In 1906, W. H. Prince wrote in the *A.M.E. Church Review* that the duty of every born again Christian was to bring others to salvation. Prince, an ordained Elder in the denomination, admonished his readers that “since some have been favored with the precious gifts of the grace of God,” then “they are liable to account to the Author of Grace for the salvation of other men.”¹ Because of God’s grace, the individual Christian had an affirmative duty, an ethical obligation to ensure that the message of salvation reached every human being. According to Prince, the nature of the salvation manifested itself politically, commercially, educationally, and psychically. These different modalities of salvation, intertwine to engender a sense of the “enormity of sin, and to purify and elevate human nature that it may heed the solicitations of its higher and better self, yielding willing obedience to the will of God.”²

Alluding to the detrimental impact that post-Reconstruction America had on African descended people in America, Prince wrote that many of his people suffered political disenfranchise-ment and deprivation for no other reason than the color of their skin. Because of political “shame and calamity,” every individual Christian owed it to the name they bore to protest and “advocate the cause of right and justice everywhere, and employ efficient legal talent to contest the validity and extension of the Constitution of the United States, relative to ten millions of her citizens who are worthy of trust and loyal to their country’s cause.”³ In order for the African descended people in America to experience political

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¹ A. N. Owens, *Formation of the African Methodist Episcopal Church in the Nineteenth Century* © A. Nevell Owens 2014
salvation, Prince called upon every Christian to pray unceasingly, and remember that “this country … was founded by Christian advocates, and upon human principles.”

Closely connected to political salvation, Prince called for commercial and educational salvation as well. According to Prince, one could not adequately enjoy the rights as mandated by the US Constitution if they could not, on the one hand, avail themselves of economic stability and, on the other, free themselves from ignorance. Economically, organized capital, common business enterprises, and the dismissal of fear to engage in business opportunities, are most needed to ensure that one has the leisure to devote themselves to spiritual matters. Prince further stated that this kind of salvation was particularly needed for African descended people in America. Not only did they find the political doors closed to them; concomitantly, the doors to such businesses as “cotton factories, bakeries, grist and flour mills, and stores of different grades” were also closed to them, and there were none in a better position to offer commercial salvation than those “society organizations membered by Christian ministers and laymen.”

Arguing for educational salvation, Prince stated that just as “wealth dominates poverty, education will ever hold ignorance under subjection.” Whereas the kinds of commercial opportunities that Prince advocated necessitated “hand knowledge,” every Christian should actively pursue establishing seminaries and universities “for the saving of our fellow men from the thralldom of ignorance.” In the mind of Prince, hand knowledge insufficiently contributed to salvation; people also needed “head knowledge,” the kind that would not just prevent them from sinking to the bottom of civilized society, but would raise them to heights of liberal education.

Finally, Prince advocated the need for psychical salvation. Observing the wretched conditions of his fellow humans, “the crowded barrooms and laggards’ streets thronged with men and women, whose conduct is an insult to common decency; and the alley houses, so often dens of vice … we cannot but exclaim, how awful is this responsibility that rests upon every individual Christian!” Alarmed by such conditions, he called upon individual Christians to “talk, preach or pray,” for the salvation of the unfair merchant, the unjust judge, the lynch, and the rapist because