work is taught not so much by precept, as by practical example. Having reached these conclusions after a most careful painstaking canvass of the field for three months, we concluded to remain and enter upon the work as a permanency, and to put forth every exertion making use of every legitimate means to establish presbyterianism among the colored people in this part of Philadelphia.

Our first effort was to effect as speedily as possible the organization of the mission into a church, as this was advised by some in order to secure both confidence in and permanency to the work.

COMMITTEE APPOINTED BY PRESBYTERY.

Accordingly on the 3rd, of May 1880, a committee consisting of the Missionary, Rev. M. Anderson, Messrs. Wm. W. Still, John Payn, Seth J. Clark, Gilbert Brown, and Joseph Nichols were appointed to meet the Presbytery of Philadelphia Central, to convene at the George Chandler Mission, now Beacon Church, with a petition from the Gloucester Mission, which was signed by upward of two hundred petitioners praying that the mission be organized into a Presbyterian church. After hearing the petition, and the commissioners it was unanimously agreed by the Presbytery to send a committee to the mission and if the way were clear to organize it into a church. The following committee was appointed: Reverends Samuel A. Mutchmore, D. D., W. D. Nicholas, D. D., and L. Y. Graham, D. D., Elders John B. Stevenson and Wm. E. Camp.

ORGANIZATION OF THE BEREAN CHURCH.

The committee met at the mission on the 10th of the following June and after examining the letters and hearing the professions of those who desired to come into the organization, they organized the mission into the Berean Presbyterian Church, consisting of twenty-six members, thirteen by letter and thirteen on confession of faith. The name "Berean" was suggested by the writer and adopted by the mission in a congregational meeting as the name to be given the new church. The organization sermon was preached by the Rev. W. D. Nicholas, D. D.

The following persons came into the organization and therefore they were the founders of the new church.

Miss Lucetta Amos,	Mrs. Louisa Knight,
Mr. Gilbert Brown,	Miss Lizzie King,*
Mrs. Emma E. Brown,*	Miss Emma King,
Miss Phoebe Brown,*	Miss Susan Millen,
Miss Mary Brown,*	(Sheridan.)
Mr. John Butler,*	Mr. Joseph Nichols,*
Mrs. Flora Cottman,	Mrs. Milizena Nichols,
Mrs. Catharine Davis,	Mr. John Payn,
Mrs. Caroline Fountain,	Mrs. Margaret Payn,
Miss Anna Gray,	Miss Susan Thompson,
Miss Ida Harvey,	Mrs. Letitia Thomas,*
(Mrs. Henderson.)	Mrs. Jane Thompson,*
Mrs. Anna Henson,	Miss Margaret Taylor,
Mrs. Ellen Johnson,	Mrs. Mary J. Turner,

The Philadelphia "Ledger" of June 12th, 1880, spoke thus of the new church: "Berean Presbyterian Church." "This will be the title of what has been heretofore known as the Gloucester Presbyterian colored mission, it having been last night organized into a church under the auspices of a committee representing the Philadelphia Central Presbytery. The organization sermon was preached by Rev. W. D. Nicholas, D. D.

*Deceased.

The new congregation which will consist of twenty-six communicants will be under the charge of Rev. Matthew Anderson and will worship in Milton hall until able to build a church. There is enough money subscribed to pay the running expenses and to allow the minister a salary of \$300 per year."

CALL ACCEPTED AND THE PASTOR INSTALLED.

Having accepted a unanimous call from the new church to become its pastor, on the 11th of July, 1880, the writer was installed over the church by the following committee representing the Presbytery of Philadelphia Central. Rev. Wm. R. Work, who presided, Rev. Charles F. Diver, who preached the accustomed sermon, Rev. G. L. Wiswell D. D., who delivered the charge to the pastor, and Rev. L. Y. Graham, D. D., the charge to the people.

The audience was large and appreciative and all went to their homes happy and delighted. The salary was to be seven hundred dollars. Three hundred dollars to be raised by the church, and four hundred by the Board of Home Missions.

Missions and churches as individuals have their seasons of temptation and trial. The season of trial to the Gloucester Mission was when in a transition period from a mission to a church. Never have we passed through a more fiery ordeal, and our prayer is that we may never have a similar experience. It is an old and true saying that, "an open enemy is better than a deceitful friend." For the one fights us boldly in front, and we know what to expect, while the other fights from behind, under cover and under no circumstances would face us in open battle. There were those who professed to be deeply interested in us and our work, and who said and did many things in our presence which lead us to think them sincere, but who were personally opposed to us and using all their influence under cover to cripple

our efforts. But we thought them honest. We took them at their word and supposed them sincere. And we would never have been any wiser if there had not been a most radical reversion of feeling towards the mission and our work on the part of some who had been our warmest and most substantial friends, and who when asked the cause of their change of sentiment were frank enough to say that they had been advised not to work in the interest of the mission and its missionary as he was in the way of the consolidation of the First African Presbyterian Church and the mission, and personal friends of theirs who in their judgment were better qualified to build up the work, and they told us who those advisers were.

To say that we were hurt, only mildly expresses it, we were wounded to the heart, mangled, bleeding, and our suffering was intense. If we had been literally pierced to the heart and our body mangled and covered with our life blood we could not have experienced more intense suffering than when this revelation was made. We had entered upon the work of the Gloucester Mission with the purest of motives, no one could have labored more honestly and with purer motives. We had but one object in view and that was to assist in the advancement of the Redeemer's Kingdom by raising the standard of the colored people of Philadelphia and the land, to a higher plane, the instrument being, the Presbyterian Church, and we were ready to put forth every exertion, undergo any trial to accomplish this end. But we had made no calculation for deception, we had no thought of being assailed by weapons of hypocrisy, and therefore we were most illy prepared for the conflict, and if we had not had our feet fixed firmly upon the Rock, and wore as our sheet anchor the breast plate of faith, we would most assuredly have been overcome and conquered. But faith saved us. The storm spent itself, the billows ceased and there was a great calm.

It might be interesting to remark that one of the brethren, who was being secretly urged to supplant us in the work of the Gloucester Mission, afterwards brought disgrace upon the cause of Christ, and the Presbyterian Church, who when finding that he was about to be excommunicated left, and united with a sister branch of the church, where he is laboring to-day. And it might be also interesting to note that the friends who did the most to defend us in this, one of our greatest trials, were our friend and seminary classmate, Rev. W. D. Nicholas, D. D., and Rev. R. D. Harper of the North Broad Street Presbyterian Church, also, Rev. Charles F. Diver.

But we are happy to say that all who opposed us then are our friends now. Time the great healer and corrector of differences has made us to see eye to eye, and to become purer, holier, wiser more Christlike.

CHAPTER IV.

CORRECTNESS OF THE CONCLUSIONS REACHED.

The foregoing conclusions having been reached after three months most careful canvass and study of the field, the people and their needs, we commenced work, and by them we have been actuated in all our endeavors to build up the Master's Kingdom in this field from the beginning to the present, and we have not had reason to change our opinion in a single instance, or to see that we have taken a single step in which we were not led by a higher hand, or to loose our faith in one iota in the ultimate success of the work; and we feel that the success which has already attended it is sufficient to convince any fair minded man, not only, of the ultimate success of the church but of the correctness of the methods employed.

For example, we entered upon the work the 14th of October, 1879, without any stipulation as to salary, the people had nothing to give, the few who constituted the mission could not do more than pay the ten dollars rent for the hall a month. At the end of three months they agreed to pay as a salary \$10 per month, on this we lived for eight months, paying five dollars a month rent, for a room, and boarding ourselves with the balance, for days living on one meal a day. In the mean time the mission was taken under the care of the Presbytery of Philadelphia Central and organized into a church, a pastor was called and installed, and the church authorized to move forward to raise ten thousand dollars for a lot and church building.

It might be interesting to state here, that when this permission was given that the Presbytery almost to a man had no faith whatever that it would ever be ac-

complished, it was simply considered as the easiest way to get rid of a bug bear which they did not care to tackle. For even though it was passed unanimously, most of the brethren looked upon it as a practical joke and smiled most significantly at their action. But if the Presbytery expected failure we did not, to us success was absolutely certain, though we knew to be successful it would require the most strenuous efforts on our part.

When a boy on the farm we found that our work was never so irksome when we set apart a certain amount to do with a given time, for then we always accomplished more than when we failed to task ourselves; and the work accomplished would always be more satisfactorily done.

Hence when we started out on the 14th, of May 1881, to raise the fund for a lot and building, when Mr. Samuel H. Jarden subscribed \$250 as the first subscription, we bound ourselves to raise SIX THOUSAND DOLLARS in two years from date.

When the Presbytery and the incredulous friends learned what we had done they smiled the more.

But on the 14th of May, 1883, we had not only succeeded in having the six thousand dollars subscribed, but every cent of it was paid over, and a lot purchased, and a beautiful, substantial and well appointed blue marble church in the course of erection on South College avenue, between 19th and 20th streets.

ENTERED THE NEW CHURCH. EXERCISES EXTENDED
THROUGHOUT THE MONTH.

The church was entered by the congregation on the 2nd of November, 1884, there having been raised in that time over ten thousand dollars, leaving a debt of over eighteen thousand dollars.

At the opening of the new church the sermon was preached by the Rev. Wm. M. Paxton, D. D., LL. D.,

Prof. of Ecclesiastical, Homiletical and Pastoral Theology at Princeton, an old friend.

The opening services were carried through the month of November and were participated in by the clergy of the city white and colored and also by prominent clergy of New York and Brooklyn, such as Rev. Marvin R. Vincent, D. D., Rev. Henry J. Vandyke, D. D., who had been a class mate at Princeton, Rev. Howard Crosby, D. D., and Rev. Theodore D. Cuyler, of Brooklyn. The meetings were almost interesting, and the audience appreciative throughout.

The Philadelphia "Ledger" of November 3rd, 1884, had the following in reference to the new church: "The pretty new church building of the Berean colored Presbyterian Congregation on South College avenue was opened to public services yesterday morning. The opening sermon was preached by Rev. William M. Paxton, D. D., of Princeton Seminary. Addresses were delivered by District Attorney Graham, who made an appeal for contributions and by Dr. E. H. Nevin, who commended the zeal and enterprise displayed by the congregation in erecting such an attractive house of worship. An informal meeting was held in the afternoon, at which Rev. R. D. Harper, D. D., pastor of the North Broad Street Presbyterian Church presided. The services were opened by the singing of a hymn, written for the occasion by Rev. Alfred Nevin D. D., L.L. D., after which there were several short addresses.

The pastor Rev. Matthew Anderson read a brief historical account of the formation of the church which is the outgrowth of the Gloucester Presbyterian Mission, founded on the first Sabbath in January, 1878 in Milton Hall, 1914 Fairmount avenue, by the Lombard Street Central Presbyterian Church, colored, Rev. Armstrong, then of Lincoln University being the first missionary.

"In October, 1879, Mr. Anderson took charge of it, and on June 11th, 1880, it was regularly organized as a church and he became its pastor. In the following year the congregation began to raise a building fund and on the 16th of September, 1883, the corner stone of the new church was laid. When completed, it, with the parsonage adjoining, will cost \$25,000 of which a little more than one-half has been paid already. At yesterday's services, about \$1,000 were raised towards paying the balance. Rev. S. A. Mutchmore, D. D., preached last night. The building operations have been under the supervision of Mr. John McGill, who is also Treasurer of the building fund. This church is intended to supply all that district between Eleventh street and the Schuylkill river, and Vine street and Columbia avenue. Considerable work remains to be done upon the building and when this is finished and the debt is paid it will be formally dedicated. When completed the church will have sixteen stained glass windows presented by the following persons and organizations: The large window in front presented by the North Broad Street Presbyterian Church, in memory of Mrs. Nellie Johns, deceased daughter of Rev. Dr. Harper, the pastor: Cocksink Presbyterian Sunday School; Walnut Street Presbyterian Sunday School, Arch Street Presbyterian Sunday School; Witherspoon Presbyterian Church, Princeton, N. J., in memory of Mrs. Flora Stryker; Berean Presbyterian Church; First African Presbyterian Church in memory of Rev. John Gloucester, its founder; James Hogg, in memory of his father William Hogg; Rev. J. Agnew Crawford, D. D., pastor of the Falling Spring Presbyterian Church, Chambersburg, Pa., in memory of his father, the Rev. Samuel Wylie Crawford, D. D.; Mrs. Catharine L. Hogg, in memory of her husband William Hogg, Jr.; Aaron Faucett in memory of his grand-daughter, Nellie Ringold Patterson; Joseph and Eliza Correll to their parents, Mrs. John McGill, in

memory of the Pequea Presbyterian Church, of Lancaster county, Pa.; Mrs. Ida Henderson in memory of Letitia Thomas, and Rev. Matthew Anderson, in memory of his father and mother, Timothy and Polly Anderson.

“The following is a list of the services to be held during the month of November:—

Sunday November 2nd, 10:30 a. m.

Opening sermon, Rev. William M. Paxton, D. D., of Princeton Theological Seminary.

Address—Hon. Geo. S. Graham, District Attorney of Philadelphia, 2:30 p. m.

Sketch of the church, Rev. Matthew Anderson, pastor.

Short Address—Alfred Nevin, D. D., L.L. D., and others of the city. Rev. R. D. Harper presided.

7:30. P. M.

Sermon—Rev. S. A. Mutchmore, D. D., Philadelphia, Wednesday, November 5th, 7:30 p. m.

Gospel Service—Samuel G. Scott, Esq., Philadelphia, Thursday, November 6th, 7:30 p. m.

Sermon—Prof. T. McCants Stewart, Liberia College, West Africa, Friday, Nov. 7th, 7:30 p. m.

Sermon—Rev. Henry J. Vandyke, Jr., D. D., New York City, Sunday, November 9th, 10:30 a. m.

Sermon—Rev. B. T. Tanner, D. D., Philadelphia.

2:30 P. M..

Sermon— Rev. John B. Reeve, D. D., Philadelphia.

7:30 P. M.

Sermon—Rev. J. Addison Henry, D. D., Philadelphia, Monday, November, 10th, 7:30 p. m.

Sermon—Rev. S. W. Dana, D. D., Philadelphia, Tuesday, November 11th, 7:30 p. m.

Sermon—Rev. J. W. Bain, D. D., Philadelphia, Thursday, November 13th, 7:30 p. m.

Sermon—Rev. B. L. Agnew, D. D., Philadelphia, Sunday, November 16th, 10:30 a. m.

Sermon—Rev. Matthew Newkirk, D. D., Philadelphia.

2:30 P. M.

Sermon—Rev. E. H. Nevin, D. D., Philadelphia.

7:30 P. M.

Sermon—Rev. J. A. Crawford, D. D., Chambersburg Pa., Tuesday, November 18th, 7:30 p. m.

Sermon—Rev. Howard Crosby, D. D., New York City, Thursday, November 20th, 7:30 p. m.

Sermon—Rev. R. D. Harper, D. D., Philadelphia, Friday, November, 21st 7:30 p. m.

Sermon—Rev. G. F. Wiswell, D. D., Philadelphia, Sunday, November 23rd, 10:30 a. m.

Sermon—Rev. Albert S. Mays, Philadelphia.

2:30 P. M.

Sermon—Rev. Alfred Nevin, D. D., LL. D., Philadelphia.

7:30 P. M.

Sermon—Rev. R. T. Jones, D. D., Philadelphia, Thursday, November 27th, 10:30 a. m.

Thanksgiving Sermon—Rev. Matthew Anderson, pastor, Friday, November 28th, 7:30 p. m.

Sermon—Rev. Reading B. Johns, New York City, Sunday, November 30th, 10:30 a. m.

Sermon—Rev. Mahlon VanHorn, New Port, R. I.,

7:30 P. M.

Sacred Concert With Short Addresses—By Rev. Mahlon VanHorn, Reading B. Johns and others.”

THE SUCCESS OF THE ENTERPRISE.

The growth in membership has been necessarily slow owing to the fact that the pastor was compelled to devote his time largely to the raising of money for the debt, yet there has been a steady growth in the congregation and membership. The present number of members being ninety eight while the congregation including the active membership numbers three hundred and upwards.

The Sabbath School has an enrollment of 150 scholars.

THE BEREAN WOMEN'S CHRISTIAN TEMPERANCE UNION.

The Women's Christian Temperance Union is a new organization which was commenced some two years ago. This society now numbers over sixty members and it is doing a most aggressive work along their particular lines. Meetings are held regularly. The children and young people are formed in classes and instructed in Temperance principles. Mother's meetings are held and lectures given on temperance subjects by distinguished temperance workers.

The ordinary services of the church, preaching morning and evening, and Sabbath School on Sabbath afternoons also the weekly prayer meetings, Wednesday and Friday evenings have all been regularly kept up. The church is rarely closed, but is open winter and summer from one end of the year to the other.

THE BEREAN CHRISTIAN ENDEAVOR.

A Young People's Society of Christian Endeavor was organized several years ago. It has an enrollment of forty members and is doing a most excellent work along the lines laid down by the organization. For the last three years this society has sent a delegate to the National Convention. One Year ago they sent two delegates. They hold their weekly meeting on Sabbath evening from 7 to 8 o'clock.

THE BEREAN PUBLIC KINDERGARTEN.

A kindergarten school was commenced in the spring of 1884 and for ten years it has been sustained wholly by private contribution. The teacher working most of the time without regular stipulation, receiving three, five, ten, fifteen and twenty dollars a month as the case might be. The parents being charged the nominal sum of (25) twenty-five cents a month for each child. This school has since been taken under the care of the Board of Public Instruction, which pays the teacher a salary

of forty-seven and a half dollars monthly, and the church a rental of two hundred and fifty dollars a year for the use of the room.

The amount of good that this school is doing can never be calculated in this life. Most of the children are from families whose mothers are poor, hard working women, many of them compelled to go out to do day's work, hence to have their little ones away from the evil surrounding of their homes, if only for a few hours, is a great boon. Besides the assistance it gives the weary mothers, living often in squalor at home too often because of the dissipation of a drunken husband, or surrounded by the same in the streets in which she is compelled to live, to have their little ones for three hours, five days in a week enjoy bright, cheerful, and happy surroundings, and instructed by an earnest Christian kindergartener who enters enthusiastically into the spirit of the Froeble system is not only an incalculable blessing to the families from which these children come but to mankind and Christ.

Already good results of the school are seen, in the bright, cheerful and promising youths who receive their first bend in the right direction in the Berean Kindergarten School. It is no uncommon thing to have mothers confess to their being reprimanded for using words, and doing acts, or neglecting duties, by their little tots, who go to the kindergarten school, who tell them, that teacher says that such and such things are wrong.

THE "BEREAN" BUILDING AND LOAN ASSOCIATION.

A Building and Loan Association was organized on the 12th of February 1884, which has for its object the encouragement of the colored people to save their money with the view of securing homes for themselves. Isolated and divided as the colored people have been, and are still to a great extent, the direct result of the baneful effects of their schooling under a slave system, to-

gether with the existing feeling of prejudice, makes it almost impossible for them to get desirable homes to rent, much less purchase, therefore their condition remains the same from year to year.

The good and bad, the law abiding and criminals, the refined and vicious were compelled by force of circumstances over which they had but little control, to live in the same streets, be surrounded by the same destructive influences, and classed on the same level, by those who write up or describe the communities in which they live. The discouraging effect which this condition of things has upon the people and on all endeavor work among them can well be imagined; by it, aspiration is shorn of its wings, ambition loses its fire, and energy falls to the ground. It is because of this discouraging condition of things that there is not seen in the colored church the same spirit of self-sacrificing love, aggressive energy, and pride of home, church and country, which characterizes other people and their churches, and it is this more than any other cause, which makes it so hard for their ministers to carry on intelligent, practical, aggressive work among them.

To assist in bringing about a better condition of things the Berean Building and Loan Association was organized, which has secured for the colored people in less than nine years, forty-three homes, and whose assets are over fifty-two thousand dollars. These homes are all inviting, on good streets, and in different parts of the city. Nothing that has been started in connection with our work has had a greater leverage in lifting the people to a higher plane and has given them greater hope for the future, than has this society, not even the preaching of the Gospel on the Sabbath. No, for this is preaching the Gospel most practically.

It is not the Gospel ephemeralized, if I may be permitted to use the term, but materialized in the lives of the people; it is the Gospel which has been preached to the Anglo Saxon for the last five hundred years, and

it is the Gospel which the Negro needs and must have, if he would secure the stamina of life with which to stand. Already there can be seen a most noticeable difference in the general bearing of those who have money in the association and are paying for their homes, and those who have not, but are still living from hand to mouth, and even in themselves personally, when first they united with the association, and now, when many of them have their homes more than half paid for; there is a sparkle in the eye, an elasticity in the step, and a manliness in the speech which was not noticeable at first.

These three hundred men who belong to the Berean Building and Loan Association are being transformed into new men, and consequently they are making better parents, better Christians in the church, better members of the community, better citizens of the state and of the body politic.

THE BEREAN COTTAGE.

The Berean Cottage at Point Pleasant, New Jersey, was given to the church by the philanthropy of Mrs. M. M. Barber, of Philadelphia, to be used as a summer resort, where colored persons can be accommodated with good substantial board, at a moderate price, and at the same time have all the comforts and advantages of a first-class home, without being subjected to insults, insinuations, and refusals, which they meet with, at nearly every summer resort in this country. The house is under a committee of ladies, of which the donor is one, and an advisory board of influential men and women of both races. The property including the furniture is valued at six thousand dollars. Its general appearance and appointments are excellent, and situated as it is on New York avenue, only a square from the beach, it presents a most commanding and inviting view. For the last two seasons Bible readings have been conducted on Friday afternoons, between the hours of four and five o'clock in the parlors of the cottage. This last

season (the summer of 1896) in addition to the Bible readings, lectures were given on practical every day subjects, between the same hours Tuesday afternoons. The following persons had papers: Rev. W. L. Cunningham, D. D., pastor, Point Pleasant Presbyterian Church. Subject—How to study the Bible.

Mrs. Helen Crawford, sister of the donor, Philadelphia. Subject—Women of the Bible.

Miss Eva Hood of Washington, D. C. Subject—The Life of Moses.

Rev. Alexander Crummell, D. D., of Washington, D. C. Subject—Thoughts on the Book of Exodus.

Rev. F. J. Grimke, D. D., pastor 15th Street Presbyterian Church, Washington, D. C. Subject—Thoughts on the Book of Exodus.

Rev. Matthew Anderson, Philadelphia. Subject—The Future of the Negro.

Mrs. Charlotte L. Grimke, of Washington, D. C. Subject—Personal Recollections of John G. Whittier.

Dr. C. V. Anderson, Philadelphia. Subject—Hereditry.

It is the purpose of the management to make the Home in the highest sense an ideal Summer Resort where the guests will have every necessary comfort and pleasure and at the same time be freed from those contaminating and baneful influences, which are so common at watering places.

As soon as the funds will admit an auditorium will be put up in connection with the cottage, where Chautauqua lectures will be delivered by distinguished lecturers, and where any may feel free to come and participate. The cottage is self sustaining, and the arrangement, is that all funds over and above the repairs and improvements are to revert eventually to the Berean Church.

THE BEREAN BOYS' CADET CORPS.

The Berean Boys Cadet Corps has only recently been organized and consists of twenty boys, ranging from ten

to sixteen years of age. The corps is very enthusiastic, and we think when once they are able to secure their suits they will exert no small influence in attracting boys to the Sabbath School and church. One of the conditions of becoming a member of the band is that each boy must attend the Sabbath School and at least one of the meetings of the church, weekly.

INCREASE OF FUNDS.

There has been a gradual increase in the amount contributed each year towards the running expenses of the church on the part of the congregation.

For example the whole amount contributed for the year ending August 31st, 1895, was \$453.61, while the whole amount contributed during the corresponding period this year is \$483.07, there being a gain of \$29.48. This may be considered a small amount for the people to contribute towards the running expenses of the church, including the minister's salary, but when there is taken into consideration the circumstances of the people, the small wages they command, and what it requires to keep their families, it will be seen that they are really making sacrifices. Few churches can show better results when the ability of the people is compared, and when it is considered too that with the exception of the money received towards the pastor's salary, from the recognized channels of the church either the Board of Home Missions, the Synodical Committee on Sustentation or the Committee on Church Extension of the Presbytery of Philadelphia, from which the largest amount received in any one year was \$500, and that only for two years, the fact that the church with its pastor has all these years grappled with the running expenses and have in a large measure kept them up ought to speak volumes in their favor.

Since the organization of the church not less than ten thousand dollars have been raised by the church itself.

CHAPTER V.

JUBILEE OF THE COMPLETED CHURCH AND CANCELLED DEBT, RÉSUMÉ OF THE WORK ACCOMPLISHED, AND DEDICATORY SERVICES.

When the church was entered in 1884, it was neither finished nor furnished. The walls were unfrescoed, the sittings were common plain chairs, while the basement was a cellar. After the money for the debt was provided for on the 24th of April, 1889, we moved forward, and finished and furnished the church at a cost of over four thousand dollars, which was raised and paid off within one year, so that on the 14th of May, 1891, ten years to a day, from the time we secured the first subscription, we had a grand jubilee over the triumph of our efforts. Friends came from all over the city, and irrespective of denominational lines, to rejoice with us over the consummation of our efforts. Among those who made short addresses on the occasion was Mr. Wm. Wood, whose speech consisted in making a pledge of five hundred dollars towards a parsonage, and it was this pledge which ultimately secured the parsonage for the church.

The following is an extract from the Philadelphia "Ledger," of May 15th, 1891, on the jubilee:

"The Berean Presbyterian Church held a jubilee thanksgiving meeting yesterday afternoon and evening at their new church building, South College avenue, above Ridge avenue. The meeting was held to celebrate the canceling of all debts of the church, the first subscription for the building having been received on May 14th, 1881. The new building is 60 feet wide and 66 feet deep, and cost \$32,000.

“At the afternoon meeting, Dr. Reuel Stewart presided. Rev. James H. Baird, D. D., delivered the invocation, and Rev. Dr. T. L. Janeway offered a prayer of thanks. The Scriptures were read by Rev. N. O. Hawkins and Rev. M. Anderson. The pastor gave a brief sketch of the work of the church. Addresses were then delivered by Rev. Charles A. Dickey, D. D., Rev. E. J. Adams, Dr. J. Addison Henry, D. D., Rev. R. T. Jones, Rev. J. Richelson and Mr. William Wood.

“After the addresses a collation was given in the Sunday School and reading room.

“In the evening Rev. M. Anderson, made an address. After prayers, addresses were made by Rev. Alexander Allison, D. D., Mr. Joseph Clough and other members of the church.

“At the close of the ceremonies resolutions were read by Dr. Caroline V. Anderson, thanking the many generous contributors, especially Mr. William Wood, who has promised to give \$500 towards the parsonage.

“After which the members and friends of the church were again asked to partake of refreshments.”

On the invitation of a committee consisting of the pastor of the church, Rev. M. Anderson and Dr. R. Stewart, Chairman of the Building Committee, the Philadelphia Central Presbytery held their June meeting in the Berean Church. Before giving the invitation Dr. Stewart gave a report of the Berean Church, its location, style of building, material of which it was built, the cost, and its freedom from debt.

DR. STEWART'S REPORT.

The following is his report:

“Your committee appointed as an advisory one to look after the interests of the Berean Presbyterian Church, have not reported before this, because we deem-



MRS MARGARET M. BARBER.

ed it best to defer until such time as we could invite the Presbytery to visit and examine the work accomplished. This church received the first subscription on May 14th, 1881, and on March the 25th, 1890, the building and ground was free from all indebtedness, but there were no pews, chairs were being used for seating the people. The outside needed painting, the inside required frescoring, and the basement was simply a cellar; hence, the friends of the church and your committee advised Mr. Anderson, the pastor, to have this work finished, so that we could report not progress only, but absolute completion; this was done and to-day we present to this Presbytery, a church and ground costing (\$32,240.75) Thirty-two thousand, two hundred and forty dollars and seventy-five cents clear of every penny of debt. The church has been chartered, Trustees elected, and work progressing, according to its adopted By Laws. The consummation in ten years of such an undertaking, is entirely due to the indefatigable energy, faithfulness, and perseverance of the pastor, Rev. M. Anderson, who secured the interest and co-operation of Mr. John McGill, who not only superintended the erection of the building, but directly or indirectly aided by raising the sum of eleven thousand six hundred and ninety-one dollars, and sixty-eight cents (\$11,691.68). The balance, twenty thousand two hundred and forty-nine dollars and seven cents, Mr. Anderson obtained by individual application from house to house and office to office. For its size we consider it a model. The spiritual work is represented by a membership raised from twenty-six to ninety-five, and Sabbath School children from fifteen to one hundred and fifty. There is a better attendance on the church services, and the people though poor are being educated to systematic payments. In conclusion, we are author-

ized to invite the Presbytery to be present at the Berean Church on May 14th, 1891, at a praise meeting to celebrate its completion and Freedom from debt."

Respectfully submitted,

REUEL STEWART,	GEORGE S. GRAHAM,
JOSEPH CLOUGH,	JOHN MCGILL,
THOMAS WOOD,	ROBERT GRAHAM.

We are sorry to say however, that contrary to the usual custom no speeches were made in the Presbytery eulogistic of the work accomplished by the church, nor resolutions presented expressive of the appreciation by the Presbytery of the work effected. We were sorry, not because of ourselves, but because of the good effect it would have had upon the community and the work generally.

This, in a word, is what has been accomplished by the Berean Presbyterian Church namely:

- (1.) Organized a church.
- (2.) Purchased a lot 147x136 feet.
- (3.) Erected a blue marble church 60x66 feet.
- (4.) Built a brick parsonage.
- (5.) Paid for the church and lot \$34,000.
- (6.) Paid on the parsonage, lot and improvements \$3,500.
- (7.) Insurance on house for five years, \$3,000.
- (8.) Perpetual insurance on church \$10,000.
- (9.) Mortgage given to owner of property at 4 per cent., \$3,500.
- (10.) Property of the church and house turned over to the trustees of the church.
- (11.) Organized a Woman's Christian Temperance Union.
- (12.) Organized a Young People's Society of Christian Endeavor.
- (13.) Opened a kindergarten school.
- (14.) Organized a Building and Loan Association, by which 43 homes have been secured.

(15.) Secured for a Church Home, a cottage by the sea.

(16.) Organized a Bible Conference and Lecture Course at the Berean Cottage.

(17.) Organized a Boys' Brigade.

(18.) Raised ten thousand dollars on running expenses or in all, since the the organization of the church, over fifty thousand dollars including everything.

With this showing can it be said that the Berean Church is a failure?

When our books were audited the 24th of April 1888 it was found there was still a debt of ten thousand one hundred and forty dollars and fifty-seven cents. Finding that there was still such a large amount we resolved to move forward and lift it at once, accordingly we pledged all who subscribe \$100 and upwards not to hold them to their pledges if the whole amount of the debt were not raised within one year from date, namely, the 24th of April, 1889.

One year to a day, from the time the account was audited, when we started to lift the debt, we had subscribed on our books ten thousand two hundred and twenty-five dollars; ninety-three dollars and forty-seven cents over and above the amount we set out to raise. And on the 24th of April, 1890, the whole amount was paid over and the debt cancelled, having raised in all from the 14th of May, 1881, twenty-eight thousand six hundred and ninety dollars and eighty cents.

Having pledged ourselves and our friends that we would not dedicate the church until free from debt, the debt being now cancelled, on the 15th of June, 1890, the church was dedicated.

DEDICATORY SERVICES, SABBATH, JUNE 15, 1890.

In the morning Rev. Robert McCheyne Hogue, of Philadelphia, preached, assisted by Rev. Reuben H.

Armstrong, of Harrisburg, and Rev. E. J. Adams, of Philadelphia.

In the afternoon at 2:30 the dedicatory sermon was preached by the Rev. William C. Cattell, D. D., Secretary of the Presbyterian Board of Relief, assisted by the Rev. John B. Reeve, D. D., pastor of the Lombard Street Central Presbyterian Church, short addresses were also delivered by Rev. R. H. Armstrong, Robert A. Edwards, D. D., rector of the church of St. Mathias, Philadelphia, Rev. W. H. Yeocum, D. D. Rev. Thomas, and Rev. H. L. Phillips, rector of the Church of Crucifixion.

In the evening there were addresses by the Revs. H. C. McCook, D. D., of Philadelphia, William D. Robeson, of Princeton, N. J., Frank J. Potter, of Cotton Plant, Arkansas, and Mr. Robert C. Odgen, of the firm of John Wanamaker, Philadelphia.

The meeting lasted over a week closing the following Sabbath, June the 22nd, with a sermon in the morning by Rev. William A. Lynch, of Newark, N. J., and at 3:30 p. m., with a sermon by Rev. Charles Wood, Germantown, which was followed by short addresses by Rev. William R. Templeton, of Reading, and Messrs. Roberts Patric, John McGill, Dr. Reuel Stewart and Joseph Clough.

In the evening an address was delivered by the pastor. Subject—The Berean Presbyterian Church and its Mission.

Short addresses were also delivered by Rev. Thos. H. Amos and Mr. Robert C. Odgen.

THE DUTY OF THE PRESBYTERIAN CHURCH TOWARD THE
COLORED PEOPLE AND THE SCOPE OF THE
BEREAN CHURCH.

The above was the subject of the address delivered by Rev. Matthew Anderson on the occasion of the dedication of the Berean Presbyterian Church after it was freed from debt, June 22nd, 1890, which was as follows:

My Dear Friends:—

It has been thought wise and proper that an opportunity should be given those who have assisted in the establishment of this church, to see the results of their efforts and to learn more fully the nature and scope of the work. Therefore we have extended a most cordial invitation to all persons interested, and especially to you friends who have assisted us all these years with your means, your counsels and your prayers to be present with us on this occasion. We have invited you here to rejoice with us over the completion of a work for which we have longed, hoped, labored, and prayed, and for which you have been repeatedly importuned to give of your means.

For the last nine years the pastor of this church has devoted his time almost wholly to the soliciting of funds for the purchase of a lot and the erection of a church. How well he has succeeded, this beautiful lot and building may testify, and we are happy to report that every cent of money for the lot and church has been subscribed and paid in. It is true much larger amounts have been raised by pastors in a much shorter time, often in a few weeks or days, as was the case of one of our sister churches, where, we were told by one who knew, that sixty thousand dollars were subscribed on a single Sabbath in response to an appeal from the pulpit by the pastor; or as in the case of another when fourteen thousand dollars were raised in a few days by the pastor for his Mission Church, and the whole amount, over thirty thousand dollars provided for in a few months. But my friends the conditions were entirely different. The pastors referred to were not preaching to and laboring among a poor and uninfluential people, neither had they prejudices against race and previous condition, with which to contend. When a colored man let him be minister or layman, goes to the community, asking for assistance for any charitable object whatever, he is looked

upon generally as a mere beggar, an object of pity, and not unfrequently of contempt, and the cause which he represents, is regarded as unworthy of any thoughtful consideration, and consequently, if there is any response, it is in keeping with the estimation in which he and his cause are held, a mere pittance, that which is given to all tramps and beggars as the easiest way of getting rid of a common nuisance, as well as a satisfier of the conscience which holds up to every man the duty of assisting his neighbor.

Now while the pastor of the Berean Church has met with many striking exceptions to this rule, yet his experience for the most part for the last nine years, and especially for the first five, was strictly of the kind to which we have referred. For example, the subscriptions for the most part were quite small, at many places, there were given mere verbal promises of no definite amounts, which were seldom honored, while a large majority of the persons called upon showed no interest whatever in the person soliciting, or the cause he represented, and made him to understand by word or act, that they did not regard his cause as worthy of any serious thought or consideration, and therefore that they had nothing to give. Had it not been that the pastor was convinced of the worthiness of his cause, and the certainty of success ultimately, and the fact that every now and then, there was found one who saw the work as he saw it, and contributed accordingly, he would long since have given up in despair. But from the first he was convinced that the church was needed, and that by persevering effort the required amount of money to pay for a lot and building could be secured; therefore he kept steadily at it until the present, notwithstanding that it took him nine years to do what many could have done in a few months, weeks, or even days.

But my friends the cherished object for which he longed, hoped labored and prayed all these years has

been secured. This beautiful lot has been purchased and church erected, and paid for. It is ours. One stake having been reached, we are therefore prepared to review the past and plan for the future.

Now in regard to the future permit me to give what in my judgment is the mission of the Berean Presbyterian Church. Let me say first, that my conception of the work of the Presbyterian Church among the colored people has not been changed from what I have always held, by anything I may have experienced in this city, but it has been only more deeply confirmed. The one thing above all others, which led me to choose the ministry in preference to any other profession was its comprehensiveness. There was in it that which would tend to the development of the whole man, soul and body, more than any profession, consequently in my judgment a Christian minister would be in a condition to accomplish more for his fellow men than others. And since from my earliest childhood, I had been made to feel the wrongs of the slave and the thralldom which rested upon the colored people, free and slave, throughout this country, from anti-slavery books, papers and speeches which were being daily read in my family, and the prayers which were offered up by my father, I most naturally, when called upon to choose a profession, chose that profession, in which I could accomplish the most for humanity and especially for my own people.

Now from the conception of the Gospel ministry, which I hold, I could never believe, that the work of a Gospel minister was simply preaching, in the commonly accepted sense of that term, but that it included everything, which tended to the development of the whole man, intellectual, moral and spiritual; and while preaching from the pulpit is necessary and absolutely essential, yet he who confines his labors as a minister wholly to the pulpit is necessarily narrow and fails, in my judg-

ment, positively to comprehend the full scope of the mission which he has chosen as his life calling.

Therefore, when I entered upon my work in this city, especially when I started out with my subscription book to solicit funds, it was not to secure a church in which I might devote the balance of my days simply in the delivery of sermons on the Sabbath, but a home for the people, where they could meet not only on the Sabbath, but at any time to receive instruction in whatever would tend to their elevation.

I saw a people who for two hundred and fifty years had been driven and torn, bought and sold, treated more cruelly far, than ever the Israelites were by their Egyptian masters, and even now, notwithstanding they have enjoyed over twenty five years of freedom, being members of the state politic, yet are most shamefully wronged. In the South, they are shot down for the slightest provocation, deprived of their votes, cheated out of their honest earnings, while in the North they have closed against them nearly every avenue to skilled labor, although opened to every other class, to the ignorant Russian Jew as well as to the intelligent native mechanic, to the foreigner who has the most absurd ideas of our institutions and government, and who is filled with communism and anarchy, as well as to the intelligent English, Scotch and German emigrant. A people who have been thus shamefully wronged, and who are yet far from having their just rights accorded, need more than sermons on the Sabbath. They need encouragement in everything that will tend to the development of true man and womanhood; they need help in the practical things of life.

For example, he who has been always dependent, he who is ignorant of the most fundamental principles of knowledge must be taught these principles, and he who is careless must be taught exactness. Now I hold that a church which fails to provide for these practical wants

of its people fails to comprehend its true mission, notwithstanding it may be most faithful in its teaching of strictly spiritual things. Now if this be true of the church generally, much more is it true of those churches whose membership is composed principally of colored people.

Therefore, we hold that the great mission of the Presbyterian Church among the colored people, and consequently the Berean Church, is educational as well as moral and religious. The Berean Church must exert an educational influence in this city if it would fill the full measure of its mission for which it is so admirably calculated. For example the central location of the church to the people in the Northwestern section of the city, being of easy access to all north of Market street, its lovely location and surroundings on South College avenue, being in front of one of the most famous Institutions of the kind in the world; its lovely lawn and substantial and attractive building which are most admirably adapted to the various wants we have indicated; its connection with the Presbytery of Philadelphia Central from which it receives wholesome advice and counsel, as well as wisdom and strength; the prestige it has already achieved, and the estimation in which it is held by the people generally, prove beyond a question, that the mission of the church is far reaching and comprehensive.

But my friends while it will be the mission of the Berean Church to look after everything that pertains to the best interest of the people, its success numerically measured will not be rapid. There will be no eager rushing on the part of the people from the various sections of the city to attend its services. Men do not rush to places where they are made to think, where the knife, and the lance are employed as well as the oil.

the balm, and the myrrh. The mass generally go where the fancy is tickled and where they can give vent to the mirthful and ridiculous.

But while there will be no general movement on the part of the people toward the Berean Church, they will come, not en masse, but as individuals. The success of this church will consist in the prominence that will be given to the creative instead of the passive element in man. The chief aim of the Berean Church will be to cause men to act instead of being acted upon, to draw out the latent powers, which lie dormant within, instead of filling the mind with thoughts which will not be digested, and which will produce weaklings, instead of strong men, intellectual and spiritual activity and life instead of moral sickness and death.

It will ever be the aim of the Berean Church to cause men and women to imbibe the spirit of the injunction, "Go ye into all the world and teach all nations," to get them if possible to be interested in the improvement of their neighbors, as well as their own individual improvement; to cause individual men not merely to look upon themselves as objects to be worked upon and fashioned into beings of grace and beauty, but also as the sculptors of their neighbors who are to be carved into the likeness of Him in whose name they are called. It is, and ever will be the aim of this church to teach the indissoluble union between religion and morality, that one can not be a Christian, strictly speaking, who is an immoral man; that a Christian is one who follows Christ inwardly as well as outwardly, with the heart as well as the lips, on the week day, as well as the Sabbath day, in the darkness as well as in the light.

Ever since the organization of the church on the 10th of June, 1880, and especially during the last eight years the pastor's time has been occupied principally, in laying foundations, in the devising of plans, and in the organization of societies for aggressive work for the

future. During this period there was little time to try faithfully those methods usually employed to increase the membership of churches, and yet the active number of communicants over and above the loss by death, removals and otherwise, is more than double what it was at the organization. Seldom has there been a communion season when additions have not been made to the membership, some of whom are as faithful and self sacrificing as can be found in any church. Some of these foundations, organizations, societies and plans which have been laid, instituted, formed and projected are familiar to most of you present, as your intelligent counsel and advice were from time to time solicited in regard to each.

First among these is the church itself. There has been laid by the erection of this church a foundation upon which all the organizations and societies which have for their object the spiritual, moral and temporal improvement of the people can erect their temples.

Secondly, the Eldership which is organized according to the rotary plan in three classes of three years each.

Thirdly, the diaconate which is also organized according to the rotary plan and which admits only male members at present, but which we hope when the Presbyterian sky shall have cleared of the clouds arising from the recent discussion on the subject, that provision will be made for the introduction of female members as well.

Fourthly, the Ladies' Aid Society which is composed wholly of ladies and which has for its object the raising of money to assist the board in meeting the current expenses of the church.

Fifthly, The Loyal Legion Band. This is a temperance association which is composed of boys and girls under the auspices of the Young Woman's Branch of the Woman's Temperance Union.

Sixthly, The Do Good Society. This society is composed of little folks, the object of which is the en-

couragement of all such in the cultivation of habits of benevolence to do for others what they wish to have done for themselves, and thus generate a spirit of disinterested regard and good will for each other which is so much needed among us as a people.

These my friends are some of the societies which have been organized up to the present, every one of which has a special mission to perform. But these societies have not yet strictly speaking entered upon their mission. They have been organized but not animated; articulated but for the most part inactive. They need to have breathed into them the breath of life, to make them the living, moving, acting and aggressive instruments they are intended to be in the vineyard of the Master. They need the nurturing care, the tender sympathy, the kindly aid, and the sure support which can only be given by the strong, and which many of you present are so qualified to render. But in saying this we would not be understood to mean anything more than the words imply. The child that is tenderly nurtured, cared for and encouraged develops no less into a strong, independent and forcible man or woman, than it would have done had there been no such care and attention given, and a church society, which receives aid and encouragement if properly rendered, will develop no less into a strong and independent organization than it would if this help had not been given.

It is not to carry the Berean Church my friends, or any organization within it, we ask. What we want is simply that there be that fostering care which will enable it to crawl, to stand alone, to walk, which a wise mother renders her child. Finally when healthy, and strong and thoroughly developed in all of its parts, and filled with mature wisdom and aggressive energy, this church shall enter upon the grand mission of life for which it was intended, and then moving forward with all of the dignity and intelligent bearing of a thoroughly

organized and developed church, it shall impress its worth upon the community and upon the city and country, then it will be enabled to do its part for solving that vexed problem, which is to-day so greatly absorbing the minds of the country and which is the theme of the principal speeches and the most eloquent orations of our greatest statesman and authors.

I am of those, my friends who believe that the color of the skin, the shape of the head, the texture of the hair, or racial connections have nothing to do whatever with the intellectual, moral progress of any individual or association, but where healthy influences have been brought to bear and careful instruction employed they would develop into strong and influential men and organizations and would fill their mission in life as wisely and as honorably as the most favored though they be of dusky hue, and of a race which is denominated, the despised. Up to the present time the pastor of the Berean Church has been necessarily obliged to carry the burden principally alone. The assistance which was rendered by you friends present, and especially the noble part rendered by our friend, Mr. McGill, we fully appreciate and shall never forget; for without this assistance there would have been no Berean Church and consequently no call for the devising of plans for a more extensive work in the future.

But you will understand that the principal burden, that of gathering in and holding together his congregation and the soliciting of funds for the lot and building devolved principally upon the pastor himself, and consequently, having devoted so much of his time to the secular part of the work he could not therefore carry on with equal success the spiritual. But the time has now come and fully come, when special attention must be given to the spiritual part of the work, or perhaps more properly to the instructing and developing of the intellectual, moral and spiritual forces in the church. The

time has come when there must be put into operation the societies which have already been formed and thus by an active and healthy movement of all the machinery of the church to reach towards those great possibilities which lie invitingly before us and which by a diligent and faithful application of all the means at our command can be reached.

The time has come my friends when the pastor of the Berean Church must prepare himself more carefully that he may wisely instruct the people. He should keep abreast of the intelligent thought of the day in the different departments of learning and thus exhibit in himself that which he would have his church and his people become. For it must not be forgotten that this much-mooted Negro problem is to be solved by the Negro himself, and he is solving it notwithstanding all the blatant speeches which are being made by Southern demagogues and Northern sympathizers.

On one occasion when a would-be learned ornithologist had criticised most unmercifully what he supposed to be the work of a taxidermist saying the wings were not properly adjusted, the head was out of all proportion to the body, while the eyes were wretched beyond all description, that the owl in question, gave one of those significant winks, characteristic of his genus, thus casting at once all of his learned wisdom and criticism to the ground; so are the pet theories and learned criticisms on the Negro being daily cast to the ground, everywhere, throughout this country, by the Negro himself. It is with the burden of this thought upon us that we feel the need of applying ourselves more closely to the great work of preaching and of teaching, than we have been permitted hitherto to do. We want every available means employed both by the pulpit and the pew, which will tend to lift the intellectual, moral and religious standard of the people.

CHAPTER VI.

FIRST. ADVANTAGES OF THE BEREAN PRESBYTERIAN CHURCH.

We would not be true to ourselves and our friends if before leaving this subject we did not speak of the advantages of the Berean Presbyterian Church.

In the first place the church is very excellently located. While there may not be many colored people on South College avenue, yet in the immediate vicinity there is a large and growing population. Within a radius of six squares of the church there are hundreds of colored people, and within three squares, there are five small streets crowded with them.

Let me particularize, commence at Spring Garden street, which is only seven squares from the church, and walk north and there will be found Brandywine street, Springett, West, Capitol, Matlock, Grove, Scott, Cambridge, Edwin, Erdman, Geary, Hedding, Markham, Becket, Olive, Grayson and Barkley, in all seventeen streets, every one of which, is largely represented by colored people while a number have no other occupants. Now all of these seventeen streets are situated south of the Berean Church, between Spring Garden and Girard avenue, and Broad and Twenty-first streets, while no one of them is more than five squares from the church.

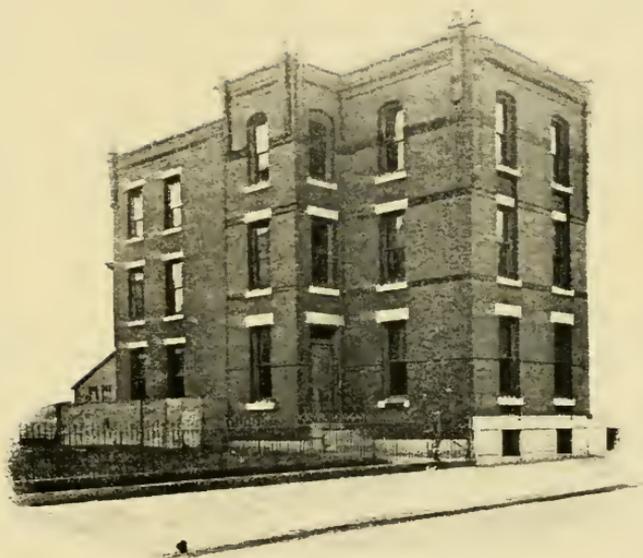
Now commence at Montgomery avenue, and go south and there will be met Beechwood, Norwood, Woodstock, Turner, Rednor, Bolton, Wright, Sharswood, Sybert, Thompson, Walter, Bananna, Cabot and Carlisle streets, in all fourteen streets, all of which are occupied by colored people, while a number are crowded with them as Wright, Beechwood and Norwood, and no one is more than seven squares from the Berean Church. Hence we find that there are thirty-one streets within a

radius of six squares of the Berean Church all of which are largely occupied by colored people.

Now in the district which is occupied by these streets there is but one colored church, the Union A. M. E., besides the Berean, and it is located over five squares to the southeast of the latter; besides the colored people on the streets named, colored families may be found in this same district on many of the principal streets, which if brought together, would make no inconsiderable number. Hence it is seen that the Berean Church is most wisely located, since there is such a large class of people, from which to draw.

And yet we have only mentioned the streets which are on the one side of our field, those west of Broad street, and north of Spring Garden, should we go to the east of Broad street, between Twelfth, and Spring Garden and Montgomery avenue, we would find nearly as many more streets, and as thickly inhabited by colored people. And should we go further south, between Spring Garden and Market and Twelfth and Twenty-first streets, there would be found many streets, occupied by colored people, some of them crowded, as Pearl and Carlton. In these last two districts there are three colored churches, Zoar M. E., Zion Baptist and Ebenezer Baptist, which together have a seating capacity of not more than fifteen hundred, while there are in these last two sections alone not less than three thousand colored people. But it is asked, if there are as many colored people within the vicinity of the church as is claimed, should it not have a greater following? In reply we would say that unfortunately the Negro has a nature not unlike other people. Naturally he is a sinner and not a saint, and needs grace to have his attention turned to spiritual things.

The great bulk of the colored people in the north-western part of the city are in a very low spiritual state, hence, to have them attend church, they need to have something more powerful to draw them than a hand-



THE PARSONAGE OF THE BEREAN PRESBYTERIAN CHURCH.

some building and an attractive place of worship. They need the personal oversight and constant attention of a minister and, more especially, the out pouring of the spirit of God. Situated as the pastor of the Berean Church has been all these years it was impossible for him to give the people his undivided attention, hence one reason why there has not been any greater following. But we read that the Lord himself could do no great works in Capernaum and yet he was not soliciting to build a church for them either. We have no doubt whatever in the ultimate success of the church, just as soon as the pastor will be able to give himself to the work of gathering in the people as enthusiastically as he has been obliged to do in building up the temporal affairs, the tide will be turned. This time we hope has about come.

SECOND. THE BUILDINGS ARE BEAUTIFUL.

Another advantage of the Berean Church is that both church and parsonage are beautiful. They are not only well appointed but attractive in appearance. We know that there are some well meaning people, who say that for a people who are poor, and for the most part, dependent and ignorant, that only plain, cheap church buildings and parsonages should be erected, and that, too, in their immediate neighborhood, even if that neighborhood would be in the slums. And we are sorry to say that some ministers of the Gospel are the most pronounced in this position. Several years since, the writer was most grossly insulted by being virtually ordered out when he called upon a prominent minister (of this city) for sympathy and aid in his death struggle to pay off the debt on the Berean Church property, simply because of the character of the grounds and buildings. In this distinguished brother's estimation it was an outrage to put up such a place for poor colored people. He declared emphatically that he would do nothing

whatever to aid it, that he had no time to talk, at the same time opened the door for him to go.

In reply we would say that the Negro is so used to this argument that he is never surprised when he hears it. There are those who damn the Negro, because he is down, and who damn him when he attempts to rise. It was Judas who bemoaned the waste of spikenard and his spirit is not dead yet. The Berean Church is this waste of spikenard. But it is a waste that is cheering the spirit and encouraging the hopes of a struggling people. What the Negro needs is to forget the past and look to the future especially if the looking back over his past history in his present condition will only tend to discourage him in his efforts to rise. Hence everything that is done for him that tends to remove from his soul the badges of the slavery through which he has passed and from which he is still suffering is an incalculable blessing.

This is what the Berean Church is doing. There is nothing about it which is in any way to the Negro a reminder of his past degradation, nor any thing to make him feel that he is an inferior, hence despised and circumscribed, and therefore that only so far he can go and no further. It is the one place he can come and breathe the pure invigorating atmosphere of a noble manhood and receive renewed strength and inspiration for the future. It was because of the belief that it would inspire the manhood and hopes of the people that the noble friends of the church were actuated to give as liberally toward the enterprise as they did.

At a meeting in the North Broad Street Presbyterian Church which had been called to consider the purchase of a lot and the erection of a church for the colored people in the northwestern part of the city, the friend who has done more for the church than any other in reply to one who thought a very cheap building on one of the back streets would suffice said, that he hoped

if there would be any concerted action to put up a church for the colored people, that they would agree to put up a building that would be an inspiration to the people and a credit to themselves, and if he had anything to do with it he would want to see a building put up, which, if it had been put up for any of them, they would not be ashamed to worship in it.

This was the spirit which actuated this friend long before there had been a dollar secured for the Berean Church, and it is the spirit which has actuated him in all of his labors of love in connection with this church from that time to the present. Could the Presbyterian Church but learn wisdom from our Catholic friends it would most radically change its method of building churches and institutions for the poor.

The Catholic Church in this country is largely made up of the emigrant class, principally emigrants from Ireland, most of whom when they reach these shores are poor, ignorant and superstitious and yet the churches which are put up for them are among the finest in the country, many of them being marvels of architectural beauty and as a result this Church, the criticisms to the contrary notwithstanding, is moving forward as a mighty host with shields and banners.

Let the Presbyterian Church make the Negro feel that he is wanted, and not merely tolerated, let it throw away its patriotism and receive him as a friend and brother and it will have in him a staunch friend and defender, one who will unbare his bronzed bosom to the foes of right and truth.

THIRD. THOROUGHLY ACQUAINTED WITH FIELD.

Another advantage, the Pastor is thoroughly acquainted with his field and this we consider to be a very great advantage to any church.

To be thoroughly acquainted with the lay of the field, the people, the strategic points and the possibilities of

success gives the vantage ground to any enterprise let it be secular or religious. It is the inward sense that we know the field and what can be brought out of it that gives us the confidence of success though the congregations are at present small and that on the face the work may to some look discouraging.

But to those who are thoroughly acquainted with the facts there is no doubt about the ultimate success of the Berean Church.

While we do not wish to take one iota of credit to ourselves of the work which was done by the dear friends who stood by us in the work of the Berean Church all these years, yet we are sure we will be doing them a kindness if we set both their assistance and our endeavor in the true light before the community. We are frank to admit that there would be no Berean Church if it had not been for the assistance rendered by these friends, but we also say that that assistance would not have been given if it had not been solicited by the pastor of the church. And we say further, that with the exception of one or two friends the entire amount given by the individual friends was not received at one solicitation, nor two, nor three, but in many instances it was after the fiftieth solicitation before there was secured the entire amounts which stand on our books to their credit, and this was done not that we had any liking for soliciting but because it was absolutely necessary.

The lot had been purchased, the church built, and the parsonage erected and they had to be paid for. The money had been paid by our Friend and we would have been untrue to him, untrue to ourselves, untrue to the people in whose interest we were laboring, untrue to the Presbyterian church and untrue to our God if we had not used every endeavor to secure the money which he had so generously advanced and reimbursed him. Therefore while engaged in this work it was utterly impossible to do the missionary and spiritual part, espec-

ially as it ought to be done. For while thus engaged every energy of our being, heart, soul, and body were brought into requisition.

Indeed, the mental strain and anguish of heart we underwent during these years of severe trial we have not the power to describe. For it consisted not merely in the effort to raise the money but in the keeping a perfect equipoise, if it can be so expressed between the friends who had the means to give and those who needed assistance; on the one hand—to have the friends see that the church was needed—on the other to convince the people that they were wanted to come into the church. On the one hand the friends had to be convinced that we would be successful in raising the money to pay for the church and that the enterprise would be a success, on the other hand the people needed to be assured that when the church was purchased it would belong to them and not that they would simply be tolerated to use it.

It must be remembered that the work had been wholly untried, the field was new, the people had had but little experience in church work, and absolutely none in Presbyterianism, and being poor and taught to look with misgivings upon our church it required the greatest care and wisdom to convince them that we were working wholly and unselfishly in their interest. But do what we would, talk as we might, work as faithfully as we could, there were those who mistrusted our every action, and indeed, on the part of some at least it seemed that this mistrust increased in proportion as we neared the consummation of our efforts; while there were others convinced of our sincerity who advised to throw up the work because of the ungratefulness of the people.

But to have acted upon their advice we would have been recreant in our trust to those friends whom we had induced to contribute to the enterprise, and especially

to that Friend whose valuable counsel and liberality was making it possible for us to accomplish the object we had in view. Then there were those from whom we had reason to expect better things because of their superior intelligence and advantages who criticised most uncharitably our every effort and the work in general. It was from this class when called upon for assistance we received the most bitter insults and who seemed to take special delight in wounding our feelings.

It was here that the work was most crushing, yea these experiences were as daggers thrust to our heart, the pangs of which we had to bear without a murmur. We had to hear the misgivings and fault findings of the people among whom we were laboring, the bitter criticisms of those who felt that too much was being done for the Negro, and go on soliciting from our friends as if everything was going on perfectly smooth, and that every person was thoroughly interested in our work. With such an experience as this is it to be wondered at that we had not the time much less the heart to work in the spiritual part of the church.

FOURTH. THE CHURCH WILL IN TIME BECOME SELF SUSTAINING.

Another advantage to the Berean Church is the prospect of its becoming self-sustaining. It is an infant yet, it is true, but it is an infant of healthy growth. It has neither the rickets nor croup. But as an infant, for the time being it must be treated as such. It must be taught to crawl, stand, and walk and run, in their regular order just as every infant. It must be fed upon infant food, and not upon the strong meat of the grown man, because its digestive apparatus is not sufficiently strong to bear it.

But we are happy to say that Berean Church as such has gotten beyond the period of crawling, and standing, she is commencing to step and walk, and from its sprightly look and the earnest efforts it is putting forth we are

sure, it will in time run and leap; and will take on all the vigor and life of an active, healthy and happy youth; and that finally it will reach the period of a well rounded out and honored majority, when it will take the place which it will have carved out for itself in the vineyard of the Master.

But before the Berean Church will have reached this position there is much to be done both by the pastor and people.

In the first place, the different works are to be taken up. The people are to be studied, their dispositions, temperaments and tendencies, and each be put to doing the work for which he or she has a natural fitness, and consequently where they will accomplish the most for Christ and humanity.

The people are also to be taught the duty of giving, not spasmodically, but systematically, and according to their means, not from a selfish interest, but from a sense of duty as fellow Christians and brethren of the Lord Jesus. They are also to be taught the Christian graces and doctrines which carry with them everything that goes to make up a full symmetrical man or woman as taught in His Word. Such a work as this could not be accomplished in a day. It could not possibly have been done while we were engaged in the other work. It must not be forgotten also that while there are plenty of people in this section of the city, from which the Berean Church can draw, yet they are for the most part poor, most of them very poor, therefore it would be sometime before they would be able to support the church.

Take the present congregation of the Berean Church for example, there is not more than one man who commands more than eight dollars a week and some of them have to support families on this. Mr. Porter, an elder of the church, a carpenter by trade, but whose color excludes him from the trades union, drives a team for seven dollars a week and

boards himself and also supports his family. Many of the young men work from three to five dollars a week and board themselves. The class who are the best able to assist the church financially, are the girls who live at service, for they get wages from two and a half to four dollars a week and their room and board. With these facts it can be readily seen that unless there was a large following, no church could be self-sustaining, where the people have such little ability to give. Nothing would delight the pastor of the Berean Church more than to see the church self-sustaining, but he feels to attempt to make it so in its present straightened condition would be a most serious detriment to the work, if not suicidal.

The following is an extract from the report which we gave to the Presbytery of Philadelphia through the Church Extension Committee.

EXTRACT FROM REPORT TO PRESBYTERY THROUGH THE
CHURCH EXTENSION COMMITTEE.

"We would suggest that steps be taken by the Presbytery to secure the pastor of the Berean Church a sufficient salary upon which to live wholly independent of the people of his charge and thus enable him to give his entire energies, time, strength and talents to the work so as to be able to bring the church up to that ideal strength, which has been planned, and which he and his friends so much desire to see accomplished. We feel that this should be done both in justice to him and the people and for the advancement of Presbyterianism among the colored people in the city of Philadelphia and the country at large.

"The committee, we are sure could not put the Church's money where it would yield richer fruits for Christ and the Presbytery of Philadelphia; and then, too, it would be in keeping with the committee's oft repeated idea of church extension, which is to take hold of a strategic point, put up a good substantial church build-

ing and stand by the organization until the church is thoroughly established. The Committee's argument all along has been that it is better to give largely, say ten, twenty or thirty thousand dollars towards a church that is commandingly situated and which has a promising future and thus, establish it upon a solid basis, than to organize a dozen churches annually which will never grow into strong and aggressive organizations. Acting upon this plan the committee has taken hold of several prominent churches which were carrying heavy debts, and paid off their indebtedness or largely so, and thus placed them in an independent and prosperous condition.

"But no such assistance was given to the Berean Church. The Church Extension Committee did not relieve the pastor of the Berean Church from all responsibility and assume the debt themselves, and thus enable him to devote his time wholly to the spiritual interest of the church which was so much needed. Its debt if paid at all had to be paid wholly by money raised by his personal solicitations, even the amount secured from the churches, during the ten years in paying off the debt by public collections, which amounted to only a little over a (\$1,000) thousand dollars, was secured through and by his efforts.

"Now since neither the Old Presbytery of Philadelphia Central, under whose auspices the Berean Church was organized, nor the Presbytery of Philadelphia, of which it is now a member, nor its Committee on Church Extension, assumed the debt of the enterprise, but left it wholly to the Pastor to carry, we feel that in justice to him and for its own credit the committee ought to assume his salary and not suffer him, after all he has accomplished for the Presbytery to be embarrassed with personal debt, because of not having sufficient upon which to live. Give him a living chance, untie his hands, release him from personal embarrassment and he will do a work with God's blessing, among the colored peo-

ple in the city of Philadelphia, which will do as much if not more to encourage the missionary efforts of the Presbytery than anything it has undertaken for years. For there is no more hopeful missionary field in all the city than that among the colored people, and yet it is a field which is largely neglected. There are in the city of Philadelphia over fifty thousand colored people, and they are steadily increasing every year, large accessions being made to their number annually from the South.

“In this large colored population there should be at least a dozen Presbyterian Churches and missions whereas there are but three churches and no missions, viz: The First African Presbyterian Church, 17th and Fitzwater street, the oldest; the Lombard Street Central Presbyterian Church, Lombard street below Ninth, and the Berean, which have a combined seating capacity of not more than fifteen hundred, while the entire church accommodation for the colored people of the city of Philadelphia, including all denominations is not more than twenty-one thousand two hundred. For example the fifteen churches and missions of the African Methodist Episcopal church have a combined seating capacity of not more than six thousand seven hundred. The twelve churches of the Baptist denomination have a combined seating capacity of four thousand five hundred. The six churches and missions of the African Methodist Episcopal Zion Church have a seating capacity of not more than two thousand and seven hundred. The six churches and missions of the Methodist Episcopal Church have a seating capacity of not more than two thousand six hundred. The four churches and missions of the Episcopal Church have a seating capacity of not more than one thousand five hundred. The two places of the Catholic worship have a seating capacity of eight hundred, and the three Presbyterian Churches, a capacity of not more

than fifteen hundred. In other words the forty eight colored churches and missions in the city of Philadelphia have a seating capacity of not more than twenty-one thousand two hundred. While the colored population is upwards of sixty thousand. Thus showing that only one-third of the people have church accommodations.

“If these statements are correct and we are sure they can be verified, what an opportunity it is for the Presbytery of Philadelphia, to do a grand and noble work for God and humanity.

“Why not make the Berean Church the fulcrum by which the non-church going class of colored people in Philadelphia will be lifted into the Presbyterian Church, especially those north of Market street? We have ample grounds, and an excellent church building entirely clear of debt which will meet all present demands. Why should not the committee centralize its influence and aid here, and make out of this place a mighty power? This is the thought which the pastor of the church has kept steadily before him during all his years of labor. He believed that the time would come when the Presbytery and the friends would see the wisdom of taking an active interest in the Berean Church and assist him to develop the work along the different lines which he has started, and which are so greatly needed, in order to raise the standard of the colored people of Philadelphia, in particular, and of the country in general. For it is an unquestionable fact that if the Berean Church was made a grand success along the different lines of work which have been begun, and others contingent upon these which should be started its influence for good would be extended throughout the entire country, and it would greatly encourage the Missionary work which the Presbyterian Church is carrying on among the colored people, not only in the North, but also in the South. Therefore to take hold of the Berean Church and give it means to develop its

work would be, in our judgment, the wisest course for the committee and a paying investment of its funds."

One reason I know for the feeling on the part of some, who don't know the facts, that the church ought to be self-sustaining, is the elaborate appearance of the place, the grounds, the buildings, the surroundings, the kempt manner in which everything is kept, all give the impression that the congregation that worships in the Berean Church, is well provided with this world's goods. They never think for a moment that they are all poor people, and even when they are assured of the fact, they conclude that there are those who are back of the church who are furnishing it with the necessary finances. They say, and believe, that these persons have made the Berean Church their pet enterprise, and that they, therefore should see to its support. If those who speak thus only knew how greatly they are wounding the feelings and dampening the ardor of some of the most devoted friends of Christ and the Presbyterian Church, men and women whose hearts are wide open to every call of the church for help, they would never suffer themselves again to be the authors of such remarks. It never occurs to them, that some of the friends to whom they make this criticism, if it can be called a criticism have done much to encourage the pastor in his work. For he has made it an inviolable rule never to parade the names of friends who assisted him in his work. The motive which actuated the friends to give towards the building of the Berean Church, and the paying off the debt on the same, and especially of those who have done the most to assist in the work, was most unselfish. There was but one thought which prompted them to give, and that was the hope of the betterment of the condition of the colored people of the city, who were being most woefully neglected by the church, and imposed upon by a vicious public senti-

ment. And especially is this true of those who have done the most for the enterprise, and who are the most interested in its success. Never have men and women given more unselfishly to the cause of Christ than these. Hand and strength, heart and mind, time and energy were employed in a way that was most surprising but beautiful to witness. Never have we seen such exhibitions of Christian charity, and that too by some men who made no profession of Christianity. Indeed the pastor of the church was treated by some of these men more like a Christian and a brother than he was by many who are most loud in their religious profession. Two gentlemen particularly, who stand high in the commercial world and whose names are known to all classes in the community have been most friendly. These gentlemen have never given him an insulting word but were ever ready to shake him heartily by the hand, speak a cheerful word or assist him financially in his work when he was standing the most in need. On one occasion one of these gentlemen sent for him and subscribed five hundred dollars towards the debt on his church building, remarking that he had been requested to contribute five hundred dollars towards another church, but as the odds were against Berean, he concluded to give his five hundred dollars where it was the most needed.

It is this spirit of rightful discrimination, and kindly feeling on the part of the few friends who have felt a personal interest in the Berean Church and who have continued steadily to do so all these years which so cheered the pastor in all his arduous labors, and enabled him to press forward under the most discouraging circumstances. Especially is this true of him who, we are free to admit without the fear of offense to any of the friends, did more to encourage us and to establish the Berean Church than any other friend, yes when there is taken into consideration everything which he was to

the enterprise, counsellor, benefactor, friend he has been more to the Berean enterprise than all the other friends together, and this he has been not that he wished to monopolize honor, usurp power, or to secure the praise and applause of the city but simply because of his great welling heart of disinterested love, and philanthropy toward mankind in general, and the poor in particular. And being affected by the condition of the colored people in the city of Philadelphia as above described, he resolved to do what he could to assist in improving their condition.

FIFTH. THE COLORED PEOPLE ARE TAKING
TO PRESBYTERIANISM.

Another advantage to the Berean Church in particular and the Presbyterian Church in general is that the colored people are taking to Presbyterianism, and that the money expended to carry on missionary work among them has been wisely and profitably spent. It is true at the present time the great majority of the colored people are in the Methodist and Baptist Churches, and that some think that they cannot be anything else, that every attempt to make them Presbyterians is a failure. Those who make this assertion only expose their ignorance of the facts, and at the same time make use of a two edged sword. Now what are the facts? In the first place the Berean Church which is one of the youngest of the church organizations among the colored people in the city of Philadelphia, is growing gradually into strength and effectiveness and in love and sympathy with the people irrespective of denomination.

It is filling a place in the city of Philadelphia which is needed, and the people are seeing and admitting it. Many of the staunchest friends it has are in the colored Methodist and Baptist Churches, and no people would be more sorry than the brethren of these churches for the Berean Church to fail. Then again it has only been

since the close of the late war that any special attempt has been made by the Presbyterian Church to do mission work among the colored people, except in New York and Philadelphia. Before the war Presbyterian slave holders admitted their slaves to the galleries of their churches but there was no attempt to organize them into churches. And yet in this short period of active missionary work there are over twenty thousand communicants connected with the Presbyterian Church, and a following directly and indirectly of not less than one hundred thousand, we think that this looks as if the colored people are taking to the Presbyterian Church.

Again we hold that the Presbyterian Church is needed by the Negro to give him strength of character and fixedness of purpose, necessary to enable him to fill well and honorably his position in life.

Now if the argument is true which is advanced by some, and we are happy to say that the number who use it is growing gradually less, viz., that the colored people are not adapted to the Presbyterian Church, then we claim that the Presbyterian Church is not adapted to the colored people, and if the Presbyterian church is not adapted to the colored people, it is not entitled to the fellowship, and the support of Christian people. The church which is not adapted to all people—be they white or black, be they Hindoos or Pagan has not in it the inherent principles of the church of Jesus Christ, hence it is not Christian.

But we believe nothing of the kind in regard to the Presbyterian Church, we believe that this Church is of Christ's planting.

It is not the Presbyterian Church that is wrong, but the many false teachers and prophets who are in it. But these were also in the church at the time of Christ, and he pronounced upon them his bitterest maledictions.

The fact is that the belief in the want of adaptability to the Presbyterian Church on the part of the colored people, has become so fixed in the minds of many good people who never have been led to see the fallacy of the argument, that it influences not only all their actions towards the work of the Presbyterian Church among the colored people, but also the minds of the colored people themselves, towards the Presbyterian Church.

Let this fallacious belief become prevalent, that the Presbyterian Church is not adapted to the colored people, and the churches will not give liberally towards missionary work, which the Presbyteries are carrying on among them; while on the other hand the colored people will take no hearty interest in a denomination which holds such a belief. This is one reason why so many otherwise good Presbyterians are utterly indifferent, as to where, when, how, and to whom they contribute, when they give towards colored work. They would just as soon and sooner give to Methodist and Baptist enterprises among the colored people than to Presbyterians and consequently they assist in bringing about the very results which are predicted in regard to the colored Presbyterian Churches. "I am not so wedded to the Presbyterian Church as to give my money towards missionary work among a people which can better be carried on by some other church," said a rising Presbyterian clergyman, of the city of Philadelphia, to the pastor of the Berean church who had called upon him for assistance. This brother expressed openly what hundreds and thousands of Presbyterian ministers and elders, sessions and ordinary church members are expressing secretly, in acts all over the land, and yet the question is asked, "Is the Presbyterian Church adapted to the colored people?" Never were the oracles of Delphi more adroitly fulfilled by her priests, than are those of Presbyterians in regard to the work of the church among the colored people.

Presbyterian ministers and elders are often engaged

in manufacturing the clubs by which the earnest, struggling Missionary is being clubbed who is laboring under the most embarrassing circumstances to build up the work of the church among the colored people. And yet notwithstanding all the criticisms and oppositions both on the part of enemies and weak friends the colored people are coming into the Presbyterian Church so that they are becoming a mighty army with banners. Every year a number of Presbyterian Churches are organized among the colored people aside from those organized in the South, and the progress made by these churches is commensurate with that made by the same class of churches organized among the whites.

One thing is certain that unless the Presbyterian Church takes a greater interest in the colored people she will lose her opportunity. We have shown that the Presbyteries of the city of Philadelphia had not organized a church among the colored people until the Berean for nearly forty years, and not one since the organization of the Berean. The Presbytery of Philadelphia North, so far as we have been able to learn, has never organized a church among the colored people on its field since it has been a Presbytery. The Presbytery of Philadelphia Central, had not organized any work among the colored people in its field, until it organized the Berean Church in 1880. The Old Presbytery of Philadelphia, organized only three colored Presbyterian Churches in its history, of nearly one hundred years, namely, the first African Presbyterian Church in 1806, the Second African Presbyterian Church in 1824, and The Lombard Street Central Presbyterian Church in 1844, where the Presbytery of Philadelphia, the Union of the Presbytery of Philadelphia Central and the old Presbytery of Philadelphia has not up to the present time organized any work among the colored people in its field in which there is a population of over fifty thousand, not more than one-half of whom have church facilities."

CHAPTER VII.

SHALL THE PROTESTANT OR THE CATHOLIC CHURCH OCCUPY
THE FIELD AMONG THE COLORED PEOPLE?

Now just as certain as the Protestant Church does not arise and occupy this field among the colored people which is ripe for the harvest, and particularly the Presbyterian Church, they will lose their opportunity. For the Catholic Church is putting forth extraordinary means to possess this field and they are meeting with most signal success in their efforts.

In the city of Philadelphia one of the old land marks, the Old Fourth Presbyterian Church at the corner of 12th and Lombard streets, has gone out of the hands of the Presbytery into the hands of the Catholic Church in which there was organized some five or six years ago a colored Catholic Church. This church since has been handsomely remodeled and fitted up, and every Sabbath there assembles in it a large congregation of colored people. On the adjoining lot South of the Church on Twelfth street, there is a very attractive parish building which is drawing the children in large numbers. They have also a fine orphanage for girls along the Pennsylvania Railroad between this city and Trenton in which they have a large number of colored children, many of them from Protestant families, and a number of them from Presbyterian families to my personal knowledge, several of them being from families in Dr. Reeve's Church, because of their being refused admittance at the Presbyterian Orphanage. With these facts staring us in the face think you my brethren that the Presbytery of Philadelphia is awake to its duty towards the colored people in this great city of ours, the City of Brotherly love?

Think you that these neglected thousands who are ignored by our church because God has been pleased to clothe them in a livery of black, will not reach out and take hold of the olive branch though it be extended to them by a Catholic hand? Think you by this shirking of duty in regard to this people that you will get rid of a responsibility which has been laid upon you, not merely by the Presbytery, nor by the church at large, but by the past history of this country in which you and they played a most intimate and important part, and by your God who is no respecter of persons who control the affairs and destinies of men? Remember that, "God is not mocked, for whatsoever a man soweth that shall he also reap." These neglected thousands in Philadelphia, and millions in this land if not taken hold of by the Protestant Church will be taken hold of by the Catholic.

THE SUCCESS OF THE CATHOLIC CHURCH AMONG THE
COLORED PEOPLE OF THE UNITED STATES.

How successful the Catholic Church has been in its efforts to secure the colored people of this country, their report in the Catholic Review shows as given in the Outlook for September, 1896. The Catholic review of New York gives the number of colored Catholics in several of the large cities as follows: Baltimore 35,000, Charleston 800, Chicago 400, Covington 140, Galveston 550, Indian Territory 200, Kansas City 250, Little Rock 100, Mobile 2,500, Nashville 500, Natchez 1,700, Natchitoches 9,000, New Orleans 8,000, New York, 3,000, Philadelphia 1,500, Pittsburg 1,500, Savannah 1,200, San Antonio 1,200 and Washington, D. C., 400." In all 67,800.

In addition to this there are 3,100 priests laboring in the United States and there are thirty seven churches which have been erected by colored Catholics. These figures speak volumes. They show that unless the

Presbyterian Church seizes the opportunity and takes hold of the colored people they will go over to the Church of Rome. And when there is observed the kind manner in which the Negro is received by the Catholics, the obliteration of the colored line, there being no appearance of patronism, but white and black, rich and poor, educated and ignorant, meet in their churches on one common platform, and bow as common sinners before the same shrine, it is not to be wondered at, that they are induced to go into the Catholic Church, especially when there is considered the cold and indifferent manner in which they are regarded by many in the Protestant Church.

The tenets of the Catholics may be wrong, but they far outgeneral the Protestants in their methods of getting hold of the poor and ignorant.

THE REASONS WHY THE CATHOLIC CHURCH SUCCEEDS
AMONG THE COLORED PEOPLE.

The superior generalship of the Catholics is seen in this city, particularly in their work among the colored people. Ten years ago there was not a church among them that had been set apart for work among the colored people, and I know that this is not counting the children. Now why is this? It is the result of the catholicity of spirit which is exhibited. Take the church 12th and Lombard Streets, Philadelphia, all Catholics who live within the bounds of this church worship there, whether they are white or black, and they meet on one common level, when they cross the threshold, no matter what their social condition otherwise might be.

This is what the poor man loves, it is what the Negro loves. Yes, this is what the honest conscience approves whether it reigns in the bosom of the rich or poor. The Catholic fathers are wise enough to see this, and shrewd enough to put it into actual practice.

Another reason for their success in Philadelphia is the great interest they take in the children. Once a year every child connected with the school 12th and Lombard streets, is given a new suit of clothes, and clad in it he joins the children of the other Catholic schools of the city, in a grand parade in honor of some noted event in the history of the church. We may not approve of this method of getting children for the Sabbath School, yet we can readily see the effect it would have upon the children, especially upon those who are poorly clad.

Let the Presbyterian Church exhibit a little more of this wisdom, and they will find that the Negro will take as naturally to it as he does to any other church. It is not patriotism the Negro wants, but a spirit of love and philanthropy exhibited towards him. He wants to feel that he is in touch with the great throbbing heart of the Presbyterian Church, that he is being interested in and loved by the church.

CHAPTER VIII.

STAUNCH FRIENDS OF THE BEREAN CHURCH AND NEGRO.

But do not think for a moment that we wish to imply that the whole church exhibits the spirit towards the Negro which we have described, not by any means. There is a large and influential class who are thoroughly interested in the welfare of the Negro, and who are earnestly employing their means to assist him in his efforts to rise. It is from this class that most of the means is received which is used in carrying on the missionary work in the South and among the colored people in the North. And it is from this class too that most of the funds are received for church enterprises which get but little assistance from the General Boards of the church. There are hundreds of churches all over the land which are doing a grand and glorious work for Christ and humanity which would never have had an existence had it not been for the philanthropic spirit exhibited by these friends. This is particularly true of the Berean Church.

The Berean Church stands as a monument of the good deeds of these friends. Could it speak it would be resonant with their notes of praise. Yea it does speak, for every stone has a voice, every beam a song of praise, every room an echo of gratitude which together make up one grand symphony sounding forth the praises of him who had graciously inclined the hearts of his servants to build a church for the poor.

Too much cannot be said in praise of these friends who assisted in the building of the Berean Church. The fact is there cannot be shown in the city of Philadelphia a more beautiful exhibition of true Christian

philanthropy than in the grounds and buildings of this church, which were erected not alone by the contributions of a few rich friends, but by the hundreds of contributions which were cheerfully given the pastor to assist him in his enterprise, by friends all over the city, and which are crystalized and exhibited in the grounds and buildings on South College avenue. We would like if we could call all these friends by name and present them to the Presbytery that they might receive its commendation, and praise, but this would be impracticable. We think it would not be amiss however, to give the names of a few of the friends who stood by us through all these years and assisted in bearing the burden and heat of the day. Among these we would mention the following, some of whom have gone to their reward above:

*Judge Joseph Allison, *Prof. Charles A. Aiken, D. D., *Dr. D. Hayes Agnew, C. B. Adamson, *William Arrot, William H. Arrott, Miss Maggie Brown, *Alexander Brown, William H. Browne, *Mrs. Mary Bayard, The Misses Barclay, Mrs. Henry Biddle, *Gustavus S. Benson, *Mrs. Gustavus S. Benson, *William Brockie, Jacob Brandstetter and wife, *John Baird, W. Atlee Burpee, *James Bateman, *Rev. James Clark, D. D., *George W. Childs, Rev. L. M. Colfelt, D. D., Charles H. Cramp, *Thomas Carrick, *Alexander Crow, Sr., E. R. Craven, *David Garrick, B. B. Comegys, Abram Coats, Henry H. Colline, Isaac H. Clothier, E. W. Clark, George V. Cresson, *Joseph P. Cooper, Joseph L. Caven, W. L. DuBois, John Dickey, *Mrs. Mary Disston, *James Dougherty, John Dobson, Robert Dornan, James Dobson, John L. Davis, *Hamilton Disston, *Thomas H. Davis, John W. Dulles, *Geo. Eyster, Prof. Geo. Eastman, *Rev. Wm. H. Furness, D. D., *Sam'l Field, *Jas. A. Freeman, *John K. Freedley,

*Deceased.

*The Misses Faries, Aaron Faucett, *A. W. Gayley, Thomas G. Gayley, C. B. Grant, Henry D. Gregory, Stephen Green, Mrs. Emma C. Grant, Theo. R. Graham, H. G. Goodrich, Geo. Griffiths, Rev. Wm. Greenough, D. D., *William Hogg, *James Hogg, A. K. Harkness, *George S. Harris, *Samuel S. Huey, *H. H. Houston, *Prof. C. W. Hodge, D. D., *T. Charlton Henry, Charles F. Hazeltine, *Barton Hoopes, W. P. Henszey, George T. Harris, Theodore Kitchen, *Hubert Hogg, Rev. J. Addison Henry, D. D., E. P. Hipple, Thomas G. Hood, Frank Hipple, *Percy Heilner, *Joseph Harvey, *John O. Hughs, *James Irwin, G. C. Purves, William A. Ingham, Samuel H. Jarden, Mrs. Edwin A. Johns, Mrs. Margaret Jones, William Kelly, *H. G. Kern, *Elias D. Kennedy, Mrs. Mary F. Kemble, F. W. Kennedy, *Mrs. Lennox Kennedy, A. K. McClure, Jas. Moore, *Mr. Wm. G. Moorehead, *Mrs. John McGill, *Joseph J. Martin, J. W. Moffley, *John T. McInnis, *F. K. McLaughlin, *William Massey, *C. W. Middleton, James McManes, *Mrs. C. W. Middleton, Mrs. John McInnis, *John Mundell, Mrs. James McManes, George H. McFadden, *George B. Markle, Joseph D. McKee, Thomas MacKellar, James MacAulay, George H. McFadden, *Wm. E. Montelius, George C. Naphey, Wm. Potter, Rev. Matthew Newkirk, Prof. Allen Marquand, *Judge W. S. Peirce, *Mrs. Thomas Potter, *Edward Partridge, Wm. A. Patton, Vice President P. R. R., *H. W. Pitkin, *Mrs. Thos. H. Powers, C. Pardee, Charles Porter, Joseph W. Pattison, *E. A. Rollins, C. P. Ring, Craig D. Ritchie, Mrs. R. Rhodes, Joseph C. Roop, David Scull, William H. Scott, Joseph Slack, Samuel G. Scott, Joseph E. Smaltz, *Thomas Stinson, *Elliott F. Shepard, *W. M. Sinclair, John B. Stetson, *W. D. Stroud, Dr. James H. Schenck, A. A. Shumway, Thomas W. Synnott, *Daniel O. Hittner, The Misses Twaddell, *Horatio N. Thissell, George M.

* Deceased.

Troutman, *P. H. Tenbrook, *David Vandevere, Cornelius W. Vanderbilt, *Alexander Whildin, Dr. C. S. Wurts, *Seldon S. Walkley, John H. Watt, John Wanamaker, *R. D. Wood Co., John W. Woodside, *David Young.

Besides these friends, and many others who encouraged us in our labors and to whom we feel most grateful, there are a few who deserve special mention. Among these are:

Charles G. Blatchley, John H. Converse, William M. Cramp Joseph Clough, Mrs. Anna Coates, Ferdinand J. Dreer, Aaron Fries, Hon. George S. Graham, H. G. Goodrich, Mrs. James Hogg, Mrs. C. L. Hogg, Mr. William P. Henszey, Samuel B. Huey, Robert M. Hogue, J. Renwick Hogg, Miss Emma Hogg, C. W. Lawall, Henry M. Lewis, John McGill, Miss Mary Otto, Robert C. Ogden, Thomas MacKellar, Rev. Wm. H. Miller, D. D., George Peirce, William S. Reyburn, Dr. R. Stewart, William M. Singerly, V. C. Sweatman, William Still, Mrs. Mary Singerly, Mrs. C. C. Sinclair, W. T. Synnott, William Wood, Thomas Wood, Dr. Edward H. Williams, W. W. Wallace, Rev. Charles Wood, D. D.

Too much cannot be said in praise of these friends, for through them principally the Berean Church owes its permanent existence. During all these years in which we were obliged to solicit for the debt they stood ready with heart and hand to encourage us in our efforts. Indeed hardly a year passed from the time we started to solicit funds in 1881 up to the present time in which they were not called upon to assist. Occasionally they would be called upon several times in one year and seldom would they refuse to respond. Many times have they come to our rescue when we were about to fall—times when we were almost utterly discouraged, being foot-sore, tired, penniless, and sick at heart; times when it seemed that every friend had

* Deceased.

deserted us, and that we were left alone, then we went trembling to them as a last resort, and received just the help and encouragement we needed. Oh how we thanked almighty God for inclining their hearts to assist us, and with what ecstasies of delight did our heart burst forth in gratitude and praise. To them the Berean Church and the colored people of Philadelphia, owe a debt of gratitude which they will never be able to express much less repay.

THE BOARD OF TRUSTEES.

Six of the twelve Trustees elected to the board are chosen from these friends. The church felt as most of the money secured for the enterprise was contributed by friends outside of the church that it would be only right and proper to let them have a voice in the management of its temporalities, especially in holding the property which is valuable. Besides the church needed their superior wisdom and judgment as well as business experience.

When articles of incorporation were taken out in 1890 twelve Trustees were elected by the church as follows:

Four were elected for a term of three years, four for a term of two, and four for a term of one year. Since then four Trustees are elected for three years every year. The pastor of the church being a Trustee by virtue of his office, and by the constitution and by-laws he is the President of the Board of Trustees.

The personnel of the Board of Trustees when the charter was adopted was as follows:

John McGill, Hon. Geo. S. Graham, James Porter, Samuel J. Diton, elected for three years from February 24th, 1890; Dr. Reuel Stewart, Wm. M. Cramp, Wesley Taylor, Richard Thomas, elected for two years from February 24th, 1890; Wm. S. Reyburn, J. Renwick Hogg, Dennis McKinney, Geo. Jayne, elected for one year from February 24th, 1890.

The personnel of the Board as it now stands, January 1, 1897, is as follows:

John McGill, Hon. Geo. S. Graham, James Porter, Lafayette Nicholas, three years from February 24th, 1896, to February 24th, 1899; Dr. Reuel Stewart, Wm. M. Cramp, Wesley Taylor, Charles Thomas, three years from February 24th, 1895, to February 24th, 1898; Joseph Clough, J. Renwick Hogg, Dennis McKinney, Richard Thomas, three years from February 24th, 1894, to February 24th, 1897.

The stated meetings of the board, are four, annually, and they are held in April, June, September and December. At these meetings the accounts of the church are all carefully gone over, and at the end of the year the books are audited.

At a call meeting of the board, January, 1896, the auditing committee, consisting of three persons outside of the church, of which Dr. R. Stewart was chairman reported, that they had gone over the accounts of the Berean Church for the last six years inclusive, and that they found the books to be strictly correct. They made also the significant remark that they did not believe that there was a church in the city which had its accounts more accurately kept. The accounts of the Building Committee and all money raised for the lot, church and parsonage was audited by special committee called by the pastor at the suggestion of the Treasurer, Mr. John McGill. The committee consisting of Messrs. Samuel H. Jarden, William S. Reyburn, and Dr. R. Stewart, each one of whom is outside of the Church and they reported that the accounts were correct.

We feel now that we have given a faithful and correct account of our work in the Berean Church from the time we took charge, October 14th, 1879, to October 14th, 1896, embracing a period of seventeen years, and we hope that a careful reading of what has been

written will lead not only to a better understanding of the internal life of the Berean Church and field, the motives and efforts of the pastor, but also to a livelier interest in this church and the needs of the colored people generally. We hope that a careful perusal of the facts enumerated will lead the great Presbytery of Philadelphia to do a great and glorious work within its very bounds for God and humanity, and that they will be induced to seize upon it at once. We hope that the Presbytery and friends of the Negro will take hold of the work which has already been begun by the Berean Church and assist in developing it and thus make of this church a great and a mighty power in the elevation of the Negro. Could our humble efforts accomplish this we will ask no more.

There are two or three other items of which we are in honor bound to speak before closing. One of these has been alluded to several times, and we promised to refer to the same more particularly at the close.

CHAPTER IX.

EVENTS IN MR. ANDERSON'S EXPERIENCE.

We have frequently said it and the more we examine our experience the more are we convinced of their correctness namely that the experiences of our life have been the unexpected. Possibly this is what every other man thinks of himself or of his past life, certainly it is what we feel has been true in regard to ourselves. From the time of our entering¹ upon the ministry until the present it has been the unexpected. Indeed our studying for the ministry at all was the unexpected, we had no thought when we entered college of being a minister of the Gospel. Our aim was to fit ourselves for the greatest practical good in our power, for God and humanity, especially in lifting the shadows from the race with which we were identified, and though we had no thought of studying for the ministry when we had completed our college course at Oberlin we found ourselves in Princeton Theological Seminary almost without knowing how we got there. Brought up in the country upon a farm, long way from any town or city, we had often in our youthful longings wished to live for a while at least in a great city especially in New York. When we were about to graduate at Princeton an urgent call came to come to New York, immediately, to do special work for the American Missionary Association, and though we offered many objections as we had other plans, the call was so pressing that we went. This was our Second Unexpected. We had often had a longing desire when a youth to have the opportunity to attend some good Eastern College as Yale, Amherst,

Harvard, etc., but the thought was abandoned because we had not the means to go. Instead we went West and graduated at Oberlin after which we came to Princeton, and as we have said from there we went to New York. Just as we were about to finish the work we had gone to New York to do, we received an urgent call to come to New Haven, Conn., to supply the Temple Street Congregational Church, there, a church we had never heard of, much less sought, neither had we any thought of going East at the time, as it had not occurred to us that New Haven was the seat of Yale. Having no other opening and no good reason why we should not accept, we went. The church would consent to have but one service, only one sermon was to be preached on the Sabbath, and but one prayer meeting held during the week. Having so much leisure at our command we concluded to matriculate in the Seminary and take a post graduate course, which we did. This was our Third Unexpected experience.

From the time we resolved to study for the ministry we concluded that the field for which we had the most natural fitness was the mission field, a thought which we never abandoned. Accordingly we resigned the work in New Haven after two years of service as a supply, and in the spring of 1879 started, ostensibly for the South, to engage in mission work there. Stopping over for a few days in Philadelphia as the guest of Dr. Reeve. While at Dr. Reeve's home he casually suggested that we should take hold of the Gloucester Mission, Philadelphia, which had been started by, and was under the spiritual oversight of his church, the Lombard Street Central. We had never heard of the mission before, and of course could have had no thought about it. After much thought and prayer over the subject, and consultation with friends, it was decided that we take charge of the work here. On the 14th of October,

1879, as before stated, we took charge of this work. This was our Fourth Unexpected.

We had not labored many months before it was apparent, that if we would have permanency in the work there must be a church building. The Subject was brought to the attention of the Presbytery of Philadelphia Central.

THE ACTION OF THE PRESBYTERY OF PHILADELPHIA CENTRAL.

Considerable interest was manifested on the part of the brethren, nearly a thousand dollars was at once pledged towards a lot and building, not by the Presbytery as such, but by individual Brethren who spoke in behalf of the object. At the same time the Mission was transferred from the care of Central Church to the Presbytery of Philadelphia Central, which voted unanimously to take both it and its Missionary, and they jocosly christened it "Our Black Baby." All this was unexpected, and constituted our Fifth Unexpected experience.

INTEREST SHOWN BY MR. SAMUEL H. JARDEN.

Wishing to crystalize the generous pledges of the brethren into tangible and legal form which they had made public on the floor of Presbytery, we went to each of them after sufficient time had elapsed to have them subscribe in our book over their signatures the amount they had named, but to our surprise all of these brethren except one, positively refused, giving as a reason for their unexpected action, that they wanted more evidence that the Mission was needed, and that we would succeed.

MR. SAMUEL H. JARDEN.

Mr. Samuel H. Jarden, on the contrary, an Elder of the Green Hill Church did not hesitate to subscribe on our book \$250, the amount which he had publicly named on the floor of Presbytery. Thus he became the first to subscribe to the Berean Presbyterian Church, and

hence was the fulcrum by which we were able to secure other subscriptions which led to the final success of the undertaking.

Mr. Jarden in drawing up the conditions made his and all other subscribers following to be binding, only on condition that there be subscribed \$6,000 in two years from date. His motive for doing this as we know positively was not to defeat the object, but to inspire us to go forward and to encourage liberal contributions. Mr. Jarden made his subscription and wrote the conditions on the 14th of May, 1881.

Many smiled when they saw it. On the strength of it the Presbytery most willingly and unanimously authorized the pastor of the Berean Church to go forward and raise ten or fifteen thousand dollars for a lot and building. Few believed that it would be accomplished, that is, the raising of six thousand dollars in two years, which if not accomplished would of course defeat the whole. But we never doubted it and went forward with the inward assurance of success. But we were at times severely tried.

ALMOST READY TO GIVE UP.

Eighteen months had passed and there had been subscribed on our books as yet, but thirty-five hundred dollars. We knew not where to go, we had walked all over the city and called on every charitably disposed man and woman whose names we had learned. We did not know what to do. Tired in body and mind, strive as we would the fear would come stealing over us that we might not succeed, for there were \$2,500 still to raise and only six months time in which to raise it. Never have we felt more despondent than we did on one bright morning in November, 1882, when we left our residence for a day's tramp for subscriptions. Everything was blank before us, there was not a single person in all Philadelphia of whom we had the least intimation that he would

respond to our appeal. We were wretched. The thought of failing after having thirty-five hundred hundred dollars subscribed was most discouraging. We walked the streets but we knew not whither, and hardly knew for what purpose. The thought finally came to us like a flash, "go and see Mr. McGill and tell him all." But we rebelled against the thought. "Why go and see him," we argued, "when he has only given us \$5 within two years, though we had gone to see him often within that time?" Still the thought would keep repeating itself, "go and see Mr. McGill and tell him all." It might be well to state here that Mr. Horatio N. Thissell an Elder in the Alexander Presbyterian Church, now West Green, and also the foreman of the American Tract Society's Book Store, in Philadelphia, was very much interested in the Berean Church and he was the writer's principal counsellor. He would say to him "Mr. Anderson there is no better man in the city of Philadelphia than Mr. McGill. He is a man of few words but when he decides to do a thing he does it. I believe that he will be led to assist you in your efforts to build a church. Go and see him and tell him all. See him often." Hardly a month passed during these two years from the time that Mr. Thissell first advised us that we did not call on Mr. McGill, but as we have said all that he gave us in that time was \$5, and he did not give us the least assurance that we were making any impression upon him whatever. Hence when the thought came to us on the morning in question bidding us, "go and see Mr. McGill." We were full of rebellion against it. But having no one else pointed out to us upon whom to call this seemed to be the only olive branch of hope.

MR. MCGILL'S REVELATION TO MR. ANDERSON.

We therefore concluded to go, though we might be driven out of his office when we entered. But our surprise can be imagined, when he greeted us most cor-

dially, shaking us by the hand, when we entered and at the same time, addressing us thus, "Mr. Anderson I am glad you called, I want to know where the colored people live and where a church should be located in order to be central to them; and also where vacant lots are for sale in the neighborhood, in which you would have a church, for I have sent my agent out to see what a lot for a church could be secured for." Never in all my life had anything so completely overcome me. I had gone to his office not expecting to receive any encouragement whatever but rather discouragement. I went feeling most wretched, my hope had almost gone. But this unexpected news almost unbalanced me. I could hardly answer for the emotions of joy which welled up in my throat and the suffusion of tears which filled my eyes. Continuing he said, "I have thought Mr. Anderson that as I may not be able to give you any large amount of money, I might be of service in assisting you to secure a lot and building a church, from my experience as a business man. All of his questions were answered to the best of our ability in the order in which they were asked. We told him of a lot on Girard avenue between 19th and 20th streets concerning which we had been in correspondence with the agent, for which he asked \$6,300.

THE SEVENTH UNEXPECTED.

This interview with Mr. McGill on this bright November morning and the revelation he made was the Seventh Unexpected in our history. From that time to the present, so far as our experience with Mr. McGill is concerned it has been the unexpected all the way through. It was due to Mr. McGill wholly that we were able to meet the conditions on which the money was to be subscribed and thus secure the six thousand dollars we started out to raise.

MR. MCGILL TOOK HOLD.

Mr. McGill first purchased the lot on Girard avenue for \$4,500 and afterwards sold the same for \$6,000, turning over to the credit of the church fifteen hundred dollars, made by the transaction. Thus within a few weeks with his assistance the \$6,000 were secured, and we were able to demand all the subscriptions. He also subscribed at this time two hundred and fifty dollars on our book.

Mr. McGill next purchased the large and valuable lot on South College avenue 136x147 feet, between 19th and 20th streets, on which he erected the beautiful blue marble church, which is so generally admired, and two dwellings, numbers 1926 and 1928; the former for a parsonage and the latter for sale. His plan was, that whatever was made from the sale of this dwelling should be turned over to the church towards the debt on grounds and buildings. When the parsonage was completed, he had the Pastor and his family move into the house, charging him only a nominal rental, as his salary was small; and that he might not be the least embarrassed from the outlays he was obliged to make for carpet and etc., he gave him four months rent free. A more generous and noble act of kindness it has not been our good fortune to witness.

From the time that Mr. McGill expressed an interest in the church in 1882, he has been the same kind unassuming friend, and though he did not build the church alone, in the sense that he contributed all the funds or the larger part of them, yet his spirit, his great noble heartedness is impressed about all Berean. And the amount of good he is doing in the way of infusing a spirit of thrift and independence in the minds of hundreds of the poor colored people in this city through the Berean Church is incalculable. While we take to ourselves the honor of projecting the Berean Building and Loan Association, it has been Mr. McGill's persevering

and untiring efforts which has brought it where it is. While we are greatly indebted to many other friends for valuable assistance rendered us in our efforts to pay off the debt on the Berean Church it is to Mr. McGill principally that we are indebted. His cheering words, his wise counsels, his generous contributions, and his constancy are to the pastor and the Berean Church and to the colored people generally, blessings that can not be measured.

OTHER FRIENDS.

There are other friends also who not only gave liberally but whose hearts have gone out in travail for the success of our work. Among these are Mr. William S. Reyburn, Mr. Thomas Wood, Mr. William Wood, Mr. V. C. Sweatman, Mr. J. Renwick Hogg, Mr. Robert M. Hogue, Mr. John H. Converse, Dr. Edwin Williams, Mrs. Jas. Hogg, Mrs. Anna Coates, Mrs. C. L. Hogg and daughters. Ten years ago one of our friends above named Mrs. H. came to the pastor of the Berean Church and expressed a desire to have a class in his Sabbath School. The class was most gladly given and she has been one of the most faithful and devoted teachers of the Berean Church School from that time to the present. Nothing but sickness or absence from the city prevents her from being at her post of duty. Rain or shine, cold or hot, snow or mud, she is found in her class and ready to give a cheerful and encouraging word to all. No one of our friends has so completely won the hearts of the church and the Sabbath School as this noble Christian worker.

Had we the time we would like to take each one of our brethren in the ministry by the hand, especially those who have been particularly helpful to us in our work and thank them heartily for their kindness. Such as Drs. Agnew, Beale, Cattell Dana, Robert Fulton, Robert Graham, Hunter, J. A. Henry, Greenough, R. T. Jones,

Loucks, McCook, Monro, Mutchmore, Henry A. Nelson, Newkirk, John B. Reeve, Rice, Rommel, Sands, Wadsworth, Wood, T. J. Lee, Worden, Wylie, Emerson, L. Y. Graham, Miller, of Bryn Mawr, and Prof. Hugh M. Browne, of Washington, D. C., Henry J. Van Dyke, Jr., D. D., of New York, Wm. M., Paxton, D. D., of Princeton, N. J., F. J. Grimkie, D. D., of Washington, D. C., J. Andrew Crawford, D. D., of Chambersburg, Pa., Wm. A. Lynch, of Newark, N. J., Wm. R. Templeton, of Reading, Pa., Thomas H. Robinson, D. D., of the Western Theological Seminary, R. H. Armstrong, of Harrisburg, H. Weaver, D. D., and Edward F. Eggleston, of Baltimore, and many others both ministerial and lay brethren. To all of them we wish to express our heart felt thanks for their many acts of kindness to us and the church we love, the Berean, and for thus aiding us in our feeble efforts to advance Presbyterianism not only among the colored people in Philadelphia but throughout the country at large.

THE PHILADELPHIA SENTINEL.

The following is an extract from the Philadelphia Sentinel on the work of the Berean Church, May 18th, 1889:

“Notwithstanding Mr. Anderson succeeded in securing \$6,000 in two years, the time he had obligated himself to secure it, and a lot had been purchased yet he had not succeeded in arousing the faith of his own people, to assist in securing the same. Indeed so weak was their faith that they not only refused to believe that he had succeeded in raising the \$6,000 in the two years, but they also refused to believe, that a lot was purchased, until the corner stone was laid and the report was publicly read and circulated, that the church was a certainty.

“It was this lack of co-operation on the part of his own people as well as the want of faith on the part of others that made the work so exceedingly laborious and discouraging. On the 2nd of November, 1884, the new

church was formally opened to the public. The sermon was preached by Rev. Wm. M. Paxton, D. D., LL. D., Professor in Princeton Theological Seminary. The opening services were carried through the month of November and were participated in by the clergy of the city, white and colored, and also prominent clergymen of New York and Brooklyn, such as Rev. Marvin R. Vincent, D. D., Rev. Henry J. Van Dyke, D. D., who had been a class mate of Mr. Anderson's at Princeton, Rev. Howard Crosby, D. D., and Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.

"The church in architecture is Gothic in style, is built of blue marble and has all the conveniences of a well arranged church building. The grounds are beautifully laid off in walks and flower beds which add very much to its attractive appearance. The church cost including the furnishing, over \$33,000. When the account was audited the 24th of April, 1888, it was found that there had been paid in, \$18,558.23, leaving a balance of a floating debt due Mr. McGill, 5,141.57 and a bond and mortgage of \$5,000, which would be a total debt of \$10,141.57. Thus the lot and church, up to this point had cost \$28,699.80. The furnishing of the church which it is proposed to have done in a short time with the interest on the debt, will make the completed church stand about \$33,000.

"On the 24th of April, 1888, Mr. Anderson moved forward to receive subscriptions to lift the debt of \$10,141.57, standing against the church, binding himself to all, who would give him \$100 and upwards to raise the whole amount in one year from date. Only a few of those who put down their names for \$100 believed he would succeed in raising the amount in that time. But on the 23rd of April, 1889, he had secured as subscriptions on his book toward the debt, \$10,235, \$93.43 over the amount he set out to raise. This he did in one year to a day.

“It would be interesting to note here that Mr. McGill, the gentleman who befriended Mr. Anderson, when he was the most discouraged on raising the first \$6000 became his warmest and best friend, assuming all the financial obligations, paying all bills and waiting for Mr. Anderson to refund the money. He not only purchased the lot but put up the church, consulting Mr. Anderson in every detail, wishing to carry out strictly his desire and that of his people, the same being true also of the parsonage. No one but he who is engaged in a work of the kind can understand how great this assistance was, and how grateful, not only the Berean Presbyterian Church should be, but also all who are interested in the success of our people, to Mr. McGill for his services. When Mr. Anderson started out to lift the debt of \$10,000, Mr. McGill at once put down his name for \$2500. Within three weeks of the time, when the whole amount should be raised, there was needed still \$2600, and Mr. McGill fearing that Mr. Anderson would likely fail, again subscribed 1000, making \$3500 that he subscribed on the the debt at this time. In all, besides the labor he gave in supervising the putting up of the building, and money he solicited, he subscribed \$4000. His partner in business gave \$1000, making \$5000 from members of one firm.

“But in speaking of what Mr. McGill and his partner, Mr. Wm. Wood, have done, we must not fail to notice what many of the other friends have done in the way of assisting Mr. Anderson in this work. Among these friends we might notice Mr. James Hogg, who was among the very first to assist and who placed a window in the church to the memory of his father; also his brother, Mr. Wm. Hogg. These friends have both passed away, but they still speak. A window has been erected to the memory of Mr. Wm. Hogg, by his widow, in the Berean Church.

“Notice should also be taken of Wm. Arrott, since

deceased. This gentleman had taken a most active interest in the success of the enterprise, having agreed to stand by Mr. McGill until all the money was raised. Also Mr. Wm. Reyburn, father of the Senator, who has given most liberally; a gentleman who is not only a warm personal friend of Mr. Anderson, but who is interested in the general elevation of the colored race. Also Mr. John H. Converse, who has given repeatedly, aggregating upwards of \$1000; and Dr. R. Stewart, who not only gave of his means but has been most helpful to Mr. Anderson with his counsels; and Dr. Stewart Werts, who gave freely to the work. But neither time nor space will permit to speak of all the friends personally who have aided in this work. Had we time and space we might mention Mrs. Mary Disston and her sons, Mr. Alexander Whilldin, who always had a word of encouragement to give; Mr. Joseph Clough, who was among the first to urge Mr. Anderson forward; Mr. Thomas Wood, Mr. Joseph L. Caven, Mr. Joseph J. Martin, the Misses Otto, Mrs. Catharine M. Singerly, who always had a word of encouragement, and Mrs. James Hogg, who is one of Mr. Anderson's friends, a teacher in the Sabbath School, and who has ever been ready to encourage him in his efforts. The same is also true of her sons. Also Mrs Wm. Hogg and her daughter; Mrs. Anna M. Grant, Mrs. Anna Coates, Messrs. John and James Dobson, who, though they have never seen the church, have given freely toward the building; Mr. Wm. M. Cramp, the ship builder, who, though not at all interested at first, has since given upwards of \$500; Hon. Geo. S. Graham, Mr. V. C. Sweatman, Mr. Charles G. Blatchley, Mr. C. W. Lawall, Mr. Wm. M. Singerly, proprietor of the Record; Judge Joseph Allison, Messrs. Wm. G. Massey, James Moore, Charles Porter, Samuel C. Huey; Mrs. Matthew Baird, James A. Freeman, George W. Childs, Wm. C. Henszey, Wm. H. Kemble and Wm. Still.

All these friends have given \$100 and upwards, many others have given in less amounts, but all have given freely and as much as they have given to any other similar enterprise. But it must be understood that these subscriptions were not obtained by the mere asking but only after the most urgent importunities on the part of Mr. Anderson, he often being obliged to call on an individual over twenty times before obtaining a subscription. For eight years Mr. Anderson has walked the streets of Philadelphia day and night, going everywhere he thought it was possible to obtain a subscription, meeting with every manner of insult, having doors slammed in his face, ordered out of offices and treated in every way unbecoming his position as a Christian minister and a gentleman.

“Mr. Anderson’s experience in raising funds for his church was that of every colored man who has attempted to do the same, for every colored man who has gone out to collect funds had to meet the prejudices of the whites. Invariably he is looked upon as a poor colored beggar, having nothing himself, representing a people who are very poor and a cause beneath their consideration, and the subscriptions he receives are in keeping with the manner in which his cause is considered. Mr. Anderson resolved from the very first to compel respect both for himself and the cause he represented. He resolved never to allow an insult to pass unnoticed but to meet by argument every attempt to belittle him and his work as well as the race he represented. In this way he did much to raise the standard of his people by compelling the attention of those who heretofore had little or no respect for the colored race. The following are some examples of the manner in which he treated the disrespect of the whites:

On one occasion, when ordered out of the house, and having the door slammed behind him by one of the chief officials of the Pennsylvania Railroad, Mr. Ander-

son wrote him a very plain and severe letter, showing the smallness of his action, the character of the position he occupied in the Pennsylvania Railroad, the occupant of which was supposed to be a gentleman, the character of his (Mr. Anderson's) enterprise, the character of the gentlemen who were backing him in his enterprise, and he closed by saying that "five hundred souls as small as his could dance on the point of a cambric needle." Suffice it to say that this gentleman answered Mr. Anderson's letter, apologizing for his action, with a check enclosed.

On another occasion the proprietor of one of our leading newspapers, when first approached by Mr. Anderson on the subject of a subscription for his church, cursed him and ordered him out of his office. He left, but on leaving, remarked that he would call again when he (the proprietor) he hoped would be in a better frame of mind. He did call, and several times, getting from this same gentleman upwards of \$400, and he is now one of his best friends.

On another occasion Mr. Anderson called to receive the subscription from a prominent gentleman who had subscribed on his book. This gentleman, in making out the check, refused to make it out in Mr. A.'s name, but in the name of a friend, evidently because he had no confidence in him on account of his color. Mr. Anderson received the check but was very indignant. The next morning he returned the check with the remark that all the other checks had been made out in his name, and if he could not make out his check of \$25 in Mr. Anderson's name he had better keep it. He looked at Mr. Anderson for a moment, took the check, tore it in pieces and wrote another in his name. From that time to the present he has been one of our best friends and has his respect heightened for the colored people.

On another occasion Mr. Anderson called on a very wealthy lady for a subscription. To his dismay and

disgust, the servant handed him from the lady, twenty-five cents. Mr. A. at once handed it back to the servant, telling him to give the madam his compliments and to say to her, that he was not receiving twenty-five cents from ladies of her standing. But Mr. Anderson, fearing that this chuckle-headed Irishman, for he was very insulting, would simply stuff the twenty-five cents into his pocket and say nothing to the madam, wrote her a plain but polite letter, giving her to understand the nature of the enterprise and the interest taken in it by many of her friends, some of them neighbors, and wound up by saying that he felt sure she could not have understood who he was or the character of his work, or she would not have sent down twenty-five cents, and it was for this reason he had returned it to her by the servant. Suffice it to say the return mail brought him a polite note, apologizing, and containing a check for twenty-five dollars.

In this way Mr. Anderson preached to a large and influential class of people who heretofore had not the respect for the colored people that they now have.

But we would not give the impression that all the encouragement, financial and otherwise, that was given to Mr. A. came from the whites. True, his labors were confined principally among them, for his congregation being small and poor, and his undertaking great and arduous, to succeed he reasoned rightly that he should go among those who were in a condition to subscribe largely to his work, and thus enable him to complete the whole in a few years. But to do this his own people were necessarily largely neglected. Nevertheless many of them contributed according to their means to the enterprise. One poor girl put in a window to the memory of one of the members of the church; a number gave from \$1 to \$10. The First African Church put in a window to the memory of the founder of that church, Rev. Stephen Gloucester; the Witherspoon

Presbyterian Church, (colored) of Princeton, N. J., put in a window to the memory of Mrs. Flora Striker, an old member of that church; the Berean Presbyterian Church put in a window in behalf of the Sabbath School.

The pastor Rev. Mr. Anderson put in a window to the memory of his father and mother. Mr. Wm. Still gave upwards of \$200, and many others did much to encourage the work.

It is designed to make the Berean Presbyterian Church, in every sense of the word, a church for the people. Already a Building Association has been established, having over a hundred members in good standing. The association receives from \$400 to \$500 every month. The object of the association is to secure homes for our people. Six houses have already been purchased on which \$9,000 has been loaned out this year."

Note.—The association now has (1897) over three hundred members in connection with it. And the average monthly receipts are over twelve hundred dollars, while the assets are over sixty thousand dollars, this, together with upwards of fifty homes secured. The officers are, President, William Still; Treasurer, John McGill, Secretary, Wm. W. Still; Solicitor, George S. Graham.

"It is designed to establish a penny savings bank at a very early date; also a Dispensary and Reading Room. The church is free to all, and all are most cordially invited."

CHARTER OF THE BEREAN PRESBYTERIAN CHURCH OF PHILADELPHIA.

Be it known that the subscribers with their associates having formed a congregation in the city of Philadelphia for the purpose of worshipping God according to the faith, doctrine, discipline and usages of the Presbyterian Church, in the United States of America, and being desirous of becoming incorporated agreeably to the

provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the 29th day of April, Anno Domini, one thousand eight hundred and seventy-four, and its suppliments, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association, for and upon which they desire to be incorporated.

1. The name of the corporation shall be The Berean Presbyterian Church of Philadelphia.

2. The said corporation is formed for the purpose of the worship of Almighty God, according to the faith, doctrines, discipline and usages of the Presbyterian Church in the United States of America.

3. The location of the said corporation and place wherein its business is to be transacted is the City of Philadelphia.

4. The corporation is to have perpetual existence.

5. The corporation has no capital stock, and there are no subscribers to shares of stock in this corporation.

6. The oversight and management of the said corporation shall be vested in a board of twelve Trustees, all of whom shall be laymen. The said Trustees shall be chosen annually by the lay members of the Corporation, at the time and in the manner to be provided by the By-laws, the names and residences of those who are chosen Trustees for the first year are as follows, viz.: John McGill, Woodside, West Philadelphia; Samuel J. Diton, No. 1305 Wood street; William M. Cramp, No. 2008 Green street; James Porter, No. 2218 Turner street; George S. Graham, 1517 North 15th street; Dr. Reuel Stewart, No. 1840 Green street; Wesley Taylor, No. 1728 Green street; Richard Thomas, No. 663 North 12th street; William S. Reyburn, S. E. corner of 19th and Spring Garden streets; J. Renwick Hogg, No. 929 North Broad street; George Jayne, No. 717 West

street; and Dennis McKinney, No. 651 Hedding street; all in the city of Philadelphia.

7. The said Corporation shall have perpetual succession by its corporative name and shall have power to maintain and defend judicial proceedings; to make and use a common seal and alter the same at pleasure; to hold, purchase and transfer real and personal property as the purposes of the Corporation require, not exceeding the amount limited by law; to make a Constitution and By-laws not inconsistent with law and the same to alter, add to and amend in such manner as the said Constitution and By-laws may prescribe, provided that such Constitution and By-laws shall not be repugnant to nor inconsistent with this charter, the form of government of the Presbyterian Church in the United States of America, or the Constitution and Laws of the United States or of the Commonwealth of Pennsylvania; to enter into any obligation necessary to the transaction of its ordinary affairs, and generally to enjoy such powers and privileges as are incident to corporations of this character under the laws of this Commonwealth, provided that all property, real and personal, of the said Corporation, now held by it or hereafter acquired in any manner shall be taken, held by, enure to and be subject to the control and disposition of the lay members of said Corporation, citizens of the State of Pennsylvania, and provided that in no case shall the Real Estate belonging to the said Corporation be mortgaged or encumbered for the payment of the current expenses of the church. John McGill, Wesley Taylor, James Porter, Geo. S. Graham, Reuel Stewart, Samuel J. Diton, Richard Thomas, Wm. M. Cramp, Wm. S. Reyburn, J. Renwick Hogg, George F. Jayne, Dennis McKinney.

DECREE.

Philadelphia County, S. S.

And now, the 22d day of June, A. D. 1890, the foregoing certificate of incorporation having been duly acknowl-

edged before the Recorder of Deeds for the county of Philadelphia, and the same being duly certified under his hand and seal, and having been presented to me, a law judge of the said county, accompanied with proof of publication, I certify that I have examined the said instrument and found it in proper form and within the purposes named in the first class of the Act of Assembly of the Commonwealth of Pennsylvania, approved the twenty-ninth of April, A. D. 1874, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," and its supplements and the same appears lawful and not injurious to the community; it is therefore ordered and decreed that the said Charter be, and the same is hereby approved; and that the Charter and this order be recorded in the office for Recording Deeds, &c., in and for the city and county aforesaid and that upon such record of the Charter and this order, the subscribers thereto and their associates and successors shall be a corporation for the purpose and upon the terms therein stated, and by the name therein given.

Respectfully,

State of Pennsylvania, City of Philadelphia, ss:

On the Eighth day of May A. D. 1890, before me, the Recorder of Deeds of the city and county of Philadelphia, personally appeared, Samuel J. Diton, James Porter, and Richard Thomas——

Three of the above named subscribers to the foregoing Certificate of Incorporation, who in due form of law acknowledge the same to be their act and deed and desired the same might be recorded as such.

Witness my hand and seal of office the day and year aforesaid.

Recorder of Deeds.

Recorded in the office for Recording of Deeds, &c., in and for the City of Philadelphia, in charter book, No. 16, page 154, &c.

Witness my hand and seal of office this 13th day of June, A. D. 1890.

Recorder of Deeds.

CONSTITUTION AND BY-LAWS.

PREAMBLE.

We the members of the Board of Trustees of the Berean Presbyterian Church, Philadelphia, Pa., believing that systematic method is essential to efficiency in maintaining the temporal government of the church, do hereby agree in all of our transactions to be governed by the following standing rules.

ARTICLE I.—DUTIES.

Section 1. It shall be the duty of every member of the Board of Trustees to attend all meetings of the Board regularly and punctually, and do all that he can to promote the welfare of the Berean Presbyterian Church.

ARTICLE II.—MEETINGS.

Section 1. The Board of Trustees shall hold quarterly meetings on the third Thursday evenings in December, March, June, and September.

Sec. 2. Special meetings of the Trustees may be held at any time upon the call of the President, provided, notice has been given from the pulpit or by postal card.

Sec. 3. All stated or special meetings of the Trustees shall be held in the lecture room of the church at 8 o'clock p. m. Special meetings may be held at the close of morning or evening services on the Sabbath.

ARTICLE III.—OFFICERS.

Section 1. The officers of the Board of Trustees shall be a President, Vice President, Secretary and Treasurer.

Sec. 2. The minister of the church, by virtue of his office, shall be the President of the Board of Trustees.

Sec. 3. The President shall preside at all stated or special meetings of the Board; he shall call special meetings of the Board upon the request of three members, and also shall have power at any time whenever he may deem such meetings necessary for the interest of the

church to call the same upon his own motion. He shall appoint all standing or special Committees, and shall be ex-officio member of such committees. He shall sign all orders on the Treasurer, when such orders are authorized by the Board of Trustees and properly made out and attested by the Secretary.

Sec. 4. The Secretary shall keep a correct record of the proceedings of all meetings. He shall keep all the accounts between the members of the congregation and the Board of Trustees. He shall receive all monies collected from the pew-rents, collections, except sessional collections, and all other services, and pay them over to the Treasurer and take his receipt for the same. He shall keep an accurate register of all pew-holders. He shall draw all orders on the Treasurer. He shall report quarterly to the Trustees when authorized by the Trustees, an itemized account of the receipts and expenditures for the quarter, and his books shall be opened to the inspection of any member of the Board of Trustees. He shall notify the members of the Board of all the meetings by postal card, when directed to do so by the President.

Sec. 5. The Treasurer shall receive from the secretary all monies collected by him from time to time, and receipt for the same. He shall keep an accurate account of all monies received by him. He shall not pay any money out of the funds in his possession except upon the regular order of the Trustees, properly made out and signed by the President and Secretary. He shall report quarterly to the Trustees the condition of the treasury for the quarter and his books shall be open to any of the members of the Board of Trustees.

ARTICLE IV.—COMPOSITION OF THE BOARD.

Section I. The Board of Trustees according to Art. VI of the charter shall consist of twelve, six of whom may be chosen outside of the regular congregation from

friends especially interested in the success of the Berean Presbyterian Church and who have given of their time and means to the building of the church.

Sec. 2. Six are to be chosen from members of the congregation.

Sec. 3. To be eligible for the office of Trustees, one must be a regular contributor to the church, and conform to the rules and regulations of the same.

Sec. 4th. The Trustees shall be chosen in three classes, four in each class, according to the rotary plan.

Sec. 5. The following persons have been elected and shall be Trustees: John McGill, Esq., Hon. Geo. S. Graham, James Porter and Samuel J. Diton, for three years from February 24th, 1890. Dr. Reuel Stewart, Wm. M. Cramp, Wesley Taylor and Richard Thomas for two years from February 24th, 1890. Hon. Wm. S. Reyburn, J. Renwick Hogg, Geo. F. Jayne and Dennis McKinney for one year from February 24th, 1890, and each class shall hold office until their successors are duly elected.

ARTICLE V.—THE FISCAL YEAR.

Section I. The fiscal year of the congregation shall begin with the 1st day of January.

ARTICLE VI.—ANNUAL MEETING.

The annual meeting of the congregation shall be on the third Thursday in February of each year.

ARTICLE VII.

The quarterly meeting of the Trustees shall be on the third Thursday evenings of March, June, September and December of each year.

ARTICLE VIII.—ELECTION OF TRUSTEES.

Trustees of the Berean Presbyterian Church shall be elected at the regular annual meeting of the congregation, or at an adjourned, or special meet-

ing called for that purpose, and notice for said meeting shall be given from the pulpit for two Sabbaths preceding.

ARTICLE IX.—COMMITTEES.

Section I. At the first meeting of the Board of Trustees, held after the election, the President shall appoint the following standing committees to serve for one year:

First. Committee on Repairs, (three members) whose duty it shall be to make all necessary repairs to the church and parsonage, when the congregation shall have bought one, and they shall report quarterly to the Board what work they have done, with vouchers of the same provided, that in all cases they shall not exceed the sum of ten dollars without special authority from the Board at a stated or special meetings.

Second. Committee on Pews, (three members, whose duty it shall be to attend to the renting of the pews and sittings, as soon as a system of pew renting shall have been adopted, and, they shall hold regular meetings upon the first and third Monday evenings in January, April, July and October; and, they shall keep an accurate register of all pews and sittings in a book to be provided for that purpose, and shall report quarterly to the Board of Trustees.

Third. Financial Committee, (three members) whose duty it shall be to audit the accounts of the Secretary and Treasurer at the end of each quarter and report at the quarterly meetings of the Board of Trustees.

Fourth. Sabbath Collection Committee, (three or more members.)

Sec. 2. The three first named shall serve six months, the duty of the first and last shall be to take up the collections upon each of the Sabbath services and pay the same over to the Secretary.

Sec. 3. Special Committees may be appointed from time to time as the necessity may arise requiring such and they shall present their reports within at least

the second meeting of the Board of Trustees following the completion of their work, or, sooner if required by the Board.

ARTICLE X.—THE CHURCH COUNCIL.

Section I. It shall be the duty of the Trustees to cooperate with the Board of Deacons and members of the session, to promote the welfare of the Berean Presbyterian Church, which assembly or combination shall form the church council.

Sec. 2. The Trustees shall defer final action upon all matters affecting the general welfare of the church until they have been considered by the church Council.

Sec. 3. When the church Council, after mature deliberation comes to a harmonious conclusion in regard to any matter affecting the general welfare of the church, that conclusion shall be accepted by the Board of Trustees, unless strong reasons shall exist for not accepting the same when the matter with reasons noted shall be referred back to the church Council.

Sec. 4. The current expense of the church including the minister's salary, shall be determined by the church Council.

ARTICLE XI.—PEWS AND SITTINGS.

Section I. Any person failing to meet their pew rent for six months, when the pew renting system shall have been adopted, and the Board of Trustees have satisfied themselves of the same, shall be declared delinquent and the pew shall be declared vacant and placed upon the list of pews to rent.

ARTICLE XII.—ORDER OF BUSINESS.

Section I. This order of business shall be adhered to at each stated meeting:

- 1st. Prayer,
- 2nd. Reading of minutes,
- 3rd. Report of officers,

- 4th. Report of committees,
- 5th. Reading of bills,
- 6th. Reading of communications,
- 7th. Unfinished business,
- 8th. New business,
- 9th. Miscellaneous matter,
- 10th. Adjournment.

ARTICLE XIII.

Section I. Five members of the Board of Trustees shall constitute a quorum.

ARTICLE XIV.

Section I. These rules may be amended at any regular meeting of the Board of Trustees by a majority of two-thirds of the members of the Board; provided, that notice of said amendment shall have been given at a previous stated meeting, and sent to every member of the Board.

THE SESSION OF THE BEREAN PRESBYTERIAN CHURCH.

RER. MATTHEW ANDERSON, MODERATOR.

JAMES PORTER, HENRY JONES, ELDERS.

SAMUEL E. WOODING, CLERK.

The Elders are elected for a term of three years according to the rotary system.

The term of office for the respective members of the session is as follows: Elder, James Porter, three years, from January 1st, 1897; Elder Henry Jones, two years, from January 1st, 1897, and Elder Samuel E. Wooding, one year, from January 1st, 1897.

The regular meeting of the session is held on the third Sabbath afternoon, in each month, in the study of the church, at four o'clock.

SERVICES.

Sabbath—10:30 a. m., preaching; 2:30 p. m., Sabbath School; 7 p. m., Y. P. S. C. E.; 8 p. m., preaching.

Weekly—Wednesday evening 8 o'clock, lecture; Friday evening 8 o'clock, prayer meeting. Subject, the International Sabbath School lesson for the following Sabbath. The week of prayer is always observed, and the season of our Lord's travail is observed as a special time for prayer and meditation.

FREEDMEN REPORTS.

That the friends may see the state of feeling on the part of the Presbyterians of Philadelphia, (which we feel was expressive also of the Presbyterians generally,) in regard to missionary work among the colored people, we append extracts from reports of the Committee on Freedmen, which we, as chairman, presented to the Presbytery of Philadelphia Central for the years 1889, 1890. The following is an extract from report for the year ending March 31st, 1889:

"While it is gratifying to know that there has been no falling off in the contributions of the churches the past year when compared with the preceding, yet the increase is so small that it is very evident that the Presbytery of Philadelphia Central is not as a whole as keenly alive to the pressing demands of the Freedman's Board or to the pathetic appeals of the millions at the South for help as it ought to be. That this is so it is only necessary to compare the contributions of the churches to the Freedmen's Board the past year with those of the preceding and further to compare the amounts contributed during these periods with what was contributed during the same time by the Presbytery of Philadelphia.

The whole amount of money contributed by our Presbytery last year to the Board of Missions for the Freedmen according to the Assembly's Minutes (which, by the way, gives more to the credit of the Presbytery than the report of the Freedmen's Board) was \$2,277.00, while the year before it was \$2,254.00, which shows an increase last year over the preceding of only \$23.00. Now, if the

amount annually contributed by the Presbytery for the Southern Work had been large, then there might be some excuse for the small increase, but when we find that the contributions to missions among the Freedmen for the last five years amounted to only \$11,023 (the largest amount any one year during this time, being \$2,344.00 year ending March 31st, 1895) it is very evident that there has not been manifested on the part of the great Presbytery of Philadelphia Central that interest in the pressing wants of the Freedmen's Board, and the great work of uplifting the millions in the South that it was their privilege and duty to have shown.

This may be more clearly seen by a comparison between contributions of the Presbytery of Philadelphia Central and the Presbytery of Philadelphia during the same period. The Presbytery of Philadelphia Central contributed to the Board of Missions for Freedmen last year, according to the Assembly's minutes \$2,277.00, while the Presbytery of Philadelphia during the same period contributed \$4,974.00, or \$2,697.00 more than the Presbytery of Philadelphia Central. The year before there was contributed by the Central Presbytery \$2,254.00 to the Freedmen's Board, while the Presbytery of Philadelphia contributed to the same object in the same time \$5,223.00, and when there is compared the contributions of the two Presbyteries for the last five years it is found that the Presbytery of Philadelphia has given \$13,459.00 more than the Presbytery of Philadelphia Central, the Presbytery of the Philadelphia Central giving in that time \$11,023.00 while the Presbytery of Philadelphia gave in the same time \$24,482.00. This is further seen when the churches are taken pro rata. There are 35 churches of the Presbytery of Philadelphia against 39 in the Presbytery of Philadelphia Central. According to the Assembly's report, the Presbytery of Philadelphia Central contributed this last year \$58.35 per church, while in the same time the Presbytery of Philadelphia contributed

\$142.11 per church, or \$83.76 more per church than the Presbytery of Philadelphia Central.

Now what does all this show? It shows that we are not awake as a Presbytery to our duty in regard to the Freedmen in the South. 8,000,000 of people who are removed but twenty-five years from slavery and, who when emancipated were absolutely naked in more senses than one, being not merely devoid of the necessaries of life, food and raiment, but those higher and nobler qualities which go to make up the true man and citizen demand the assistance of the State, but more particularly the church, and no church, especially in this land can conscientiously exempt itself from giving of its means to assist in the great work of carrying on missions and schools among them. The work of the uplifting of these millions of brethren, from the degradation into which they have fallen as the result of slavery is given to the church, and this is not of man's direction, but the Providence of God, for nothing is plainer than the hand of God is in the uplifting of the Freedmen. For no other people, who, for two hundred and fifty years, had been under a worse than a Egyptian bondage, having been bought and sold, brutalized and tortured as no other people ever were, a people who were thought by many to be only a little higher than the brute, and who had therefore no capacity for an education, could have shown such a thirst for knowledge and such an aptitude for books, if God were not with them. Churches and schools and even colleges have sprung up as if by magic, so that the questions which were often asked and discussed in our pulpits, whether the Negro had any capacity to learn, whether he could master the rudiments of an English education, and finally whether he could be taught the classics are among the mooted questions of the past. No one now questions the capacity of the Negro to learn. That he has a mind capable of receiving, assimilating and expanding

infinitely, as other men, is the honest verdict of all who have given the subject any serious attention.

The highly religious nature of the Negro has always been admitted. Indeed, so generally has it been accepted, that it was employed by his enemies, to his degradation. His long and cruel servitude, his submission to cruel wrongs have been principally due to his being taught that slavery was divine, that to strike for freedom, would be to incur the anger of God, that he had been cursed to be a servant of servants unto his brethren, that the blessing of God should dwell upon Shem, but Canaan should be his servant; God should enlarge Japheth and he should dwell in the tents of Shem, but Canaan should be his servant, thus holding up the curses of one who awaked from a drunken debauch as having divine sanction in order not merely to justify slavery, but also to make the slave submissive to his bonds; as if the curse of Canaan had anything to do with the Negro or that Negroes were the descendants of the Canaanites. How the Negro could remain loyal to God and to the Scriptures as taught in the Bible with such religious teachers as these as his guide is one of the marvels of our time.

May it not be that God in his Allwise Providence has a higher and nobler mission for this despised race than has yet been generally conceded? May it not be that from the unfathomed mines beneath the black bosom of the Negro are yet to be drawn the highest conception of the religion of Christ and that by him is to be kept pure and simple that faith and that life vouchsafed to the people of God?

May it not be that the Negro who is represented as the descendant of Canaan instead of being the servant of servants to Shem and Japheth, is yet to be their religious teacher as well as the consecrated instrument predestined by God to meet, refute and destroy the skeptic, materialistic, and the atheistic arguments which are

assailing the church of God to-day, and are making unsteady the foundation and hope of many? It is only by conceiving that the Negro is destined for some such high purpose as this, that his unswerving faith in God and in his Word can reasonably be accounted for. With these two elements in his favor, aptness to learn and faith in God, if properly guided, there may be hoped for the Negro the greatest possibilities.

Now the work of bringing about these possibilities, God has given to His church. To the Christian men and women is given the work of educating and Christianizing, and the lifting up to a high and noble manhood the Negro of the South. Therefore no one can say "Pray have me excused," for being commissioned by God for this specific work, it is not for you or for me to say how long we will work, nor to what extent it shall be carried on, but to follow faithfully the guiding hand of Providence in the carrying on of the work there. And here let me say the Presbyterian Church has a special work to perform among the Freedmen of the South and I might say also in the North. No church is so well calculated to correct the faults of the Negro, and to broaden and strengthen his manhood as the Presbyterian Church and no church should do more towards his elevation than this church.

In the first place the Presbyterian Church appeals to his understanding as well as to his feelings. It makes him think and prevents him from being carried away by his feelings, which is one of his natural tendencies as well as dangers.

Secondly the doctrine of the perseverance of the saints, as taught by the Presbyterian Church is what the Negro needs to correct his tendencies to regard religion simply as an influence, instead of a life, which was exemplified by Christ and which is to be lived as well as to be taught by his disciples.

Thirdly, the government of the Presbyterian Church

is what the Negro needs to teach him self-government and respect for authority and to correct his tendency to rule, one of the main errors which he imbibed from his schooling under a slave system which can only be corrected by the clear and forcible teaching of Christ.

Fourthly, the great Presbyterian Church, with all of its paraphernalia, its wonderful history, its martyred dead, its mines of scholarly lore,—the accumulation of ages—its adherents to right and truth as taught in the Word of God and its fidelity to the cardinal truths of the Gospel, is what the Negro needs to guide him, to correct him, to steady him, to hold him from flying off into error, and to give him that dignity and strength of character as well as the proper incentives for his emulation, that he may be developed in all of the nobler qualities of his being and thus be fitted to occupy that sphere in the world's history which God and nature have decreed that he shall.

But it is said that it is not right for the church to expend money, in carrying on missions among a people who are of a highly excitable nature, being principally Methodists and Baptists, in their tendencies, and who therefore, do not sufficiently adhere to the Presbyterian Church to justify the outlay of money, in their behalf.

If this were true of the Negro it would not justify the position, but it is not true, it is not borne out in the history of the church; for it is not the position which the church has taken in her work of missions among other people. Her missionary enterprises for example in India, in Syria, in China, in Japan and among the Isles of the Sea were carried on for years before there were any very satisfactory evidences that they would succeed, and where they are succeeding, the success, looking at it financially is not commensurate with the amount of money expended in carrying them on, and yet the church has never thought that it was a foolish expenditure of money in carrying on these missions.

But even if it were true that the Negro does not take to the Presbyterian Church, the Presbyterian Church would not be justified in letting him alone. The question for the church to ask is not whether the Negro wants the Presbyterian Church, but whether the Presbyterian Church wants the Negro, and whether the Presbyterian Church, believing its doctrines to be true and its organization to be the most perfect and complete for the evangelization of the world will obey the injunction, "Go ye into all the world and preach the Gospel to every creature," and if so will include the Negro also. The question for the Presbyterian Church to consider is whether there are in it those correcting forces which will make the Negro a better man and citizen.

But it is not true that the Negro does not take to the Presbyterian Church. The fact that in less than twenty years the Presbyterian Church has organized by its Board of Missions to the Freedmen, six Presbyteries and a Synod among the Freedmen, embracing 237 churches, 116 ministers and 17,480 communicants, 1349 having been received on confession of faith, this last year, also 83 schools with a membership of 11,175 does not look as if the Freedmen of the South do not take to the Presbyterian Church. The truth is, the Negro gives as hearty adherence to the church as he is encouraged to give. Let the cry go out that the church is not adapted to a people, this of itself will affect the action of the church towards that people, and on the other hand, the interest of the people towards the church. But the fact that there have been organized 237 churches within the last 24 years in the South alone among the colored people, with a membership of 17,480 is a sufficient argument that the churches of the North should give largely of their means to enable the Board of Missions to carry on its good work among the Freedmen.

MATTHEW ANDERSON, *Chairman of Committee.*
Philadelphia, 1889.

THE FOLLOWING IS AN EXTRACT FROM THE REPORT OF 1890.

When your committee reported last year an increase in the contributions of the Presbytery to the work among the Freedmen of only \$23.00 it was with the sincere hope that there would be made a decided increase this year. But instead of there being a decided increase there has been a decided decrease. Instead of there being an increase of only \$23.00 there has been a decrease of over \$783.00. Instead of the Presbytery taking a more lively interest in the pressing demands of the Freedmen's Board and the pathetic appeals of the millions in the South for aid, not necessarily material, but intellectual and spiritual aid, not aid in the securing of homes and food and raiment, but in the securing of intellectual and moral instruction, and in rescuing from the wreck of slavery, the defaced and mutilated image of the Divine Master, aid in the securing of spelling books and bibles, teachers, schools and churches and thus gradually lift up to a nobler man and womanhood—we say that instead of the Presbytery responding more heartily to these pressing demands of the Freedmen's Board, there has been shown less interest than hitherto.

Judging from the contributions of the churches it would seem that we are as a Presbytery quite oblivious or deaf to the wants of the South.

But dear friends this subject is too vital to be given only a passing glance, we therefore ask in all sincerity why this apparent apathy on the part of the churches, and this great Presbytery towards the work among the Freedmen?

Is it that the churches and the Presbytery have never been properly aroused on the subject? No not that, for a glance at the minutes of the past will show that the churches once contributed grandly towards this work, and that the Presbytery of Philadelphia Central was regarded as one of the most interested in mission work among the Freedmen.

Is it that the work is thought to be a failure? No not that, for nothing could be more absurd than to declare a work a failure which is attended with such excellent results, and which every branch of the Christian Church South as well as North, is vying with each other to carry on. Mission work among the Freedmen a failure, a people who yesterday were absolutely naked, physically and intellectually, to-day the owners of (\$263,000,000) two hundred and sixty-three millions in cash. Yesterday ignorant of the alphabet and the most rudimentary fragments of knowledge, to-day having a million and a half of their children attending the public schools, and sixteen thousand teachers of their own race laboring in the South alone?

Moreover having established among them more than fifty colleges and universities from which are graduated annually over fifteen hundred young men and women in the various departments of study, and who are filling the different professions as creditably and as well as the same class of graduates of any other race, besides many colored youths are being educated in the best colleges and universities in this and other lands, of whom their teachers tell us that they do their work as thoroughly and as well, and that their moral and intellectual standard is as high as their more favored companions.

Is it that because of the rapid increase of education in the South among the Freedmen that it is felt that there is not the demand for assistance on the part of the North as formerly? No, not that, for notwithstanding the common school is being rapidly multiplied in the South, and that sixteen thousand trained men and women of the race are being employed as teachers among them; notwithstanding that a million and a half of colored youth are now in regular attendance at the common schools, and that nearly one-half of the entire colored population of over eight millions can read and write, notwithstanding that representatives of the Freedmen

are occupying positions as presidents and professors in Classical Institutions where the highest culture is being taught, that members of the legal profession have been admitted to the highest bar of the nation, and that there are physicians who have won a national reputation, and ministers among the most eloquent in the land yet it is an obvious fact that illiteracy is increasing among the Freedmen of the South, and this not because the people do not take to education or avail themselves of the opportunities provided for their improvement, not that those who attend school, afterward retrograde and become more illiterate, as is claimed by some of our wise theorists, but it is because the demand is greater than the supply.

If all the children of the Freedmen of school age were to-day provided with adequate school facilities next year 255,500 children would be knocking at the door for the first time for admission to be taught their letters. This growing army of illiterates is a menace to the home, a menace to the church, a menace to the free institutions which are the pride and boast of our land.

What then is the cause of the apathy on the part of the churches and the Great Presbytery of Philadelphia Central towards the work of our church among the Freedmen in the South? Is it that the work of our church among the Freedmen is a failure? No not that, what! a work a failure which 25 years ago had not a single church organization among the Freedmen while now there are 245 Presbyterian Churches, 785 schools, 117 colored Presbyterian preachers and 133 colored teachers?

The Presbyterian Church among the Freedmen a failure when there have been added to the colored churches under the Board since 1870, 22,253 on profession, 4,268 by certificate, making a total of 26,521? While during the 25 years just ended not less than 32,165 Freedmen have enrolled themselves under the Presbyterian banner

and who are as true and as loyal to the standards of the grand old church as any who came from Ulster or the land of Knox?

It is said that the Presbyterian Church among the Freedmen or colored people never presents a healthy growth or develops into a strong and independent organization, being thoroughly equipped to do aggressive work for the Master, as is the case with the Methodist and Baptist Churches among them. It is a foolish expenditure of money say they, to attempt to make of them Presbyterians, because the Negro is not indigenous to Presbyterian soil, that he has to be transplanted and before he becomes acclimatized notwithstanding every care was taken to preserve his life, he sickens, decays and dies, while in the native soil he grows spontaneously into churches and not only lives but thrives with little or no effort. But in regard to this it depends wholly on what is taken as the standard of success, if numbers instead of worth, or quantity instead of quality then we think at present at least it would be proper to conclude that the Negro does not take to the Presbyterian Church. But my friends we must go deeper than this to find the cause of this apathy on the part of the Presbytery of Philadelphia Central towards the work among the Freedmen.

The cause is deeper and more vital than these seeming objections which we have mentioned. The cause we fear is due wholly to a wrong course of reasoning concerning mission work among the colored people and from which the Presbyterian Church has not been entirely exempt.

It has been the policy of most Mission Boards in their work among Negroes whether in this country or abroad to proceed on the principle of the superior to the inferior, the eminently high to the almost hopelessly low, to a people who were naturally inferior and who could never be brought to the same high position of thought



THE LATE PHINEAS M. BARBER,
OF PHILADELPHIA,

Who bequeathed his large estate to the Trustees of the General Assembly to constitute a fund, the interest of which should be used "for the erection of churches and the maintaining of needy ministers of the Presbyterian congregations of colored people in the United States."

and respectability enjoyed by their teachers. This policy has greatly influenced the actions of these Boards and it has done much to retard their labors of love, and it is one chief cause why those churches, which are not influenced by this policy are numerically, certainly, more successful than those under the Boards in question. And it is the chief cause of the disquietude and want of confidence on the part of these respective Boards which have been from time to time exhibited in their work among the the Freedmen or wherever they are engaged in work among the Negroes whether in this country or abroad; and it also is the cause of the want of confidence which is often felt on the part of the people-themselves towards these Boards.

Let the standard be low which a teacher sets for his pupils, and he will prove himself a prodigy, should he advance beyond that standard; let the standard be low which the Missionary Boards set for the Negro or the mould in which they would shape him be cramped and narrow, and unnatural, and unless there is in him more than ordinary force of character they will make of him a poor weak, sick, shadowy creature having no force or vitality upon which to stand.

There has been too much pity and too little love exhibited for the Negro by the great Boards of the Church; too much done to make him feel his degradation, the great distance between him and his teachers, and too little to make him feel that he is a man and a brother, that their destiny is one, and that his Saviour and their Saviour is no respecter of persons.

Some of the Boards have discovered their error, and are rectifying their mistake and as a result the disquietude and unrest, the want of confidence which has been so greatly perplexing their work is rapidly giving way to confidence and right Christian feeling, and their work among Freedmen which for the time being was at a stand still and in doubt of succeeding is now moving

grandly forward and as a result both in the Boards and upon the field a healthy condition is exhibited throughout. Notably among these Boards is the American Missionary Association, and the Freedmen's Aid and Southern Educational Society of the Methodist Episcopal Church.

These organizations see the wisdom and the justice of according to the Negro the same rights which they accord to themselves and as a result their work is moving grandly forward and bespeaks for them a great and glorious harvest. The magnificent colleges and universities such as Fisk, Atlanta and Clark, the Tennessee Central, the Claflin and a score of others of almost equal celebrity which these organizations are carrying on among the Freedmen, the professors of which are not being confined merely to the dominant race, but of white men and black men, and of white women and black women of distinguished piety and education are as beams of golden sunlight in a dark land, and they are doing more to strengthen the manhood of the Negro and to solve that perplexing and much mooted problem "The Negro Question," than all the blatant speeches and theories concerning the Negro combined. May it not be that it is here where the Presbyterian Church needs to learn wisdom? That she is doing a grand and noble work among the Freedmen of the South no one can deny.

The sacrifices which our good people have been making for the last 25 years to Christianize and evangelize the Freedmen have been most praiseworthy, but if the grand old church would but stoop a little lower and suffer the warmth from her to thaw out, and impart new vigor to her brother in black. If he would but scrutinize him more closely, and find that beneath his black skin he has a big, noble, loving heart, that within his black breast he has feelings as tender and as sensitive as any other man, that

beneath his woolly head he has a brain which can be kindled and made to burn as brightly and as continuously as the brain of the most favored; in a word that he is a man though through extrinsic forces alone he has been pressed down to a lower plane than some, that he has all the natural qualities and God given powers of other men, we say, should the grand old Presbyterian Church only imbibe more of the spirit of the Master and stoop a little lower and see the Negro as he is, in order to lift him to a higher and more independent plane, she too would change her theory of laboring in his behalf, and there would be seen in her colleges and universities established for the education of the Negro, both white and black professors, laboring side by side as one for his upbuilding, and then instead of having 245 churches among the Freedmen we would have a thousand; then instead of having 26,531 communicants we would have a hundred thousand, and then the grand old church would move majestically forward, and would soon occupy the position to which she rightly belongs, the most successful and invincible division of the Army of the Lord."

Most respectfully submitted,

MATTHEW ANDERSON, *Chairman of Committee.*

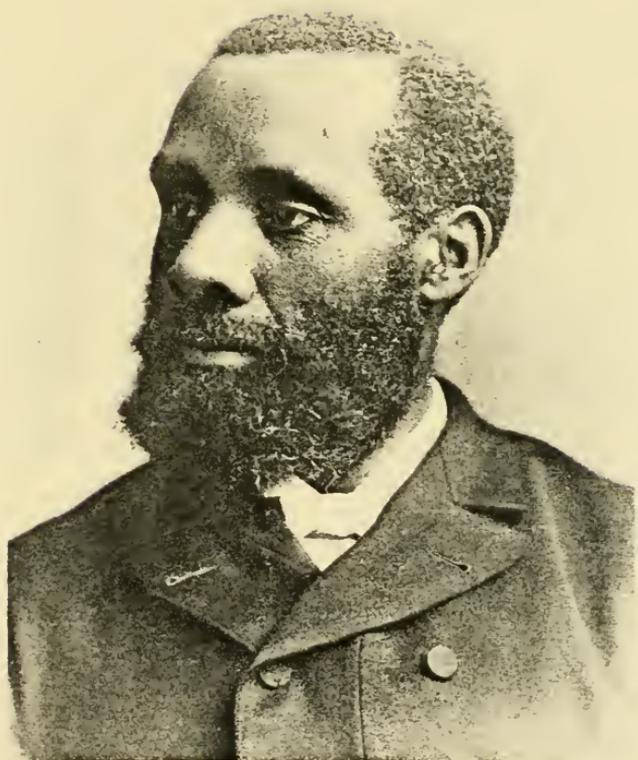
The following clipping on the report is from the Presbyterian Banner of October 29th, 1890:

"Last week at an adjourned meeting of Central Presbytery the Report of the Committee on Freedmen elicited more than usual interest. The Chairman of that committee is Rev. Matthew Anderson, pastor of the Berean Church, an enterprise among the colored people in the northern part of the city that is doing a great work for the Redeemer. We feel that God has called Mr. Anderson to do a great work, and that he is wisely and ably doing it, of which we may again speak."

PART SECOND.



AUTOBIOGRAPHY OF
REV. MATTHEW ANDERSON.



REV. MATTHEW ANDERSON.

CHAPTER X.

GUIDED BY AN OVER-RULING PROVIDENCE.

We wish in the beginning to say that we sincerely hope that no one on reading the foregoing pages will be led to infer from anything that has been written that we wish to take to ourselves the credit of whatever measure of success the work has attained; on the contrary we believe in regard to the work of the Berean Church that over it, and behind it, and in it is God and to him only is due the credit of its success and that we have been used simply as the humble instrument in carrying out his purposes and plans.

Indeed we can see now as we have never seen before that we have been guided by an over ruling Providence, not only in our work here, but in all of our preparation for the work of the ministry, and this special work in particular from the time we left home as a student until we arrived in Philadelphia and took charge here. Every step we made meandering through our journey has been through the different schools, writing an Outline History for the American Missionary Association of their Mendian work, soliciting and lecturing in behalf of the same association in the West, supplying one of the oldest Congregational Churches in New Haven, Conn., at the same time taking a post graduate course at Yale, all of this experience was a special preparation though unknown to ourselves for the work of Berean Church.

DESIRE FOR AN EDUCATION.

We can recall as of yesterday the craving desire we had, as a youth on the farm, for an education. There was no privation which we were not willing to undergo, no exertions we would not gladly make could we only

be given the opportunity to obtain an education; and this craving thirst, this longing desire arose, not from a selfish ambition, the mere satisfaction of being educated, but that we might be prepared to accomplish the very most possible for God and humanity, especially in lifting the standard of the race with which we were identified, and which for two hundred and fifty years had been and was still being, so greatly wronged. We had no thought of the ministry then, nor, of any of the learned professions. The thought that was uppermost in our minds, the thought which burned within our very soul, was, that we might be permitted under God to do a work that would establish the equal manhood of the Negro, and stamp to the earth the thought of his inferiority, as well as the slangs and imputations which were being hurled at him by an unreasonable and thoughtless nation, whose boasted land, the land of liberty, was theirs as a legacy from the Pilgrim fathers. This was the primordial cause, the chief motive of our desiring an education. It was this cause that induced us, in our eighteenth year, to leave home almost penniless for Iberia College, Ohio, being denied admission to the institutions of learning in our native State of Pennsylvania, where our grand sires had lived in colonial days, and their descendants to the fifth generation. And where for more than one hundred and fifty years our family, both on our father's and mother's side have been staunch Presbyterians.

It was this desire to be equipped to do yeomanry service for God and humanity that made us then a mere youth to be forgetful of ourselves, and utterly oblivious to the fingers of ridicule and scorn pointed at us because of our race, color or condition or possibly because of our verdant looks, as we were fresh from the green fields and shady dells of old Franklin county, in the Cumberland Valley.

THE WRITER ENTERS IBERIA COLLEGE, OHIO.

We can see ourselves now as we looked then; a tall, angular, gawky youth, shouldering our trunk at the Iberia Station, which was a mile from the college and bearing it aloft to the college door with as much conscious independence as if it had been a trophy won, or garland of victory gained in some manly contest. The three years which we spent in this Institution were most eventful, they were the basal years of our life, in that they gave to it shape, character, and directness by which we have been enabled to withstand all the vicissitudes and changes through which we have passed.

The atmosphere of Iberia was just the kind we needed, free, independent, critical, inviting, and healthful to the honest seeker after knowledge and truth, whether he were white or black, while it was death to the scoundrel and knave whatever his color or creed. Then too, the sentiment of the place was strongly opposed to slavery, and the slave traffic, which was natural since the Institution was a split from the college of New Athens, Ohio, on the subject of slavery and that one of its founders, James Gordon, had suffered an imprisonment in jail in Cleveland, Ohio, for a year for countenancing the flogging of a Southern slave hunter on the streets of Iberia. With a man of such pronounced views, as the Rev. James Gordon, at its head, it is not strange that the Institution would be strongly anti-slavery, and that the same sentiment would pervade the entire community. It was in an Institution like this, and among such friends and sympathizers we began our education and received that fixedness of principle and character which have guided us all through life up to the present.

CHARACTER OF THE COLLEGE.

The internal life of the Institution was just what was needed to be the most helpful to us in this stage of our advancement. The students were all plain country

boys, with but two or three exceptions whose fathers, for the most part, were plain, honest farmers. The only exception being, three colored gentlemen, brothers from the South, whose white fathers had settled them in Ohio and sent them to Iberia to be educated. These gentlemen were the dudes of the place, in dress, manners, and influence. None of the students appeared so elegant or so Chesterfieldian or courtly in their manners or were as popular as they.

Dressed in faultless broad cloth, with canes and beavers, or riding out into the country on their blooded steeds, they were the heroes of the place, and were generally admired and courted by their fellow students. We too, did not disdain to earn a few dollars a month to assist in our schooling by taking care of the horse of one of these gentlemen. With this exception we were all plain country boys and girls who had been carefully brought up at hard work in the country and who had but little money, but who were filled with a determined purpose to secure an education that would fit us for future usefulness. The professors too, were plain, earnest men, but men of pristine character, and who were a living protest against that vicious public sentiment which is guided in its treatment of men by the accidents of birth or their racial eccentricities, and not by the life and character of a man or men.

The Faculty and students of Iberia College formed a little community among themselves, they had in fact a community of interests among themselves which was most beautiful. The students did not, it is true, sell their few possessions and lay the price down at the professors' feet, but it was no uncommon thing to see a student clad in a professors' frock coat, delivering his oration, or a professor making his way to the train to meet an engagement wrapped in a student's overcoat. The first time we had seen how elegant our spank new brown overcoat looked was when on a professors' back,

who had borrowed it to wear to one of the neighboring towns where he had an engagement to preach. Both the professors and students were poor. But few of the latter were able to board, most of them boarded themselves, doing their own cooking. The three years that we were there we ate but one meal in a boarding house and this one was on the evening of our arrival at the institution. And yet in all of our student life we were never better contented nor happier than we were there. There were no spacious college buildings, well appointed recitation rooms, artistically laid out and smoothly shorn campus at Iberia. The students for the most part lived in very plainly furnished rooms, most of them without carpet or any ornaments and yet plain as their surroundings and fare were, they accomplished more solid work in one term than the students in many another Institution with higher sounding names do in two. And the reason was there was nothing in or about Iberia to divert the mind from study.

Play houses, whiskey saloons, questionable resorts of any kind, were not allowed in the neighborhood of the college, and the students belonging to a class of young people who had never become contaminated with these things they had nothing to do but study, and study they did.

PRANKS OF THE STUDENTS.

But we would not give the impression that the students at Iberia were angels, neither were they saints in the commonly accepted sense of the term, but like most students they were up to all the pranks common to college life. It was no uncommon thing, for example, on coming to our room to find the table standing upon the bed all nicely arranged, spread with cloth, dishes, knives and forks, but with no signs of food except salt, and with a very polite note that supper or dinner, as the case might be, was ready, and to sit up and help our-

selves. At other times on coming to our room we would find, especially when we would spring into bed, that the rope or slats were gone, and we would be obliged to spend the night in an incumbent position, our head and heels at an angle of 45 degrees. But we would feel ourselves fortunate to have a bed for not unfrequently the miscreant would carry off bed and bedding, not leaving even the slats; or on getting into our beds to find that the contents of our water pails had been emptied into them during our absence.

One of the meanest pranks that we can recall was played upon one who was a candidate for the ministry. The boys thought he was too good, and that he needed an airing. It was in the dead of winter and the night was very cold and dark. So they stole his bed and clothing and carried them up into the belfry where they remained for several weeks before being discovered. But still a worse prank had been played upon a farmer. The farmer had gotten as far as Iberia with a load of wheat on his way to the granary and stopped for the night. The boys concluded that it would be a practical joke to place the wagon astride the comb of the college roof, no sooner suggested than it was decided to carry it out. At a given hour in the night a score of stalwart youths went to work with a will, and by the first streaks of early morn their work was completed to perfection. All the bags of wheat were placed on the wagon as before, even to the propping up of the tongue. All stood high and dry on the roof of the college. Suffice it to say the farmer did not leave that morning.

Another prank which the boys were very much given to was foraging, which took place always in the night. The kind and quantity of booty which they would bring home from these raids, beggars description; milk, butter, eggs, chickens, ducks, geese, and turkeys, together with smoked bacon, were included among the loot. The most tempting prize, however, was poultry, for they

were sure of having a feast long to be remembered, if they could only succeed in capturing a few slick, fat country hens or turkeys, the very thought of which filled them with delightful anticipations. There were a few exceptions, however, among the students, who could not be induced under any circumstances to go on one of these foraging expeditions, because it was wrong. One of these was a student by the name of Allen. Allen was one of the oldest students in the Institution, he was a capital fellow, affable, generous, lively, but very religious, being an earnest Baptist and by profession a cook. He thought it was very wrong to go out and steal chickens, and many earnest lectures would the boys get from him about their wickedness. But the strangest thing about it all was while Allen would not go with the boys he had no misgiving whatever about cooking the fowls when they were brought in. Many a night could the boys be seen in his room feasting sumptuously on chicken, turkey or duck which had been cooked in the most appetizing way as only Allen could, and he eating as heartily as any. This student is now the Rev. John Allen, D. D., pastor of the First Colored Baptist Church of Baltimore, Maryland, where he has been for twenty-five years and has done a most excellent work for Christ and humanity. There was one other student who was very conscientious along this line and his name was Matthew Anderson.

AMBITIOUS TO LEAD THE CLASS.

Never in all our life did we work harder as a student than we did at Iberia. Sensitive of the charge of the inferiority of the Negro we felt that this was our opportunity to brand as a lie this slur by establishing his intellectual quality, at least in this Institution. Consequently we exerted ourselves to the extreme tension. studying many a night until daylight. Our standing

was necessarily high, above the average, but we were ambitious to stand higher than any student in the college. The professors took an interest in the contest and urged us forward, especially Prof. Helfrich, who encouraged all ambitious students to take advanced strides especially in mathematics which was his chair. Before the end of the first year all in a class of over a score had dropped back but one besides the writer. Try as we would, we could not get ahead of this one, for two years we met together regularly and recited but in all that time we were not able to stand equal with, much less surpass our contestant. In time we completed the course, but before parting we had, the mortification of acknowledging that here was one white person who could surpass a Negro, at least in mathematics, and that one was a woman. We therefore chivalrously admitted our defeat and bowing low before her, we handed "Miss Hoss" an unfurled banner on which was inscribed "Excelsior."

CHAPTER XI.

ENTERED OBERLIN COLLEGE.

The three years spent at school in Iberia only excited in us a greater craving for knowledge. Our ambition now was to take a course in some good first class college, and we went so far as to write to Harvard, but when we considered the cost and our poverty, we abandoned the thought and resolved to take a course at Oberlin College.

While Oberlin was not supposed to rank with Yale, Harvard or Princeton, we had a greater veneration for it than we had for these Institutions or for any one of the Eastern Colleges because of the stand it had taken in regard to the Negro, being the first College to throw open its doors for him to enter.

FIRST IMPRESSION OF OBERLIN.

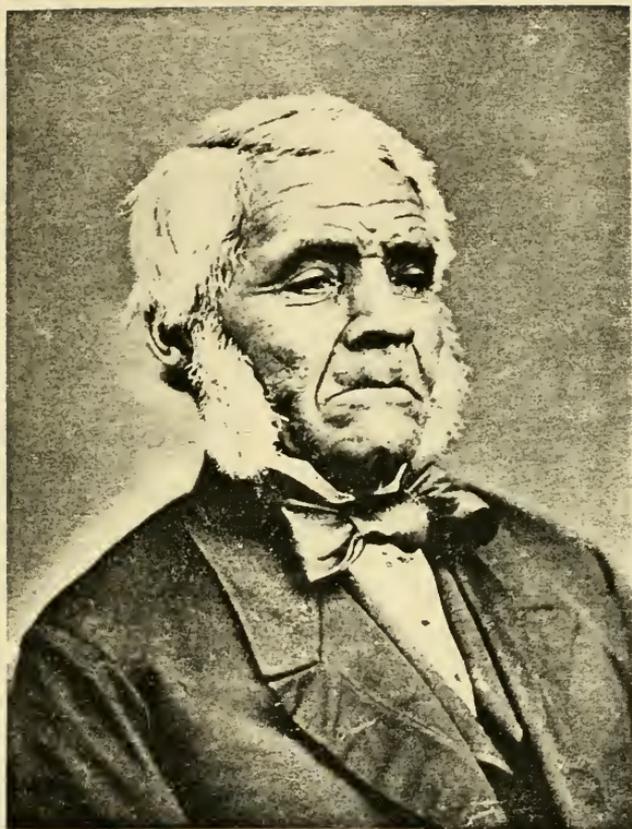
We will never forget our impression on entering Oberlin. We had heard so much about the place, the causes which led to the founding of the College, the preaching of Charles G. Finney, the deep tone of piety which pervaded the atmosphere, the crowds of students, etc., that we had come to regard Oberlin as the one spot which could be truly called holy ground. And if we had seen on our first view of the town, a halo of glory hanging over the place as described in the writings of the old monks, as having encircled the brow of our Lord and His Apostles, we would not have been surprised. Everything about the place was to us most interesting, the town, the people, the students, the churches, everything in fact wore an enchanted look. Never had we seen such crowds of students, or heard such eloquent and logical sermons, nor had we seen

such multitudes attend church. We were bewildered, surprised, lost in wonderment; in fact, lost in the great multitude, in contrast with what had been our experience at Iberia. There we were known, respected, admired, lionized. Here we were unknown, unnoticed, and unflattered. There we ranked as a scholar, here there were many in our class who were superior to us in point of scholarship. We could not have gone to a school which was better calculated to knock all conceit out of us, and at the same time keep us from becoming discouraged than Oberlin. The religious tone of the College which impressed every student diverted our thoughts from ourselves to others, and hence it gave us a wider and a more charitable view of men and things, and more character and directness of purpose to our efforts and aims.

We would remark here, that while every one must admit that the small College is a great blessing to this country, yet the student is in danger of being inflated with conceit, especially if he ranks in his class. And the reason is the number of students being small his range of intellectual vision is correspondingly small, because the number of students with which he necessarily compares himself is small and limited. Consequently when he enters the world it is with false views of himself and of his ability, and as a result he is very often a failure, whereas he might have been a success. This is the case of many who stood above the average in these Colleges. Therefore, if there is one thing more than another for which we are grateful in having been led to Oberlin, it is, that it saved us from undue conceit; and yet we would have been a failure at Oberlin had we not gone first to Iberia.

OUR EXPERIENCE AT OBERLIN.

Our experiences at Oberlin while interesting, were in many respects most trying. In the first place it cost



MR. TIMOTHY ANDERSON,

The Father of the Rev. Matthew Anderson, departed this life.
January, 1878, in his 84th year.

a great deal more to attend school there than at Iberia, while our resources were not proportionately increased. We were therefore compelled, as at Iberia, to depend principally upon manual labor for support. Two hours a day for five days, and one whole day each week were given to manual labor. The work we did was most varied, viz.: On the farm, in the dairy, on the public highway, in the wood-shed, together with coaching students for examinations.

We can see ourselves now as we were often seen then, making our way, to some wood pile, either on the college campus or along the streets clad in all the habiliments of a country hoosier, overall, stoga boots, slouch hat, wood-buck and saw, and walking with as much composure and independence as any student in Oberlin. The fact is we were utterly oblivious to our appearance or the criticisms on the part of any of the students in regard to our circumstances, on the other hand we looked with contempt upon those students, who were too proud to work but would rather beg their way. There were at Oberlin a class of young gentlemen whose fond mothers helped to sustain them by the wash tub, who lived extravagantly, disdained work, and ridiculed all students who worked, but who did not think it belittling to supply the deficiency of their purses by begging. While it was not always convenient to work, there was in it that which gave to us at least a sense of independence which we loved to feel.

But the amount of work which was required in order to meet our expenses became too great, and finally interfered seriously with our studies. We could not make the progress that we otherwise might have if we could have devoted to study our entire time. And besides we were gradually growing in debt, notwithstanding the time which we gave to our personal support. Being of an exceedingly sensitive and nervous temperament these two things, viz., falling in our grade, and

growing in debt greatly troubled us. We can feel as we felt then the aching brow, the heavy heart, the galling disappointment, the anxious fear lest we should be exposed and disgraced in the eyes of the students, especially in the eyes of the Faculty, because of our condition. Thus we plodded through the Preparatory Department and entered the College with the class of 1872.

LECTURING TOUR.

We took the first term of the Freshman year with this class, at the end of which, it being vacation, we resolved to try to increase our depleted purse by lecturing. Other students had lectured and they gave glowing accounts of their success, why not we? we reasoned. But it had not occurred to us that we were wholly without experience not only in lecturing but of the world generally, that we had never been away from home until we left for school, and therefore knew nothing of the world except as we found it in the class room. But never daunted we wrote a sophomoric oration on the "The Ills of The Day and their Panaceas." Sold our old books, and the scant furniture of our room, settled up a few small outstanding bills, and armed with our oration, with three dollars in our pocket and gripsack and umbrella in hand we set out on our first lecturing tour. Wishing to travel as economical as possible we walked to Wellington, some five miles from Oberlin, where we purchased a ticket for Delaware, Ohio.

It was at this place we looked forward to make our debut as an orator. Though the Delawarians had not been apprised that they were to be honored with a visit from a sophomoric orator from Oberlin, we had no doubt but that there would be given us a large and sympathizing audience immediately on our arrival, and that our exchequer would be increased by fifty or a hundred dollars as a result. We arrived in Delaware on Saturday morning, having stopped over Friday at Carding-

ton, Ohio, with a former classmate and friend. We at once called upon several of the official brethren of the churches. But imagine our dismay and chagrin while these brethren expressed great sympathy for us and our subject they said the way was not clear for a lecture in their churches as they were having protracted meetings. But they very kindly said, after the meetings were over they might entertain our lecture.

SAD EXPERIENCES.

Oh miserere! What were we to do! we had spent the greater part of our three dollars to get to Delaware, and we had not eaten anything since early that Saturday morning at our friend's house at Cardington, and now it was Saturday evening. We would not dare to go to a boarding house for we had not the money. And we were too proud to let our condition be known, not even let our friend know it who was a teacher in the town. Driven to desperation, we concluded to get back to Oberlin as quickly as possible; accordingly we purchased a second class ticket to Berea, Ohio, which is 16 miles from Oberlin, where we landed at half-past eleven o'clock that Saturday night. We had now but fifty cents left. Finding that the last train for Oberlin had gone and that we would be obliged to remain in Berea till morning, we concluded hastily to take the train from which we had just alighted and go to Cleveland, which was distant from Berea about fifteen miles. We arrived in Cleveland at 12 o'clock, midnight, Saturday, with the fifty cents still in our pocket, as we were obliged to elude the vigilance of the conductor. Here we were now, in the heart of a strange city with only fifty cents. What we were to do we knew not. We thought we might stay in the depot till morning, but we were informed that that would not be allowed, as the doors would * be closed until morning as soon as the last train had gone out,

when all persons, not employed, would have to leave the depot. What were we to do! We had no money to stop at a boarding house, and there were no persons who knew us or were known by us in all the city. True we had a half uncle, some where in the city, but in our bewildered state of mind we could neither think of his name nor where he lived. In the mean time we were beset by an army of cabmen to take us any where in the city. One of these cabmen was especially pressing, after learning that we were strangers to the city. He knew an excellent boarding house. It was a fine place, he said, and cheap, and he would take us to it for fifty cents, though we told him we were broken, he still insisted on our taking his cab. There being no other alternative we took his cab, and after driving us for twenty minutes he came to a halt in front of a large unpretentious building which was the lodging and boarding house. We now handed him 25 cents which we had carefully gotten out, the one-half of our possession, when we received such an avalanche of imprecations upon our head as we had never received before, and only such as an old cabman is able to produce.

The night's lodging cost 25 cents which when paid the last cent was gone, never in all of our experience before nor since have we felt so utterly forsaken and what was worse we were craving for food, really starving, when food was everywhere in sight, and we utterly powerless to get any, or rather too proud, as yet, to let our condition be known. The next morning was the Sabbath, and never was there a more beautiful day. There was not a cloud in the sky, or the movement of a leaf. All nature, in fact, put on an enchanted look. The landlord came to inquire whether we wanted breakfast. Of course we did, the very question was an aggravation. The scent of the cooking breakfast gave us intense pain. Did we want breakfast? Certainly, we were almost dying for something to eat. But we had

nothing to pay and therefore not having gotten over our false modesty we were compelled to answer in the negative, when deep down in our souls we meant "yes." Being a Congregationalist for the time being (having put our letter in the Second Congregational Church at Oberlin while there a student) we concluded to attend one of the Congregational Churches, of Cleveland, on this bright Sabbath forenoon.

We first went to Grace Church. The pastor of this church was an Oberlin graduate, and his congregation was composed of the best educated and most refined colored people in the city of Cleveland. There was on this particular Sabbath a large audience and the minister preached a most impressive sermon, appropriate to the communion which was administered at the close. Before dismissing the audience the pastor admonished his flock to try and imitate their Blessed Lord and Master "who being in the form of God thought it not robbery to be equal with God. But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God has highly exalted him and given him a name which is above every name." The look of approval on the part of the audience showed that they were all in hearty accord with their pastor and had drank deeply from his sermon. We were pleased with the atmosphere of the place and commenced to feel that we had met with friends. Indeed we chided ourselves for being so faithless as to think that all our friends had forsaken us and fled. Why should we not here make known our condition? we asked ourselves. Are we not all brethren in the Lord? we said.

Accordingly when the audience was dismissed and while the official brethren with the pastor were standing about the altar shaking hands with different brethren

before leaving we went boldly up and told the pastor that we were an Oberlin student, a member of the Freshman class, that we had gone out hoping to raise money towards our schooling by lecturing, but not getting any engagements we were trying to get back to Oberlin. That we were there in the city without a cent of money, and what was still worse we had not eaten a mouthful of anything since Saturday morning, and as a result we were almost starved. We also handed him a letter of introduction from President Fairchild of Oberlin College, who recommended us very highly. The brother listened to our story and then read the letter, after which he took out his purse, scanned over several notes, felt for change, then turning to his deacons said, "Brethren this young man says he is an Oberlin student, and that he is here without money, and has eaten nothing since early yesterday morning. Have you anything to give him?" The Deacons eyed us most suspiciously, then felt for change and answered in the negative. "Young man," said the pastor gravely, a great city like this is no place for you, I would advise you to get out the city and into the country at once." There was not one to give us a cent or to offer a morsel of food, of these brethren who a moment before seemed so happy, so Christ-like, though we were literally starving for bread. If we felt miserable before we were more miserable now, not that the agony of hunger was more intense but from the revelation of the coldness and unmercifulness of the human heart even when beating in a Christian breast which we had never suspected. Had we been told an hour before that such coldness and want of feeling were possible on the part of Christian people, especially as exhibited by these brethren immediately after partaking of the Lord's Supper we would have spurned the assertion as being utterly false. But our eyes had not only seen, and ears heard but our hearts had been pierced as with a shaft which had been hurled by this act.

We were disposed, however, to explain it away, as is generally the case, by their being colored people. "These people," we said, "were superficial in their religious belief. If it had been a white minister and congregation of equal reputation and rank the result would have been entirely different."

Driven almost to desperation we resolved to make one more attempt to get assistance, at least something to eat, for it was now one o'clock Sabbath afternoon and we had not eaten anything since early Saturday morning. This time we dropped into a large, wealthy, aristocratic White Church on Euclid avenue, which proved to be the Euclid Avenue Congregational Church. We took a back seat. These brethren, too, had been partaking of the Lord's Supper and when we entered the minister was just giving them his admonitory address. We had never before been in such a large and elegantly furnished church, nor seen such a richly attired and aristocratic looking audience. The music, instrumental and vocal was grand, everything about the place, church, pastor, people, organ, and singing were heavenly. We were enrapt for the moment in wonderment and surprise. After the audience was dismissed and most of the brethren were gone and only the minister and deacons remained talking about the service in the front of the pulpit as in the other church we made bold to go up to them and state our condition to the pastor. We were really starving and had to throw all our foolish timidity aside. We told this brother precisely the same story we had told the other, even to the showing the letter of recommendation from President Fairchild. As did the former, so did this brother. First he took out his pocket book, looked over a roll of bills, then examined for change, after which he related our condition to his deacons, each one of which said they had nothing to give. Then turning he addressed us thus, "Young man the city is no place for one who is without work and

food. I would advise you to get to the country, where you will have plenty of work and wholesome food." Exhibiting not only the same spirit as did the colored pastor and deacons but expressed it almost in the same words.

As we looked at the action of these brethren we instinctively asked ourselves the question in the words of the apostle John, "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But we thanked God then, and we have ever been grateful to Him since for convincing us that the human heart is the same whether its earthly tabernacle is white or black or whether it belongs to the aristocratic or despised of mankind. These brethren advised us to go to the country and to the country we went.

WALKED THE RAILROAD TIES TO BERA.

Going to our lodging place we took our grip and umbrella and walked the railroad ties to Berea fifteen miles distant, reaching there late on that Sabbath afternoon. Arriving there we went to the principal hotel and asked for a lunch stating that we were broken and had not tasted food since early on Saturday. We were very politely, but positively, told that they didn't serve lunches but that tea would be ready in a few minutes and we could be served then. When the gong rang we were among the first at the table, and suffice it to say the last to arise having eaten, we say it with bated breath, as much as any six who sat down with us. When through we went up to the proprietor and reminded him that we had no money. "No money he roared, what right had you to eat in my house?" We meekly replied necessity knows no laws of propriety, and at once made for the door as his foot was making swift and excitingly near approaches to our rapidly retreating form. After this exciting episode we walked some distance

along the track from the station to await the express which we hoped would take us to Oberlin. While there we became very sick.

When the express arrived we awaited our chance, and when it moved off, as the last car came up to where we were standing with grip and umbrella, we sprang on, and seated ourselves as comfortably as we could on the steps. We had not proceeded far before we were discovered, and were asked why we were riding on the steps, "We are sick," we said. "Sick, yes I see you are" he said, with an oath: "You are stealing a ride; you must come in or be killed." Seeing that the brakesman had a heart in him, notwithstanding his rough exterior, we owned up that though sick we were beating our way. We told him that we were an Oberlin student and had been stranded on a lecturing tour, and we wanted to get back to Oberlin. "You must come in, then; for if the conductor sees you he will put you off." He then secreted us on the train until we got to Oberlin, when he brought us out and let us go. Here were three men, two ministers of the Gospel, one of whom was distinguished for his learning and influence, being courted, admired and honored, a Trustee of Oberlin College, the other was a poor, rough, untutored brakesman; which of these think you, exhibited most the spirit of the good Samaritan? We had not, literally, fallen among thieves, but we doubt whether the man who was found lying on the road to Jericho suffered any more from his wounds, which had been inflicted by the robbers, than we were suffering from the wounds made by these apostles of Christ, when we fell into the hands of this good Samaritan on the Toledo train.

THE TURNING POINT.

This experience was the turning point in our life. In fact it was indispensable to our success, our life would have been an utter failure if we had not had it. Before

this we were exceedingly timid, and overly sensitive of the opinions of others in regard to ourselves, besides we were proud of our acquirements and native worth. This experience broke us all to pieces, it was a literal breaking over the wheel and making us new.

Our friends at Oberlin were surprised to see us back so soon, but on learning our experience they both sympathized with us and laughed heartily at our expense. Going to the office the next morning we were surprised on receiving a letter from our father in which was twenty dollars, and an urgent request that we come home at once. Never before had we received a letter which we appreciated so highly. Home seemed dear before, but much dearer now. The old house and farm and everything associated with them were objects of endearment to us now, as they had never been before. We could not pack up and leave soon enough.

RETURNED HOME.

Hence within two hours after we received the letter we were aboard the train and speeding on the way to our home in old Antrim township, Franklin county, Pa. We shall never forget our impression on arriving home. To say that we were disappointed hardly half expresses it. We were hurt, for everything looked strange and seemed to be undergoing a change for the worse. What the cause was we could not fathom. We soon discovered, however, that the change which had taken place was not so much in the old home as in ourselves. We were not the same ignorant, green, gawky country boy that we were when we left home for school, five years before, as was evident from the fact that we were not recognized at first, even by our father when we met, which was a source of no little disappointment and grief to both.

CHAPTER XII.

WENT SOUTH AS A MISSIONARY.

We remained home for six months. In the meantime having accepted a position as teacher under the Board of Freedmen we left in the fall of that year, 1869, for the South, and for two years had charge of the Presbyterian School at Salisbury, North Carolina. Our experience during these two years was exceedingly interesting. Indeed these were basal years of our life. We had heard much about the South.

IMPRESSIONS MADE AGAINST SLAVERY IN FRANKLIN COUNTY, PA.

Among the earliest impressions made upon our childish mind were the tales of horror about the South told by the fleeing fugitive as he lay in the secret enclosure of my father's house where he was concealed. It was during the great storm which burst forth with such rage and fury in the late Rebellion, which culminated in the abolition of four millions of human chattles that we grew up into youth and early manhood. The neighborhood in which we were born and brought up was the scene of some of the bitterest contentions and engagements both before and during the war.

It was in this community, at Chambersburg, Pa., that old Ossawattomie Brown brought his arms and held secret councils of war a few nights before his memorable attack upon Harper's Ferry which so completely paralyzed the South that it has never fully recovered from it, and it was in this neighborhood that several of the severest and most decisive battles were fought during the war, as Bull Run, Sharpsburg, Fredericksburg, Antie-

tam, and Gettysburg. This community, too, was the scene of many raids or predatory incursions by the rebels during the late Rebellion, by one of which Chambersburg, our county seat, was razed to the ground, and left a heap of debris and ruin, all of which kept the people in a constant state of fermentation.

It was among such a people, surrounded by such influences that we were brought up, and of course, when we went South we were surcharged with all we had heard and seen and read, especially as it was so soon after the close of the war. Never have we undertaken anything when we were in a higher state of excitement, which arose, not from any fear of personal harm, for this we never had, but from a feverish desire to see and to know for ourselves. We had heard much about the South, the country the people, the state of morals, the cotton fields, the rice swamps, the whipping posts, the slave pens, the cabins, the swarms of colored people and their wrongs.

FIRST IMPRESSIONS OF THE SOUTH.

We therefore resolved to see it all, to go to the bottom, so as to form a correct and an intelligible conception of the state of things as they then existed there. Never were two years more interestingly spent, nor fraught with better results than these two years which we spent in the South. Everything we saw, country, people, customs, and ways, was to us an object of intense interest, and we examined into and devoured all, with a relish, which only an appetite that had been long denied can have. Indeed if we had been translated to the moon or to one of the planets, we could not have been more interested in what we saw. As to our life being endangered, there is one thing certain, we not only never knew that we were in danger but never felt to be in danger, or rather we were so deeply interested in what we did and saw, that we never thought about danger.

We are so constituted that we can generally see the

ridiculous or ludicrous side of a thing, a habit whether a vice or a virtue, which has served to carry us over many a rough and thorny road and prevented us from falling into those gloomy and desponding states with which many are afflicted and which make them unhappy and miserable both to themselves and their friends. Hence no matter how badly we may have felt when we began the daily rounds of our work, it would not be long before we would be convulsed with laughter, over some ludicrous thing, we saw, or ridiculous thing we heard, or laughable or amusing thought which passed through our mind, which latter would often be at our own expense. Not unfrequently have we been known to turn a sarcastic remark or insulting fling from ourselves upon the head of him who cast it, and then laugh heartily to ourselves at the ludicrous efforts he would make to get out of the range of his own guns. It was this mirthful (or ludicrous) side of our nature which made us oblivious to danger, but intensely interested in everything we saw, and did, while in the South. During the two years we were there we hardly know which we did the most laugh or cry. For while we would be at one moment inwardly weeping over the depths of degradation which could be seen on every side not merely among the blacks but also the whites, the next moment we would be convulsed with laughter at some ridiculous sight or episode which we saw or experienced on the streets.

AMUSING SIGHTS.

For example, the next day after our arrival at Salisbury we disgraced ourselves in the eyes of the community by holding our sides in laughter at a little black fellow with a load of cotton. The little fellow was barefooted, ragged and dirty, while his team consisted of a mule under the saddle, an ox on the off side, and a horse in the lead, which latter was guided with a rope

line. When the little fellow drove up yelling at the top of his voice, and at the same time digging his heels into the mule, we impulsively roared with laughter. The sight was the most ridiculous, we had ever seen, and it completely overcame our equilibrium.

Sometime after this we entered one of the principal stores to make a small purchase for our school; when one of the clerks came up to us rubbing his hands and smiling most pleasantly addressed us thus: "Good morning uncle:" "It's a delightful morning, uncle, isn't it?" "Now, uncle, what can I do for you?" Now as we were not aware that we had a nephew in the South, and too such a fine intelligent looking one as this we expressed our surprise and asked him if he would kindly tell us whether it were on our mother's or father's side he came in, because we had heard father say that one of his brothers went off when young and was never heard from afterwards and we thought perhaps he might have gone South, and we thought perhaps he might have mistaken us for his father's brother. The youngster turned crimson, then ashy. while his fellow clerks roared at his expense. Of course we acted as if we were perfectly ignorant of the cause of the uproarious laughter, posing as if we were innocent, having meant just what we asked, (?) suffice it to say this young Southern blood never again called us uncle, though we were a frequent visitor at his store. And we have reason to doubt whether he ever addressed any other Negro as uncle.

It also gave us no little inward mirth to see a big buxom girl having a milk-cow harnessed to a plough and ploughing in the field. This together with the peculiar down South vernacular which she used which may have been more intelligible to the cow than to us kept us in a constant state of risibility.

Another laughable case was on board the train when we were leaving the South for Oberlin, Ohio, after we had been there two years. When we went South we

resolved to have nothing to do with politics but to attend strictly to our duty as a missionary, but at the same time that we would demand our rights on all public conveyances. We resolved that we would never be compelled to ride in a second class car, and if we rode in a second class car it would be at our own option. In the South immediately after the war they had two kinds of second-class cars. One was for all white second-class passengers, the other was for "niggers" as they were termed. These two compartments were formed by running a partition through the centre of a car with communicating door. In the "nigger" car, all colored people were compelled to ride, whether they had first or second class tickets, and all white smokers were privileged to go there and smoke. In the other end, all second class passengers and emigrants rode. On the occasion referred to, as we were not paid off, and would not be until we got to Pittsburg, we concluded to purchase an emigrant ticket, and go as far as Baltimore, at least, as an emigrant, and thus save one-half or two-thirds of the expense. The emigrants consisted of one man besides ourselves, and a white woman with eight grown daughters, who was on her way to Kansas to meet her husband, who had gone there to settle. We said to the colored brother who was armed with an emigrant ticket, "Remember we are emigrants, and we will go into the emigrant end." He looked rather shy, and timid, but seeing that we were determined, he followed us in. The white mother and daughters looked like thunder clouds at us, and if they had not been afraid would have taken us up bodily and pitched us off. After a while the conductor came in and after collecting our tickets he very politely told us that the other end was for colored people. We told him we were emigrants and that we were in the right car. He left us but very soon his colored brakesman came in, saying that the conductor sent him to say that we must go into the colored end of the car. Our fellow emigrant

became frightened and went almost on a trot to the end set apart for colored people, and left us to fight all alone; very soon our brakesman came to us again with the same instruction from the conductor. We now told him if he did not let us alone, we would pitch him head foremost off the train. From that on until we arrived at Baltimore we were not interfered with further. But it was laughable to see the change which gradually came over our fellow emigrants. At first they sat like nine tigresses, ready to tear us to pieces. But they gradually lost their tiger-like spirit as they got further away from the familiar scenes of home and the South, to scenes which were less familiar, so that before we reached Baltimore, they acted more like sisters or old familiar friends than deadly enemies. But now it was our time. We felt that we had been companions long enough, and it would be more healthful for us to part, for we knew that at Baltimore or at Harrisburg, the farthest, the ever memorable emigrant train would be in waiting to take us West. So we bade them an affectionate farewell at Baltimore, and took a first class express train for Pittsburg. Never had friends regretted more to have us leave than these same white women. This only goes to show what we have always believed, namely, that color or Negro prejudice, is not the result of an innate or natural antipathy toward the Negro because of the color of his skin, but wholly because of his past and present condition. Lift them out of this condition, let him become educated, and refined, let his moral and religious standard be high and prejudice against him because he is a Negro will have vanished. Just as soon as those women on that North Carolina train got from under their environments, and were able to see us through their natural eyes, and discovered that we were a gentleman, and instead of being objectionable we were an assistance, their prejudice rapidly began to vanish, so that by the time we reached Baltimore it was entirely gone.

The two years' work in the South were attended with most satisfactory results. The school we had was largely attended by a most enthusiastic class of scholars, consisting of all ages and complexions from the little tot, of the age for the Kindergarten, to old granddaddy and grandmammy who came leaning on their staffs; but these last were as eager to learn as the youngest, and much more than many of the younger. It was a much more interesting sight indeed to see these old people learning their letters and spelling out the words in their endeavor to read. Never have we seen brighter and more energetic scholars than some at this school. Many of them walking from six to ten miles every day in order to avail themselves of the opportunity to learn to read, write and cipher. A number of the most prominent educators and professional men and women in the South to-day received their first instruction under us in our school at Salisbury. We were never more thoroughly wedded to a work than we were to this and never were we more dearly attached to a people. To us, teaching was not only a duty, but it was a joy. We entered into it with all our heart, and it was not long before we were completely captivated by the work and the people. There was no time for homesickness or the blues, or fears of personal harm. The people all around us were crying for intellectual and spiritual bread and there were at that time but few of us to furnish it. So that when the time came for us to leave, in order to resume our course of study, it was the most trying ordeal that we have ever experienced. The whole school wept and came with their parents to the depot to see us off.

CHAPTER XIII.

RETURNED TO OBERLIN. COMPLETION OF COLLEGE COURSE.
IMPRESSIONS OF PRINCETON.

Returning to Oberlin, we joined the class of '74, having lost two years by going South.

We wish to remark here, that just before the call to go South, we received a very pressing letter from Howard University to come there and finish our course, promising to pay all our expenses if we would go. We replied, offering as an excuse for not going, that we had not the money to pay our car fare, from our home to Washington. The very next mail brought us a check to pay our way to Washington. We were now caught in our own trap. But our mind was made up to graduate at Oberlin and that nothing should divert us from our purpose. Therefore we returned the check with regrets, choosing to drop back two years, rather than to graduate elsewhere than at Oberlin. The friend, who sent us the first letter urging us to come to Howard, and afterwards sent us a check, was the Principal of the Preparatory Department there, a graduate of Oberlin from both the College and Theological Seminary, but is now a millionaire of New York city, and has a controlling interest in all the cement used in the concrete pavements throughout the country, viz., Mr. Amizi L. Barber.

COMPLETED CLASSICAL COURSE AT OBERLIN.

The three years spent at Oberlin, which were required to complete our course of study, while years of severe trials, as we were straitened for the most part for funds, were, nevertheless, years fraught with interest. Aside from forming some of the most cherished friends of our life, men and women, who are the very salt of the earth, in

everything that is pure, and good, and noble, we formed also the acquaintance of Miss Caroline V. Still, daughter of William Still, the well-known author of the Under Ground Railroad, who, afterwards, became our partner for life, and to whom we owe, largely whatever measure of success, our labors may have attained, though it never occurred to us at the time, that she was chosen by God for us. Charles Ryder, also became our fast friend and classmate, who is now Rev. Charles Ryder, D. D., one of the Secretaries of the American Missionary Association, in New York City, and is doing a noble work for Christ and humanity.

We graduated at Oberlin in the class of 1874.

ENTERED UPON OUR SEMINARY COURSE.

After graduating at Oberlin, we came to Pittsburg, with the express purpose of taking our Theological Course at the Western Theological Seminary, at Allegheny, as it was cheaper than Princeton, though Princeton was our choice. We matriculated and had our room assigned, but in the meantime, we wrote to Dr. McGill, at Princeton, asking to know what inducements were offered poor students. In a few days we received a reply, offering most flattering inducements, much better than they gave in the Western Seminary, and urging us strongly to come to Princeton. We made up our mind at once to go, notwithstanding we had matriculated and secured a room in the Western Theological Seminary. But there was one most serious obstacle in the way.

We had a most valuable and honored cousin in business in Pittsburg, who was very desirous to have us go through at Allegheny, and who had placed us under many obligations to him, by frequent acts of kindness, as introducing us to valuable friends, giving us good and substantial advice, &c. But there was one noble act above all others he did for us, which made us feel as

if we were in honor bound to go through at the Allegheny Seminary.

PLEDGE FROM THE AVERY TRUSTEES.

When we left Oberlin, we were \$500 in debt, and our first thought was to go out and earn this money and pay off this indebtedness, before going on with our theological course. When we conferred with Cousin Hezekiah, he said he thought he could help us to get a part of the money, at least, in Pittsburg, and it was not long before he secured a written pledge from the Trustees of the Avery Fund that they would give two hundred and fifty dollars, provided that we would raise two hundred and fifty dollars, additional. This was a noble act on the part of my cousin, and it did seem, that we could not, in honor, leave and go to Princeton. We showed him Dr. McGill's letter, however, and while he was surprised, and evidently disappointed, he advised, that if we preferred Princeton we had better go there.

LEFT ALLEGHENY FOR PRINCETON.

Suffice it to say, in less than two hours we were aboard the train on our way to Princeton. When we arrived at Harrisburg, we called on Dr. Thomas H. Robinson, pastor of the Market Square Church, of that city, now Prof. of Sacred Rhetoric, in the Western Theological Seminary, and told him of our desire to go to Princeton, in preference to the Seminary at Allegheny, showing him at the same time the letter from Dr. McGill, setting forth the advantages of Princeton, and advising us to come there. We also let him see the pledge of the Trustees of the Avery Fund. He advised us to go to Princeton by all means, as it offered better inducements than Allegheny. He also advised that we let him take the pledge of the Avery Trustees, and he would raise the two hundred and fifty dollars, required to secure the pledge, and pay off our Oberlin debt. He also handed

us twenty dollars, and a ticket to Princeton, a more generous and noble act of kindness it has never been our lot to receive, and we shall ever hold the donor in grateful remembrance.

DR. MCGILL'S EMBARRASSMENT.

We went immediately to Princeton, arriving October 14th, 1874, nearly a month after the term had opened. We called immediately upon Dr. McGill, when we received a surprise which we were not expecting. The Doctor met us most formally, and without asking us to be seated, addressed us thus: "You are the man that was to see me about some work, I presume? What can you do? Where did you work last?" All in one breath, and without giving us a chance to answer. We were so surprised and taken down from our high pedestal of expectancy that we could not for a moment frame a suitable answer. But it flashed upon us, that no better answer could be given than his letter which we handed him. A study of the old Doctor's face as he glanced over his own letter was as good as a play. For a moment he looked intensely at the letter, then raised his eyes and glanced at us, then scrutinized the letter again, after which he reached out his hand and said "Mr. Anderson I'm glad to see you, I didn't know, Mr. Anderson, that it was you I was writing to. Take a seat." By this time all the ludicrous side of our nature was excited, and we would have given anything to roar, but we were under bonds to keep our equilibrium and we simply replied to his surprises, "Yes," "No." "Oh yes." He continued, "Now Mr. Anderson, I will give you a note of introduction to a most estimable colored lady, Mrs. Anthony Simmons, a lady of whom the best people of Princeton have the highest consideration and regard, she will room and board you I know, and with her you will have the best of care." We felt now it was time to take a positive stand and not to swerve an iota from

what we knew to be right and duty. "Dr. McGill," we said, "we left the Western Theological Seminary and came to Princeton because of the superior inducements which Princeton offered, as stated in your letter, now if these advantages are not to be had, we will go back to Allegheny." The old Doctor wilted, he saw we had him. "Oh, yes, Mr. Anderson," he replied, "Princeton offers all the inducements which I wrote you, but don't you think you would feel more at home among your own people. There are no colored students in the Seminary, and none ever roomed in the dormitories." "Dr. McGill, it was because of the dormitories and their furnishings we came," we replied; "as to our being more at home among the colored people, we feel we have been with both classes all our lives, besides we have not come to Princeton to be entertained, but to study."

The old Dr., finding that we were not to be turned from our position, gave us a note to Dr. Moffat, asking him to be kind enough to assign the bearer, Mr. Anderson, a room in the Old Seminary Building, and greatly oblige, Alexander McGill. We took the note, and thanked him most kindly and made direct for Dr. Moffat's but we could not resist the ridiculous thoughts that came crowding in our mind, as we recalled the interview with Dr. McGill.

We had read somewhere of a little dog which had followed some friends into a fashionable church barking at the minister as he preached, when a drunken man, who was sitting in one of the back pews, marched deliberately up to where the dog was in the front of the pulpit, and caught him back of the neck and held him up, at the same time shaking him saying, "You dirty mean little pup, you will tree a minister will you?" We felt that we were like that dog, we had treed a minister, and not only treed him but bagged him also, and that too, a Doctor of Divinity, and a Princeton Professor.

DR. MOFFAT.

Dr. Moffat seemed equally surprised when he read the note. He wasn't sure that there was a room in the seminary to be assigned, he said; however, he would go and see.

GIVEN A LUMBER ROOM.

After a whispered consultation with one of the servants, about the building, he took us to a room which evidently had been used as a storage room, from the quantity of old broken chairs, bedsteads and shutters that were in it, and assigned it to us. We raised no objection to the room, whatever, on account of the condition, for we knew well, if we once got our head in, we would be something like the camel in the fable, everything objectionable would have to go out; hence it would not be long before broken chairs, bedsteads, and shutters would be flying out in every direction to make room for the body of the Negro, who had gotten in his head.

GOOD ROOM GIVEN.

When we occupied the room for about two weeks we were called upon by one of our wealthiest classmates, who is now a professor in Princeton University, who, when he noticed the pile of broken objects, said "Mr. Anderson this room is not fit for occupancy, it is a lumber room. There is a room on the other side of the hall vacant, there is no reason why it shouldn't be assigned to you. I would advise you to go and see Dr. Moffat, and ask him if he would not assign you that room." We at once called upon Dr. Moffat and asked for the room "Why what is the mitter with the room you have?" queried Dr. Moffat, in his Scotch-Irish brogue. "It is a lumber room," we answered. "We never had any to room in the seminary before," he retorted, referring to Negro students, "It makes no difference to us whether you ever did or not, Doctor," we replied, "we are going

to room there, and have a suitable room, too, because we were assured by the corresponding secretary, Dr. McGill, that a good room, well furnished, would be given us in the seminary building should we come, and if we can't get this we will leave." The old Doctor did not make any further reply, but nervously assigned us the desired room. This ended our battles at old Princeton on the race question. From this time until we graduated we could not have been better treated in any school, than we were at Princeton, both by faculty and students.

IMPRESSIONS OF PRINCETON.

With the exception of a little weakness on the part of the seminary in regard to the Negro, which needs strengthening up, our impressions of Princeton are of the very highest kind. The Faculty for the most part is composed, not only of men of the ripest scholarship and soundest doctrine, but of high-tone Christian gentlemen. Men who impress you that they have come from noble antecedents both as to blood and doctrine. The seminary buildings, too, are very impressive, being large and massive, and as they are built of stone, they give the Institution an air of strength and endurance. This is true of nearly all the buildings, both of the seminary and the university generally, while the campuses of the seminary and college, we think, are the most beautiful of any college seat in the land.

We say that with the exception of a little weakness on the subject of the Negro, our impressions of Princeton are of the very highest. In regard to the estimation and treatment of the Negro on the part of Princeton we have this to say, that she has not measured up to the Christian standard in her attitude toward, and treatment of the Negro, owing largely to the proslavery spirit which impregnated the place before the war, caused by Southern slave holders, who settled in and about the place,

and yet there never was the day in the history of the seminary when her doors were closed against the Negro student, which is not true of some seminaries of other denominations, even now in the North. From the very first the Negro was received to her halls on precisely the same footing as his white brother, and was required to pass through the same curriculum.

But we are sorry that a school which had taken such a noble stand in the dark days of her early history, and with the standing and prestige of Princeton, would, for one moment, do anything which would in any way tarnish the lustre of her name, or subject her to criticism, with no more reason for her action or course than that of holding on to a foolish and wicked prejudice, which ought long since to have been given up and buried in the grave of oblivion.

Up to the time that we entered Princeton, as was admitted by Dr. Moffat, a Negro had not been given a room in one of her dormitories, and we learn from good and reliable authority that after the graduation of the four colored students, namely: Frank J. Grimkie, Hugh M. Browne, Daniel W. Culp and the writer, all of whom were there at the same time, that not a single Negro student, has roomed in one of the buildings, though a number have graduated from the seminary since then. The only exception, if it can be called an exception, being in the case of a Negro student, who was taken in for a short time by one of the other students while making a fight for a room, at the beginning of his junior year, who afterwards drew a room, but gave it up and took a room in one of the colored families of the town, through pressure which had been brought to bear upon him by the Seminary. We are a Presbyterian of the Presbyterians; the very fibre of our mental make-up being Presbyterian; before this nation came into existence our grand sires were in the Presbyterian Church, and we are firm in the

belief that the Presbyterian Church is the church for the Negro, but we are forced to say that before the Presbyterian or any other church can have any great success in getting hold of the Negro, the fountain head of that church, the schools of the prophets must be right towards him. For if the Theological Schools are wrong in their attitude towards the Negro, the young men they send out as ministers will be wrong in their attitude towards him, and if the ministry is wrong, the people whom they teach will be wrong also, for like priest like people. Let Princeton Seminary, the fountain head of the Presbyterian Church turn about and make herself perfectly right in regard to the Negro, and it will not be many years before the Presbyterian Church will possess the land of Nigritia.

WESTERN CLASSMATES AT PRINCETON.

When we went to Princeton we found two young men there who had been classmates of ours at Oberlin, and who like ourselves were poor and had to struggle every way to get through the college. They roomed in the same building at Princeton that we did, and on the same floor. These young men had undergone a most radical change in their actions towards us at Princeton. For although we met regularly in the same class, a number of times a day, and roomed on the same floor, they were exceedingly formal, most distant in their recognition, did not call upon us, until we had been at Princeton over two months, and then not until we had been recognized by several of the wealthiest and honored young men of the class.

Occasionally one of the honor men would have us go out walking, preach over with him our sermon in the woods, and go over the lectures with us. Seeing that the wealthy students of our class did not disdain the Negro, our Western classmates began to be very friendly. They would not only speak most familiarly, but stop

and converse about the state of our health, the weather, the studies, our impressions of Princeton as compared with Oberlin, &c. But we were not so easily mulched. We saw at once the reason for this radical change. While they had been running away from the Negro they had not become popular with the honored members of the class, while the Negro was treated by them most friendly.

Hence they would criticise most unmercifully Princeton, the students, the Faculty and the work in the seminary, and tried to get us to be of the same way of thinking, but they never could succeed.

Instead of agreeing with them we would laud Princeton to the skies. When they expressed regret that they had come to Princeton to study theology, we said that it was the delight of our lives that we came. When they said the students were most unsociable, we said, we thought them most sociable, far more so than the students at Oberlin. These two young men boarded at the Refectory, while we boarded at Mrs. Anthony Simmons, (the estimable colored lady whom Dr. McGill recommended so highly). The quality of board in these two houses was just the opposite. Our table was that of a caterer, for that was what Mrs. Simmons, and her husband, too, in his life time, did for a living. The table of the other was that of a refectory. Now every one who had been a student at Princeton Seminary in the early seventies knows what kind of a table that was. Sometimes they would talk to us about their board, and tell how poor it was, how little they got to eat, that it was nothing compared with the board at Oberlin.

Though we did not tell them, we were compelled to believe it, judging from their hungry looks. But instead of admitting that we believed it, we said we could not conceive how there could be such a great difference between their board and ours and we were not slow to

give them an idea of our menu; which when they heard of the fried oysters, the chicken salad, the fish, the excellent desserts, they looked only the more hungry, and envious of our good fortune. Of course we tried to make our table, decorated in faultless linen and laden with all the luxuries of the season, look as realistic as possible.

One day they came to us and said: "Brother Anderson, we would be happy to have you take dinner with us to-day." As we were anxious to see something of the refectory board, we accepted the invitation and went, and when we saw and partook of the meal, which consisted of black, heavy bread, strong butter, boiled meat and potatoes, weak coffee and tea, sweetened with dark sugar, we were not surprised that our two Oberlin classmates were dissatisfied, and that they looked lean and hungry. Of course we had to eat, and having an excellent stomach and a good digestive apparatus we did eat with a relish, gulping down bread and butter, meat and potatoes, and drinking the coffee as if we were really enjoying it hugely. Indeed, judging from the sparkle in their eyes, they evidently thought that they had it on us after all. The meal ended, we wiped our mouths, thanked our class-mates for their kind consideration, and bade them adieu.

It was now our time to return the compliment. So in the course of a week we called at their room and gave them a most pressing invitation to take dinner with us, setting the time, which they accepted. In the meantime we apprized our landlady, Mrs. Simmons, of what we had done, giving her a running commentary of the young men, our experience with them, &c., and had her consent to get up one of her characteristic meals, such as only a caterer knows how to get up. The meal was a grand one, a veritable feast. It was served in courses, and consisted of some ten, commencing with soup and ending with candies and nuts, besides the

dining room was most handsomely decorated with roses, which gave it more the air of a banquet than an ordinary meal. The boys looked surprised, bewildered, and, while we put on an air of indifference or nonchalance, and ate and chatted as if we were partaking of a meal which was in no way unlike in kind to the regular every day dinner of the household. The two boys had but little to say, but the fried oysters, chicken salad, tongue, roast turkey, terrapin, a la mode beef, ice cream and cake made their way in regular order, and in rapid succession to the plates and mouths of these young men. They were so pleased with their meal and the family that they came to us afterwards to know whether there was any chance for them to secure board at the same place. But our good landlady thought that one theolog. was quite enough for her time and patience. We will simply remark that our Western class mates became so greatly discouraged and disgusted at old Princeton, that they left and went elsewhere to complete their theological course.

THE NEGRO STUDENT AT PRINCETON SEMINARY.

Until we came to Princeton a Negro student had not been in the seminary for a number of years consequently our appearance was a novelty to all the students, as well as the people of the town. We never could go out on the streets, enter a store or cross the campus, but we would see some one nudging another, or casting a knowing glance at us, and then at a friend, if not speaking out audibly, "There he goes." At first these nudges, glances and utterances were very annoying, but with our natural vein of mirthfulness we soon turned them into sport, and took them as a capital joke.

After we had been at Princeton a year, however, the idea of a Negro being in the seminary began to be lost sight of, the students beginning to accept the situation, and take it as a matter of course. But just as every-

body was forgetting about it, renewed interest was excited on the subject by the sudden appearance upon the scene of another Negro, who had come to enter the seminary. Walking out with one of the students, shortly after this young Negro arrived, we were accosted thus. "Mr. Anderson, there's another one come, isn't there?" But as the students were coming in on every train, returning from their vacation, or new students were coming in daily to connect themselves with the seminary for the first time, we gave our companion a very evasive answer. "Oh there's more than another," we said, "they are coming in on every train." "Yes, yes that is true," he answered, "I mean there is another of your people come in to join the Seminary." "Oh, yes," we said, "there is a colored gentleman here from Washington, a graduate of Howard University, by the name of Hugh M. Browne, who has come to join the seminary." Some three weeks after this we were walking with another classmate, when he remarked, "There's another one come, I see, Mr. Anderson." "Oh yes" we said, "the juniors are certainly going to have a large class, judging from the way they are coming in." "Oh, I mean," he said, "that another colored student has come to join the seminary." "Oh, I understand," we said, "yes, Mr. Francis J. Grimkie, of South Carolina, a graduate of Lincoln University has come, and he has a room assigned him in the old seminary." The next fall at the beginning of our senior year, another colored student came from the South, a graduate of Biddle University, by the name of Culp. He was tall, and angular, and as black as the hinges of midnight. So black, in fact, that all that could be seen of him, on a dark night, was a black shiny streak, as he passed along. Some time after this colored gentleman appeared on the scene, we were walking out with a friend when he suddenly exclaimed, at the same time slapping us on the shoulder, "Mr Anderson, there's another one come, and he is the

blackest man, that I ever saw." This was too much for our over-exuberant spirits, and we exploded, and for a square we had to hold our sides with laughter. We afterwards became very intimately acquainted with Mr. Culp, and when we wanted to tease him, we would say "Culp, what made you so black, you are the blackest man that I ever saw." He knew the joke, and enjoyed it as richly as we.

THE NEGRO STUDENT AT PRINCETON COLLEGE.

In addition to the regular seminary studies, we availed ourselves of the privilege, granted by the college to seminary students to take lectures in any special course in that institution, consequently we took lectures in the history of philosophy and psychology under Dr. McCosh. Mr. Browne and Grimkie, took lectures in the college also, under Dr. McCosh. But when Culp walked in the class room with his book under his arm, it was too much, for the young bourbons of the South. They had been able to stand black, and blacker, but when the blackest came into their classic halls, they bolted. They waited upon "Jimmie" as Dr. McCosh was familiarly called and threatened that unless the Negro was excluded from the class room they would leave the institution.

DR. MCCOSH'S NOBLE STAND.

But they had mistaken their man. They had forgotten, if they had ever read, Dr. McCosh's inaugural address, in which he said that while he would be the President of the College of New Jersey, its doors should be open to all nationalities, hence he gave them to understand that while he would be sorry to have them leave, still if their staying would depend on the expulsion of the Negro they would have to go, for under no circumstances would he exclude the Negro from his class so long as he wanted to attend. Finding that he would not

yield to their prejudice, they boycotted his class, and thought by this means they would compel the Negro's expulsion.

In the meantime pressure was being brought upon Mr. Culp, the Negro student, to induce him to remain away from the college, at least until the excitement died out. His colored friends hearing of it, had a conference and decided that if he, Culp, would be bought off, that he should be run out of town, which decision was communicated to him. This heroic action on the part of his friends strengthened his nerve, and he continued to attend the lectures.

The Southern students, finding that neither their threats, nor boycott was of any avail in excluding the Negro, left for their homes. But it was not long before their parents petitioned to have them taken back. They were given to understand, that they had left of their own free will, and they might return if they wished, but the Negro would not be excluded. This settled it, suffice it to say, nearly all of these students returned, and took their places in their class, with the Negro. Here is an example of what one man can do, who will take his stand firmly on the side of truth and principle. Princeton University has been a better, stronger and more popular institution from that time.



DR. CAROLINE V. ANDERSON,

The wife of Rev. Matthew Anderson

CHAPTER XIV.

ENTERED UPON HIS LIFE'S WORK. WRITING FOR THE
AMERICAN MISSIONARY ASSOCIATION.

After our graduation at Princeton we spent three months in the office of the 'American Missionary Association, in New York City, by whom we were employed to write an outline history of their Mendian work, West Africa, to which we have already referred in these pages.

There is but one circumstance in reference to our experience in New York to which we will refer, of which no mention has been made. We would remark in the first place, that the chief reason why we were asked to write this outline history, was the hope that we would become so thoroughly saturated with the subject of Africa and the Mendian work, that we would feel compelled to go as a missionary, under the Association. For some reason, unknown to ourselves, the secretaries of this Association (Strieby and Pike) were led to believe that we were designed by God for the African work, and the Mendian field in particular, and when they invited us to take charge of their missionary operations in that field they were not willing to take "no" for an answer.

We will never forget the surprise which their letter, inviting us to this work, as we were about to graduate at Princeton, gave us; and also pain, because we never had the least thought nor desire to go to Africa as a missionary. In fact, we had always been prejudiced against the country and the missionary operations as carried on there by the Boards in this country. But, strange to say, though we expressed our feelings freely and openly, we were being constantly urged to go there as a missionary. Those who seemed to know us the best were emphatic in

saying that we were by nature constituted for that field. But we always had a will of our own, and we say, being prejudiced against the field, no inducement could get us to consent to go.

But the constant urgency, on the part of intelligent and godly friends, to go to Africa gave us pain, because it did seem at times as if we were contending against God, fleeing, it would seem, to Tarshish when the Lord would have us go to Nineveh. This was the way we felt when we were so unexpectedly invited to go to Africa by the American Missionary Association. And we well remember how heartily some of the students laughed, for we had been praying for a call. But, we reasoned, if God wanted us to go to Africa He would incline our hearts; on the contrary we had no desire to go whatever; besides, we had been preparing all our life for the American Africa, which we felt was needing us quite as much, if not, in some respects, more than Africa in the dark continent.

This was the argument that we used to the secretaries in our reply to their letter of invitation. And when they came to Princeton, as they afterwards did, and spent three hours in our room trying to persuade us to consent to go, they proposed, as a last resort to induce us to go, that we go to New York and write an "Outline History" of their Mendian work, having elicited from us the promise that if we should be convinced that it was our duty to go we should not hesitate to go. They felt sure that we would be convinced by this means.

Their thought and hope were, that we would become so filled and saturated with Africa from the reading of the letters from missionaries on the field, reports and papers that we would be obliged to go.

Never did we enter upon any work more enthusiastically than we did this. We read and wrote with an avidity and a relish, such as we had never experienced before.

We literally devoured everything we could find in the Office of the Association on the African work. The whole history of their Mendian work, from its inception, when the Amistad captives, who had risen in mutiny, under their leader, Sinque, against their Spanish captors, in 1842, and their return, to Africa, until the time of our writing in the summer of 1877, had been carefully gone over and chronologically noted by us.

We worked late and early, and we feel satisfied, that not an item of interest escaped our notice, and a place in our notes. Among the items of interest was one, which had taken place at the Brooklyn Tabernacle, on the occasion of a farewell meeting to a number of missionaries, who were about to sail to the Mendi Mission.

MR. WILLIAM C. BROWN.

In the audience was a young man, the son of a slave holder, who became so very much impressed with the ceremonies, that he offered himself there and then to go to Africa as a Missionary. The young man's name was William C. Brown. He was at once accepted, and sent with the missionaries then about to embark. We followed this young man's career with the greatest interest; everything we could find relating to him and his work in Africa was carefully noted. His work seemed to give the greatest satisfaction, judging from the kindly manner in which he was spoken of by the missionaries in their letters to the association, while his own letters were just bubbling over with interest and religious enthusiasm.

But all at once there was a break, not a letter could be secured in the office about him, either from himself, or from any of the missionaries. We inquired the cause of the break, but no one seemed able to give us light on the subject. We were wild to know the cause. We could not go on with the outline because of this missing link in the chain of Mendian history. For a week we

searched the records, to find this broken link or lost cord. We searched until we were almost ready to give up in despair.

VISIT OF PROF. WM. S. SCARBOROUGH.

In the meantime we had a visit from Prof. Wm. S. Scarborough, now of Wilberforce University, and who had been a schoolmate at Oberlin. He was anxious to see, the notorious Five Points, New York, of which he had heard so much, and to accommodate him late one afternoon we took him on a tour through the noted district. We continued walking until in the night, comparing notes, and laying plans for the future. Passing a mission where a meeting was in progress, we concluded we would go in for a few minutes.

Soon after we were seated, a little man got up, and commenced giving his experiences, among them his experiences in Africa, the mention of his having been in Africa thrilled us through and through. Can it be possible, we said to ourselves, that this is the person we are seeking? We became so excited that we could hardly retain ourselves until the meeting was out. As soon as the meeting was over we rushed up to him and said: "You will please excuse me, but I would be happy to know your name." "William C. Brown," he answered, without a word. We at once grasped him by the hand and said: "My dear Mr. Brown, I am delighted to find you; for a week I have been searching for you." "Searching for me; what for? Who are you?" We then told him who we were—what we were doing in New York, how impressed we were with the account of him having given himself up to go as a missionary to Africa, and with his letters from the field to the Association. But there was a sudden break, and we have not been able to find any clue of him from that time until the present moment. He then opened up to us a chapter which did not seem to be among the archives of the office.

He had gone to Africa, he said, filled with religious zeal and enthusiasm. No missionary could have taken a greater interest in the work than he. While on a visit to Capetown, Sierre Leone, he became acquainted with a Sierre Leone lady, who had been finely educated in England, and at first sight he fell in love with her. In the course of time he married her. For this act of crime(?) the missionaries snubbed him, and wrote severe criticisms to the home Board about him. Still, he said, he felt the Board would sustain him when they knew the facts as they were, for he could not work himself up to believe, he said, that a Missionary Board, or an Association could be so blinded with color prejudice as to make its influence operative 6,000 miles from home, and that, too, among a people in whom they professed to be interested. Acting upon this belief he came home on a vacation, bringing his wife.

They stopped at the Astor House, New York city. But, he said, he soon found that the authorities in the office of the Association were as bitterly opposed to him for this as were the missionaries in the field. They gave him no countenance whatever. The only man who had the Christian manhood and grace to receive him and treat him as a gentleman was Lewis Tappan, who entertained him and his wife at his house.

After this wonderful revelation and story we arranged to have him meet us at the office of the Association the next day at 10 o'clock. Precisely at 10 o'clock he walked into the office, and taking him up to Secretary S—— we said: "Dr. S——, here is the man we have been searching for for more than a week." They shook hands formally, the Doctor being greatly surprised and bewildered to know how and where we came across him.

PREJUDICE REBUKED.

"I am not surprised, Dr. S——," he said, "that I was lost to you, after the manner I was treated by your mis-

sionaries, and your Association, for no other sin than that I saw proper to marry an intelligent, refined Christian Negro lady. For this crime I was slighted by your missionaries in Africa and by your officials at home."

We were really sorry when we saw the intense earnestness of the man, and the evident mortification of our friend Dr. S——, but we could not help but feel then, and we have felt ever since, that the hand of the Lord was in it all, and that we did nothing more than our duty, though it mortified the officials of a great missionary association. We would remark that we would be afraid to put over our signature this wonderful discovery if Dr. Scarborough, Professor of Greek in Wilberforce University, were not living. But since he is living, and ready to vouch as to the correctness of this statement, we put it in. This revelation did not encourage us to go as a missionary to Africa, though our own research radically changed our views in regard to Africa and its peoples. Before entering upon this work we had an erroneous opinion of this whole African subject. In our mind there was no land or people lower, more debased, nearer the brute, and with slighter possibilities to rise than the people of Africa. But after three months' careful study of the land and its peoples it was to us the most wonderful land, physically, on the earth, and its people, though degraded at present, were a wonderful people naturally, and that there were before them the greatest possibilities.

WENT TO NEW HAVEN.

After finishing writing in New York, we went to New Haven, Connecticut, and for two years supplied the Temple Street Congregational Church, in the meantime taking a special course at the Yale Divinity School. When we left New Haven, as it has been shown, it was to take hold of mission work in the South. Hence our coming to Philadelphia and taking hold of mission work

here was entirely unseen and unsought by us. Indeed we looked upon our whole course of preparation for the ministry until the time we came to take charge of the mission work in Philadelphia, and all our work, both in the mission and in the church to the present time, as being the direct leading by the hand of Providence.

There is nothing more evident to us than that the Berean Church, from its foundation to its topmost stone, is in answer to prayer. There have been so many things brought about, so many unexpected friends raised up, that we can account for them in no other way than that God, for some beneficent purpose and end, has taken hold especially of the Berean Church; and though there have not been as yet marked spiritual results, enough has been accomplished and sufficient forces are at work to assure great and glorious results in the future.

THE HAND OF THE LORD.

We have said the hand of the Lord has been with us in all our pastoral labors, from the time we left home as a boy up to the present time. This can be seen at a glance on taking a retrospective view of our past course. For example, had we not commenced our schooling in the little school in Ohio, where we found a sympathetic feeling with the principles which had been implanted within us by inheritance and parental instruction, we would not have become fixed in those principles which have been our sheet anchor during all these years. Again, it was necessary to begin at this school in order to be prepared to go to Oberlin. Had we gone to Oberlin at first, with our excitable and sensitive temperament, we would certainly have failed. But after having gone to Iberia we were prepared for the slights, the indifferences, the want of personal interest, which every student experiences in an institution which is so largely attended as Oberlin. And yet it was very necessary for us to have this experience, in order to

fit and prepare us for the greater slights and indifferences of the world. Proud of what we regarded as our pristine virtues, entertaining false views as to propriety, God had us go out on a lecturing tour in order to mortify our pride, by breaking us over the wheel of humiliation; at the same time He opened up a chapter of human callousness or unmercifulness, which has been to us invaluable. We were led to Pittsburg and the Western Theological Seminary, not that we were to take our course in Theology there, but to come in contact with those who would assist us in meeting our Oberlin indebtedness. We had no thought when we left Oberlin for Pittsburg that we would find any encouragement there in reference to money to pay our college debts. But see how wonderfully the money was raised, and that without any effort on our part. We happened to relate our burden in regard to this debt, and the doubt we entertained whether we ought to commence the study of theology until we paid it off. In less than twenty-four hours from the time of this interview, the pledge was secured from the Trustees of the Avery fund for one-half of the debt, and that, too, wholly unexpected on our part, until the pledge was handed us by our cousin, Hezekiah Anderson. No sooner was this pledge secured than the way was opened up for us to go to Princeton, the seminary which we long had our hearts set upon to attend. But we had no money to pay our fare further than Harrisburg.

REV. THOMAS H. ROBINSON, D. D., LL. D.

Arriving at Harrisburg we called on Dr. Thomas H. Robinson, pastor of the Market Square Presbyterian Church, of that city. As we said before, the most we expected was to secure his influence to get us a ticket over the Pennsylvania Railroad to Princeton. But God had a greater blessing in store for us. Dr. Robinson not only secured a ticket for us and gave us twenty dollars

with which to get what incidentals we needed to commence our studies at Princeton, but beyond and above all, he took upon himself the burden of our indebtedness at Oberlin, relieving us not only of the task of raising the required amount in order to secure the Avery pledge, but of all responsibility of the debt, even as to the paying it off after the money was raised. We went to Princeton, that Gibraltar of Orthodoxy. We had the honor of sitting at the feet of those giants of intellectual and moral strength, Drs. Charles Hodge and James McCosh, and felt the thrill of joy and satisfaction produced by the thought of being at the very fountain head of Presbyterianism, our cherished faith.

SIDE LIGHTS WHICH REVEAL A WRONG STATE OF THINGS
AT OLD PRINCETON.

And yet there were side lights which revealed a state of spiritual slavery in old Princeton most painful to witness, the knowledge of which has been most useful to us in the ministry of the Word. For example, the effort to evade the assignment of rooms in the dormitories to Negro students; and the attempt to frighten a Negro student from attending lectures under Dr. McCosh, in order to cater to the prejudice of some white bourbons from the South.

The hand of the Lord is again seen in leading us to New York, by which we were shown how greatly affected everything in the United States has been by slavery, even the Missionary Boards, and that "truth crushed to the earth will rise again." No greater manifestation of the directing hand of Providence can be shown than the means which led to the discovery of Mr. Brown. For there was not a person who was in any way connected with the American Missionary Association that knew he was in this country.

We were led to New Haven to supply the old fossilized church, which had the form of godliness, but was dead.

We entered upon our work there with our usual zeal, but we soon discovered that there was something wrong. Where it was and what it was we were for some time at a loss to tell, but it was finally revealed that this one, and that one, who was influential in the church, was living in secret sin and hypocrisy, praying for the success of the church and its pastor, and at the same time taking a course which was gradually but surely bringing leanness and death upon the church.

When we left New Haven it was ostensibly to commence missionary work in the South; but having our attention called to the need of mission work in Philadelphia by Dr. Reeve, with whom we stopped as we were passing through the city, we concluded, after due consideration, to abandon our Southern plans and take hold of this work, where a commencement had been made by the Lombard Street Central Presbyterian Church, of which Dr. Reeve was, and is still, the honored pastor.

Accordingly on the 14th of October, 1879, we entered upon the mission work in Philadelphia, in which field we have been at work ever since, having just completed our seventeenth year of continuous service. The results of our labors during these 17 years speak for themselves. Seventeen years ago there was neither church organization nor building. Now we have a young, vigorous organization, consisting of over two hundred members of the church and congregation, and property valued at over seventy-five thousand dollars. This together with the different organizations which are growing gradually more and more effective goes to show, that the Lord has been preparing us all these years for this special work. We look at the work as it was when we first took charge and what it is now, and we impulsively exclaim, "The hand of the Lord hath wrought this."

But we would remark that whatever success may have attended our labors we attribute it wholly under God

as the result of having followed certain rules which we had formulated for our regulation and guidance in life.

THE RULES WE FOLLOWED.

First. Never to undertake anything without first having studied it in all its different phases, with the Spirit's guidance, and after seeing it in all its relations, and there be given a reasonable assurance of success to undertake it.

Second. After having carefully considered the subject and convinced that the work in question should be undertaken, not to allow any adverse influences whatever to divert us from our purpose.

Third. In presenting the work to others, never exaggerate it with the hope of gaining friends, or money, to assist in carrying it on, but to show it in its true light, even though the truth for the time being would tend to prejudice against the work.

Fourth. When convinced that the work is needed, and that it is the will of Providence that we should undertake it, to make use of all the means at our command temporal, intellectual and spiritual, to secure its success.

Fifth. In all our labors to keep clearly before us not only the present, but the future wants of the people and to work accordingly, even though the people themselves do not see that they are needing such work.

Sixth. That we be guided and regulated by the great and immortal principles of divine truth, rather than by sentiment, which knows no creed, race or color, and which regards all men alike redeemed by one common Lord and Master, Jesus Christ. That while by the accidents of birth and the unholy sentiment of the country, our labors are confined principally to the people of the colored race, we should nevertheless regard ourselves, ministers of Christ, as embracing a wider sphere of labor, since in God's sight there is neither Jew nor Greek,

barbarian nor Scythian, bond nor free, but all related by ties of consanguinity, having sprung from common parents.

Seventh. That we ever hold sacred the great cardinal truths of the Fatherhood of God and the brotherhood of man, and make them the guiding star of our life work in all of our dealings toward our fellowmen.

Eighth. That we be perfectly frank and honest in all our work, never to misrepresent it for the sake of gain, take advantage of the ignorant, but at all times try and carry out the principles of the golden rule.

Ninth. That we fear no man, nor call any man master, but be kindly affectioned towards all men, and under no circumstances to allow an insult to pass unresented which was intended to belittle our manhood, not because of ourselves personally, but because of the race with which we are identified, and which to stigmatize would be the real object of the insult.

Tenth. That we listen to the criticisms and advice of friends, and acknowledge our failures and faults, and be ever ready to apologize to others for injuries done them by us.

These ten rules, though unwritten, embrace the principles which have regulated us in all our work up to the present time, and to which we attribute whatever success may have attended our labors.

CHAPTER XV.

RÉSUMÉ OF SEVENTEEN YEARS' WORK IN PHILADELPHIA.

It has been seventeen years since we entered the work of the Berean Church in this city, and eighteen years since our ordination to the ministry, and yet we can conscientiously say that while we have erred frequently in judgment we have never knowingly taken advantage of a single individual, nor misrepresented in an iota the work in which we are engaged for the sake of gain, or to excite admiration in us as a worker. Friends may have differed with us as to our methods and plans, and they may have been disposed to think us visionary or ephemeral in judgment, yet no one who knows us could conscientiously accuse us of dishonesty or of being actuated by selfish or mercenary motives.

MOTIVES.

And there has been nothing which has been to us a greater source of pleasure than this fact. While on the other hand we have experienced no little pain from the implication on the part of some, who not knowing us but judging us from the standpoint of the world, thought that our efforts and aims were selfish or mercenary, when the fact is, if we knew ourselves at all, our aim and effort has been to employ all the means at our command to assist in raising the standard of the colored people of this city and land to a higher plane.

All that we have done and are doing, and have within our hearts to do, is to advance this end; consequently we have taken but little thought of our present or future welfare, so far as making any substantial provision for the future maintenance of ourself and family are concerned.

The fact is that while we have secured for the church property which is valued at from \$75,000 to \$100,000, and which is growing more valuable each year, we have nothing ourselves; we do not possess a foot of land or property of any kind, and very often we find ourselves in very embarrassing circumstances financially.

We speak of this not to awaken sympathy, or to induce benevolent friends to contribute toward our necessities, but to correct a false impression which is entertained by some good and well-meaning friends, namely, that we are well provided with this world's goods, when in reality we have hardly enough to meet our barest necessities; not that our salary is so small that we cannot live upon it, but because we are obliged to draw upon it to assist in meeting the running expenses of the church.

While engaged in paying off the debt on the property we have not been able to increase the numerical and financial strength of the organization. Our theory has been that inasmuch as the people were all poor, we should first go forward and secure the church and parsonage and pay for them, after which turn our attention to the gathering in of the people, and in educating them along the different church lines.

Being compelled to do this work almost single-handed and alone, we have been confined ever since we commenced, in 1881, up to the present. But the running expenses are just the same as if the congregation were large, hence we have been compelled to use money to meet these expenses which was given for our personal necessities. It is on this account that we have been for the most part straightened and in debt; our position has been, and is yet, trying in the extreme. It has been a veritable standing between a Scylla and Charybdis when there is considered the attitude of many of the white and colored people towards our work. The one looking with gangrenous eyes towards the place, the result of their preconceived notions and prejudices towards the Negro;

the other jealous and envious over what looks to them to be peculiar advantages vouchsafed to us not granted to them, and hence, both venting their vituperations or spleen upon us and our work, though under the mask of professed interest and regret for its apparent want of numerical success, both of which greatly tends to destroy our spirit and cripple the work; indeed it tends to bring about the very result which they predict, and in fact which would result, were it not for our determined purpose to do faithfully and well the will of Him whose plans we have been trying to carry out from the beginning to the present.

But trying, yea, even galling, as our position is, we would not have had it otherwise. Indeed we thank God that He has counted us worthy to bear it for Him, for the benefit which we have derived personally from our experience has been incalculable. We are a better, broader and stronger man every way than we possibly could have been had we not had this experience. Our sympathies are greater, our range of vision wider, and interests broader. We see things in a different light to what we once saw them. We understand what is meant by suffering for Christ's sake, and living for a principle rather than for self; being poor and yet infinitely rich; weak and yet having the strength of omnipotence; of time, and yet having entered upon an eternal career.

Instead of our experience having made us sour, censorious or revengeful, it has made us benevolent, sweet and kind. There is not a man or woman in all the range of our acquaintance whom we hate or for whom we would not do an act of kindness. We feel we can conscientiously say that we love every person, and that we look upon every person as our brother. And we say this, not boastfully, or in a braggadocio spirit, humbly in the name of Him who has been leading us all these years, Whose we are and Whom we are trying to serve.

OUR FRIENDS.

But we feel that we would not be true to ourselves, if before closing this personal narrative we did not call special attention to the dear friends whose kind words and generous acts made it possible for the writer to accomplish the work that he has been enabled to do in Philadelphia. There has been a goodly coterie of these friends, as has already been shown in these pages. Some are still battling here, others have gone to their reward above.

Among the latter were some of earth's noblest men and women, whose ear was open to hear and hand to give to suffering humanity whenever their attention was called. Among these were the brothers, Messrs. William and James Hogg. These were devoted friends of the Berean Church and did much to encourage the pastor in his work.

Also Mr. Herbert Hogg, this excellent young man partook richly of the spirit of his parents, Mr. and Mrs. Jas. Hogg, being interested in charitable work. Though but a mere youth, when we first formed his acquaintance, we found his ear open to hear, and his heart beating in sympathy with us in our work. Writing to us just before his last sickness he expressed the interest that he had in it, which he said was caused by hearing it spoken of so kindly at home. Among his last acts before stricken down were to contribute fifty dollars towards furnishing the church, also giving a chart of the books of the Bible to the Sabbath School; and planting an ivy against the front of the church. We never see this ivy as it climbs the walls of the Berean Church without thinking of the triumphant death and the now unspeakable glory of the giver.

Judge Allison, Joseph J. Martin, whose last act on earth was to pledge twenty-five dollars towards the Berean parsonage; John McInnis, who gave lime for the building; Abram Coats, Gustavus Benson, Mrs. Gus-

tavus Benson, David Thain, Judge Peirce, Samuel S. Huey, Hamilton Disston, Alexander Whilden, Alexander Crow, William Massey, William Brockie, H. H. Houston, Joseph Harvey, James A. Freeman, Dr. D. Hayes Agnew, E. A. Rollins, Daniel D. Hittner, who contributed all the marble for the front of the church; John Baird, the Misses Faries, Mrs. Mary Disston, Mrs. Robert Lenox Kennedy, Mrs. Mary Byard, and many others who have answered the roll call above.

But of the friends who remain none have done more to assist in paying off the debt on the property and to cheer the spirits of the writer than these, viz.: Dr. Stewart, who has been instant in season and out of season in assisting the Berean Church and pastor; we cannot describe how greatly we are indebted to this valuable friend for counsel, advice and financial assistance; Messrs. George S. Graham and Samuel B. Huey. The former our able and honored District Attorney, the latter one of our most distinguished and successful lawyers. These two friends have rendered gratuitously all our legal advice, besides contributing frequently towards the debt on the property; Messrs. John H. Converse and William P. Henszey and Dr. Edwin Williams, who have been most friendly to the writer and liberal towards his church. Frequently have we gone to them when we were greatly embarrassed financially, indeed not knowing where to go nor what to do, and they have never sent us away empty.

Let me remark here, it may seem from what has been said in these pages that we imposed upon our friends, that upon the least pressure for funds we called upon them. Nothing could be further from the truth. We never called upon these friends, whose hearts are open to almost every demand of charity, unless we were driven to the last extreme. And when we were forced to apply to them it would be with the greatest reluctance and misgiving, not so much from the fear of being refused as

from the fear of the impression that might be given of heartlessness towards them on our part.

Messrs. William S. Reyburn, William M. Cramp, J. Renwick Hogg, Aaron Fries, Thomas G. Gayley, Rob't M. Hogue, Mrs. Anna Coates, Mrs. Catharine Singerly, Mrs. John McInnis, Miss Mary Otto, Mrs. Catharine L. Hogg and Miss Emma Hogg contributed most liberally towards the debt on the property of the Berean Church, and also towards the support of the pastor whenever there was a demand for it. Regularly every Christmas, for a number of years, Mr. Reyburn has sent the writer his check towards his personal support, and in the spring Mrs. Catharine L. Hogg and her daughters, their checks; Miss Mary Otto contributes annually towards the same, and also Mr. J. Renwick Hogg, while the other friends stand ready to contribute as the emergency demands, but they do not bind themselves to any special amount. But the whole amount received in any one year from all the friends combined has been less than \$200, which is included in the receipts of the church.

But of the friends who have been of the most substantial assistance to the writer in the work of the Berean Church were one who will not permit her name to be used and Mr. John McGill. Too much cannot be said in praise of these friends. The interest which they have shown and spirit they have manifested all the way along almost from the very beginning of the work has been most surprising and praiseworthy, and which is worthy of imitation by all who are interested in the welfare of the poor. I know that these friends will be annoyed at this public exhibition of their acts, as they shrink from every public parade of what they do in this direction. But we feel that we would be untrue to them if we did not make special mention of their work in the Berean Church.

In the winter of 1884 and 1885 the writer called upon the husband of the friend alluded to at his residence, and

wished to know whether in his judgment his wife could be secured as teacher in the Berean Sabbath School. We explained that there was a great scarcity of teachers in the school, and that several of those who were teaching were not at all competent; that what we wanted were competent Christian teachers.

"Mr. Anderson," he said, "my wife is not strong, and she could not take upon herself the responsibility of a Sabbath School class; besides, if she could teach at all it should be at her own church. No, Mr. Anderson, Mrs. ——— cannot teach." As Mr. ——— was so very much opposed to his wife taking upon herself the responsibility of a class in the Berean Sabbath School, we at once dismissed the thought from our mind, especially when we knew that he was a true friend both of the Berean Church and of the pastor, which he had shown in many ways.

Early in the spring of 1885 we were called upon by Mrs. ——— herself. After talking about the work for some time, looking us squarely in the face, she said: "Mr. Anderson, you must pardon me for the request I am about to make, and if you do not approve of it please do not hesitate to say so. I want to teach a class in your Sabbath School. I do not want to take any other person's class, or to have a class composed of scholars already in the school, but a class composed wholly of new scholars whom I shall gather in. Of late I have been very much interested in the coachmen, and would be glad to have a class in your school composed of them, if you will give me space."

We could hardly believe our ears, and it was with effort that we were able to reply. Finally we said: "Mrs. ———, did Mr. ——— say anything to you about taking a class in my Sabbath School?" "Not anything," she said. "Did he tell you that I had been to see him about your taking a class?" "No, not a word," she said. "Then," we said, "it is of the Lord's directing, and

nothing would give me greater delight and pleasure than to have you take a class in my Sabbath School, and I do not want you to go out after a class, either, but take one already formed, whose teacher is unable to go on with it." But she preferred to have a class composed of coachmen, whom she regarded as being very much neglected.

This was on Monday, and she left with the understanding that she would devote the week in calling upon coachmen and invite them to a class the next Sabbath.

While we admired Mrs. ——'s earnest Christian spirit and zeal, we felt sure that we knew the class referred to better than she, and this particular man, and we said if she succeeded in getting him into a class in one week she deserved the greatest commendation. The understanding was she would report the results of her visits at the end of the week.

On Saturday morning she again called, radiant over her success. She presented a list of over a score who had promised most faithfully to be present the next day, the Sabbath. We tried to conceal the smile, for we well knew they were simply imposing upon Mrs. ——'s credulity, and that not one of them intended to be present. We ventured to suggest that she should not be disappointed should her class fail to put in an appearance, as there was a class needing a teacher which she could have. But she would not encourage the thought for a moment that they would disappoint her after having promised so faithfully to be present. All she asked, she said, was space for her class.

The next Sabbath the dear good lady came, and she was given the space she wanted. But we are sorry to say that the only occupant of that space, which was most ample, was Mrs. —— . She felt sure, she said, that they were compelled to go out with their carriages which was the cause of their absence. She decided to

devote another week in visiting them, and report the result of her efforts.

On Saturday at the end of the week, as before, she was able to give a still more encouraging report. It was just as she had feared, she said. Those who had promised to be present on the Sabbath previous had been prevented by being compelled to drive, but they were all coming out this Sabbath, and a number of others besides, whom she had seen.

The next day she was on time at the hour appointed, and took her seat in the space assigned, but as the Sabbath before, not one man of those who had promised her put in his appearance. She alone was the sole occupant of the space which had been assigned her.

Her suspicions were now aroused that something was wrong, and she reluctantly consented to take the class which needed a teacher, provided that her proposed class did not come. But that class of coachmen have not put in an appearance as a class yet, while Mrs. —— has been teaching regularly from that time to the present the class of young women which had been offered her at the beginning. Hence, for eleven years this noble woman has been one of our most faithful and devoted teachers. Rain or shine, hot or cold, sick or well, she is found at her post, always cheerful and ready with an encouraging word for both scholar and teacher. Many times have we been cheered and enabled to take hold with renewed energy of the work after a hearty shake of the hand and a few encouraging words from her, though when we came into the school it was with a heavy heart and discouraged look. Retiring, unostentatious, unobtrusive, no one not knowing Mrs. —— would take her to be a lady of wealth and as belonging to one of the oldest and most distinguished families in the city of Philadelphia, and yet such is the fact; and notwithstanding this fact, she is instant in season and out of season with the work of the Master. Hardly a week passes when she

will not be seen visiting the homes of the poor and needy, administering to the sick and distressed, or speaking a word to the wayward about the salvation of their souls.

There is no woman, white or colored, who is better known in the city of Philadelphia than she, and there is no one who is more highly esteemed and beloved. Her influence in the Berean Church is a benediction, old and young looking upon her as a sincere friend, and they are anxious to carry out her every wish. And this influence she exerts not by asserting herself, or by infringing upon, or usurping the rights of the pastor. On the contrary she never takes a step without consulting him, so that he is just as anxious to see her wishes obeyed as the people are to obey them. In this respect Mrs. —— is an example for all workers among the poor.

There are too many otherwise good men and women benefactors, who utterly fail in their efforts to benefit the distressed because of the intrusive and patronizing manner in which they impress themselves upon them. No man or woman can benefit another, no matter how earnestly they labor, if he impresses him that what he does is from a sense of pity and not from a sense of love. There are no people, no matter how poor or degraded, but what will welcome the earnest Christian worker who comes in the spirit of Christ, and the greater the influence of the worker, the higher his family standing, if he but have the spirit of Christ, the greater will be his influence among those he would help. Mrs. —— also has shown her interest in the Berean Church by her liberal contributions to the church, as has every member of her family, she having contributed not only frequently to the church when it was in course of erection, but to the debt, and as a crowning act sent her check for one thousand dollars to assist in fitting up the basement, which, by the original plan, was to be nothing more than a cellar, but which is now a well appointed basement, in which the Sabbath School and other meetings are held.

Again, when the pastor of the church was prostrated nervously, Mrs. ——— and her son assisted him to take a sea voyage, when he went as far as St. John's, Newfoundland, visiting in the meantime Charlottetown, Prince Edward's Island, the Bras d'Or Lakes, Sidney, Baddeck, Port Hawksberry, Halifax and St. John's, New Brunswick and Boston. In addition to what Mrs. ——— has given to the church proper, she has contributed liberally towards the parsonage also.

Among the warmest and most substantial supporters of the Berean Church and its pastor are Mrs. Catharine L. Hogg and her daughters. These friends, while not teachers in the Sabbath School, have been almost from the very beginning of the Berean Church the very best supporters of the work, contributing almost yearly towards the debt and the pastor's support as well. These dear Christian friends, with a few others who deserve special mention, such as Mrs. Thomas Wood, Mrs. John McInnis, Mrs. Catharine Singerly, Mrs. Anna Coates, Mrs. William Massey, Mrs. Mary Massey, the Misses Otto and the Misses Berclay, are true friends of the Berean Church, and have done much to keep up the spirits and encourage the zeal of its pastor.

But devoted as we feel these friends are to the work, and much as we appreciate them, we are sure that we have never once taken advantage of their friendship, or imposed upon their liberality. Never have we gone to them for assistance for ourselves personally unless the necessity of the case compelled us.

Mrs. Coates, in addition to her annual subscription, assisted us to the World's Fair, which was wholly unexpected, and for which she shall ever be held in grateful remembrance. All other money that has been contributed went towards paying off the property debt, or the carrying on of some line of Christian work in the church.

MR. JOHN MCGILL.

But the friend of the Berean Church who stands pre-eminently above and beyond all others, simply because he has done more than all others to make it possible for the church to succeed, is Mr. McGill. Too much can not be said in praise of this friend.

In the first place, Mr. McGill is one of the most unselfish men that it has been our good fortune to meet. All his labors in the Berean Church, from the beginning to the present, have been with a keen sense of the highest good of the people; and yet, the superficial or casual observer would judge that his interest was no deeper, and went no farther than that which concerned the business or financial welfare of the church, simply because of the great interest he has taken in the building of the church and parsonage, and the paying off of the debt on the same. But the pastor of the Berean Church knows that nothing could be further from the truth.

Mr. McGill is a man of few words, careful thought, accurate judgment and swift action, and from force of habit he is most methodical and business-like in everything he undertakes and does.

It is because of this business-like and methodical way he has of doing everything that has given the casual and superficial observer the impression that he has no higher motive for assisting a church, or any other charity, than the help he can render it from a business-like standpoint.

But the writer knows that deep down and beyond this his chief motive for rendering assistance is the hope of producing the highest intellectual and spiritual good possible of the enterprise needing assistance. After having secured his confidence, one cannot find a truer friend than he. Seldom have we gone to his office after he had come to know us, that he did not inquire after the intellectual and spiritual wants of the people; how best to reach them, etc.

Many times during the years of our acquaintance he



JOHN MCGILL.

has talked with us over an hour at a time in his office about the condition of the colored people of Philadelphia and throughout the country generally. Being ignorant of the people he was anxious to know the facts concerning them, hence he would inquire of their wants; the obstacles in the way of their progress, internal and external; their advantages and disadvantages; their failures and successes and their future. He listened attentively to everything we could give him relative to the subject. He would also visit colored districts in the city, and confer with leading men of the race concerning the condition of their people.

And when he would go on visits of business or pleasure to the South and Southwest, he would always make it an object to see the people in their true condition, as they live in their homes, on the farms and plantations, and not judge them as many would-be reformers do by the ribald class, which may be seen at any time lounging about the depots and corners of the streets. He would visit all classes of the people, as they are engaged in their different callings.

Thus he familiarized himself with their schools, and the progress they were making educationally, so that today there are few men in the city of Philadelphia who are better acquainted with the history and the present condition of the colored people of this city and of the country than he. And no one has a more hopeful view of their future.

Mr. McGill believes that the Negro of the United States has a bright future, but that it is in his own hands. He must be his own architect, assisted, to be sure, but that the strength of character which he needs and must have in order to be respected and honored he can secure only by dint of his own efforts.

Mr. McGill's interest in the colored people is exhibited by his work in the Berean Church ever since the writer secured his attention to this enterprise, in the fall of

1882, fifteen years ago; from that time to the present he has never abated in his interest. Having not only purchased the grounds and erected the buildings, and received in dribs the collections until he was reimbursed of money advanced, as has been shown in these pages, but he has taken a most lively interest in everything pertaining to the development of the enterprise, from that time to the present.

On the evening of the fourth Thursday in each month he is found regularly at his post, in the basement of the church, as Treasurer of the Berean Building and Loan Association, unless absent from the city, which has not occurred more than half a dozen times in a period of nine years. The value of having a friend of his wealth and business standing in the city, to occupy a position of this kind, cannot be overestimated. His remarkable patience, clear judgment, valuable advice and extensive experience as a practical business man, are qualities which especially fit him to be of the greatest value to the people whom the Berean Building and Loan Association was intended to aid. For few of the people having any special training along business lines, and all being poor and for the most part improvident, there was need that there should be one who had the financial standing of Mr. McGill, to occupy the position in the association which he does in order to give it both standing and influence, and thus secure the confidence of all parties concerned.

Mr. McGill has been an incentive to the members of the Association to save their earnings, many are indebted to him for the homes they are buying. Upward of fifty homes have been purchased through the association since its organization, and its assets are over \$60,000.

Mr. McGill aside from contributing liberally towards the Berean Church namely, two hundred and fifty dollars at one time, twenty-five hundred dollars at another, and one thousand dollars at another, and smaller contributions from time to time, before and after, the whole

amounting to over four thousands dollars, besides giving his personal attention to the purchase of the lots and erection of the buildings, &c., he has saved the church about three thousand dollars by business transactions and contributions with contractors and merchants from whom material was purchased, making in all a grand total of upwards of eight thousand dollars, which he indirectly secured for, and turned over to the Berean Church. Now when there is taken in to consideration the fact that Mr. McGill has thrown his influence on the side of the Berean Church ever since he first became actively interested, in the Fall of 1882 up to the present time, advising and counselling the pastor; sacrificing his rest by attending the meetings of the Building and Loan Association, receiving without restriction or resentment the members of the association at his office at any time, no matter how greatly he might be crowded with the business of his great firm, the Pequea Mills, at the time; listening attentively to their requests, fears, and complaints; also patiently and most painstakingly instructing them in the principles of Building Associations; we say after all that he has done for the uplifting of the colored people of the city of Philadelphia and land, that he is a most exceptional man. We have been intimately acquainted with Mr. McGill in the work of the Berean Church all these years. We have observed him from almost every point of view, and we are prepared to say that there is not a man in the city of Philadelphia, white or black in all our range of acquaintances who would have withstood what he has.

FALSE FRIENDS.

There have been brought against him. influences adverse to what he was doing for the Berean Church and the colored people, which would have changed the mind and caused almost any other man to have given up in disgust; but like the great rock in the Ocean which with-

stands the surging waves, and dashes them back in spray, so he has withstood the surging waves, of criticism, which was engendered by covetousness, prejudice and contempt, on the part of a Negro-hating class on the one hand, and fostered by ignorance, suspicion, narrowness and jealousy of a bigoted class of Negroes on the other.

Every influence has been brought to bear both directly and indirectly by the former class to discourage Mr. McGill from doing so much for the colored people; while the latter were just as anxious to dissuade him from doing so much for the Berean Church out of jealousy.

The arguments of the former stated that the colored people did not need to have so much done for them, for they were over thirty years removed from slavery. Building them such a beautiful church and parsonage would make them proud and conceited, since they were not used to such things. It would be setting a wrong precedent. There were many poor white congregations which were standing in greater need of such assistance, who would more highly appreciate it than the people for whom it was intended argued and insinuated the former.

The arguments of the latter were, the colored people were nearly all Methodists and Baptists in the city and that they never would be anything else.

The congregation of the Berean Church would always be poor and small and therefore unable to support the church. That Mr. McGill had better given the money to one of the Methodist or Baptist Churches, if he wanted to see grand results. But none of these arguments or all of them together had the effect of turning him from his determined purpose.

They then resort to more subtle and adroit means to win his confidence, that of flattery. The work was most praiseworthy and commendable, but they insinuated,

that Mr. Anderson's work was not commensurate with what he Mr. McGill, had done for him, or the assistance he was receiving. The congregations were small, that he did not seem to be getting hold of the people as it was supposed he would, and as he certainly ought from the assistance he had received.

And they insinuated further, that it would be well for him to keep his eye on his, Mr. Anderson's, subscription list for the church.

On the other hand the same parties would come to the pastor of the Berean Church and attempt to flatter him over his work, his wonderful self-forgetfulness, his heroic efforts and the great blessing he was to the colored people, the monument he had built, his persevering and untiring efforts, etc.

But they insinuated that the property was in a very precarious shape, in that it was being held by one man, Mr. McGill. That while he was all right himself, yet should anything happen to him, the church would be placed in a very precarious or awkward condition, for unless he has so expressed it in writing there is no evidence whatever that his heirs would carry out his wishes; and further, they felt that Mr. McGill ought to pay off the balance of the debt on the property, and thus release him from soliciting entirely so as to give his time wholly to the building up of the spiritual part of the work.

We invariably answered all these flatterers and insinulators that we had simply done our duty, which we had striven to do faithfully and well, while as regards Mr. McGill, we had the most profound faith and confidence in him, that he had done far more than we had the least conception he would do, and that it would be wrong to expect him to do more, that while we supposed that it might be more satisfactory, to all parties concerned, especially to those who had done the least for the church, but who were now trying to arouse sus-

pcion, if the property were all turned over to the church, yet so far as we were concerned we had every confidence in it being held as it was, until every vestige of debt was removed; for, we had been assured by Mr. McGill, that he had everything so fixed, that his family would carry out his wishes in regard to the Berean property, in case of death, and that we preferred to wait until the entire property, church and parsonage, were free from all incumbrance before turning it over, if the friends only would be patient.

The jealously-disposed and narrow minded of the colored people were also engendering a feeling among their own people, which was prejudicial to the work, by saying that the property did not belong to the organization of the Berean Church, and gave as *prima facie* evidence the fact that the property was being held by one man.

THE PROPERTY TURNED OVER TO THE CHURCH.

It was because of these bickerings, jealousies, fault-finders, flatteries, hypocrisies and insinuations, that we asked Mr. McGill to turn the property over to the church, which he readily did, taking a mortgage of thirty-five hundred dollars, the amount due him on the parsonage.

But Mr. McGill did not know it at the time, nor will he know it now, unless he reads it in these pages, the flatteries, the bickerings, the insinuations which were brought to bear upon us, to weaken our confidence, by those who professed to be fair to him. We had too high an esteem for him and regard for his feelings to let him see the deception which was being perpetrated upon us both. It is true, there were honest individuals, true friends of the enterprise, who felt that the property ought to be turned over, who looked at it from a purely business standpoint. We are not referring to these, but to those who had no object other than to destroy the confidence between us, and thus turn his interests from

the colored people to themselves. We were once asked to tell the difference between a great man and a great mountain. When we were unable to answer, we were told that the closer one gets to a great man the smaller he seems, while the closer one approaches a great mountain the greater it appears. While this may be true of most men, it is not true of all, and it certainly is not true of Mr. McGill; for the closer we get to him the more we see of his inner life, the grander does he appear; his pristine qualities shine forth in all of their effulgency and glory and exhibit him as the embodiment of a noble manhood.

INTIMATELY ACQUAINTED WITH MR. MCGILL FOR
FOURTEEN YEARS.

For fourteen years we have known him intimately, during which time we have seen him on an average of once a week; and yet on not a single occasion in all this time have we detected in him a defect in his moral make-up. We never heard him utter a word which on reflection would cause a blush, or do an act that was not in keeping with the golden rule. We do not mean to imply that he is perfect. He no doubt makes mistakes like every man, but his mistakes are more the mistakes of the head than the heart.

MOTIVES DISPLAYED.

He may be thought at times to be overly stern, exacting, or even merciless in his business transactions, by those who do not stop to inquire into or consider his real motives. We thought so ourselves. For example, when there was not a word of commendation given when we would turn over to him five hundred, seven hundred, or ten hundred, and as high as twelve hundred dollars, as the case might be, which had been raised by the most herculean efforts on our part; having walked the streets day and night for

weeks, and that too often with a heavy heart and perturbed brain, because of the want of comprehension and sympathy on the part of the colored people, and insults from the whites.

Many times we would leave the last cent we had in our possession not reserving car fare, and occasionally take money that belonged to ourselves, so as to make the very largest returns possible, when we would receive instead of commendation, a gentle reminder that a good deal was still needed in order to pay off the indebtedness, and that we could not push it too rapidly.

Many times have we left Mr. McGill's office with a feeling of disappointment in that he did not give us a word of encouragement, or drop a single expression by which we might know whether he were pleased or displeased with the results of our efforts. But we know now, and we smile as we write, that his motive was the very best. Indeed it was just the course that was needed to enable us to reach the consummation of our plans, and at the same time to prevent us from being inflated with pride, and from becoming indifferent and lazy, towards which we have a natural tendency. The unselfish and magnanimous spirit of Mr. McGill, is further seen in that he applied the interest accruing from monies deposited with him at different times on the debt until the transfer of the property, towards the reduction of the rent owed him by the pastor, on the dwelling 1926 South College avenue, which he was unable to keep up, while so greatly taxed in raising money on the debt, thus by this act of kindness, saving him several months' rent, which is quite an item to a poor minister, of a poor church.

PLEGDED TO REMAIN UNTIL DEBT WAS PAID.

We had pledged ourselves and our friends that we would not leave the work of the Berean Church no matter how great the pressure until it would be entirely free from debt. For we said it would not be just to the

friends, whom we had induced to contribute towards the enterprise, some of them liberally, and especially Mr. McGill, who had assumed the entire responsibility of advancing the money for the lot and buildings as well as having contributed largely himself, for us to leave before every vestige of debt was paid off. For there were indications that the people were not heartily united on us, as their pastor.

For example, in the first place, there was the common belief, that the builders of churches, cannot remain as ministers after their churches are built.

UNWISE TRUSTEES.

Secondly, there were several worldly wise trustees in the Berean Church, who looking only at the loaves and fishes, felt that they could have things more their own way, if the pastor, Mr. Anderson, was removed; accordingly they had been holding star chamber meetings to have him removed. But they were too ignorant, to know that there was nothing that they could do legally to accomplish their purpose, for technically speaking, they were nothing more than an advisory board, since the church had not yet been incorporated.

In one of these meetings, at which we happened to be present, it was proposed to borrow the money and pay Mr. McGill off, and take the property themselves; when the fact was, to pay him off at that time, they would have been obliged to borrow twenty-four thousand dollars, the interest of which alone, at 4 per cent. would have amounted to nine hundred and sixty dollars annually, which at a glance can be seen would have been suicidal. The property would long since have been sold by the sheriff, and now the beautiful Berean Presbyterian Church and grounds would be remembered only as among the things of the past. We were compelled, therefore, from a sense of duty, to give these brethren to understand that they could not do this thing. And

when they began to be obstreperous and unreasonable we asked for a committee of the Presbytery to meet with us and advise concerning the matter.

ADVISORY COMMITTEE.

The committee met at the church on the 17th of February, 1885, and after hearing both sides they unanimously advised:

1st. That inasmuch as the church was heavily in debt to Mr. John McGill, who as Trustee held the property in trust for the church, having made himself legally liable for all unpaid obligations against the property, that he be retained as trustee until the church would be in a condition to take it themselves, which would not be until after the debt was paid off.

2d. In the event of the death or resignation of Mr. John McGill before the canceling of the debt, that the Presbytery nominate, or receive nominations from the Berean Church of a successor, but that the wishes of the church be carefully considered and accepted, unless contrary to the judgment of Presbytery.

3d. That inasmuch as the church had not been chartered, it was not a corporate body; hence it was not in a condition legally to hold property, and that the then present active Trustee Board had not, in fact, any legal status, and hence could not hold property. They therefore advised the dissolution of the Board of Trustees, and recommended that a Board of Deacons, in conjunction with the Session, take charge of and disburse all the finances in relation to the running expenses of the church, which would conform both to the scriptural teaching and the recommendation of the General Assembly of the Presbyterian Church of the United States.

The committee at the same time commended the self-denying spirit and liberality of the church, which had done well, considering their circumstances and means, and the perseverance and success of their pastor, Rev.

M. Anderson, who had solicited most of the funds which had been paid on the property.

The congregation at once acted upon the resolutions of the committee and unanimously accepted and adopted their advice as their future rule of action.

The committee consisted of Rev. Samuel Mutchmore, D. D., Rev. J. W. Bain, D. D., Rev. Robert Graham, D. D., Elder James Hogg, Elder Thomas Wood, Elder Reuel Stewart, M. D., and the Hon. George S. Graham, the District Attorney.

In the Berean Church peace reigned, and peace has reigned ever since. Those who were causing the trouble, when they found that their influence was destroyed, left the church and went elsewhere, or remained out of church altogether.

PROPOSED RESIGNATION.

In keeping with our avowed purpose we suffered nothing to weaken our interest in, or to divert our attention from the Berean Church until every vestige of debt was removed, which achievement was reached and appropriately acknowledged by the grand jubilee given by the colored citizens of the city, irrespective of church or denomination on the 14th of May, 1891, ten years to a day, as has been shown from the time that the first subscription was made by Mr. Samuel H. Jarden.

We were now free from our vow, and we felt that if the spiritual interest of the church would be advanced, and the work which had been begun along the different lines of church work would be more rapidly carried on and developed by some other brother, we would most gladly resign and go elsewhere. For while we were devoted to the church and the work, and would rather preach in the Berean Church than any other, still we felt that the cause we represented was worth infinitely more than all personal considerations, and therefore the question to be considered was not whether we wanted to

stay, but whether it would be best for the cause for us to stay. For we believed that if a live man was in the pulpit of the Berean Church, other things being equal, for example, a man who was a devout Christian and abreast of the times, and having nothing to do with the collecting of funds, there was no reason why he should not in a few years crowd the church and have an aggressive congregation. For the church building was beautiful, well appointed and central, and entirely paid off; besides, it had a perpetual insurance on the building of ten thousand dollars. In addition, pledges had been made of upwards of three thousand dollars towards paying for the parsonage, a most beautiful building, which was built the same time as the church, on which there was an insurance of three thousand dollars.

Accordingly, on the 15th of January, 1893, a call was read from the pulpit for a congregational meeting for Friday evening, January 27th, 1893, to ask the Presbytery for a dissolution of the pastoral relation of the Rev. Matthew Anderson and the Berean Church.

In a letter which was addressed to the church and the Trustee Board by the pastor, the following reasons were given for asking for a dissolution of the pastoral relation.

First:—There was not given sufficient salary to support the minister and his family.

Second:—That he did not feel that he was having the hearty co-operation of the people in the northwestern section of the city, which was necessary in order to do the work which was needed to be done, and which he had in his heart to do. While the church is united, there has not been the interest manifested in the work generally, and in the services of the church particularly, which he had hoped, and which he must have in order to work conscientiously. That he knew the want of interest was largely the result of his being so circumstanced, as not to be able to do any or but little missionary work, as the

money for the property had to be raised principally by himself, this together with the fact that he was not receiving sufficient salary to meet his wants necessarily prevented him from doing the missionary work, that was needed to be done, and which under other circumstances would be done.

Third:—There were young men of ability who were available for the pulpit, who could do the work as well, and perhaps better, than the pastor, and who no doubt would have a more hearty support of the people; for laboring as he had been obliged to do to secure the property had the tendency to prejudice the minds of some, who were not in a condition to know the facts, or who were too narrow in their views to inquire into them. Besides, the property being out of debt, he could see no reason why a new man, of wisdom and understanding, should not meet with great success.

Fourth:—He had felt for a long time that he had not the hearty sympathy and co-operation of his Presbytery in his work. It never seemed to him that his Presbytery understood the peculiar nature of his field, or cared to take the pains to inquire into it. The work of the Berean Church is a peculiar work. The people need training along many lines, not only as to their regular attendance of the services on the Sabbath, but along the lines of systematic giving, economy, frugality, co-operation and thrift. It must be seen that the people are poor, many of them very poor, and have not the means of a livelihood within their reach, which the poor members of our other churches have.

Fifth:—In his judgment the glory of God demanded that a dissolution of the pastoral relation take place. The servant of Christ should labor where he can do the most for Him, and all personal considerations should be laid aside. He felt that the work in the Berean Church could be promoted more by some new man, and therefore he did not feel that it would be right or wise

to stand in the way, and hoped that all who had taken an interest in him and his work all these years would now unite with him in asking Presbytery for a dissolution of the pastoral relation.

The congregational meeting was largely attended, there being present not only the special friends of the pastor but also those who were thought to be against him. Dr. John B. Reeve, pastor of Central Presbyterian Church, on Lombard street, was chosen as Moderator. The most liberal opportunity was given for each one to express himself, and after a most lengthy but friendly discussion in our absence, the conclusion reached was that all should vote against the dissolution of the pastoral relation.

RESOLUTIONS.

The following resolutions were read and unanimously adopted as expressive of the sentiment of the meeting:

Whereas, Our respected pastor, the Rev. Matthew Anderson, has asked this congregation to join with him in requesting Presbytery to dissolve the present pastoral relation, and

Whereas, The reasons assigned by him for his action are not any lack of harmony between pastor and people, but insufficient support and effort on the part of the people, therefore be it

Resolved, That this congregation express its attachment to Mr. Anderson, and profound desire to keep him in his present position; and that we pledge to him, with God's help, our earnest support in the future in all the work of the church, and that a committee be appointed by the chairman of the meeting to present Mr. Anderson with a petition from the people asking him to remain, and to inform him that a subscription list, securing at least thirty dollars per month, has been raised towards the salary; and be it

Resolved, That the congregation defer all further action until Mr. Anderson has reconsidered his intention of resigning.

The following persons were sent as a committee to present to the pastor the above resolutions: Elder Jas. Porter, Wesley Taylor, Mrs. Hattie Ivey and Mrs. Amy Jeffers.

We were surprised at the action of the congregation, especially when assured that some who had been the most outspoken in our favor were those whom we had regarded as being very much opposed to us.

We replied to the committee that after seeing such a hearty expression of goodwill and sympathy on the part of the congregation, being as we were assured their unanimous expression, that we could not do other than yield to their wishes and take up the work anew. But we said that in taking up the work anew that we wanted to feel in our inmost soul that all would take up the work anew with us, for if all would put their shoulders to the wheel success would crown our every effort; but if they would fold their hands and expect the pastor to do the work, failure was inevitable, but we believed better things of them. If they had all been in the cart hitherto and their pastor in the shafts dragging them along they had all gotten out now, and we hoped that they would remain out, and push and pull with us.

PEACE AND HARMONY.

Since then there is not a church in the city of Philadelphia which is more united than the pastor and people of Berean Church. And though the congregations are not large, yet we believe that the time is not distant when the church will be crowded.

Up to the present time the pastor's hands have been tied so that he could do but little missionary work. First we had to raise the money for the grounds and church building. When this was paid off we turned our attention to the parsonage. When we will have raised thirty-five hundred dollars more so as to remove the mortgage on the parsonage, and three or four hundred

dollars of a floating debt, our hands will be entirely loosened.

Our prayer to God is that some one whom the Lord has blessed with this world's goods will have it in his heart to pay off this balance and thus relieve us of all further anxiety on the subject, so that we may devote our energy wholly to the social, intellectual and spiritual work of the church. We are sure that there are those in this city who would gladly give this balance if they knew the facts concerning what has been done, and the inability of the people in the field to do much.

The Berean Church needs no outside defense. The work which has been accomplished is its best defense. Now we ask, if a small handful of people, with their pastor, were able under God to accomplish what the Berean Church has (comparatively) in so short a time, what would they not accomplish if they had the hearty co-operation, sympathy and support of the Christian people of the city of Philadelphia. Yes, what might they not do if they had but the sympathy and co-operation of the Presbyterian Church of the city of Philadelphia?

CHAPTER XVI.

FIRST. PITYPING THE NEGRO. OBSTACLES IN THE WAY OF THE NEGRO'S PROGRESS.

There is a great deal of pity, but very little love and respect for the Negro. But pity that is not accompanied by love, awakened by a sense of brotherly feeling, always engenders contempt, and instead of benefitting the person or people who are its object, only tends to make them appear more pitiable and lessen their chances to rise.

It is not that the good people of Philadelphia do not know the wants of the colored people that more is not done to alleviate them. They know them only too well; but the trouble is they have no Christ-like feeling of love and philanthropy for the people. They know all about their faults, they can discourse most eloquently and describe most vividly the deplorable condition of the colored people in the slum districts; they can tell all about the licentiousness, the viciousness, the indolence and the thriftlessness of the colored people of the city, but they cannot tell you anything about their virtues, their struggles against almost insurmountable obstacles and their triumphs.

The church in Philadelphia is woefully ignorant concerning the Negro in her midst, notwithstanding her boasted wisdom and wise speculations on the subject.

There is not a day that the writer is not pained and chagrined at the woful and inexcusable ignorance of otherwise well-informed Christian men and women in regard to the colored people, for example as to the number in the city, where they reside, the denominations represented, the proportion that attend church, the amount of taxable property owned, the number of children attend-

ing school and their educational advancement. No one minister in twenty can answer these questions correctly, much less the members, while every one can discuss entertainingly upon the despicable Negro. Now, why is this? It is because they have from force of habit been looking upon the Negro with pity and not with love. Now, it is just as impossible to benefit a people with cold pity as it is to be thawed out with icicles when freezing.

There must be in one a fellow-feeling, a sincere desire for the good of all men, a willingness to stoop to lift up the most degraded because he is a man, stamped in the image of God and entitled to all the God given rights and privileges in common with other men, if he would exhibit the spirit of Christ as well as that of a humanitarian, which spirit even the heathen possesses who is led only by the light of nature.

No one can turn on his heel and excuse himself from being personally interested in any people because he is of a different race or nationality, for God Almighty has made him his brother's keeper, and his brother is not confined to certain geographical, ethnological or sociological lines, but every and any man within the reach of his influence is his brother, whether it is his next-door neighbor or is in the slums of our great cities, along the frigid slopes of Siberia or on the burning sands of Arabia or Africa.

And just so far as this spirit of brotherly love is carried out are communities raised to higher planes, and are the great underlying principles and truths of the Christian religion, as taught in the Bible, received and obeyed.

It is a truism that a chain is no stronger than its weakest link, and it is a truism equally self-evident that the healthfulness of a community is no sounder than its most unhealthy district. For every community is an organic union, a body politic, every part of which is intimately connected with and affected by each other. Therefore, if one part is infected with some deadly dis-

ease, this part, if not healed, will in turn infect the other parts, and in time the whole community will be brought down to the same diseased condition, physically.

In like manner, if a part of a community is infected by some deadly moral disease, a moral miasma, in fact, unless the part infected is cured, even though incision were used to remove the diseased part, the whole community will be infected in time, and brought down to the same moral level. Therefore, no one need feel that he is safe from the disease because he does not live in the infected district. He may live in the most aristocratic part of the city, his residence may be palatial, and his servants liveried; yet, unless the infected district is healed he and his stand in immediate danger of being infected with the same disease. For as the germs of small pox, yellow fever and cholera are borne on the wings of the wind, and infect all on whom they light, so the deadly germs of moral diseases are carried on the wings of moral winds and will infect all on whom they fall.

If this be true, and we feel sure that it is, then it behooves every man, if for no other reason than from a sense of self preservation, that he be personally interested in his fellowman, and do all in his power to better his condition. For there is no more vital connection between a chain and its individual links than there is between the intellectual and influential classes of a town or city, or of a body politic, and the most humble and degraded classes.

An affection of the hand or foot affects the whole body; and so does an affection among the most distant and uninfluential classes in a community affect the whole community. Now, if the colored people belong to these distant and uninfluential classes, and are affected with licentiousness, indolence, thriftlessness, crime, these moral maladies will surely infect the entire community unless counteracted and removed by infusing among

them wholesome influences which must be conveyed by loving hands and sympathetic hearts.

Let the Negro feel that he is wanted, not tolerated, that he is loved, not pitied, that he is trusted, not doubted, that he is believed, not questioned, and he will come out of the slough and undergo a transformation in social, intellectual and moral reform which will be both a surprise and an encouragement to all who are interested in his elevation. Let the obstacles which now impede the Negro's progress be removed, and there be given to him the same advantages and opportunities for improvement that are given the Scandinavian, the Russian, the Irishman, or any other foreign-born citizen, and he will go forward as rapidly along the lines of social, intellectual, financial, and moral improvement as any other people.

SECOND. TOO GREAT DISTANCE BETWEEN THE WHITE
AND COLORED PEOPLE.

The fact is, there is too great distance between the white and colored people of this country. Too much time is given to the criticism of each other's short comings, and too little to the commending of each other's virtues. Especially is this true of the white people in their attitude towards the colored. And the reason is, because of the difference in the opportunities of the two people. The one has had centuries of improvement, while the other only since the war; and even in that short time their opportunities have been very much curtailed and abridged. Now, it is most natural, if one should remember the fact, that the school which the Negro had for two hundred and fifty years was such as would only engender vice, and that his opportunities for improvement since freedom were not commensurate with his wants, and nothing in comparison with those of the whites, that only his most objectionable features could be seen by such a one, notwithstanding the phenomenal progress he has made along all lines of social, intellectual, financial and moral reforms within the last thirty years.

Now, if one's prejudice towards a people is such that he is blinded to their virtues he is sure in his thoughts and actions towards them to hold up their vices. This accounts for the contemptible treatment which the Negro often receives from many otherwise good people, men and women, who are considered a benefit to the community, real benefactors, not unfrequently officials high in the church of Christ, who is no respecter of persons, and even ministers of the gospel.

The man or the woman who has no respect for the manhood of the Negro is his worst enemy, no matter how much he may profess to be his friend; for all that a man has that is of real worth to him is his manhood. Deprive him of this and you make him a brute. He may be most elegantly clothed and richly fed, his manners may be most courtly, but if he has no manhood, if there is nothing in him of real native worth, no Godlike qualities, he is nothing more than a cultivated animal, such as may be seen in the highly-bred racer or the acting dog or ass of the circus.

THIRD. UNMANLY NEGROES.

And there are too many Negroes, we are sorry to say, who help to make this impression; who act in a way that only tends to confirm the class referred to in the opinion which they have of the Negro; mere fools, sycophants, and charlatans, who, together with those around whom they fawn and by whom they are despised, are doing more to obstruct the progress of the race than all that is being done to help it forward. And what is worse, those unmanly Negroes are not confined to the ignorant and unlettered class, but many of them are educated, having graduated at some of our best schools and colleges, a few of whom are occupying places of honor and trust within the gift of the State and nation. And yet, notwithstanding their advantages and positions, they act in a way that is most humiliating and belittling,

and standing as they do often as the representatives of the race, they give the impression that not only are they devoid of all principle and manly character, but that the race is as well.

Such Negroes we despise with all the energy of our being; we hate them with a righteous hatred, and if we could eliminate them from the rest of the race, and consign them to some region where their evil influence and example could not be felt it would give us a sense of the greatest satisfaction and relief.

CHAPTER XVII.

COMPELLED TO RESORT TO SEVERE MEASURES TO GAIN RESPECT.

It is because of the impression which these Negroes make and the impression which is generally entertained towards the colored people of the United States, that has caused us to resent every attempt to belittle or to reflect upon our manhood. Not because of our own personal feelings merely, for as before stated, in these pages, so far as we are concerned, personally, we care but little and the insult or implication might have been suffered to pass unnoticed; but as the representative of a church, as well as a representative of eight millions of people, whose manhood was being assailed, we felt it our duty to resent every reflection upon our manhood, whether made by friend or foe. For nothing was more evident than that heroic measures were needed to counteract views, which were being entertained concerning the manhood of the Negro. Hence when we entered upon the work of soliciting funds for the purchase of a lot, and the erection of a building for the Berean Presbyterian Church of Philadelphia, we resolved from the very first that we would disabuse the minds of all, that we were a Reverend colored beggar, who goes around asking assistance for his poor colored brethren, and, who receives most thankfully and satisfactorily any amount from ten cents to a dollar, which the charitably disposed might be inclined to give.

From the very first we gave all to understand, not in a braggadocio manner, but in a humble, sincere, Christian spirit, that we were a Presbyterian minister, having behind us the great Presbyterian Church, and having

passed through the same schools of learning, we were therefore entitled to the same generous assistance, and cordial fellowship, as was given to any new enterprise under the supervision of the Presbytery.

Accordingly when we commenced soliciting subscriptions if there would be sent to us by the lady or gentleman of the house, as we stood in the vestibule or hall, (those days we were seldom admitted beyond the vestibule or hall), twenty-five or fifty cents, or even a dollar, we would ask for an interview with the donor, in order to explain the nature of our enterprise, and if this was not granted, we would then return the coin to the waiter, with the request that he should give the contributor our compliments, and say, that we were not in want, and therefore, were not receiving alms, and that we were sorry that they did not take the time, nor the pains to examine our papers, so as to know who we were, and the nature of our enterprise.

A WEALTHY LADY.

A case in hand was at the home of one of the oldest and most aristocratic families in the country. The person was a widow, and she and her husband were both known throughout our church for their great liberality, and especially along the lines of church extension in the Presbyterian Church. Having such a reputation we naturally expected encouragement when we called at her house.

It was on a bright, spring morning when we called. A big burly Irishman answered at the door. "Is Mrs. _____ in," we asked. "Yes, she's an." "Can I see her?" we asked further. "Faith an' I dono, I'll see." Be kind enough to hand her this letter of introduction." In a few moments he came down with 25 cents between his thumb and finger, "Missis told me to tell you that this is all she can do for ye this time," he said, at the same time handing us the twenty-five cents. "What," we

said, "did she read my letter?" we queried. "Faith and I dono." "Please go up and ask if she won't come down and see me, because I know she don't know the nature of my enterprise," we said. "Faith an' I will do nothing of the kind," he replied, at the same time moving toward the door to have us go. "Will you not take up my subscription book to her?" we pleaded. "No, and I will not do that, eather," he retorted in his Hibernian brogue. "Then," we said, "take this twenty-five cents and return it to Mrs. ——— with my compliments, and say to her for me that I am not receiving twenty-five cents."

The fellow took it with a contemptuous grin, and then opened the door and slammed it after us. After we left we said to ourselves: "That chuckle-headed Irishman is now laughing at our expense, and the chances are that he will not deliver our message to Mrs. ———, but will take the twenty-five cents and spend it on cigars or beer." The thought came to us like a flash, "write her."

No sooner the thought than we went deliberately home and wrote thus: "Dear Mrs. ———:—I am very sorry that I felt obliged when at your residence this morning to return you the twenty-five cents which you kindly sent down to me by your waiter. I did it out of kindness and consideration for you. For I was certain you had not taken the pains to read my letter of recommendation of myself and work, but thought simply that I was one of the many unfortunate who ask for alms at your door. I am certain from your reputation as a philanthropist, had you known I was recommended by some of the most eminent and substantial gentlemen in the city of Philadelphia, clerical and laymen, and that a number of friends had contributed most liberally towards the enterprise, who are friends of yours, some of whom are your immediate neighbors, as for example Dr. ———, \$500; Mr. C. ———, \$500; Mrs. ———, \$75; Miss M. ———, \$100, some of whom are friends who live in your square and who attend your church, I say I am sure if

you had known these facts you would not have sent me twenty-five cents. I wanted the waiter to ask you to come down and see me, or take up to you my subscription book, but he positively refused.

Hoping to hear from you at your convenience, I am

Yours with regret,

MATTHEW ANDERSON,

Pastor Berean Church.

The next morning we received a letter from Mrs. —— thanking us for writing her, and with her check enclosed for twenty-five dollars, and desired us to let her know from time to time how we were getting along. From that time until her death Mrs. —— was one of our best friends. It may be of interest to state that the next time we called at Mrs. ——'s house our Irishman did not answer the door.

A PENNSYLVANIA RAILROAD OFFICIAL.

Another case in hand is in reference to a gentleman who was, and is still, in the management of the Pennsylvania Railroad. We called at this gentleman's residence late one summer afternoon. He was sitting in his shirt sleeves reading a newspaper at the head of the stairway leading from the entry where he could both see us and hear our message.

Hearing his name mentioned he sprang up and came down like a flash, and accosted us thus: "Well, what do you want?" We told him as politely and as meekly as we could that we were soliciting subscriptions for the purchase of a lot and the erection of a building for the Berean Presbyterian Church. "Oh, I see," he said, "you are begging for a church." He then rushed to the door and threw it open, and then in the most brutish manner ordered us out, at the same time raising his foot to add emphasis to his demand.

If we had been a dog, which had strayed into his residence, we could not have been driven out more roughly.

Never in all our experience in church work up to this time had we anything done to us which so wounded our feelings. For some time after leaving his house we were dazed and walked listlessly around, hardly knowing what to do or where to go, we were feeling so badly over the cruel manner in which we had been treated.

We said, "Why should we who have been laboring so arduously and conscientiously in the interest of Christ be subjected to such treatment? What have we done that we should be thus cruelly used? Have we not been called of God to this work? Have we not undergone the required preparation for it? Have we not the endorsement of the Presbytery and the brethren generally? Am I not this man's equal so far as natural and acquired ability is concerned? And if so should I allow this gross insult to go unrebuked? Should I suffer a man to go unrebuked who will with impunity insult one who calls upon him, even though he may be an educated and refined gentleman if his God had been pleased to clothe him in a livery bronze?? No! No!! No!!! a thousand times no, we answered; that man must be rebuked, though it may cost us every friend we have gained.

No sooner decided than we went home immediately to our study and wrote him a letter as follows:

"My Dear Mr. ———:

"It is with mingled pain and regret that I write you this evening. Pain because I feel wounded over the cruel manner in which you treated me this afternoon at your residence; regret that I was so stupid not to have known more about you before I called.

"Let me assure you, my dear sir, that had I known the kind of a man you are I never would have crossed your threshold. Situated as you are, occupying a most prominent place in the management of one of the greatest corporations in the world, I naturally supposed that you would be interested in every public reform, and therefore that I would find in you a sympathetic friend and a

ready supporter of my enterprise; and even if you had nothing to give I thought you would at least treat me and my work with consideration.

“Let me say, my dear sir, that I have been in Philadelphia now over five years; in that time I have mingled among all classes, from the highest to the lowest, and in all my experience of soliciting subscriptions in this city I have not had a single man in all this time who has treated me as contemptuously as the treatment which I received from you this afternoon.

“There was no occasion whatever for this treatment, for there was nothing about my dress or action, or in anything that I said, which would warrant it. If you had been courteous enough to have examined my papers and books you would have seen that some of the heartiest endorsers, both of myself and my enterprise, are gentlemen of high standing in this city, some of them known throughout the country, several of them being neighbors of yours, and who have backed their endorsement with liberal subscriptions.

“Mr. ———, may I be pardoned for the assertion, should I be wrong, I am constrained to feel that you belong to that class of white men, of whom there is a large number in this country, who look with contempt upon every man who is clad in a canopy of black, and who feel that no Negro has any rights which they are bound to respect; men whose souls are so small that five hundred of them can dance upon the point of a cambric needle. For no man would ruthlessly insult a gentleman who calls upon him at his home unless he has a soul of microscopic dimensions.

“Hoping to hear from you at your convenience, I am

“Yours with regret,

“MATTHEW ANDERSON,

“Pastor Berean Church.”

In the course of two weeks we received a response from Mr. ———, which in substance read as follows:

"Dear Mr. Anderson:—

"I regret the unhappy episode which took place when you called at my house. It was caused by the unseemly time you called, it being quite late, or at least after the time persons usually call in the interest of charity. Then, besides, I have been very much annoyed of late by a certain colored man, who claims to be begging for a church, but who, my waiters say (having investigated the case for me), is an impostor, and unfortunately he is just your build and color, and really I thought you were he.

"I am interested in every moral reform, and especially in our city, and do contribute according to my ability to worthy charities. Now, if you will call at my office, 233 South Fourth street, any forenoon I will take the time to examine your papers and books, and if convinced that it is a worthy cause, I will take pleasure in contributing towards it.

"I am very respectfully,

"_____."

We were now in a quandary to know what to do. We had bearded the lion in his den and had conquered. "Had we not better let well enough alone," we said; "we are on top now; we may be underneath if we go to his office and be badly beaten." Pride asserted itself. We felt high, and we don't know but for a few hours that we felt big in our boots.

But on a sober second thought we asked ourselves the question: "Why did I write Mr. _____ that letter? Was it to wound his feelings? Give railing for railing, tooth for a tooth, and an eye for an eye, and thus get even with him? Or was it to cause him to stop and think, see his error and turn and do his duty as a Christian gentleman and a brother towards his fellow man? This he has already expressed a willingness to do. Should we not then assist him to carry out his purpose? Should we not meet him half way? Most assuredly we should," we said, and at once went to his office.

He received us kindly, and after having carefully examined our papers he gave us his check for fifteen dollars, and expressed his regret that he could not do better, but he hoped that he might help us further in the future. Mr. —— has been a friend of ours ever since, having on several occasions assisted us over the road.

A YOUNG ARISTOCRATIC WOMAN.

In order to reach the greatest number of friends possible we carried with us a number of books marked to receive subscriptions of different amounts. For example, we had a five dollar book, a fifty dollar book, a hundred dollar book and a five hundred dollar book. If we called on a rich man, and he had the reputation of being benevolent, we would show him first the five hundred dollar book; and if this was too large then a three hundred dollar book, the two hundred and fifty dollar book, the two hundred dollar book or the one hundred dollar book, as the case might be.

We had heard of a wealthy business man in West Philadelphia, and it was suggested that it might be well for us to call, as he was said to be a very nice man.

Acting upon the suggestion, one very beautiful spring morning we called at his residence, but finding no one at home but the servants and a daughter, we concluded to make known the object of our visit to his daughter.

The young lady was a beautiful girl, tall, graceful, lovely features, highly cultivated and most elegantly dressed.

She received us most kindly and listened attentively to our story. "You are engaged in a most excellent work, Mr. Anderson," she replied. "And I am sure that it appeals to the hearts of all Christians, irrespective of denomination, and especially ought it to appeal to the Presbyterians. I shall help you, Mr. Anderson, for I never suffer a cause like this of yours to pass by without rendering it some assistance."

And then stepping to the foot of the elegantly carved stairway, with her rich en-train Parisian gown lying in graceful folds behind her, she called up to her little baby sister thus: "Baby, drop down Sister's purse; her shopping purse, darling; you will find it in Sister's room."

When we heard shopping purse we said Oh! Oh!! Oh!!! that means twenty-five cents, certain.

Sure enough when the purse was picked up from where Baby dropped it the young lady went over the change in her purse and picked out with her little delicate fingers most deftly the ubiquitous twenty-five cents, the amount the religious communities usually give to all Rev. colored beggars.

"Here, Mr. Anderson, is twenty-five cents, which I give you most willingly to help you in your most excellent work." The ludicrous side of the thing now stood out in such bold outlines that we could hardly keep our equilibrium. However, we steeled ourselves, bowed our thanks most graciously, and put it in our purse. Then taking our five hundred dollar book out of our pocket said: "Miss ——, please be kind enough to write your name and the amount which you have so kindly contributed."

Thinking, of course, that it was the usual Rev. colored beggar's subscription book, she took it to record her name. But when she saw the amount which the book called for her countenance fell and she said: "Oh, Mr. Anderson, it is not necessary for me to record my name." "Oh, yes," we said, "I am compelled to keep a scrupulously correct account of all monies I raise, the names and amounts of those contributing, and the disposition made of the money." "No, no, Mr. Anderson, I cannot record my name," she pled. "I must have it recorded, my dear Miss ——, for my own self protection, and if you will not, I will be obliged then to record it myself." "Write it cash, then," she said. "I am sorry, Miss ——, but I must write the name in full.

We then wrote in a bold hand under a five hundred dollar subscription the young lady's name and address, and the amount she contributed, much to her evident embarrassment, and then bowed ourselves out and left.

A few days after this laughable experience we called at the office of the young lady's father. The old gentleman seemed to be glad to see us. He examined all of our papers and books, and before we left subscribed twenty-five dollars, and expressed the hope that he would be able to do more before we would get through. The daughter evidently had told him of her experience.

In the course of a couple of years we called at this gentleman's office again. We found his son; but he, to our great surprise and sorrow, had gone to his reward above. The son expressed great interest in our enterprise, and wished to do something for us. "Mr. Anderson," he said finally, "have you a watch?" "No," we said, "I never owned a watch." "Well," he continued, "if you will accept it, here is mine," pulling a most excellent silver watch out of his pocket, one of Waltham's best.

But when we politely declined the offer, on the ground that we did not want to deprive him of his watch, he said, "Yes, Mr. Anderson, you must take it; I have fallen heir to father's gold watch, so I don't really need this."

With this information we accepted it, with thanks, and it has been our constant and most reliable companion ever since, though we have had it now over eleven years. In addition to this watch the young man gave us a large supply of writing paper, which was sufficient to supply all of our wants in this line for over a year. We could not help but feel as we were leaving this young man's office, with his watch and supply of paper, that the rebuke which we gently administered to his most beautiful and accomplished sister had produced most excellent results.

A PHILANTHROPIST.

We will mention another example of the many battles we fought in the city of Philadelphia to compel recognition of the manhood and worth of the Negro.

Among the many philanthropists in the city of Philadelphia, who had a world-wide reputation for large heartedness and princely gifts, there were none who had the reputation of Mr. ———. He was the ideal man of the city; rich, progressive, aspiring, magnanimous, public spirited, generous, kind, a man whose praises were upon every tongue and whose fame had reached every land.

Mr. ——— entertained like Croesus. The literati and great of every land on visiting our shores felt that their visit would be incomplete unless they paid a visit to the home of this distinguished son of our commonwealth.

Having the reputation he had for benevolence we concluded that we would call upon him for a contribution for our enterprise.

We called at his office a number of times, before we were able to see him. We finally called and found him in, and will never forget the withering manner in which he received us. We had sent in our card, and had been waiting for over an hour for an interview. Finally he came to the door leading to his outer office where we were seated and addressed us thus: "Do you want to see me?" We bowed, and answered in the affirmative, and then proceeded as rapidly as we could to tell the nature of our mission and the object of our visit, when he cut us off abruptly with, "Go and tell Robert." We said to ourselves, "Who is Robert?" Is it some gentleman who is in the firm with Mr. ———, a companion and equal?" we queried to ourselves. Very soon Robert came rubbing his hands and smiling most obsequiously, "Mr. Anderson, Mr. ——— sent me to ascertain what you wished." If we had been suddenly smitten with blindness we could not have been more surprised. And this is Robert, a member (?) of the firm, and the friend and

companion of Mr. ———. Our first impulse was to leave the office in disgust.

But on second thought we said, "Goldsmith stooped to conquer, and why not we?" No sooner thought than we at once changed our demeanor and gave Robert all the details of our work and our wants. He went in and had a long interview with Mr. ———. When he came out he had on a triumphant look and handed us a ten dollar bill with Mr. ———'s compliments. We took it, thanked him kindly, and left, but we were thoroughly disgusted, not at Robert, but at Mr. ———.

"Why should he, a man, noted for his benevolence, speak to us through Robert, his untutored servant, who sweeps and dusts his office, cleans the cuspidors and does the menial work generally, thought we? If we had been a white clergyman, or a white man of standing of any persuasion in the community, and had called to have an interview with Mr. ———, would he have turned us over to Robert? Mr. ——— is a public man, we reasoned, so are we. He is a great, generous-hearted, public-spirited business man, who preaches Christ, so do we preach Him, but in a less ostentations and more humble way. But is not our mission as important, and the people whom we represent, as much entitled to Mr. ———'s attention, as any high sounding object, on which he has bestowed his thousands? Were there not within our church, and the people it represents, the greatest possibilities? He should be told about it, for he is making the mistake of his life. Why not write him we said, for he is nothing more than a man like ourselves, and he brought no more in and will take no more out of the world, when he dies than we."

Besides we had been told from a good and reliable source that Mr. ——— had said in the presence of a number of personal friends, that his usual contributions to Negro Churches were ten dollars, and that he never exceeded twenty-five. We will write him, we said, and

write him we did. The substance of our letter was as follows:

Dear Mr. ———:

When I called at your office to see you a few days since, I was greatly surprised and disappointed when you turned me over to Robert, the servant, who cleans your office, runs your errands and does the menial work generally about your place. Not that I feel myself above Robert, by no means; I know him personally, he is a Christian gentleman, a man who is esteemed and respected by all who know him. No, it was not because you turned me over to Robert, the man, that I resent, but Robert, the servant, a thing which you would not have deigned to do a white minister of the Gospel, in the city of Philadelphia, or a reputable white man of any persuasion.

"I am black, but I am entitled to the same respectful and gentlemanly consideration as any gentleman that calls at your office, and the cause I represent has as great claims upon your personal attention and liberality, as any to which you have responded. I regret to be obliged to write you thus, but my feelings were greatly wounded by your action, for I felt, and do still feel, that it was a direct thrust at the people whom I represent, and who are now making a most manly fight to rise.

"Hoping to hear from you at your convenience, I am

"Yours with regret, most respectfully,

"MATTHEW ANDERSON,

"Pastor Berean Presbyterian Church."

Mr. ——— did not honor us with a reply to our letter, hence we soon thought that like many such letters, it had been consigned to the waste basket, with the mental reservation that both the writer and the cause that he represented should have no further consideration, so far as he was concerned.

But in the course of a year, we concluded to call upon this distinguished philanthropist again, and as before we

sent in our card. In a few minutes he appeared in the door as before, but a most radical change had overcome him; instead of giving us a look of contempt, as hitherto, he now spoke to us pleasantly with a smile, and when he learned our business, he returned to his private office, and in a few moments returned, and with a smile, handed us his check, which to our surprise, was for one hundred dollars, and at the same time expressed the hope that we would succeed. We took the check, and impulsively took him by the hand and thanked him heartily and left, but as we were leaving, the words of Watts's came ringing in our ears,

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

A GENTLEMAN.

Sometime after this we called upon another gentleman, distinguished for his philanthropy, but this one was a Presbyterian of the Presbyterians, and his home was a mecca for distinguished Presbyterian gatherings, and Presbyterians generally; and as he held a controlling interest in the Pennsylvania Railroad, his influence was widely felt, not only in this city, but throughout the State and country.

But having a pronounced hatred for all Reverend Colored Beggars, he gave us a very cool reception, for he had at once concluded that we belonged to this species of the genus homo. This gentleman was both an aristocrat and an autocrat. In all of his business, social and church relations, he was an aristocrat in his bearing; but in his attitude towards the poor, and Negroes, especially in his attitude, towards those calling upon him for charity, he was an autocrat.

In our case he brought to bear all the autocracy that he had in reserve, and gave us such an overshadowing

sense of his awe inspiring presence, that for the moment we were bewildered, and with difficulty told the nature of our mission. Learning that we wanted a subscription for a church, "You people," he replied, "should stop your begging; you should pay for your own churches, and not scour the city and country to raise the money from other people."

In reply to us, that the people were poor, he said, "it is largely their own fault, for they are very improvident; no people know less about the value of a dollar than they. They live far beyond their means, or from hand to mouth, consequently they are always poor." "That is largely true," we said, "but it is chiefly the result of the schooling which we have received in your Institution, the National University of American Slavery. We are reaping the harvest of your own sowing, and if the fruit is obnoxious it is because the seed was obnoxious which was sown."

Finding that he was unwilling to converse on the subject, we attempted to change the conversation by referring to the obstacles in the way of the Negro, and ventured to ask whether he would not lend his great influence in assisting to remove these obstacles. We referred him to the fact, that so far as we could learn, the great Pennsylvania Railroad, had not given a clerical position to a single colored man, out of the thousands that were in its employ all over the country, although there were many who were in every way competent to fill such positions." "To my personal knowledge," I said, "there were young colored men, who were employed in sweeping the offices, and cleaning the cuspidors at the general headquarters of the company, in Philadelphia, who were graduates of high schools and colleges, simply because the company was not willing to give them employment at anything else." "It is not the company's fault sir," he curtly replied, "Your people have been placed by Providence in a certain niche, and in that niche they

have to work out their own salvation, and they should be content."

Finding our artillery too light for his coat of mail, we retreated to the quiet fastnesses of our study, where after due reflection we concluded to write him, and at once sent him the following letter:

1926 So. Col. Ave., Phila., Sept. 6th, 1888.

Mr. ———,

Dear Sir:

I have thought so much about the conversation I had with you yesterday morning, and especially the assertion that the colored people should be content with the niche in which they have been dropped, that I take the liberty to express myself further on the subject.

Experience teaches me, Mr. ———, that there is no state more hurtful to one, than that which you would have the colored people to cultivate, viz.: contentment with the niche in which they happen to have fallen. The fact is this teaching, of being content with our lot, has been the curse of the Negro, and the chief cause of all of his oppressions and wrongs, and the weak and pitiable condition in which he is yet in, and the same condition would be true of any people, if this line of argument was pursued for centuries by their superiors.

There is a contentment I grant which is praiseworthy; it is the contentment of which the scriptures speak, the contentment which every man should exercise in the lot or work to which God has called him. For example, the boy on the farm ought not to chafe over the fact that he is poor, that his wages are small, or that he cannot dress as finely as some other boy, but he should resolve to work steadily, thoroughly and contentedly not merely for the wages, but for the good derived to himself, and with the object before him that, some day by industry and economy, he might be the owner, if not of that farm, another farm, and possibly farms. Likewise he who is employed in digging and grading the road beds of the

great railroad systems of this country, or in sweeping out the offices of the same, ought not to fret because he is not one of the officers, but he should work contentedly with the hope that one day he would hold a controlling interest in the same. Such contentment as this is healthful, it is manly, Godlike.

But the contentment which has been generally urged upon the colored people, viz., to be content in a condition which offers nothing higher, is the contentment of the ox or the ass, and is filled with decay and rottenness; and whenever an individual or a people have been induced to accept it there will be seen a corresponding evidence of decay, or a lack of progress.

There is nothing which gives me more inexpressible pleasure as I pass up and down the streets of our city, or cross the country, than the great commercial houses and manufacturing establishments on every side. I view with delight the great buildings which are now in course of construction in almost every part of our great city, and I inquire by what means such great wealth has been gathered by which these great massive piles are raised; and on every side there are pointed out to me men who are Croesus-like in wealth; men who a little while ago were poor boys, occupying some of the most menial positions in life, but who by dint of perseverance and economy, and by having an equal chance, have become the great, opulent, commercial, manufacturing and railroad kings that they are to-day.

There was no name more familiar at my home, in Franklin county, Pa., than that of Tom Scott, as he was familiarly called there. The story of his boyhood in his humble home above Upton, his poverty, his engagement by the Pennsylvania Railroad and his gradual rise until he became the successful and honored President of this great corporation was held up by the fond parents in the neighborhood of his birth to be emulated by their children, and to-day as I pass over any part of this great

railroad and view the immense traffic which it is carrying on, the vast property which it owns, and especially the ramifications of its branches into nearly every part of the Union, I can see the spirit of Tom Scott, as he was familiarly called by his old companions, still marching on, though incarnate, in those who are now managing the road.

I had the pleasure the other day to sit on a seat in a train beside one of the oldest living postmasters of the Philadelphia Post Office, from Philadelphia to Atlantic City, and he told me the story of his life. Fifty years ago he was a poor boy in this city; his parents, with six children, lived in two rooms. He was employed at the post office to sweep it out, empty the spittoons, etc. But while in this position he studied hard to fit himself for a more lucrative position, that of a clerk, and he secured it. His next ambition was to be a mail agent. This he also secured, and finally received the appointment of post master. He is now an aged gentleman and is living off the income of his means.

Now, if he had been content with his lot of sweeping out the office and washing out spittoons, he never would have been postmaster of Philadelphia, or enjoyed the comforts he does.

The same would have been true of Mr. Thomas Scott, and all other successful men of our city and State, whom we love to honor. I argue, therefore, that just so far as the colored people are made to feel that they must be content with their position in the sense that there is no higher position for them, however much they may be qualified for the same, just so far will their progress be thwarted.

And further, just so far as the colored youths, who are now being educated in all our schools and colleges, as you admitted yesterday, are made to feel that the avenues which are open to the white youths, with whom they sit side by side, at school, and the avenues to the more lucra-



BEREAN COTTAGE,

Point Pleasant, N. J.

tive walks of life are closed to them, they will be sure to turn their attention to the whiskey saloon, the card table, the filthy haunts of vice, if not prove a still more deadly foe to the good of society.

I listen with a shudder to the arguments advanced by gentlemen, like yourself, in regard to the colored people, for I see the terrible whirlwind you are sure to reap. In a Republican government like ours, every man should have an equal chance to rise. He should be content with his lot, but his contentment should be that of a student who is only content to remain in a certain position, till he is qualified for a higher.

Hoping that you will pardon me for addressing you, and thus encroaching upon your valuable time, I am,

Yours truly,

MATTHEW ANDERSON,

Pastor Berean Presbyterian Church.

This gentleman has since died and gone to his reward, but I am happy to state that before he passed away he contributed \$30 to the Berean Church.

ORGANIZING A BUILDING AND LOAN ASSOCIATION.

We will give one more example. One of the first things which greatly surprised and chagrined us on coming to Philadelphia, the City of Brotherly Love, (?) was the difficulty the colored people experienced in securing desirable homes. That they should occupy only certain districts, and these districts being situated generally in what are designated the slums, or the most uninviting of the small streets, seemed to have been agreed upon by the landlords generally. And from this decision, namely, that the colored people should be relegated to the slums, there seemed to be no redress. The good and bad, the pure and corrupt, the refined and vulgar, the educated and ignorant, were as by the laws of the Medes and Persians, compelled to dwell together. And as a result our people were being insulted all over the city, whenever they attempted to get desirable homes.

Any unintelligent and rude real estate agent would think nothing about saying to a respectable colored woman or man, inquiring about the rent of a house in a desirable neighborhood, that "that house can not be rented to colored people;" or "we have no houses for colored people;" or "it would be an insult to the white neighbors to rent that house to a colored family." And what made it still more discouraging there were but few colored people, who once having rented, had accumulated sufficient funds to purchase their own homes. Seeing the situation we resolved to do what we could to relieve them from this deplorable condition. We had thought of many schemes. One was to labor to have a law passed compelling landlords to rent their property to all classes irrespective of race, color or previous condition. But we soon found that this was impracticable, and that we would be defeated in our efforts. We finally saw that the only practical way by which we could be of benefit to the people would be to get up some scheme by which they would be encouraged to save their money, with which to purchase homes for themselves. While conducting the Gloucester Mission in Milton Hall, we had been accustomed to see an association meet, regularly every month, in a room in front of the one occupied by us in the same building. The members came usually in their working clothes and paid in dues. On further inquiry we found that this was a building and loan association, the object of which was to secure homes for the members. We found that most all the members were poor, hard working men, many of them only recently from the old country, and that quite a number were paying for their homes in this way. This we said is just what the colored people need, especially in the northwestern section of the city. Accordingly we consulted, first with our friend Mr. McGill, who highly approved of the idea, provided, that there could be created among the people sufficient interest to keep up the association. We had a number of conferences on the subject. It was finally

agreed that I should carefully canvass the field, and secure, if possible, the sentiments of the people on the subject, and if we found that an association was feasible, to submit a plan of management. After a careful investigation we found that the people were ready for an association of the kind, and we submitted to Mr. McGill, the following plan of management:

First, That the Board of Directors should consist of white and colored persons.

Second, That the Treasurer should be a solid business man of the city, of wide experience and well known throughout the city, and a man in whom both the white and colored people had the most implicit confidence.

Third, That the President of the association, the Vice President and Secretary should be similarly well known and that they should all be colored men.

Fourth, That the Solicitor should be one of our most prominent lawyers.

In regard to the Treasurer I knew of no one who would answer so well, as Mr. McGill, because he not only fulfilled in every way the requirements, but was thoroughly interested in the welfare of the colored people, and was doing what he could to improve their condition. He finally consented to act, provided the people wanted him, and that other gentlemen named come on the Board of management with him. It was now our duty to call upon the different persons we had decided upon, and get their assent to act. When we called upon the colored men, they said: "Oh, yes, Mr. Anderson, the idea is a very good one, but what assurance have you that the association will hold together after organized; for experience teaches that colored associations are very short lived." "Yes" we said, "we are sorry to admit that, as a general thing, that is true;" but we said, "we are going to have white men in the management." "Then the colored members," they said, "would be but mere figure heads." "No," I said, "the management should be composed of

white and colored men, and the officers should be the same." This satisfied them, and every one whose name we had down, consented to act. Our next duty was to call upon the white friends, whom we desired to come into the Board of Management. We first called upon a well known business man of large means." "Yes, Mr. Anderson the idea is an excellent one," he replied, in answer to my statement. "What the colored people need" he continued, "is to learn economy and save their money. It is not that they do not work and earn wages, but that they do not save their money when earned. They are too improvident." "Yes, Mr. Anderson, you are exactly right; what is needed is a good building and loan association for your people, managed by good, substantial, white men; then it will be safe and the money will not be squandered." "My Dear Mr. _____," we said, "I do not mean to get up an association for colored people, to be managed by white men, or by black men, but by both white and black men conjointly. To confine the management to either would be to weaken its effectiveness, for it would never grow to any large proportions. We are too near to the house of bondage to have the management of an untried enterprise among us confined wholly to our own people, because there is not sufficient confidence among us as yet in each other, as business managers, for one of the secret schemes of slavery was to get the slaves to be suspicious of each other. Then again to put the management wholly in the hands of the whites would be to defeat the object, because the colored people would not take hold with any hearty interest because they would consider themselves as being simply figure heads, which would be true. But if the management would be in the hands of white and colored trustees, they would learn from each other, and confidence would be secured. The building and loan association, Mr. _____, which will be the most effective in getting the colored people to save their money, with the view of securing

homes for themselves, must be one found on the true and broad principles of the American institutions; an association, which, while it has for its primary object, the securing of homes for the colored people, yet its doors should be thrown open to all, white and black alike, and the management, in regard to the trustees, should be composed of both, but that the initial idea should have special emphasis. The President and Vice President should be colored men, and also the Secretary, but that all the men in the management, both white and colored, should be the very best that the city can afford." "You are right, Mr. Anderson," he said, "and you can use me any way you may see proper."

Accordingly, on the 12th of February, 1888, a meeting was called at the Berean Presbyterian Church for the purpose of considering the propriety and feasibility of such an organization; and after a most enthusiastic expression in favor a building and loan association was effected, consisting of the following officers and directors:

President,
WILLIAM STILL.
Vice-President,
MATTHEW ANDERSON.
Treasurer,
JOHN MCGILL.
Secretary,
W. W. STILL.
Solicitor,
GEO S. GRAHAM.
Directors.

William S. Reyburn,	Reuel Stewart, M. D.,
John H. Clower,	Chas. N. Brown,
Thomas Walter,	Jos. N. Pattison,
Herkimer Rosebone,	Stephen L. Nichols,
Joseph Clough,	Carter Williams,
William H. Crawford,	Jacob A. Jefferies,
John A. Scott.	

On motion of Hon. Geo. S. Graham, seconded by Mr. John H. Clower, the association was named in honor of the church, "The Berean Building and Loan Association of Philadelphia."

The personnel of the Officers and Directors of the association July, 1897, is as follows:

OFFICERS:

Wm. Still, President, 244 South 12th St.
 M. Anderson, Vice-President, 1926 South College Ave.
 John McGill, Treasurer, S.E. Cor. 22d & Sp. Garden Sts.
 Hon. Geo. S. Graham, Solicitor, 560 Bullitt Building.
 W. W. Still, Secretary, 1607 Bainbridge St.

DIRECTORS :

R. Stewart, M. D.,	John H. Clower,
John G. Parke,	Robert S. Jackson,
Chas. N. Brown,	John Marshall,
Wm. A. Drain,	Chas. A. Thomas,
F. R. Whiteside,	Wm. T. Simpson,
John M. Porter, Ph. D.,	A. G. Rumsey,
H. B. Cooper.	

AUDITORS:

Michael J. Brown. John W. Harris.

The correctness of my position is seen, in the fact, that at this writing, fifty homes have been secured for the colored people, for the most part, in desirable neighborhoods, and that the assets are over sixty-two thousand dollars, while the monthly receipts are from twelve hundred to two thousand dollars.

CHAPTER XVIII.

THE CONCLUSION.

In conclusion we wish to say, that notwithstanding the work of raising the money for the grounds and buildings, of the Berean Presbyterian Church, viz.: Church and parsonage, was herculean, and the trials were most vexatious, we sincerely thank God for suffering us to undertake it, because the experience has been to us of infinite value.

A STRONGER, WISER AND BETTER MAN.

We are stronger, broader, wiser and in every way better prepared to do yeomanry work for the Master than ever before.

And then too, we are more charitably inclined, for, although we have been at times most severely tried and wounded, being often grossly insulted, for no cause, other than that we were identified with, and demanded for, a much wronged and struggling people, the same consideration and respect accorded to others, we are not entertaining any feelings of animosity, bitterness, revenge, or hatred, of any kind towards a single individual.

On the contrary we have nothing but the most kindly feeling towards all. In fact our heart is bursting forth in love and gratitude towards all, who in any way encouraged us in our efforts, and we have nothing, but good will and forgiveness for them, who wronged and opposed us. And we would say too, that if in our zeal for success, we have inadvertently wronged or wounded the feelings of any, or in any way taken advantage of any one, we sincerely regret it, and beg his or her pardon.

But we would say to such, if there be any, that in all our work, in connection with the Berean Church, we never once, knowingly, or intentionally, wounded the feelings or took advantage of a single soul. Even when we administered a rebuke, which may have seemed severe or scathing, or perhaps appeared presumptuous, our motive was not retaliatory, but an earnest desire to have the person see his error, and if possible change his attitude towards us, and our work, as well as the people, we represented.

Our motive in all our work and in making use of whatever methods we did was to retain and create friends, not enemies; to convince and convert to our way of thinking, not repel and embitter; to create a public sentiment in favor of, not against, the Negro; to create, build up and cause to fructify, not destroy, tear down and blight.

In all of our labors in building the Berean Presbyterian Church we have kept before us but one thought, which thought can be expressed in one word, namely: "Success." This thought, we are happy to say, we are now enjoying in the full realization of its consummation. It has materialized. The church has been built, furnished, paid for, and turned over to the corporation.

THE DEVELOPMENT OF THE BEREAN CHURCH.

Now as we enter upon the work of building up, and developing the moral, intellectual and spiritual part of the enterprise, we shall keep "Success" emblazoned upon our banner as our watchword, and with God's assistance, together with the sympathy and aid of our friends, we feel sure that success will crown our efforts.

In regard to this second stage of our work, we beg leave to call the attention of our friends to a few practical suggestions, along the line of its development.

We have said in these pages, that in laboring among the colored people, as missionaries and ministers of the

Gospel, that we must do more than preach on the Sabbath. We must instruct along all the lines which pertain to their moral, social, intellectual and religious well being. The Berean Church has already begun in this way, as may be seen by the institutions and organizations, which have been established for the intellectual, social, economical and moral development of the people.

For example, the BEREAN KINDERGARTEN, which after being carried on privately for ten years, has since been taken under the care of the Board of Public Instruction.

THE BEREAN BUILDING AND LOAN ASSOCIATION, which has for its object the encouragement of home getting among the colored people and which has been the means of their securing upwards of fifty homes within the last nine years.

THE BEREAN YOUNG WOMEN'S PARLOR, which has for its object the protection and benefit of young girls, who get off one day or part of a day each week. The "Y" Parlor is to be a home for them, where they can come and have a comfortable and attractive room with books and periodicals, and also secure a wholesome meal, for five or ten cents, and at the same time be protected from evil and contaminating influences.

THE BEREAN CLUSTER AND WHITTIER LITERARY SOCIETIES, which have for their objects the drawing out and developing of literary tastes of the young people.

THE BEREAN DISPENSARY, which was opened several years ago, under the supervision of the pastor's wife, Dr. C. V. Anderson, for the benefit of women or children within the immediate neighborhood of the church. It is hoped that in having them come to the church for medical treatment, they would come for spiritual healing also. This venture, however, has not been as successful as some others, because of the lack of means.

THE BEREAN TYPE-WRITING, SHORT-HAND AND COPYING BUREAU. This department has been only recently opened. Its object is to give employment in time, to a number of young men and women, especially women, who have aspirations in this direction, but who can get nothing to do. One of the best patrons in this department is a distinguished professor in one of the leading Institutions of learning in the city.

We hope as soon as we get sufficient encouragement to open up an employment bureau, where good and reliable help and respectable families will be brought in touch with each other and both be mutually protected.

In this connection we would mention

THE BEREAN COTTAGE.

The Berean Cottage, or Church Home, on New York avenue, POINT PLEASANT, NEW JERSEY. This excellent charity is the gift of Mrs. Margaret M. Barber, of Philadelphia, and it is intended to assist in meeting a felt want, not only in the Berean Church, but among the colored people generally, namely, a first-class house where respectable and refined colored people can be accommodated at the sea shore without being subjected to insults and insinuations, and at the same time be protected against those baneful and contaminating influences which are so prevalent at watering places.

The cottage is, and is not, a charity. It is a charity, first, in that it is a gift by Mrs. Barber to the Berean Presbyterian Church. Second, there is connected with it a fresh air fund, by which a few deserving children of the Sabbath School and Loyal Legion Band are assisted in a few days' outing at the sea. Third, a few deserving persons, especially ministers of the gospel and missionaries, needing rest and the invigorating atmosphere of the sea, but unable to pay fully their way, its purpose is to assist. But it is not a charity in that there is anything

about it that savors of a Home, in the commonly accepted sense of the term, or a hospital, but a home in the strict Christian or Biblical sense, where there is a community of interests and disinterestedness of spirit the same as is seen in every well regulated and Christian home. The board is reasonable, not exorbitant, beyond the reach of our people, nor is it the lowest, that it would savor of charity. The design is to make Berean Cottage a mecca for the thinking people, men and women of the race, where papers will be read, addresses delivered, and questions discussed pertaining to all subjects which are intimately connected with the uplifting of the race.

It is hoped that the Council of the Colored Presbyterian Ministers, which has been recently organized, and which seems to have a most promising future, will take an interest in Berean Cottage and assist in making it a Chautauquan Centre; also, that the missionaries in the South who come North in the summer for recreation and rest, will select Berean by the Sea as their haven of rest.

The Cottage is situated only a square from the sea, in a most beautiful and picturesque part of Point Pleasant. The building is attractive and well appointed, and it is in every way adapted for the purpose for which it is used. While it is not large, there being accommodations for not more than twenty or twenty-five at one time, the grounds are ample, and enlargement can be made so as to accommodate as many as two hundred, whenever there will be a sufficient demand and funds to be had.

Card players, dancing parties, wine bibbers and the foolishly gay are not sought. The design of the home is to be a recreating home, a place of rest for the hard working and honest toilers of the race. The men and women who are working earnestly and honestly for the uplifting of mankind irrespective of race or creed are welcome to Berean Cottage.

The house is under the immediate management of Dr. Caroline V. Anderson, and a committee of W. C. T. U. ladies, with an advisory board composed of broad minded and liberally disposed ladies and gentlemen, white and colored, of which the donor, Mrs. M. M. Barber, is one, a lady who has taken the deepest interest in the welfare of the colored race, as is proven by her princely gift, not only of this cottage, but by the large and well appointed school building at Aniston, Alabama, which she built and presented to the Board of Freedmen for the education of colored girls.

Berean Cottage has had as patrons Doctors Crummell and Grimke, of Washington; Satterfield, Principal Scotia Seminary, Concord, N. C.; Prof. Wm. S. Scarborough, of Wilberforce University, Ohio; Mr. William Still, Mrs. Duterte and a number of teachers of Philadelphia and other surrounding towns and cities.

LET THOSE WHO ARE ABLE ASSIST.

We would earnestly suggest that the friends of liberal means assist in developing these different departments which have been started by contributing, first, liberally of their funds towards them. It may be that one friend will feel a special interest in one department, and another in another. If so let them assist the one in which they are the most interested. Or, if some friend should feel more interested in the opening of and developing a department different from any that has been opened, and which shall have for its object the advancement of the colored people in Philadelphia generally, and the Berean Church in particular, we would be only too glad to have him or her take hold of such a department and develop it.

Second. There is a mortgage of thirty-five hundred dollars against the parsonage, which we sincerely hope and pray that some friend or friends who have the means at their command will pay off. We are sure that nothing would give one greater satisfaction on leaving this

world than the thought that they were instrumental in placing a struggling church upon its feet; especially if they are rich, and at the same time conscious of the fact that they cannot take anything out of this world but their souls and the consciousness of their life here.

Third. We would suggest also that friends on looking around for charities, when they are about to make their wills, would not forget the Berean Church, for there is not a church in the country which stands in greater need of an endowment fund. And there is no end to the amount of good which it would do if it were financially relieved. Besides, there is no church in the country where the provisions of a bequest would be more strictly carried out, and all moneys more economically expended, as the Trustee Board is composed of some of the best business men in the city, and who, in addition, are godly men.

Fourth. Legacies to the church should be made out to the corporate name of the church, namely: To the Berean Presbyterian Church of Philadelphia, Pa.

THE SEAL OF THE SPIRIT UPON THE WORK.

But we imagine we hear some one ask, "What evidence have you, Mr. Anderson, that the seal of the Spirit is upon your work? For while all you have done, and propose to do, is excellent, still if the seal of the Spirit is not upon your work all that you have done is but a sounding brass or a tinkling cymbal."

No one is more sensible of this fact than we, for we know well that unless the Holy Spirit is with us that our work is less than useless. Still, we know that the disciples were three years in constant attendance upon the Lord, and were for forty days in expectancy at Jerusalem after His resurrection before the day of pentecost had fully come. And that Paul was some three years preparing for the great work to which he was called before he entered properly upon it; while Moses was for forty

years attending Reuel's flocks before he was commissioned to lead the Israelites up out of Egypt. Now, would any one say that the Spirit was not with the disciples, nor with Paul, nor Moses, until they received the divine afflatus?

Moses in his youthful impetuosity, thinking to hasten the Lord's plans, killed an Egyptian; but for his rashness and sin God drove him to the wilderness to do penance and learn wisdom for forty years in the land of Midian. The children of Israel were for forty years under the strictest discipline in the severe school of affliction before they were prepared to enter upon the conquest of Canaan, and that high national career which made them famous throughout the world.

Christ Himself, though the eternal Son of God, went to the wilderness and for forty days and nights submitted to discipline and trial before he entered upon His worldly mission, in order that He, as a man, might be able to succor them that were tempted, and also be an example for us. While the disciples tarried at Jerusalem and Paul in Syria, in order to undergo special preparation for their work.

Now, if Moses and the children of Israel, Christ and His apostles had to tarry in the wilderness until they were endued with special wisdom and power from on high, why should it be implied that the Spirit might not be with the Berean Church, simply because there has not been any great signal manifestation of His presence and power? Is it to be inferred because there has been no special outpouring that He has not been with us at all?

On the same presumption we are to conclude that the Spirit was not with Moses until he was commissioned at the burning bush; nor with the children of Israel until they entered the promised land; nor the disciples of Christ until the day of Pentecost? The fact is, from the birth of Moses until his death, the Spirit was with him,

defending him, teaching him and guiding him. The same was true of the children of Israel in all their wanderings and vicissitudes in the desert.

The Spirit was with them teaching them. And this was true also of the disciples of Christ. And the same is true of the Berean Presbyterian Church.

From the time that the church was organized until the present there have been, all along, very encouraging evidences of the presence of the Spirit. Seldom has there been a communion season that some one has not been received into the fellowship of the church on confession of faith in the Lord Jesus, while on several instances as many as twelve and fifteen were received; and we feel in proportion to the number of communicants, the Berean Church has as many spiritually minded and self sacrificing members as any church in the city.

There are members whose income is only from one hundred and fifty to three hundred dollars a year who give annually towards the support of the church from six to twenty-five dollars, and who take a lively interest in everything that pertains to the welfare of the church.

Every year, in the winter and spring, special revival meetings are carried on, which are always attended with some good results, while on several occasions revivals of considerable proportion broke out, and many sinners were soundly converted. Some of the most self-sacrificing members of the church were converted in these meetings, who before being converted were seldom seen in any church. Besides the general manifestations of the Spirit's presence in the Berean Church there have been special manifestations.

For example, the very first person converted under our ministry in connection with the Berean Church was Mrs. Catharine Davis, a poor, hard-working widow woman, who lived in a court with her two small boys. This woman, though perfectly upright, seldom went to any church, and took no special interest in religion.

As we were without any church building at the time, and having no place to hold our weekly meetings, we conducted cottage prayer meetings in the immediate neighborhood of her home, though never at her house, as she would not consent to having the prayer meetings there. Calling upon her one morning, as was our custom, we found her busy washing, at the same time tears streaming down her cheeks. When we inquired the cause she said: "Oh, Mr. Anderson, I am such a sinner; I feel terrible." "I am glad to hear you say so, my dear sister," we replied; "for Christ came to save sinners." We then talked to her about her soul's salvation, read several promises to her, and gradually led her to see the light. She at once surrendered herself, embraced Christ and was very happy. She then took us by the hand and said: "Now, Mr. Anderson, I would be glad to have you bring the prayer meeting to my house every night." From that day to the present Sister Davis has lived a consistent Christian life.

Take another example: While doing mission work on one of the small streets we came across a family consisting of father and mother and four small children, a girl the eldest, and three boys. This family, though they had been for some time in the city, were comparative strangers. Like many families who come to the city from country towns, and who had seen better times, they did not care particularly to form acquaintances. Consequently they seldom went anywhere, not even to church, but remained a little community among themselves.

When we called the mother received us most pleasantly and had us speak to a sick brother, who was out of Christ, and who, his sister informed us, had lived a very fast life. We found the brother a very sick man indeed, evidently far gone with consumption, though not confined to his bed.

At first we did not feel specially interested in this brother, but we were very much interested indeed in the

family. But through the earnest solicitation on the part of the sister that we visit him regularly we did so, and became deeply interested in him; and it was not long before we had the satisfaction of leading him to Christ. This brother, John Butler, was one of the twenty-six original members who founded the Berean Church.

He died soon after in another State, but we were assured that he died in the full assurance of faith. The mother of this family was a Christian, but the father was not. Very soon he, too, gave himself to Christ.

The children united with the Sabbath School, and when the Mission was organized into the Berean Church father and mother came into the organization, the father, John Payn, being chosen and set apart as one of the ruling elders soon after.

In the course of time two of the children accepted Christ; first the daughter, Grace, though very young, and just beginning to take lessons in music, became our organist; then her little brother, who united with the church when but nine years of age, and who is now an active Sabbath School superintendent in Bethlehem, Pa., while the sister is the wife of the Rev. T. B. Tompkins, pastor of the St. James Presbyterian Church, New York city. This family was one of the most active in the Berean Church, and when they were about to move to Bethlehem we felt the loss would be irreparable.

But they had hardly gone until another family came and took their place, a family which we knew as little about before they visited the church as we did of Brother Payn's. This family came from Frankford, a suburb of Philadelphia, and moved into the very street and identical house that Brother Payn moved out of, a family consisting of father, mother and four children, three daughters and one son, the same number exactly that were in the other family, the order of children being reversed. In this there were one son and three daughters, while in the other there were one daughter and three sons,

In this the father and one daughter were Christians when we formed their acquaintance, in the other only the mother was a Christian. The father and daughter of the former family at once connected themselves with the church, and soon after the father was chosen and set apart as a ruling elder, which position he has filled faithfully ever since, the members having the utmost confidence in his piety.

In the course of time the other two daughters came into the church, and then the son and finally the mother, when the whole family was in the fold. This family, brother James Porter's, is a credit to any church; constant, self-sacrificing, consistent and ever ready to hold up the hands of the pastor.

One of the daughters, Carrie, a most lovely girl, and a teacher, has gone to her reward above, having died in the triumph of faith. The son, having worked himself through the School of Pharmacy, holds an important position in a leading drug store in Philadelphia.

Another example is that of Phoebe Brown, a young woman whom we found living at service when we came to the city. We visited her, she gave herself to Christ and became one of our most active Sabbath School workers. She afterwards married the Rev. Robert Deputie, A. M., one of the native African students who graduated at Lincoln University. They went as missionaries to Liberia, West Africa, where they did faithful work for a number of years until God called them.

Mrs. Abbie Firman, known as Aunt Abbie, united with the church early in 1882. She was old and blind, and lived in a little room in a court. She was a woman of great faith, and did as much to strengthen and encourage the writer as any other; and she did as much comparatively towards the running expenses of the church as any one member.

She had nothing to give herself, but she sat in her door in the summer time with a little barrel for donations,

in which she would receive contributions for the Berean Church from all who would give her as they passed her door. Many times would she say to the writer: "O, Mr. Anderson, my barrel is full; take it and bring me another."

At times the writer would call upon her when he would be very much discouraged. "Don't be discouraged, Mr. Anderson," she would say, "for God has shown me in dreams that you will succeed. I have seen the church. It is to be a beauty, and you will build it, and pay for it, and build up a strong congregation." This dear sister never lived to enter the new church, but so far as the material building is concerned her predictions have been literally fulfilled. Our prayer is that her prediction in regard to the spiritual may be as fully carried out.

Mrs. Letitia Thomas was one of the founders of the church, and was instant in season and out of season in its interest. She was one of the writer's best and most substantial helpers. After a lingering but patient illness with that fell disease—cancer—she, too, was called to her reward.

Mr. Peter Stott, known as Deacon Stott, was one of the most active members of the Berean Church, morning and evening, and through the week, unless sick, he would be found in the meetings, and always ready to give an encouraging word, sometimes coming to prayer meetings from over seven miles in the country, where he lived in the summer.

Not being able to contribute money, he took care of the church and lawn as his part towards the running expenses. He was conscientious in every thing that he did. Never was the church kept in a better condition than it was by him before or since. He, also, has gone to his reward.

These are a few of the many special cases of the spirits working in the Berean Church, which we think are

sufficient to give us a reasonable hope of glorious things in regard to this church in the future.,

We look upon the Berean Church as a Mosaic, which is being formed, the parts of which when viewed in their scattered, unfinished, and apparently useless condition, appear as if they were of no account, and therefore the labor which is being expended upon them as useless or in vain; but when these fragmentary parts will have been brought together, having been polished and cemented into one, by the Holy Spirit; when the grand idea and purpose of the church will have been seen in all of its fullness and grandeur it will present one of the most beautiful MosaiCs in the sisterhood of churches, in, this the most beautiful and interesting city, in this fair land, the City of Brotherly Love.

We have now ended our sketch, and though it may have errors and inaccuracies, they have been of the head and not of the heart, for we have been most painstaking and conscientious from the beginning to the end; and we believe, that though there may be errors, if the blessing of God rest upon, and His spirit go with it, that great and lasting good will result from our humble effort, and to this end we pray.

The End.

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