

NOTICE!
THE NATIONAL
Baptist Magazine,

(MONTHLY.)

The organ of

Negro Baptists in U. S.

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

Published every month, under the auspices of the American National Baptist Convention,

W. BISHOP JOHNSON, D. D.,

Managing Editor, Washington, D. C.

Will contain Papers, Biographical and Homiletical sketches of distinguished ministers and scholars of the denomination and Race, with cuts, reviews, poetry, editorials and such other matter within the sphere of a christian magazine.

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THE BAPTIST MAGAZINE.

"The Church as a Factor in Solving the Race Problem in America."

E. C. MORRIS, D. D.,
President National Baptist Convention.

In a country like ours there should be no such thing as a "race problem." It should be excluded by the fact that the foundation upon which the Constitution rests declares that "all men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuits of happiness." But that that sacred instrument has been grossly perverted, and the Constitution which was built thereon has been trampled under foot by many of the people of our country is a fact which must be admitted by all. And it is also true that many of the churches of our country have remained silent while the very foundation principles of our great country are being undermined, and it was doubtless owing to this latter fact, that the program committee assigned such a subject for discussion at this meeting.

Since it is a fact that there is a "race problem" in this country, and one which has become both serious and alarming, and which is made more so by a thoughtless and biased newspaper press, it is eminently proper that we begin now to seek for the most effectual means of solving this problem in order that the country may return to those principles which the framers of the Constitution intended should maintain. If any one should criticise the intention of the fathers

in the formation of these laws, I would answer such by referring to the statement of Mr. Lincoln in his debate with Mr. Douglas when he said, "If one man says it does not mean the Negro, why not say it does not mean some other man? If that declaration is not the truth, let us get the Statute Book in which we find it, and tear it out."

I do not mean the slightest criticism upon Mr. Lincoln when I say that the people of this country believe in the spirit and letter of that Declaration, but a spirit of revolution has seized many of them and they are moved by an unrighteous emotion which has caused them to disregard the righteous edicts of the law.

No argument is necessary to convince intelligent men that the church can be used as a powerful factor in the solving of the race question in America. Nor do I desire to provoke an argument when I say that no other means can be so effectually used in bringing the people back to the doctrine that this is "A government of the people, by the people, for the people," as the Christian Churches of America.

In the kingdom of grace the law is divine and no matter how differently men may interpret it, all accept the Bible as the book of God, and without that Book there would be no Christian Churches. And as that Book knows no race, color, or condition of men, but declares in unmistakable language that "God is no respecter of persons." It may be seen, that, when that Book which has been given into the hands of the church to give to the world, has been made the Alpha and Omega of our country, there will be no race problem to solve.

I hold that ours is a Christian Nation, notwithstanding the fact that one portion of our people are being wronged and maltreated daily by another portion and I verily believe that ere long the spirit of Christianity will rule in all the affairs of our common country. The church has been asleep in many places and is not fully awake now, but this notable gathering will, I trust, be a means of awaking her out of her slumbers, and cause the righteousness thereof to go forth as a lamp that burneth.

Our country is blessed with many thousands of able devout Christian ministers, who will when they hear the call which this meeting shall send forth, mount the platform and cry aloud, that God hath made "of one blood all nations of men." These men will be heard, and the people will take the warning they give, for no country, no people in any clime have a greater regard for their ministers than the American people. Already the work has begun, one of the most noted of our great Southern preachers, a few days ago, gave the warning, and said that mob law must cease. What this great man has said will be repeated by thousands of other great Southern ministers, and when these men shall rise up (as I believe they will) the reaction will at once set in, and the talk of a race problem will be a matter of history.

God who rules in the destiny of nations, will not always chide, will ere long call the attention of the Church to the fact that should it fail to warn the people, and the people continue to shed innocent blood, that He will require the blood of those innocent ones at the hands of the church (or watchman). But if the church awakes to righteousness as I believe it will, and shall warn the people who are drinking down the blood of helpless people and those people fail to take warning, their blood will come upon their own heads.

I need not speak to you of the power and influence which the Church has in this country, for it is well known that its power and influence is unlimited, and it is therefore the more guilty if it remains silent longer upon the evils which are threatening the perpetuity of our institutions. No legislative enactments, backed by a million armed men, can force a recognition of the Negroes rights in this country until a moral sentiment has been created among the people to grant those rights, and that sentiment can only be created through and by the Church of God, which is the true exponent of all moral law.

The Distinctive Mission of Negro Journalism.

PROF. A. W. PULLER, D. D.,

Principal Langston Academy, Point Pleasant, W. Va.

"Books," says Channing, "are the voice of the dead and distant and make us the heirs of the untold wealth of Past." But newspapers and magazines are the voice of the *living present* and enrich us with the wealth of the past and present. Books tell us what men *have* done and *how* they did it. But the newspaper tells us what men *are* doing and *how* they are doing things.

This is true of all journalism. But the Negro, as a journalist, has a special mission. And it is the purpose of this brief essay to set forth that mission. A classmate of mine said to me, a few months before our graduation, "Puller, you have ten chances to do good among your race to my one chance among my race." The full meaning of his words I never realized until I came out into active life. And so we remark in the first place that the mission of Negro Journalism is to lift up our race. As we see the many hundreds of young men and maidens graduated from the various schools of learning throughout this country, year after year, we ask ourselves where will they find work? But when these young people separate and go out into active life and see how few of the waste places of earth have been built up, and hear on every hand the Macedonian cry, "Come over into Macedonia and help us," it is then we learn that while the schools have done much to lift up this mighty race that the work is hardly begun. The master said "The Harvest is truly great but the laborers are few." This is certainly true of the great work of lifting up our race. The white journalist has to keep his white subscriber informed as to the price of stocks, etc., but the Negro Journalist must inform his subscriber of the worth of immortal souls as well as the worth of stocks. It is a sad fact that the Negro generally will not attend lectures and they are not too crazy about sermons. But the newspaper can go where

(188)

189

the preacher and lecturer cannot go. The newspaper can go into the miners' camps and the farmers' cabin. Well do I remember the pleasure it gave my old gray haired parents to have us children read the paper that they brought from town. These newspapers can tell the miner of the buried possibilities of the Negro race; they can tell the farmer of the harvest time when he shall reap the results of money spent in educating his boys and girls; they can tell the carpenter that the Negro is the architect and framer of his own fortune; they can tell the mechanic, in the words of the immortal Longfellow:

Thus at the flaming forge of life,
Our fortunes must be wrought;
Thus on its sounding anvil shaped,
Each burning deed and thought."

God bless the Negro journals. They are the levers by which our power to lift the many burdens are increased. Journalism freed the Negro from bodily slavery and Negro journals will free us from intellectual and political slavery.

2. The second distinctive mission of Negro journalism is to unite the race. What we need to learn as a race is that North, South, East, or West, the Negro is a Negro, and that with a few insignificant exceptions there is very little if any difference in the hindrances and prejudices with which he must meet and contend. Let the leaders of our race decide on what is best for us as a race. Then let every Negro journalist put these thoughts on paper and send them into the two million homes of the American Negro. Let the ten million inmates of these homes ponder these thoughts by their fire-side, sing them around the family altar and lift them to heaven in prayer and it will not be long until the Negro race will be no longer a "rope of sand" but they will be one united people. Much has been said of the way our white brother treats us. And too much cannot be said along that line, provided it is backed up by a little more doing that will better his treatment. But if the white people treated us as bad as we treat each other we would have been wiped from the earth long ago. Racial treachery defeated Nat Turner. Racial treachery has caused many a young

merchant to turn his goods over to the sheriff and go to boot-blacking or some other menial work. Racial treachery has caused many a young journalist to sell out and quit business. A God-sent Negro journalism will carry to the sons of Ham this great gospel of racial, unity, the basis of racial success and protection.

This government has about closed a war that cost \$462,000,000, to make Spain stop murdering the Cubans. Not long ago a colored man and his family were shot down like dogs in South Carolina because that Negro had been appointed postmaster. There has not been one thousand dollars spent to avenge the blood of that Negro and his family. In North Carolina, Methodist stewards, Baptist deacons, Episcopalian vestrymen, and Presbyterian elders, organized a mob that killed unoffending Negroes because there were more Negro voters in that county than white. And when their hellish work is finished on Saturday night, they gather into their churches on Sunday morning and sing, "Praise God from whom all blessings flow," and "Te Deum Laudamus." How long will this state of affairs exist? It will exist just as long as one half of the race does not know how the other half gets along. And one half will be ignorant of the condition of the other half until we can have a Negro newspaper or magazine in every home and the editor of that paper has the money for the same in his pocket. May God help us to open our eyes to the truth before it is too late. America is our home. God took us from a land of darkness and the shadow of death and brought us to this country, where humanity is to play her grandest drama. We have spanned the mighty rivers, tunneled the towering mountains, felled the mighty trees, cleared the dismal swamp, planted the lovely cities along the banks of the meandering rivers and smiling lakes. Cowper has well said of us:

"Forced from home with all its pleasures,
Africa's coasts I've left forlorn;
To increase a stranger's treasures,
O'er the raging billows borne."

Three questions present themselves to the thinking Negro. (1) Shall we stay here and suffer? (2) Shall we stay here and be protected, or (3) "shall we leave these ills to fly to those we know not of."

The Richmond Planet and many other Negro journals has already brought on the dawning of a better day. And when Negro journals shall be read in every home and the wrongs heaped upon the Negro shall have been told and the plans to prevent such shall have been laid before ten million Negroes and kept before them by consecrated, God sent, and well paid Negro journalists, then, and not until then, will the cloud of oppression and injustice disappear like the mist before the rays of the morning sun.

3. The third distinctive mission of the Negro journalism is to present the merits as well as the demerits of the Negro race to the world. There are a few white journals that publish the good deeds of the Negro. But the Hon. Virgil A. Lewis, ex-Superintendent of Public Schools, told part of the truth when he said to me that when he went to write he had to write about his own race, and that it kept him so busy writing about his own race that he had no time writing about the Negro race. Very good, Brother Lewis, as far as you are concerned. We would to God that all white writers were kept as busy as you. But they are not. For most of them have time to write the good deeds of white men and the bad deeds of black men. Then, there are others who write the Negroes good deeds with clean water and his bad deeds with indelible ink.

Nobody but a Jew could have led the Jews through the wilderness as Moses did; nobody but an Irishman could have plead for the Irish as Robert Emmet and Parnell did; nobody but a German could have done for Germany what Bismarck did, and no Journalists but a Negro could say for us what our Negro journalists have said and are saying. I have not a cent invested in any newspaper, but I expect to support every Negro journal I can by my money, influence, prayer, and pen.

Let us support our colored papers. Let us pay up our subscriptions; write articles; read and circulate them, and

when the distinctive mission of Negro journalism shall have been fulfilled, the Negro will then have taken his stand upon the highest plane of Christian civilization; he will have been so united that interest of one will be the interest of all, and the heart beats of the individual will be the heart beats of the race; and the Negro will then be respected wherever the sunbeams of Christianity fall, and the universal verdict of humanity will be:

"Fleecy locks and black complexion,
Cannot forfeit nature's claim;
Skins may differ but affection,
Dwells in white and black the same."

"The Church as a Factor in the Race Problem."

By W. BISHOP JOHNSON, D. D.,
Editor of National Baptist Magazine.

The Church, is the whole body of believers, of every age and clime; it is based upon the great principle that Christianity is a social religion; it is in purpose and effort, the outward exhibition of Christ's kingdom in the world. It is exponential of all the doctrines He taught and a reflex of His immaculate and exalted life. Its ideal character is to be sought in the person and work of Christ himself. He is, its central figure; its inspiration; its criterion for moral excellence.

All the current of truth and goodness, which has been flowing as a living stream, through the history of the world, has been given origin and force through the influence of the church. It is the author of every great moral reform, both in individual and national life, nor can it fulfill its mission

until humanity shall be regenerated and sanctified and presented to God's throne, "without spot or wrinkle or any such thing."

While we do not believe in a union of church and state, we regard it as the primary duty of the church to make its influence felt, in the entire community, moulding a healthy sentiment, shaping legislation, developing high ideals for character, and taking the initiatory, in all things that help to make the world better.

The church stands for the oldest as well as the most invincible system of truth in the world, hence it comes to men with the voice of authority—an authority that all the skepticism and infidelity of all the ages has never been able to set aside, nor can it, for heaven and earth may pass away but divine truth never.

Now, since it holds such positional eminence among men; since it is the only authority for the settlement of differences between man and man, the breaking down of the middle wall of prejudice; since by teaching the world the best and highest and purest lessons of love, it is softening and mellowing men's selfish dispositions and hastening the period when "the lion and the lamb shall lie down together, and a little child shall lead them;" its mission shall not be accomplished until by its teachings it shall develop a new humanity, a new citizenship, free from race hatred, and proscription—a reproduction of the life of the humble Nazarene.

That there is in this country a Race Problem is painfully apparent. It is confined to no particular locality, taking upon itself one form in the South, another in the North; the formation of sterling character; the acquisition of wealth; the educational and religious contact with the whites of all sections only seem to aggravate our condition and make the problem more complicated. By some unwritten law, white men of all sections of this country have decided to permit the Negro to advance just so far; and then by unjust legislation, and intimidation; by openly and ruthlessly depriving him of every guaranteed political as well as civil right; by murder and outlawry calculated to make demons quake with fear lest Christian men cheat them out of their

demonic records; by a wicked and senseless prejudice that is transmitted from sire to son and thus kept always alive; by an oppression worse than that from which we were lately delivered, they fetter and burden and wither our manhood and womanhood, blind to all we have contributed toward the wealth and power of the American people, in every war they have ever waged. I say, when in the midst of this country there are two civilizations, the one weak and left at the mercy of the cold indifference and mean ingratitude of its stronger ally, *there is a problem*, and one which will never be solved until both races, are influenced and swayed by the teachings of him who came, "to proclaim deliverance to the captive and to set at liberty them that are bruised."

The immortal Frederick Douglass, in recognition of the deplorable conditions of this problem, in an eloquent outburst in 1883, said: "It is the Negro's lot to live in a land where every presumption is against him, unless we except the presumption of worthlessness and inferiority. If his course is downward he meets very little resistance, but if upward, his way is disputed at every turn of the road. If he comes in rags and wretchedness he answers every demand for a Negro and provokes no anger, but if he presumes to be a gentleman and a scholar, he is entirely out of his place. If he offers himself to be a builder as a mechanic, to a client as a lawyer, to a patient as a physician, to a university as a professor, or to a department as a clerk, no matter what may be his ability or his attainments, there is a presumption based on his color or his previous condition of incompetency and if he succeeds at all, he has to do so against these discouraging odds."

Now how far can the church affect these conditions? how far-reaching shall be her doctrines! She can shirk no responsibilities; nor wink at sin and wickedness and excuse herself upon the plea that they are outside of her jurisdiction. While her work is spiritual, it is also moral and therefore affects the social condition of men. She cannot condone wrong. Her founder, thundered from Sinja "*thou shalt not kill*," and the apostle to the gentiles gave us an epitome of the gospel in these words, "Finally brethren what-

soever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." The church must stand upon the side of the weak and oppressed: Her arms must be extended wide, to support those who need sympathy:

The most effective human agency she must use is a God-called and God-fearing ministry. If the gentlemen of the cloth, that occupy the pulpits of the white churches, would preach less of science and more of the religion of Christ—the religion that teaches the Fatherhood of God and the brotherhood of man; if they would throw off fear of the people and preach a pure unadulterated gospel, denouncing sin and wickedness and urging the people to observe the golden rule; if they would rise above race prejudice themselves and like true men of God, tell the people the truth, the church would be a mighty factor in solving the problem.

We have heard of only one white gospel minister that is brave enough to denounce mob law and murder, and he (God bless him) is Dr. Hawthorne of Georgia. Now if the pulpit was not muzzled and gagged it would cry aloud against the sin of murder, especially in the South. The church is dying for the need of a strong, brave, conscientious ministry. A ministry that will lift up its voice like a trumpet. A John the Baptist crying, "O generation of vipers" or a Paul before Agrippa; a ministry that exclaims, with Seneca's pilot to Neptune:

"You may sink me or you may save me
But I will hold my rudder true"

A bold, aggressive ministry, unmoved by the frowns of men, unmoved by a public sentiment that is as godless as it is senseless. A Luther, and Calvin, a Cranmer and Lattimer, a Savonarola and John Wesley, their preaching was sharper than two-edged swords or pointed arrows fresh from the quiver, for it lifted the gates of empires from their hinges, made kings tremble upon their throne at day and toss upon their beds at night; broke down the meanness of the human heart, and gave place for the entrance of light and life and truth.

In Holywood, Mary Queen of Scots wept at the sincere words of John Knox. O! for a modern John Knox, who would point out to the American people, in the flush of national glory, the national sin of race hatred, race murder, race oppression.

The clergy of the other race can never make me feel that they are friends to the Negro, until they thunder against lynch-law, against the inhumanity, the barbarism of roasting God's handiwork alive. It was a sad commentary on the Anglo-Saxon's Christianity, when, during the Wilmington riots, the ministry left the sacred place and bedragged their robes in the filth and dirt and blood of politics; a sad picture for the church to present to the world, Christian ministers aiding and abetting murder to gain political and racial power. The pulpit must teach higher and nobler and better things, if Christ's kingdom is to come and his will be done. How shall they ever preach from the text, "*Thou shalt not kill.*" Christianity and the Church comprehends the utter destruction of this spirit of retaliation and revenge; its mission is to make men Christ-like. Christ instituted the ministry that they might be his ambassadors, suing for peace and love; the very gospel they *should* preach, is opposed to bloodshed and murder. If the doctrines of Christ are honestly and faithfully taught, every problem, which is the result of the depravity of the human heart will find a happy solution. No other force can so quickly and effectually accomplish this, like the pure gospel.

Nor is the white church alone to contribute to the solution of this problem. There is a dreadful responsibility upon the Negro ministry. We must insist upon it that there be a reform in the morality of our people. That Christianity and immorality are enemies; that he best honors Christ who reproduces him in his whole life. We must attempt to reach that class of our people, who are moral lepers, spreading their deadly disease far and wide and offering an excuse for much of the injustice that is heaped upon us. The Christian Church is upon record. The eyes of the civilized world are upon it. The skeptic, infidel, scoffers ask, "Is the Christianity of the Church equal to the task." Unborn generations

will see us as we are—black and white alike. They will marvel that the Church did not rise above its prejudice, and will make our sins impediments in their way to God and heaven.

We must not lose faith in God and the Church. If the prayers of our mothers and fathers emancipated the ensnaked hosts, in the dark, dark days of human bondage, the enlightened faith of a mighty army of God fearing people today will yet find their way out of this wilderness of sin and death.

Biographies.



J. C. CORBIN, A. M., ARKANSAS.

One of the most prominent men of the Baptist denomination, and one of whom it has a legitimate right to be proud, is Prof. J. C. Corbin, A. M., the veteran educator of Arkansas, and President for the last quarter of a century of the Branch Normal College at Pine Bluff, an institution for the training of colored teachers founded by the State. We therefore think that a brief sketch of his life and labors will be of interest to our readers, and append the following:

Professor Corbin was born March 26, 1833, in Chillicothe, Ohio, to which place his parents, William and Susan Corbin, had immigrated from Richmond, Va. His elementary education was gained in the day schools of that city, conducted by Oberlin students and supported by the colored citizens, as Ohio at that time maintained no schools for her colored youth. Among the students who thus labored in this little city were John W. Templeton, the missionary; Edwd. J. Roye, afterwards President of Liberia, and Prof. Geo. Boyer Vashon; and among the pupils, Hon. John Mercer Langston, who, with Professor Corbin, for some years constituted the senior class of these schools. Professor Corbin then went to Louisville, Ky., to assist his brother-in-law, Elder Henry Adams, of Fifth Avenue Baptist Church, in teaching. This was in the Forties, and he taught there until about 1848, when he entered the Ohio University at Athens, of which the well-known Reader man, Wm. H. McGuffey, was president, and graduated in the class of '53, and received the degree of A. M. some years later. Returning to Louisville, he again taught. He went to Cincinnati and worked for some years in the Mercantile Agency of B. Douglass & Co. and in the Bank of the Ohio Valley, during which time he assisted Rev. John P. Sampson in conducting the Colored Citizen newspaper. About 1870 he came to Arkansas and was a reporter for the Arkansas Republican, Governor Clayton's official organ, and was elected State Superintendent of Public Instruction. The Brooks-Baxter war ended his term of office very abruptly, so he accepted a position in Lincoln Institute, Jefferson City, Mo., where he taught for two years. He was then employed by Governor Garland to establish and conduct the Branch Normal College, which he accordingly did. The institution was started in 1875, and has ever since been in successful operation under Professor Corbin's skillful management. It has graduated 15 classes, the members of which are successful teachers, ministers, physicians, dentists, one missionary to Africa, several department clerks in Washington, etc. The estimation in which the institution stands is well shown by the following article, recently published in the Pine Bluff Courier, viz:

"The South has become renowned for the number and excellence of her institutions for the higher education of the colored youth. Fisk, Tuskegee, Hampton, and many others are known throughout the world, and well deserve the reputation they have made. We have an institution of the same grade in our midst which has made a most remarkable record. We refer to the Branch Normal College.

Of the twenty five instructors of normals employed by the State Superintendent during the present year, more than one-third were representatives of the institution. Diplomas for literary, mechanical, and art products were awarded to the institution by the Chicago exposition, Atlanta exposition, and our own State fair. The institution has its own dynamo and produces its own electric light, its own water-works, which supply the entire place with water, and its own heating apparatus, which warms the college building. This complicated piece of apparatus was put in during the last vacation by the Superintendent of the Mechanical Department, with the assistance of some of the boys of the institution and no other help. One of the boys of this department made a bicycle without any assistance, which was exhibited at Nashville, Tenn.

The equipment of the institution is as follows: Campus, twenty acres; brick college building, six rooms; brick dormitory for females, twenty rooms; brick mechanical building, six rooms; iron-clad storage building, one room; laundry building, one room; machinery, value, \$5,000; library, number of volumes, 3,500; physical apparatus, value, \$10,500; sewing-machines, typewriters, and other equipment of art, needlework department, \$5,000; range and cooking outfit, \$300; musical instruments, piano, organs, violoncello, mandolin, flute, and guitar, \$1,000.

The courses are as follows: In the literary department—collegiate, normal, and preparatory; in the mechanical—mechanic, art, and manual training; in the needle department—plain sewing, art needlework, etc.; in the typewriting department—typewriting and shorthand; in the musical department—instruction in vocal music, or on any of the instruments already mentioned.

The girls in the dormitory are taught housekeeping and domestic economy by being required to keep their own rooms in order and by regular work in the dining room and kitchen.

Upon more than one occasion Senators Garland, Jones, and other representatives have quoted its statistics to show the amount of good for the colored race the south is doing.

To Prof. J. C. Corbin, principal of the Branch Normal College, and one of the most thorough and widely known educators in the South, is due much of the credit of the success of the institution. He is a man of wonderful energy, and has spared nothing in making the school over which he has long presided a success."



REV. A. G. YOUNG, NEW JERSEY.

April 19, 1880, Rev. A. G. Young became pastor of the Ebenezer Baptist Church, New Brunswick, N. J. He found a membership of seventy-three, and a debt of one hundred and fifty dollars owing to the former pastor, Rev. William Wallace,

which he raised and paid. During the year we received twelve new members, and baptized sixteen in the baptistry of the First Baptist Church, the chapel only seating one hundred and fifty persons and having no baptistry. The third winter ten were baptized in the new baptistry; a new organ was secured, and the Church Aid Society was organized. The chapel was also elevated and handsomely kalsomined; the benches were repaired and a new fence put up. The fourth year fifteen were baptized and many others received. The membership continued to grow every month, making it necessary to enlarge the house, so as to seat three hundred. Everything was remodeled—a new baptistry, furnace, organ, pulpit chairs and stand, carpet, and repainted the outside. Nearly three years ago the building was destroyed by fire. This was a great drawback, yet before Rev. Young resigned all of the rebuilding debt was paid except thirty-five dollars, though the church is in debt to the pastor six hundred and sixty-three dollars. Rev. Young is now pastor of the Mt. Calvary Baptist Church, Red Bank, N. J., a young and weak field. He organized the Bright Hope Baptist Church, Princeton, N. J., baptizing the five persons with which it was organized, and since then thirty-five others. He was five years president of the Third District of the New England Baptist Missionary Convention, one year president of the Afro-American Baptist Association, and for four years has been its corresponding secretary. He was at the time moderator of the New Jersey Central Conference (white). He organized the Reviton Lodge G. U. O. O. F., also Household of Ruth 1008. He presided in the East for four years and knows how to work and receive his penny. Rev. Young is in every way a worthy man, an untiring worker, an able preacher, and any church would honor itself in calling him to its pastorate. He has wrought wonders on very difficult fields.

"Sure, He that is faithful in few things shall be made ruler over many."

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The girls in the dormitory are taught housekeeping and domestic economy by being required to keep their own rooms in order and by regular work in the dining room and kitchen.

Upon more than one occasion Senators Garland, Jones, and other representatives have quoted its statistics to show the amount of good for the colored race the south is doing.

To Prof. J. C. Corbin, principal of the Branch Normal College, and one of the most thorough and widely known educators in the South, is due much of the credit of the success of the institution. He is a man of wonderful energy, and has spared nothing in making the school over which he has long presided a success."



REV. A. G. YOUNG, NEW JERSEY.

April 19, 1880, Rev. A. G. Young became pastor of the Ebenezer Baptist Church, New Brunswick, N. J. He found a membership of seventy-three, and a debt of one hundred and fifty dollars owing to the former pastor, Rev. William Wallace,

which he raised and paid. During the year we received twelve new members, and baptized sixteen in the baptistry of the First Baptist Church, the chapel only seating one hundred and fifty persons and having no baptistry. The third winter ten were baptized in the new baptistry; a new organ was secured, and the Church Aid Society was organized. The chapel was also elevated and handsomely kalsomined; the benches were repaired and a new fence put up. The fourth year fifteen were baptized and many others received. The membership continued to grow every month, making it necessary to enlarge the house, so as to seat three hundred. Everything was remodeled—a new baptistry, furnace, organ, pulpit chairs and stand, carpet, and repainted the outside. Nearly three years ago the building was destroyed by fire. This was a great drawback, yet before Rev. Young resigned all of the rebuilding debt was paid except thirty-five dollars, though the church is in debt to the pastor six hundred and sixty-three dollars. Rev. Young is now pastor of the Mt. Calvary Baptist Church, Red Bank, N. J., a young and weak field. He organized the Bright Hope Baptist Church, Princeton, N. J., baptizing the five persons with which it was organized, and since then thirty-five others. He was five years president of the Third District of the New England Baptist Missionary Convention, one year president of the Afro-American Baptist Association, and for four years has been its corresponding secretary. He was at the time moderator of the New Jersey Central Conference (white). He organized the Reviton Lodge G. U. O. F., also Household of Ruth 1008. He presided in the East for four years and knows how to work and receive his penny. Rev. Young is in every way a worthy man, an untiring worker, an able preacher, and any church would honor itself in calling him to its pastorate. He has wrought wonders on very difficult fields.

"Sure, He that is faithful in few things shall be made ruler over many."

Editorials.

The District Convention organized nearly eighteen months ago, as an improvement upon National Convention methods for doing African mission work, has done nothing but resolve as yet. Our contemporaries occasionally publish appeals for funds; but no report is ever made as to whether anything is collected. There is a passage of scripture about the "mote" and the "beam," which our brethren of the District Convention would do well to read and pray over.

This is indeed a crucial period for the Negro race. A time when it must call to the front not outside help, but show itself possessed of such sterling individuality as to rise above all the forces and influences that conspire to destroy it.

The world wants to know if Negro character and manhood is able to withstand the elements that wipe races out of existence, or whether by surviving these destructive forces and putting under its feet these hydra headed enemies of Negro progress it has earned its right to live and be considered a great people. There is no time for weeping and lamenting. If we would enjoy the blessings of liberty, they must be secured by our own effort, along all lines that contribute to the greatness and power of a race.

The Baptist Truth, edited by that prince of preachers and controversialists, Dr. E. K. Love, of Savannah, Ga., is one of the strongest papers published by the denomination. It is the exponent of that class of Baptists that believe in Race progress. It gives no uncertain sound to the trumpet. Dr. Love, its editor, is disgusted with a large contingency of the denomination who play the hypocrite with the other race in order to secure "filthy lucre." It is one of the curses of the race that has been handed down from slavery that one Negro will sell his entire race for the approving smile of a white man.

(202)

All white men are not alike; some are true friends of the Negro. But the crowd that want the Negro "For Use Only" is so numerous as well as ubiquitous, we hardly know where to find the real friends.

Many persons who have been among our subscribers in the past have noticed that the Magazine is not being sent to them, because they have not paid us. We can't run this Magazine on empty promises. We always pay for a thing we really want, or do without it if we are honest. Now when men allow the Magazine to be sent to them as regularly as it is issued, and when notified that they owe us pay no attention to anything we say, we conclude it best to stop sending and make them a present of back numbers. Baptists should be ashamed not to support their own enterprises.

Missionary Jackson, in Africa, is the most dangerous man any board could employ to represent the work Negro Baptists are doing in foreign fields. His heart is not right, and it takes our Board a long time to find it out. He has sent another abusive circular to the pastors in this country, who will listen to his harrangue, and thus give "aid and comfort to the enemy." He never sends the magazine any of this vituperation, because he knows we are never on the side of but one person at a time. We have confidence in our Board. We know they would do more if they had more. We see in R. A. Jackson the hand of an unprincipled enemy, who would be a martyr at one time and a starving missionary at another, and who in the face of all this spends not less than \$50 to print and send across the ocean into this country pamphlets so full of abuse that they could only result in keeping money and interest from the fields where the heathen he professes to love so dearly (?) are dying for the want of the Gospel.

The articles entitled "The Church as a Factor in the Race Problem," by President Morris and the editor of the MAGAZINE, were prepared for the National Afro-American Council, which held its meeting in Washington, D. C. They were

never read, because, like other papers, they were not called for. The Council started with a great deal of promise, and it is hoped every State and Territory will organize and work in harmony with the national body. Much has been said about Methodist bishops running it. Everybody had an opportunity to take a hand in the business. The bishops were there and showed what side they were on. They are upon record. Some others (politicians) were there and only our Father in Heaven knows what side they were on. They were not ready for the record. We wish the Council success.

We have received a neatly bound copy of the History of the C. M. E. Church in America, by Rev. C. H. Phillips, A. M. M. D., D. D. Dr. Phillips has given a very valuable contribution to Negro church history and his denomination should be proud of this effort. We belong to another church that is diametrically opposed, doctrinally, to the C. M. E. Church; but we are fair enough to say that we never read a history of any church organization that gave us more genuine pleasure and real edification. Dr. Phillips has done a service for his church that they may never be able to compensate, surely they will never thoroughly realize, what a tremendous advantage it is to have a true record of any denomination.

Stripped of this distinctive church bearing it is a rare contribution to Negro literature, because it reveals conditions as to the inner life of the Negro religionist and his systematic christian activity, as well as unwavering loyalty to christian principle and life that our enemies do not give us credit of possessing. The race has no more able defender nor the C. M. E. Church a man of whom it should be more proud than the scholarly author of this valuable little book. It is indeed "Multum in parvo."

We should not be surprised in the near future to shake our old friend by the hand as Bishop C. H. Phillips. The church wants him and so does the race.

Those desiring a copy would do well to send to Rev. C. H. Phillips, D. D., Editor of the Christian Index, Jackson, Tenn.