

**NOTICE!**  
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(MONTHLY.)

The organ of

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particular, and devoted to the interests of the Negro Race  
in general.

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**W. BISHOP JOHNSON, D. D.,**

*Managing Editor.*

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*MANAGING EDITOR.*

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# CONTENTS.

## ILLUSTRATIONS.

Rev. Dr. J. E. Jones	Frontispiece.
A. J. Smith, D. D.,	169

## CONTRIBUTED.

A review of the article styled Negro Baptist Publishing House, A. J. Smith, W. Va.	143
Woman in the Church, Mrs. M. E. Steward—Ky.	147
Criticism—Its advantage to the Bible, Rev. Mark Thompson, A. M.	148
The Negro Problem in the U. S., Rev. J. H. Van Lus.	153

## EDITORIALS.

The National Meetings	161
Rev. S. W. Bacote and his church	162
Our Missionaries	163
The District Foreign Mission Convention	163

## BRIEFLETS.



REV. DR. J. E. JONES.

Eminent Educator, Journalist and Pulpit Orator. Virginia has never produced a nobler son and Virginia Baptists have long since enshrined him forever in their best affections.

## THE BAPTIST MAGAZINE.

### A Review of the Article Styled Negro Baptist Publishing House.

A. J. SMITH—Montgomery, W. Va.

Any careful reader of the Magazine can easily read between the lines of the several articles published in the June number and see the position taken by the able divines venturing their thoughts upon the scrutinizing bulletin of the Baptist brotherhood relative to the great question of racial venture and denominational enterprise.

The stern facts that we must face the issue squarely—without fear or favor and if Baal be God serve Him, but if the Lord of heaven be God, serve Him; for there is no middle ground to be taken at this credulous moment of our denominational crisis—

(1) In the article by Dr. C. H. Payne, of this state he says, "Most of the discussion has been unnecessary, misleading and injurious," relative to the establishing of a Publishing House for the publication of Sunday School and other literature by Negro Baptists.

The question is, why should there be any discussion amongst the members of any particular race or anybody else when a Christian denomination undertakes to do a credible and legal business, to add personal worth, stimulate intellectual pursuits, employ dormant talent and give the denomination a literary standing with the Christian brotherhood of the world?

All Christians would answer and say no, there should be encouragement, instead of discouragement and for a member of that particular denomination to attempt hindrance in denominational progress is perfidy and disloyalty in the highest sense of the word.

Again, we inquire as to the origin of the discussion. It seems to me that it came about this way.

The aggressive part of the Baptist ministry believe that in order to secure the best results and obtain the true aim with which our attainment had fitted us for successful christian work, the time had fully come for us to establish a Publishing House for our denomination. Hence the creation of this Publishing House. Its marvelous success in less than three years has more than proved the wisdom of the scheme.

The other part of the colored Baptist ministry, though with much intelligence, seem to have no idea of the accomplishment of such a great enterprise at this time, and prophesied its failure, not only so, but took the opinion of the majority of our white brethren who said that one publishing house for the Baptists of this country was sufficient. And we are sorry to say that many of our colored brethren proceeded to work against the scheme for colored Baptists to establish own and control a Publishing House, and they did this by conversation, articles in newspapers and otherwise—for what reason we failed to understand, other than for the fishes and loaves which occasionally fall from the table of the rich—and from their position they seem to think a bite for a few should satisfy the whole aggressive colored Baptist ministry.

Again, the Doctor says "I feel, however, that Negro Baptists, or many of them who have been leading in the publishing effort should have steered clear of that ugly rut into which so many people often fall, viz; that of placing themselves in the attitude of miserable ingrates and seeking to destroy everything and everybody who does not agree with them, not simply in the final end sought, but in the minutest detail of means and methods used."

The language admits of no comment relative to the Doctor's position, but we will say that the only sea on which this great ship of enterprise could sail was the business world, and the water is only navigable to needful shores of colored Sunday Schools and the commercial business will be forever augmented by the continual contribution of the colored man's brain in publishing pamphlets and books written by our race. As to the question of "ingrates," we answer if paying for ninety-five per cent, of all the literature that we have received for over thirty years and the annual contribution from thousands of Sunday Schools do not make us grateful, we have no further apology to offer.

He says again, "I fear, however, that some of our brethren, in their zeal for the cause of the Publishing House, are neglecting other branches of our great denominational work and are endeavoring to make every effort subserve the publishing effort," etc. This is not true in any sense of the word, but like other agents, when we see strenuous effort made to defeat the grand scheme of our Publishing House by unchristian means and almost bribery, we lift our voices in the defence of our denomination and, if our brethren fail to do their duty to the other department of the work, it more clearly places them as enemies of the great National Baptist Convention and requires no philosopher to see that to divide the National Baptist Convention means defeat, not only to one department of its work, but to all of it, and it is very strange that those men who are now endeavoring to shape the policy of the National Baptist Convention are not patronizing the Publishing House, but are lobbying with agents of other Houses and passing resolutions to buy their Sunday School supplies elsewhere. Let us beware of those who are trying to serve two masters. I ask what do the colored Baptists think of such forced leaders? I am sure, from my personal observation of the colored Baptists they do not represent the sentiment of the people, for the majority of the Sunday Schools in this state and others where I have traveled were in favor of our Publishing House and our brethren may note the truthfulness of this assertion by the increased orders for supplies from the different states under my charge.

(11) The Rev. G. B. Howard B. D., of Penn., has another article on the great subject of a colored Baptist Publishing House, which is in many respects commendable; but we cannot agree with him in toto. He says, "A great many of us feel that undue prominence was given to this publishing scheme over the legitimate work of the National Baptist Convention, which is and of right ought to be foreign mission work." He also admits that the Publishing House is one of the "bones of contention" and intimates that the literature should not be labeled the "National Baptist Enterprise."

And then after saying many other things in keeping with the views of our opponents says, "Since this is a purely business

enterprise, let it be lifted from the shoulders of the National Baptist Convention.

We fail to see where "undue prominence" has ever been given to the publishing scheme neglecting any part of the work as carried by the National Baptist Convention and if the Convention did not give it prominence, I ask wherewith would it have had any support? Is it not a child of the Convention born without care or a dollar and would have died in St. Louis, Mo., had it not been for the care and support given it by the strongest supporters of the National Convention? And we think it bears on its progressive face the rightful inscription.

Whose image is it? Certainly the National Baptist Convention's. Then render to it the things which belongs to that great organization which represents the marked literary, industrial and distinctive history of the colored Baptists of this country.

Dr. Howard, says, "Lift the Publishing House from the strong shoulders of the National Baptist Convention." I say no, no a thousand times, for it would find no rest for the sole of its feet, but would die without ceremony—if it can not rest upon the shoulders of its supporters and founders, certainly it cannot rest upon the narrow bones of its opposers. Since it came into existence against the efforts of its opposers and has lived until now and its wonderful success is indicative of a long stay on earth. Let us rally to its support, for its every enemy knows, whatwhen ever we divide, it will surely die. So the only honorable thing to my mind for colored Baptists to do is to give it their moral, financial, and intellectual support.

The article by Rev. C. H. Clark, D. D. answered fully the importance of doing our own publishing and thinking. It is a fact beyond controversy that we are separate from the white brethren in all our work, we differ materially in our grand make-up, thoughts and practice of teaching, even the Bible itself.

Then the necessity is evident for a separate Publishing House from a moral, intellectual and business point of view. Our moral fitness is essential to writing for our Sunday School, as well as our intellectual qualification, and it is certainly high time that we were beginning to manifest our business capabilities in owning, managing and controlling such institutions of worth and mental competition lives upon its own merits—demand bids for supply. The demand for such an enterprise is great. God grant that the colored man's genius and ability may prove transcendent and before another decade, there will not be left one to advocate the reverse:

## WOMAN IN THE CHURCH.

Mrs. M. E. STEWARD—Kentucky.

From the very earliest establishment of the church, through all stages of its history, in prosperity and in adversity, woman has been prominent as a worker. It is said she was the last at the cross, the first at the tomb and was the special messenger of the Lord to carry to the disciples the glad tidings that he had risen from the dead, as he said.

The same sympathy and sentiment which actuated these good women, move and impel the woman to-day, so that no good work is inaugurated or prosecuted in which she is not an interested and ardent worker.

This condition does not always grow out of the fact that woman is more devout than others, but rather that the sympathies and affections which are peculiarly hers, enable her to consecrate herself more thoroughly to a good object, and to work more incessantly and patiently for its success.

Being confiding and trustful, she easily accepts a gospel truth, confides in its precious promises, and conforms her life to its teachings. This is attested by the fact that today, three-fourths of the members of our churches are composed of women and nearly all the money raised for denominational enterprises comes from her scantily filled pocket book. Woman, if anything, is charitable, generous and benevolent and her willingness to do for the Master comes rather from the condition, than because she is trained or because she is encouraged. Often what she does is done under protest or objection from the pastor who ought to advise and encourage every good work.

Frequently, she is willing to do much more for denominational enterprises than she is allowed to do, because of objection or hindrance from those who are the *isidam*. The Sunday schools of today are doing a great deal more than many suppose in moulding the religious sentiment of our young people and in directing efforts in religious work, and it is safe to say that nine-tenths of the teachers in our Sunday schools are women. The

Sunday-schools, being a part of the church work, makes the woman an important factor, not only in engaging in the work of the church as it is commonly understood, but also places her where she can even make the future church what she desires it to be. This statement is not made with a view of intimating that we purpose to change the policy of the church but rather to impress upon the women the weighty responsibilities which rest upon her in all the positions where she may labor in the work of saving men, and in establishing and spreading the kingdom of our Christ. The missionary work of the church has an ardent friend and a special advocate among women. You can often hear of a "Woman's Missionary Society," but seldom, if ever, a "Men's Missionary Society." The men are often associated in the work, but by common consent or some other cause, missionary enterprises are encouraged to look to woman as its most ardent friend and advocate. A wise man should use every element of strength in furthering the success of any good movement and if the National Baptist Convention fails to use this great element of its strength—woman—in the furtherance of its objects, it will be unwise. As willing as a woman may be to labor for the success of the local work of the church, she is just as willing to sacrifice to make our great denomination and its work a blessing under God in saving men and spreading His Kingdom.

#### CRITICISM—ITS ADVANTAGE TO THE BIBLE.

By Rev. MARK THOMPSON, A. M.

In this paper, the word *criticism* is used somewhat broadly. It is not only applied to what is known as *higher criticism* but also to every assertion which the friends of the Bible have feared or its enemies hoped would destroy its authenticity.

The present age differs from those of the past in many respects; but in nothing does it differ so radically as in the general skeptical tendency by which it is characterized.

Religiously, the times are out of joint. It is said that rea-

son became partially popularized in the days of Paschal but that the entire seventeenth century, after arguing all of each morning about reason and by means of reason, was wont to go to church at night and say its prayers and fall asleep at the side of its mother whose word made doubts to be both rare and wicked.

This is an age of doubt. Reverently and irreverently, men are questioning everything, especially the Bible. The infidel feels that "a decent respect to the opinions of mankind" calls upon him to give a reason for his infidelity. He readily perceives that this cannot be done satisfactorily unless he can get men to believe that the Bible is not trustworthy.

Though there are those in the Christian family who, like Eli, are sitting by, trembling for the ark, there are others who have not "the affection that asks few questions" respecting it.

While we do not advocate bibliolatry, yet we cannot but deplore what has been properly called "the modern boldness of temper in the treatment of the sacred text"

In such a time as this, may we not well ask, what has the effect of criticism on the Bible? That the Bible has gained by criticism is evident to all who have made a study of the subject.

In the first place, the Bible has gained by criticism in that criticism has caused it to receive careful and thorough study.

There are more scholars engaged in Bible study today than ever before. The Bible has become popular largely from the fact it has been assailed. I make a distinction between mere reading of the Bible and studying it. It is well to do the former. It is better to do the latter. I mean by the study of the Bible the using of all legitimate means to get at and understand the truths it teaches. It is an endeavor to discover the beauty, consistency and divine character of the Scriptures.

Men are disposed to become sluggish even in sacred things and thus often fail to secure the best results. By assaulting the citadel of our faith, criticism has quickened our energy and set us afresh at the work our Lord assigned to us—searching the Scriptures.

By hard, painstaking and prayerful study of the Bible, christian exegetes have become able to knock away the under-pinnings from most of the skeptical objections to it. It was criti-

cism, be it remembered, that called forth this "ingenuity of exegesis." When was there ever before so much written about the Bible or the Bible was the subject of so many addresses as now? We hear much about the necessity of studying the Bible. Christians aim to have Bible schools and Bible classes wherever it is possible. What does it all mean? Does it not show that those engaged in these things count it a power as well as a privilege to know the Word?

But would there be so much said about studying the Bible if every body believed it and no one opposed it? Men have been driven, as it were, by criticism to acquaint themselves with the word of God as it is. Emphasis is laid upon the advantage of thinking of the Bible as a book of books with different kinds of literature and of treating each kind of literature according to its nature. Much is said to the point also about remembering that the different authors of the several books of the Bible have different styles; that we will be able to get a clearer view of the whole trend of the sacred volume by studying it in paragraphs and by books and by acquainting ourselves with the purpose of each writer. It may not be out of place to say that many biblical critics fail to do this.

Years ago, men wanted nothing but their Bibles when they set themselves to ascertain the will of the Lord. Now they study the Bible in the light of contemporaneous history, the climate and geography of the land of the Bible. What but criticism has driven them to this way of searching the Scriptures?

Large libraries of books that shed light on the Bible have been written within the last quarter of a century. There is among the best Bible students today a deep and growing conviction that a knowledge of the English Bible on the part of the masses cannot be over-estimated. It is not enough to know that the Bible says something about this, that or the other. We want to know what it says about them.

It is said that the best way to confound an infidel when he makes an assertion about the Bible is to say "Show me the place." Many a man has been imposed upon just because he did not know what the Bible did say. Infidels, be it remembered, make their own Scripture and arithmetic.

When the critics asserted the errancy of the Scriptures, when they struck at the pretensions of Moses and the prophets, when they said that "the passing years say that the inspired books were not selected with sufficient care, that they were gathered and enrolled by easy going folk "believers, like the Bereans, set themselves to searching the Scriptures daily to see whether these things were so. This intelligent, critical and prayerful study of the word, or what James calls a stooping down to look into the law, has proved (I say it reverently) a blessing to the Bible; for the Bible rightly studied needs no defence. It speaks for itself.

It follows from the above that criticism has been the means of causing the Bible to be better understood.

Criticism led to close study of the Word and study has resulted in a discovery of the truth. As the thunder-storm presents some threatening aspects, though it results in purifying the atmosphere, so the storm of Biblical criticism that has swept over the world has been the means of sweeping away the cobwebs from the understanding of men, destroying many pet but false theories about the Bible, yet leaving it more intelligently understood than ever before. It has stimulated our best efforts and called us from an almost indifferent state to one of mental acumen and activity. The change it has wrought on our religious convictions is in the right direction. In the language of Mr. Gladstone on a kindred topic, I would say "this criticism has a mission." First it is to repel the lethargy and stimulate the zeal of believers, and secondly it is to admonish their faith to keep race with reason by testing it at all its points. Though the critics meant it for evil the Lord used it for good.

Again, criticism of the Bible has resulted in giving men more confidence in it. The Bible has been made more sublime by the assaults made upon it. It would never have seemed so grand and been loved so dearly had it not been assaulted so often and criticised so severely. What the sore afflictions of the Israelites were to their multiplication in Egypt, and the persecutions of the Apostles in Jerusalem were to the spread of the gospel, criticism is to the Bible. It helps, instead of hindering it. It has strengthened rather than weakened our faith in its authenticity.

In numerous ways, have men tested the Bible, both skillfully and sharply, but it has come forth out of all its trials pure as gold. Higher criticism has assailed mostly the historical books of the Old Testament, but science and research have established the correctness of their assertions. As to the first chapters of Genesis, it has been pointedly remarked that the facts are beyond human observation or testimony.

But since the Bible has been found to be correct in matters that have been tested, is it not fair to suppose it to be correct in all? We are allowed to reason from what we know. Investigation has established the fact that many of the difficulties of the Old Testament are due to our ignorance of Oriental archaeology. Those fully conversant with the subject say that many of the higher critics fail to take into account the teaching of the oldest monuments of the human race.

So far as the monuments touch the things mentioned in the Scriptures, they harmonize with the Bible account and thus confirm its accuracy. Assyrian and Babylonian traditions corroborate the accounts of the creation and the flood.

In no case, have recent discoveries and the advance of knowledge contradicted the Bible, but on the contrary, the more discoveries are made in the Eastern countries, the more secular confirmations does the Bible receive as to the accuracy of its statements.

It matters not whether you compare Scripture with Scripture, Scripture with the monuments, Scripture with science, or Scripture with archaeology, the Bible suffers no loss; yea, more, it receives strengthening proof from such comparisons. In the light of such facts is it strange that our faith in the Bible has increased rather than diminished? When we see the Bible hold its own, no matter to what test it is subjected, we have come to believe that it was not Moses, but his critics who have made mistakes. Says Hastings, "The Bible is a book that has been refuted, demolished, overthrown and exploded more times than any book you ever heard of. Every little some body starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right

side up still." Though storms of criticism fall, the old Book will stand and will ever challenge the world to prove it any other than the sure word of prophecy to which we do well to take heed. Thus criticism considered from any, from all points of view, instead of being "destructive," has proved to constructive. Nor is this strange; for the Bible is the word of God; God's word is truth, and we can do nothing against the truth but for the truth.

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#### THE NEGRO PROBLEM IN THE UNITED STATES.

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REV. J. H. VAN LUE,

President of Northwestern Sunday School Convention, Kansas.

This question has been discussed from the Dan to the Beer-sheba of this country. Every now and then we hear of some one discussing and "cussing" the Negro. From the legislative halls of the nation we are treated occasionally to an elaborate dissertation on the Negro Problem and how to solve it.

There are two ways to do a thing, a right way and a wrong way. In solving mathematical problems, the proper factor must be employed in order to reach the desired end, and what is true of mathematical problems is doubly true of this great human question. The so called "Negro Problem," to my mind, is not half so perplexing as the question of anarchy that is striking at the very foundation of our government, and among which no Negroes are to be found.

The wise and otherwise have their say on this subject. They have told some truth and some vicious falsehoods and slanders have been enunciated, and the Negro having no press through which he could reach the masses, they stand uncontradicted. Let me ask you while we enter briefly into a discussion of this subject, to consider first that the Negroes belong in this country. Every other race and nationality came to this country of their own volition, but we came not of our own will, but by the will of others. Some time after the discovery of this country by Columbus, in the year of 1620, the Dutch brought the first cargo

of slaves from Africa and your histories tell us that not until the introduction of slavery did the settlements that were established in this country succeed, and the truth stands out very potent that the Negro was and is a great factor in the making of this country. The North cannot boast of itself against the South and say they had nothing to do with slavery, for all are alike guilty in bringing on this question which now seems to perplex. I class race prejudice as a full brother to slavery and of the two I sometimes think it to be the more pernicious in its influence. On this question churches have split; we have Northern Methodist and Southern Methodist; Northern and Southern Baptist Conventions and the Lord only knows what we will have before this question is finally settled.

Some one is responsible for this Negro Problem and no one knows better where the responsibility lies than does the Anglo-Saxon race of this country. So long as the Negro's hands were tied, and his eyes hood winked by the institution of slavery, there appeared to be a kind of peace, or at least, there was no problem; but from the South came the cry, "more Negroes." As a slave, he was endured; as a servant, he was obedient. All (I mean the North and South) were satisfied. Is it so strange to the now cultured mind of the Negro why he cannot be endured as a citizen and treated as a man? He has been, and is yet being wronged by the Christian people of America, and to right the wrongs done to him, and remunerate him for his labors would empty the United States treasury.

Be not deceived; God is not mocked, for, "whatsoever a man soweth, that shall he reap." This is the language of the Holy Writ. Slavery was a great crime and the entire country has been cursed by its blighting influence, and if there is a Negro problem now to be solved, it is but the reaping of what has been sown by the entire people of this country. It was predicted before the war (which brought about the freedom of my people) that for every drop of Negro blood spilled during the days of slavery, that those who were responsible for the institution of the same would have to spill a gallon—and I believe the prophecy was literally verified. The Jews could not see the Christ in the lowly Nazarene, but their failure to do so ended them as a

nation. So it has been with many; and may I not truthfully say that if this nation fails to see or recognize the manhood that is covered by the black skin, only in time of war, or as he may be used as a ladder to help some political aspirant to climb up into office. But it will be seen even though this boasted land of the free (1) loses its prestige as a nation. For the "Judge of all the earth will do all right." Some of the ways to solve the problem as suggested by members of the dominant race are as follows: Keep the Negro to himself; another is to keep him poor; another, keep him ignorant; another, degrade him; then the press must traduce and misrepresent him to the world; lynch him for every crime he is charged with, whether he be guilty or not; burn him at the stake, and another says to disfranchise him, legislate against him and another says to deport him to Africa, and another to stick him off in a State to himself, and some resort to the contemptible business of blacking their faces and committing a crime and charging it to the Negro; and we can but look up and say, "Oh what shall the harvest be?" The problem must be solved and there is no class who knows better how to solve this question than do the ministers of the Gospel of the Lord Jesus Christ. I would not, I dare not say, that the brethren with whom I meet in this auditorium every Monday are unfaithful in their work as ministers, but, my brethren, you must admit with me that there are a great many hirelings in the ministry who are not preaching for the glory of God, but for the money there is in the business, and hence seldom ever say to the people, "do unto all men as you would have them do unto you." This one passage of His word enunciated from every pulpit in this country would in a very few months revolutionize things in the way of solving the so called "Negro Problem." We have what we want, we allow what seems to please us, and we preach to tickle the ear and suit the taste of the people and manage occasionally to get a few limber-jack Christians into our churches who are afraid to attack wrong, but, like Pilate, will take a pan of water and wash their hands and say, "See ye do it."

In the year of 1890, the Governor of Mississippi used every effort he could to arrest Sullivan and Kilrain, because he had polluted (1) his state by having had their prize fight therein,

but he allowed one hundred Negro citizens to be put to death by lynchers right under his nose and made no effort to apprehend or punish those who are guilty of such an offense.

Every Negro in the South, I care not how intelligent or how respectable he may be, lives at the mercies of the most disreputable characters of the dominant race, and it is so in this entire country to a greater or less degree. Any white man who has a grudge against his brother in black has simply to blacken his face and commit a crime of any character—rape or the attempt to rape is generally preferred—and then he can, with a yell, lead a mob to avenge a wrong committed by himself since an innocent Negro suffers and dies for it. This has been done and the comments of the press read that the best citizens of the community were present, business was suspended and the Negro paid the penalty of his crime, and it was done “decently and in order.” With such doings, they are solving the Negro Problem. I fear we are only undermining the peace and prosperity of this country. “As we sow, so shall we reap.”

Why, sirs, we are veritable strangers in the land of our nativity. We are not given half a chance in the race of life; the avenues of trade are closed against us. Educate as we may and then we are retarded, even in this city, and in the high school a colored boy was denied his class, and not allowed to graduate this year, and as no cause could be assigned, we are at liberty to divine the cause, while he is now walking up and down the streets of the city. If the Negro could have the show that is granted to other men of this country, he would solve every question that is being presented concerning him. The Negro has been awakened as he never was before. In every step of progress made in this country, the Negro has been a prominent factor, from the war of 1812, to the present, he has been a leading factor. In the last unpleasantness, for the preservation of the Union, the Negro took a prominent part, and to-day, we can hear all over the country the lie that has grown threadbare, viz: “We fought to free you fellows.” If the assertion was true, it would be only the proper thing to do; since we were made slaves by you, the only way to repair the damage done would be to free us at any cost. Now the anarchist is threatening the founda-

tions of this country, and I am of the opinion that if a war should occur between us and any foreign country, that from the treatment the Negro has received and the protection he is now getting from both the state and national governments, he would be justified in joining the ranks of the opposing army. A short time ago, this country was aroused because a few drunken sailors had been harmed at the port of Chili, and that little feeble government was pounced upon, and the American Eagle was made to screech and indemnity was demanded.

Thousands of Negroes are murdered and Congress is as dumb as an oyster, and the general government as helpless as a three months old infant. We thank God for a few brave men in the ranks of the white race who have the temerity to say a strong word occasionally, for the Negro, and we believe that there are others who would do so, but they are afraid of Baal. O that God would give us a few Elijahs, who would stand up as he did in the great theistic controversy on Mt. Carmel; then the matter would be settled, for it is not by might nor by power, but by my spirit “says the Lord.” To heal a malady, we must strike at the root of it, and the root of all our race trouble is this fanaticism; prejudice. We call this Christian America, but it is in a sense worse than Buddhism, and is in no sense consistent with the teaching of the word of the Lord which reads, “Love the Lord thy God with all thy heart, and thy neighbor as thyself.” Take the Bible and by it alone, or with it only can this question be settled. I have been in churches where the people would be sitting and praying and when I entered, I noticed all eyes would be centered on me, and if I dared to take a seat near the center of the house of the Lord, I would either be asked somewhere else, or be allowed to occupy a whole seat by my self.

— How, and by whom, and in what way are we to solve this question? Who is to blame for the existing state of affairs? These are simple questions and they are easily answered. But how and by whom? Answer to query number one reads, by the pulpit and by the press. It is an acknowledged fact that these two factors are the most potent and most prominent factors in our great country, and as such, their power is unlimited. It is they that give shape to popular sentiment. To them and from

them emanate the various life forces that revolutionize this or any other country. We owe a good deal to the pulpit for the sentiment that over them the monster evil—American slavery.

The press has, and is yet in many instances doing all it can to propagate the evils of lynch law, instead of decrying them. Let the rapist be punished, let the severest punishment of the statutes of our country (your country) be imposed, I only ask that it be done by the agency of the law, and then in many instances, it will be ordered by the dignified (†) men of the country who themselves are fathers of nine-tenths of the Mulattoes in this country. The difference between them and the fellow that is occasionally lynched, is about like the difference between the fellow who steals a whole bank and the one who steals a chicken. Let the press and the country call for a halt. They are the teachers of the people, and by the way they have of writing us up for every little misdemeanor, they have built up a bulwark of contemptible, dirty little prejudices that will sooner or latter reach to the discomfiture of not a few of our noblest sops.

The God of Heaven yet lives, and he will reward both men and nations for their dealings to their fellows. Rome was once mistress of the world, but by her own folly she was dethroned. The United States of America stands forth today as the mistress of the new world, and as there was a fall in the old, so will there be in the new, for history, you remember, repeats itself. "Let justice be done though the heavens fall," is written upon the clouds and as God espoused the cause of the Negro from 1861 to 1865 He will do so again; and then both the press and pulpit as well as the people will awake to the great evils they have perpetrated upon a weak and helpless people whom their ancestors stole from their native land and debauched, cursed and maltreated by the institution of slavery.

Let the clergy awake. God has said, "Son of man I have made thee a watchman on the wall." I am not a prophet, though some of my utterances set forth in this paper may have a kind of prophetic flavor. They are the sentiments of an honest heart, and my brethren, I have every reason to believe that you can read the signs of the times. Watchman, what of the night? What will you have us think of this sickly sentimentality called

religion? Your people have written histories and we read them. If the translation of the Bible is wrong, you are responsible for the way we read it. If it is right, you are responsible for the construction that we put upon it; and if we disagree in some things, we agree as to the golden rule, "Do unto all men as you would that they should do unto you."

In this matter the burden falls most heartily upon the ministers of the Gospel of Christ, for this golden rule is the injunction of your Lord and Saviour and have declared like Him, that the spirit of the Lord was upon you and that He had commanded you to go and preach His Gospel. If it be a fact, may God give you a courage to speak as His oracle. Speak as an under shepherd and not as a hireling. "All honor the man who is willing to sink, half his present repute for the freedom to think, and when he has thought, be his cause strong or weak, will sink the other half for the freedom to speak." The answer to the first query. How and by whom? Which is clearly set forth to be the pulpit and press. Answer the other two queries.

In conclusion let me entreat that we, as teachers do our duty faithfully; impress the word of the Lord more completely. Let the science of moral obligation be established and let us settle the rights of nature and nations by affirming with the Apostles, that God hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed and the bounds of the habitation. Enlighten and purify the conscience of our hearers with Bible truth and then this accursed mischief of race prejudice will be obliterated. The work must begin in the church, and if not begin then in the hearts of the people of God. Let us say to the world that the religion of the Bible is a contemptible farce, and thus end the whole matter; but we will still believe that the "judge of all the earth will do right."



**A. J. SMITH, D. D.,**

District Sec'y. of the F. M. Board of National Baptist Con. for W. Va., O., Ky. and Ind. Dr. Smith's defense of Negro Baptists at Kansas City was a masterpiece of eloquence and logic.

## EDITORIALS.

### THE NATIONAL MEETINGS.

The National Baptist Convention has just closed the greatest meeting in its history. Great in quality as well as quantity, in able sermons, carefully prepared papers; in eloquent extempore speeches, which showed maturity of thought, wide observation, and close study of man and things, all of which had an absence of the stereotyped, spread-eagleism that many of the modern offhand speakers are guilty of. It was great in the unity of purpose to be dignified and earnest in the conduct of business as well as exemplary in the reception of the many social courtesies extended by the good people of Kansas City.

It was a mighty inspiration to look over that body of consecrated men and women. God was in the midst, as more attention was paid to the devotional services. O! such mighty pleadings with the Master! Such heartbursts of gratitude to God in the testimonial meetings! A rich blessing to have been there.

The reports of each board showed wonderful gains as well as a more systematic and business-like effort in pushing the work along. The Foreign Mission Board brushed away all criticism and stepped forth out of the fires of calumny and persecution—shining like gold. The Publishing Board showed wonderful progress; it was a revelation to the Convention, showing that Negroes will co-operate with each other; that they have confidence in the leadership of the race, and that all these lessons of co-operation and leadership must be taught by the church itself.

We are in the midst of a mighty awakening. The next few years will place us where we should long ago have been. Negro Baptists have their eyes wide open.

All receipts amounted to nearly \$30,000. Now let this next year be the banner year.

## REV. S. W. BACOTE AND HIS CHURCH.

The Rev. Dr. Bacote is a most wonderful man. He adds to great scholarship the rare quality of a successful pastor of perhaps 1500 people. He stands as a financier of the first order. Commencing with the Second Baptist Church of Kansas, City, Mo., a few years ago, he has erected an edifice easily worth \$35,000 and it is nearly paid for, Rev. Bacote having raised in the last three years \$25,600. The MAGAZINE had been talking about having raised \$20,000 in the last three years, but it suddenly had to transfer the crown to Kansas City's King Financier. The Kansas City people, white and colored, simply idolize this man of God. He is worthy. He took that great Convention of nearly 1800 delegates and cared for them as easily as if they were a family of two—well fed, well housed, well inducted into the best social life of the city. The delegates returned home acclaiming long live Kansas City and the great Bacote.

## OUR MISSIONARIES.

The Board should with all possible haste order the man Jackson from the field. He has demonstrated over and over again his utter incapacity for the work. He is possessed with a spirit that is wicked and do work, whether home or foreign, is safe in his hands. He is an enemy to the very board that is trying to sustain him. All this criticism heaped upon the denomination is due to him. He sits in Africa and cries starvation! then on the next breath, writes hundreds of letters over here to newspapers and individuals who like scandal, making statements that no sane man would believe himself. The man is a mischief-maker. Call him in and turn him loose.

Rev. Stewart, who is in this country, should be given to understand that he is employed by the board and should get orders from them. The impression his speech made on us at Kansas City was that he could do the thing alone, if the board would go to sleep—in fact, the rank and file of our brethren should stand by the board at Louisville, Ky. and do nothing to aid these men that the board does not authorize. The idea is humiliating to every self-respecting Baptist, that there are missionaries in our employ who try to lead the board whithersoever they will. Brethren, put a check on this thing.

## THE DISTRICT FOREIGN MISSION CONVENTION.

The first annual meeting of the First District Convention has come and gone. A few brethren duly authorized from Virginia and North Carolina to act for their states, met in Washington last month, held a love-feast for a few days, made speeches, preached sermons, destroyed some excellent food, counted up money sent and promised until they had \$500., snubbed every body that did not look like them and talk like them, and then grasping their grip with firmer hold, took their departure saying, "Lord, we thank thee that we are not as other men are." Such is the history, with a little excepted of the First F. M. District Convention. More seriously, there were some good men engaged. The more pitiable the sight.

There were Rev. Drs. Binga, Jones, Lewis, Wells, Mitchell, Payne, Barco, Armistead, Spiller, and others, of Virginia. Rev. Drs. Brown, Whitted, Vass, Roberts of N. C. and a smattering of brethren who came without state authority, only representing themselves or their churches. *It was a dignified body*, there were not enough to make much noise, though there was noise made and plenty of it but it was a dignified body. Strong men like those named above, should find a better way to right what seems a wrong, than to split. A beautiful example to our churches. Well, brethren, come back. We will receive you with open arms.

## BRIEFLETS.

*The Baptist Voice* published at Baltimore with Judge Ballou as editor, is an able exponent of distinctive Baptists. It hits the mark every time. Go on, Judge, the MAGAZINE is with you.

The National Educational Board starts out with the intention of establishing a chair of Theology in each one of our Theological schools. Rev. W. A. Creditt, A. M., of Philadelphia, is chairman and our first educational rally was held in Philadelphia, Pa., Oct. 6th. Let all our churches send a contribution at once.

The salary of Rev. L. G. Jordan was increased \$200. This is proper. Now, let some educational institution honor him with the degree of D. D. He is worthy of it. Negro Baptists must learn to take care of their strong men.

Will Rev. Dr. White tell us when the Baptist Press Association had a meeting at Kansas City and elected officers? Some people may consider it an honor to preside over a body that has no existence. We do not.

Bro. W. H. Steward was re elected secretary of the Convention. Bro. Steward is one of the best conventional clerks in this country, white or black. It is as easy for him to keep the record of the Convention as it is for a healthy man to breathe. He will have the minutes out in a few months.

We are making a new list of subscribers. We shall carry no more dead heads. No pay, no MAGAZINE. We have a number of National Convention critics who have never paid us a cent for the MAGAZINE and who borrow it from their neighbor.

A brother said to us at the Convention, "Let me congratulate you on your editorials, if you write them." We promptly resented the insult. This is no figure-head periodical. We were elected five years ago *editor* and *we have edited*.

The only Conv. or body in the U. S. that ever snubbed the BAPTIST MAGAZINE was the orderly and loving set called the F. Dis't F. M. Conv. or the National Bapt. Convention *ala* Reformers.