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ESTABLISHED 1893.

W. BISHOP JOHNSON, D. D., Washington, D. C., Editor.
R. H. BOYD, D. D., Nashville, Tenn., Business Manager.

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MONTHLY.

ESTABLISHED, 1893.

W. BISHOP JOHNSON, D. D., EDITOR, Washington, D. C.

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EDITORIALS.

THE BAPTIST MAGAZINE.

JULY, 1899.

SOME PARALLELS OF HISTORY.

By MRS. A. E. JOHNSON.

With an Introduction by Rev. Dr. H. Johnson.

THE TITLE I have chosen for this paper is not meant to carry the idea that it is a strict chronicle of data, or a systematic record of happenings. I mean merely to refer to such historical events as are necessary to the desired treatment of the subject.

That "history repeats itself" may be an ancient and well worn axiom; nevertheless, it is a very true and expressive one.

Some people seem to have a strong aversion to the idea advanced by Solomon, the Wise, that "there is no new thing under the sun," and prefer to fancy that what exists at the present time, or may exist in the future, has never had its parallel. But, for my part, I like to trace the resemblance between one object and another. I like to think that no matter what *is*, or *is to be*, has, in its essential points, *already been*.

Now, to our subject, Historical Parallels. For the first example to be considered, it will not be necessary to go back further than the birth of the English nation, which really took place at the time of the Norman Conquest. Twice before had England been under the control of other powers, but she had shaken them off, only to fall into the hands of the Normans in 1066. The Saxons, as we know, were, up to this date, a rude, bluff people, and were indebted to the parties who invaded their shores for any amount of refinement they may have imbibed; and to the Romans, their first conquerors, for Christianity, for until then they were heathen and idolaters.

When, in 1066, the battle of Hastings was fought, and the English King, Harold, was defeated, and William of Normandy took his place on the throne, there was a decided change in England—a change that lasted; things were never the same after the advent of the Norman

rule. The yoke fell heavily upon the shoulders of the Saxon, or English, people, and they were frowned upon, and put down on every occasion. Their lands and possessions were taken from them on the slightest pretext and given to the conquerors. They were taxed heavily, and yet allowed no voice in the adjustment of affairs. In fact, they were reduced, many of them, to a state of serfdom, which is a polite term for slavery. But they did not submit tamely to this treatment: They had been conquered, but they refused to remain conquered; and, so, after a long series of wars and uprisings they succeeded in again wresting the English crown from the intruders, and the tables were turned. It took, however, so many years before this was accomplished, that the two nationalities had unconsciously become assimilated, and merged into each other, that, as I have said, the Saxons, as they had been in the old, rude days, were never replaced; but the English nation as it is now understood, came through this evolution. What I want to emphasize in this instance is that it was the love of liberty and independence born in the hearts of the English people that made it impossible for them to content themselves under the despotic rule of their conquerors; and they were determined to win back their birthright. Liberty and independence are every man's birthright, and should not be taken from him.

To be sure, the English nation was indebted to the Norman French for a great deal; for, as I said, they had no refinement or culture worth speaking of, but in the many years that elapsed before they regained their rule, they had undergone so many changes from contact with the French, that they were never again exactly the same people; and yet, they did not hesitate to fight them with all their might until they had everything again in their own hands.

"History repeats itself" in the birth of the so-called American nation. Up until perhaps about 1738 there was no American nation; all in America owed allegiance to England, from whence came the Puritans, or colonists. Oppressed and downtrodden, their claim to liberty of thought and action was crushed by the English ruling powers, and they were forced to seek foreign shores. Still, they were English subjects; their homes, parents and children were English, and politically they were loyal adherents to the crown; but they were rebels against the religious oppression to which they had been subjected.

No loyalty can long survive the iron heel of tyranny; no loyalty will long stand being crushed to earth, every liberty curtailed, every

effort snubbed or threatened; hence the first grumbling of the thunder that bespoke the war storm that began to break forth in fitful gusts until its final culmination in 1775, when the famous War of the Revolution regularly opened. From this time, the different battles were fought, lost and won, until at last, in October, 1781, came the final engagement which determined the victory in favor of the Americans, and in 1783, the treaty was made that recognized the independence of the United States. Thus, had another nation freed itself, as it had a right to do. I cannot be so patriotic that I may blindly admire any nation that claims the right of arbitrary government, or utterly disregards the opinions and rights of a people, and this was the most general cause of the American Revolution.

I will not stop to draw the parallel between the oppression of the Puritans by the English in their mother country, and the oppression of their fellow-countrymen by the Americans in their new home; because all who are acquainted with the history of this country know how certain religious sects were branded, hounded and tormented; of the shameful page in Massachusetts' history that bears the account of the drowning of inoffensive old women as witches, and the hanging "in batches" of unfortunate creatures, many of whom were said to be "men of education and standing, and tenderly nurtured women who had done nothing to offend their neighbors, and who were convicted under the direction of apparently sober-minded judges, upon the most frivolous tales." It is sufficient to say that the parallel exists, and again "history repeats itself" in the story of the colored race in America. They were introduced into this country and it became their home. They grew in numbers, and changed in character and condition until they became a distinct people; and the usual fermentation and restlessness under oppression and restraint gradually began, making its first public outbreak in the John Brown Raid. And when the Union was threatened and there was a call for colored men to take up arms in the defense of the country of their adoption, and for them the reward of success was to be the abolition of slavery, how eagerly did they respond! How bravely and faithfully did they fight! Without them would the cause have been won? Did they not deserve the right of citizenship that could not honestly be withheld? The colored Americans then became a part of the country. And that is about where the matter stands to-day.

The Saxons and Normans were two distinct peoples or nations; but they inhabited one country. As the years went by they blended and

coalesced until now there is in England, under the name of English, but one people. They share and share alike, having the same interests, the same pursuits; and all goes well.

In America there are two peoples: the colored Americans and the white Americans. But here, I am afraid, my parallel does not come as straight as I could wish, for they do not share and share alike; they have not the same interests nor the same pursuits; and all does not go well.

When the American nation insisted upon adding the colored people to their number, they took upon themselves the responsibility of a people. When the war ended there was this great mass of human beings to be settled down and assimilated. It had to be done. The Americans were responsible for their presence and their condition, which was, to say the least, not creditable to the nation. These people had toiled hard and faithfully all these years, and were now turned loose upon the world with no money, no homes, and no education. Something must be done. The Americans argued: "We cannot allow this host of people to roam the country, untaught and unchecked, or our lives will not be safe. It is our fault that they are ignorant and untrained, and it is but just that we do what we can to remedy the evil we have wrought, although we cannot rub out all traces of it." And, so, they put forth efforts to help the already eager people to fit themselves for the exigencies of life. They founded schools to teach them to teach themselves, and things began to look bright for the newly fledged people. That these efforts of the citizens of the United States were successful we have but to remember that the war that brought freedom to the colored people closed in 1865, and that only thirty-four years have elapsed since then. Take up any book of reference pertaining to their progress, and the most skeptical must be convinced of their wonderful development, although he may not openly admit the fact.

A strange phase of the matter is, that, while all along, the understanding has been that the colored people were, as soon as prepared, to help in the educating, uplifting and upbuilding of their own people, and to do generally for themselves what had been done for them, the white portion of the nation is inclined to refuse them the right to do this, and only allows them to work under protest. But "history repeats itself:" the Saxons refused to be set aside by the Normans; the Americans refused to be set aside by the English and the colored people of the United States refuse to be set aside by their white brethren. This is only the natural course of things. The progress of a people, when once well established, can no more be stopped by their fellow men than the tides of the ocean

can be altered by human hands. It is but right that we should work for the religious, moral, financial and educational advancement of ourselves and people, and if our white brethren close their avenues to us because of this determination, we must create avenues for ourselves. Others have been forced to do the same and have succeeded, and why not we? "What man has done man can do." It is God's ruling, too; not man's, and while the "earth is the Lord's, and the fullness thereof," we have the same right to make the most of ourselves as any others of his creatures, for we, too, are of his creation.

Then let us labor to advance ourselves, and assist our people to improve themselves in every possible way, and stick to those who are steadily marching on. Let us cease trying to prove to the world that we were born into it for the sole purpose of admiring the white people of the United States, and that this is all we will ever be fit for. This is not a very laudable or attractive prospect to look forward to, I am sure.

It goes without saying that if we are to develop, expand, improve or advance, we must launch out for ourselves, and help ourselves, if none will help us just because we refuse to be regarded as nonentities. We must do as others have done before us: make a way for ourselves through the ranks of opposing forces—peaceably, if we can, but none the less firmly. We must fill our place in the world if we are to furnish our true and complete parallel to its history.

THE THOUGHT OF THE AGE.

By REV. WILLIAM D. WOODS,

Class of '99, Academic Department, Virginia Seminary.

THE INFLUENCE which shapes and marks the destiny of a people is thought. This, born in great minds and nurtured by broad and sympathetic hearts, wields a great power for good. England owes her great material greatness and scientific progress to the thought of Mills, Darwin, and Gladstone. Greece became the mistress of the intellectual world through the profound thoughts of Socrates and Aristotle. The great Republic of France was shaped and planned by the great mind of Napoleon long before it was conquered and subdued by the French army. Rome spread her borders almost over the known world through the aggressive minds of her Caesars. American independence was the outcome of the independent ideas entertained and promulgated by Washington, Adams and Jefferson.

Thought in every age has been the guiding star of a progressive people. It has been the vessel in which they sailed from the lower stages of civilization, through the tempestuous waves of opposition and severe criticism to the climax of modern refinement and culture.

The most striking feature of thought is its dominating influence over the scientific world. The age of speculation and theorizing has passed into oblivion. The thought of the age accepts nothing without a basis of truth. The products of the ancient minds have been carefully overhauled, revised and presented to the world in a more practical form. The Ptolemaic system has crumbled and fallen to the dust under the scientific thought of the age. The Capernican theory has been developed into laws of modern astronomy.

The thought of the age has inserted itself as a stimulating and transforming force for the nation. It has shattered the customs of barbarism and whipped in a line of unity. The barbaric tribes that once swept over the country like a mighty avalanche, bearing devastation and bloodshed in their tracks, have been conquered by thought, which has invaded the dominions of religion, and by its mighty repellant force cleared the road for Christianity, and guarded her by the tremendous power of public sentiment, while she poured the divine truths into the souls of men.

It has been first in war, first in peace, first to bind up the wounds of a defeated nation, and first to call the forces of charity from its slumbering quarters to the rescue of the wounded and dying. It has penetrated the uncivilized home, inculcated the progressive idea of a higher civilization, and revolutionized education until it dispels ignorance as the dew is vanquished before the noonday sun.

It has buried that black demon, cruel slavery, in a dishonored grave, and proclaimed with a loud voice, freedom to all mankind. It has awakened a business interest in all the races of the world, and developed an active and industrious spirit among the indolent.

The latter half of the nineteenth century has brought to light a marvelous transformation of opinion in America. The once degraded and subjugated Negro is entrusted with the affairs of our great government, and placed in the command of troops in our army. He is no longer looked upon as a slave, but as a soldier and statesman whose ability has never been excelled. The development of our trade and extended borders of our commerce have moulded the thought of a greater republic.

It has invaded the society of the world, and elevated the base and low by instilling sound principles of morality and self-respect.

We are living in the age of advanced thoughts, when the master minds

of men are continually making new discoveries in science, and propounding new truths to the world, which involve the future welfare of nations. It has filled the air with upheavals and commotions in order to eradicate the foreign and strange theories from the modern mind.

The youth of the middle ages sang in verse the marvelous reformation that would come about under the revolutionary power of thought. Men of the early centuries observed and realized that their theories, which had survived many decaying generations, would eventually fail before the inquisitive minds of modern investigators. The achievements of men's mechanical genius, and the glorious heights which intellect have reached are only the products of matured thought.

The progressive thought advanced by men of this age has filled the mind with greater ideas, and the breast with a new impulse for further experiment.

The turning period of thought was marked in the nation's history when it made the chord of love for humanity vibrate in every heart, and embody in its constitution free suffrage for all people alike. Social evils of every kind are hunted and exposed by the penetrating eye of thought. National disputes which once divided nations and brought on a destructive war are decided in the most amicable way by the powerful influence of public sentiment. Untenable hypotheses are rejected. Nothing that is imagined or surmised is received by the advanced thought of the age.

Thorough investigation which develops facts and gives light to the upward march of progress, is demanded in every avenue of science. It has infused intellectual light in its most brilliant form in the minds of the youth by exhuming the dead relics of buried empires and translating the mysterious engravings found thereon.

The progressive thought has brought into existence some of the greatest mechanical appliances the world has ever witnessed. With these labor is made more effective and useful for the comfort of man. Modern farming is carried on with so much ease and pleasure that the farmer hardly realizes the difference between tilling the soil and an excursion into the country.

In the upward march of thought our continent has been encircled with a belt of iron, over which the hum of the engine can be heard penetrating every valley, climbing the hills, bearing the refined products from our manufacturing establishments to all parts of our country. Over the broad bosom of the mighty streams runs the great steel monster, loaded with nature's sweetest blessings to gratify the desires of the human

family. Through the power of the human mind the world has been interwoven with a telegraphic system like the sensor nerves of the human body, which transmits every emotion or disturbance of the human family all over this broad domain in two hours and a half after it happens. Men have, by the scientific power of thought, searched the bowels of the earth, rolled the waters in sheets, weighed the planets, measured the distance of the sun, flashed the lightning to all parts of the world, with which the night is turned into day, and then reined it to accomplish his will in the smallest errand.

The progressive thought has put upon the market the most profound literature of any age, and has chased away fiction and romanticism. Modern writers are urged to observe a strict adherence to truth and to a faithful reproduction of nature.

Philosophy of the age, under the power of the mind, has reached the highest stage of development. The philosophy of Mills, Kant and others has been so remodeled that it only stands to-day as a mere name. So many new systems have been discovered and new methods incorporated that thinkers of this age are almost able to reach a reality.

The thought of the age has presented to the public mind some of the most profound productions of scientific truths. It is the end of nature to perfect the flower, and it is only after it has been perfected through the forces of vegetation that we get the beauty and fragrance of the flower, and it is the duty of the human mind to mould and perfect the thoughts of a nation, in order that we may get the beauty and sweet fragrance of their products. Through literature it speaks to all the human family, in every sphere of life, from the country school boy to the most philosophical mind of the age.

Journalism is the criterion of advanced thought. The market is crowded to-day with volumes of the richest gems of thought, educating the world up to the new thought of the age. Thought is the fundamental principle in education; by it men are led to believe that education is more than a presentation of abstract truths, but truths presented in their most practical bearing applicable to man, linked with the tangible facts for the conception of the human mind.

It has bound all creation in a band of strange analogy, and lifted the mind from the earth to things more noble and grand; even to heaven to catch a glimpse of the golden thread woven in the great-loom of Providence through the mystic tissue of the universe.

Immeasurably above all the senses is the serene rapture of meditation, the ecstasy of pure thought, which sounds the depths of consciousness, and

rules in the principle of man; measures the heavens above, penetrates the earth beneath with its sovereign master mind, and with unspeakable calculating power of patient research, it has followed the traces of creative wisdom along the minutest fibres of the microscopic life and spanned the great abyss beyond the farthest fixed star, counted and numbered the heavenly bodies, and now clinging to the folds of the streaming robe of omnipotence as it floats over the transcendent galaxies of the highest heavens, it has attempted to locate the dwelling place of God and the future abode of the soul.

It is keenly alive to all the beauties of sight and sound, it has brought into existence inventions in the form of the telescope, which enables the human eye to locate and discover the minutest body in our star-decked heavens; and the graphophone, which may be substituted, almost without distinction, for the human voice, and with its fair, transforming powers has almost rivaled nature on the glowing canvas of beauty and grace. The crude stones from the quarry are shaped and polished under the chisel of the sculptor for an important place in some magnificent structure designed by human thought.

It has constructed and sent forth to the world great instruments which breathe vocal melodies from their tuneful lips, which are almost divine; and by their cries of almost human pathos from the chorded viol, stir the blood in the inmost chambers of the heart, and awaken a feeling of love and service for God.

Nobler, purer, higher than the sounding key or flute is the articulate voice of poetry, which is the music of the genius. The nearest approach to perfection of thought, was brought out in the writings of Shakespeare, Milton and Byron, who have made their names immortal on the pages of our history, and whose thoughts will ever remain as our greatest earthly treasures.

The noblest conquest of humanity over time and fortune have been the magnitude of thought. Thought is the medium through which the golden casket of memory reveals its richest treasure, to mankind. The progressive thought of the age is the record on which fame has written her brightest and dearest names.

OPPORTUNITY is the doorkeeper of the castle of Fame, and all who would enter there must meet this exclusive attendant. One may linger for a lifetime outside the castle and never see the face of Opportunity, while others are quickly admitted to be crowned with the laurels of Fame.

RACE PRIDE AND RACE PREJUDICE.

By REV. J. C. BARKSDALE.

I CAN NOT feel that God's original allotment—in variation—is to be changed. Distinctions in races and in times were in evidence from the foundation of the world. The Ethiopian will not change his hue. His racial diversity must be his charm.

Men have always been classed as races. They have interested themselves in the welfare of the class to which they belong. There has existed a love, one for the other, springing from common environments and constant association.

Race represents a type, a common brotherhood, a common family, in which those who belong to that race are especially interested. Whatever achievements, whatever is accomplished by one is a source of gratification to all. Whatever misfortune befalls one proves to be a misfortune to those identified with him. When one has been raised to a height of honor and respect, the race to which he belongs shares his honor and respect. When one has been wronged by another race, the race to which he belongs feels wronged and seeks to avenge his wrongs.

If the race as a whole accomplishes very little, there is a tendency to be proud of what it has accomplished and laud it to the skies. But if the race accomplishes great things, if the race reaches heights unattained by other races, if it performs deeds greater than any before performed, there is a tendency to feel doubly proud, and to believe that there is no race greater.

This has been true of all truly great nations. We see it in ancient history; we see it in mediæval history, and we see it in modern history. When Greece was in her grandeur and Alexander had conquered the civilized world, the Grecians believed that there was no race greater. And it was true; to be called a Grecian was grand.

Rome reached her zenith and other races fell before her terrible onslaughts. To be called a Roman citizen was the greatest source of gratification known to a citizen of Rome.

The Germans, barbarians though they were, swept across the plains of Europe, carrying everything before them, dealing death and destruction to those opposing them; like a hurricane that tosses here and there frail skiffs upon the breast of the mighty ocean, they wiped the Romans from the face of the earth. There was pride in being a Teuton.

France, under the guidance of Napoleon Bonaparte, was cutting down her enemies on the right and on the left, like a valiant knight in battle:

leaving the wake of death, destruction and carnage behind; and nothing seemed able to check the armies of the Frenchman. The French believed then that they were the favorites of God, and that no name was worthy to be written by the side of that of a Frenchman.

England, under Wellington, stopped this victorious advance of France by the aid of other powers, and then stood out as the Goliath of the world. Englishmen thought themselves to be too great to be opposed by other nations.

Americans—Englishmen though they were—set this opinion at naught; and not only opposed, but compelled England to grant the concessions they so much desired. And when they had been victorious in several wars, capping their victorious march by the defeat of the Spaniards in the late war, they decided that there was no nation like the American nation.

In the category of great races there is yet another which has figured in the history of the world from its very beginning. This race, since it has the qualities and attributes of other men, must be classed among them. The people of this race differ from other men only in the color of their skin. There are reasons and great ones why this race should be proud. Brought from its motherland by force; landed on the shores of Virginia in chains; sold into slavery; beaten and buffeted by cruel hands; earned the "staff of life" for men who knew not how to appreciate it; suffered all the cruelties that the cruel yoke of slavery could produce; cared for and protected the wives and children of men who fought, not to unloose but to bind it tighter; freed from the yoke of slavery by the directing influence of a Providential hand, this race was cast out to the cold world upon its own resources. Nevertheless, it has gradually climbed the mountains of success, until the summit has been reached by the advance guard, and yet they are advancing slowly but surely, in a solid phalanx, causing other men to acknowledge that it is not inferior to others. If we have not reasons to be proud, then no other race has.

All of our achievements have not been made by an unopposed advance. If fortunes have been accumulated by some of us, they were made by industry and frugality; by hardships and self-denials. If education has been obtained by some of us, it was obtained by our kneeling at the fountain of knowledge, and while others slept, burning our midnight oil, because every advantage had been denied us. If distinction in war has been won it was because he has demonstrated his superiority over all other fighters; and by bravery, seemingly reckless, rushed upon the enemy, often over the backs of those who called him cowardly, and turned the tide of battles.

Notwithstanding the service rendered by our forefathers, we are yet buffeted about, beaten, hanged, flayed alive, riddled with bullets and burned at the stake by people who claim that they are civilized and christianized. Our right of suffrage has been taken from us in several States and we are butchered if we demand it. And when we seek protection from a government which claims to give to each and every citizen, our calls for protection are unnoticed. When we implore it from those whom we have helped to places of power, our entreaties are scorned; when we seek to protect ourselves, we are falsely accused and punished without a single chance to vindicate ourselves. If we attempt anything for our own advancement, some one tries to break it up. When we attempt to establish schools for our children, some men try to get them in their power, and if they fail, we are put in a false light before the public. These things are undeniable facts which certainly require an explanation. Things like these don't happen by chance; they are designed. Then, for what reason are they designed? In other words, what is the cause? When we attempt to find this cause, we soon discover that there is no cause other than the prejudice which exists against the Negro.

Then, we are forced to ask: Why are there bias judgments of the Negro? Why do others who persecute and hate us overlook the brotherhood of man and willfully judge us without justice? What are those personal reasons which make fair play to the sable-skinned sons of Ethiopia a seeming impossibility?

Is it on account of our color? Then we ask you to go back through the lapse of ages, notice each event that has happened to make the world what it is, and see if the man of color has not possessed honor as great, performed deeds as noble, and filled positions as sacred as other races have.

Note the color of the men who dared to defy Napoleon when the world was at his feet begging for mercy. Note the color of the man who struck the first blow for American independence; a man whose bravery the State of Massachusetts has just recognized and acknowledged. Lastly, notice the color of the men, who, when the American soldiers were falling under the withering fire of the Spaniards, and all seemed lost, rushed up the hill of San Juan in the very face of death itself, and turned a miserable defeat into a glorious victory, and caused Old Glory to be praised throughout Europe and America.

Is it on account of our former condition? If it is for the reason that we are unjustly judged, then search the pages of the history of a crime committed, not by ourselves, but by those who first instituted the abom-

nable institution, and see if, even in the position of a slave, the Negro did not prove faithful.

Looking at the duties he performed so sacredly and honorably in slavery, we cannot fix the cause of our present oppression upon the excuse of our former condition.

Once more, and finally, we ask: Can the cause be on account of our desires for advancement? If it is, we ask you to search history and you will find that all truly great nations have had desires for, and have striven for great things. Desire is something which all men have, and if one has not desires, he becomes a pessimist and a trouble to civilization. It grows as the individual or race grows intellectually. It is a sign of civilization. We are not more nor less desirous than other nations. Since it is a common characteristic of mankind we should not be oppressed and persecuted because we have them.

Therefore, we ask those who falsely accuse us, those who wrongly judge us, to bring us something more tangible, and perhaps we may see the propriety in the wrong opinion they now hold of us. But let me say that such a state of affairs as now exists should not be. There is, though unrecognized, a family greater than a race: the great family of humanity has a common Father, and since we hope in the end to find a common home, we should be bound together by ties unbreakable. There should be peace and happiness among us, for the more we are persecuted the stronger we become; the more others strive to keep us back, the more determined we become to go forward.

If we give each man his just dues we could march peaceably through the years, side by side, furthering the cause of God, and at last be able to crown this age by fixing upon the highest peak of difficulty the banner of success.

THE CIRCULATION OF THE BIBLE.

SOME interesting facts were brought to light by recently published statistics relating to the circulation of the Bible and religious literature. It is said that 60 Bibles are printed every minute; 3,600 every hour; 43,200 every day; 1,296,000 every month; 15,552,000 every year. Religious periodicals published by the Baptists of the United States are 118 in number. Periodicals published in one year for Sunday School aid, 24,219,498; tracts, 687,695,902 pages. God's word is by these publications being placed before all the people of the world.

CHARACTER VS. HEREDITY.

By MRS. ARDELLA CARY,
Baltimore, Md.

CHARACTER is not genius; it is not talent; it is not acquisition; it is not accomplishment. It is a combination of disposition, sentiments and habit of action, which either fit or unfit a man for the relations, the duties, the trials, the enjoyment and the business of life. The character is generally denominated moral, because it is supposed to depend upon the will. These sentiments, dispositions and habits are supposed to lie within our power to be cherished, cultivated and fixed as a portion of ourselves, or controlled, weakened and almost annihilated from our moral being. All the qualities which constitute character being subject to the will, and depending on cultivation or indulgence, are subjects of praise or blame, and are moral or immoral. And character being dependent on the will, is not inherited, but made. The first quality necessary to success in life is decision of character. We may, by a fine education, learn to think most correctly and talk most beautifully, but when it comes to action, if we are weak and undecided, we are of all beings most miserable and wretched.

When you have sufficient intelligence to perceive what you ought to be, and judgment enough to discern what you may be, and decision enough to determine what you will be, the next indispensable qualities to success are industry and perseverance. The same constitution of things which makes industry so essential, demonstrates the necessity of steadiness of purpose and perseverance in whatever we first choose in life. Fixedness of purpose is essential to success. One man can have but one youth, and that youth will be all taken up in a thorough education for one calling. When the faculties are trained to one pursuit, to change to another is a dead loss of former acquisitions and the time which has been spent in obtaining them. How often do we see young men and women just prepared for active business, shrink and become useless to society. Is it due to some defect of their parents? Certainly not. It is the want of moral courage to determine to do what is right. Characters are not given, but made. They are self-made, and no man can give his character to his son.

If characters could be made by fathers and given to sons we would have grand accumulated worth with our young. The energy, faculty, tenderness and the mental qualities which have the power to make character may be inherited, but not character ready made. Every man

must make his character. Character is a man's spiritual countenance, and his physical countenance is no more his than is his character. They are both his property. If we could disrobe man of flesh, we would find him clothed in such character as he has made. By the reflex of expression of what a man is, rather than what he professes, or is reputed to be, we know him. Character never lies. If profession was character we would have very charming people about us. Profession is cheap and plentiful. True character, the ideal type, is costly and rare. It is costly because it requires true living to produce it. Reputation may be suddenly attained, but character is slowly built, and always becomes him who wears it.

No man sees the loom in which the wondrous webs of character are formed. It is out of sight. We know that they are made and do exist. One can not be a cheat and a deceiver in his youth, and then strike out into honest ways and manly worth as soon as he reaches manhood. The qualities and character of his youth will stick to him in the shape of his face. Honesty in manhood comes from a seed of early planting. Heredity is a great fact. While it is true that we inherit iniquities, we inherit parental virtues, and we have the power to encourage either. Good is overcoming evil; truth is becoming victorious over error; knowledge is usurping the throne of ignorance; law is defeating disorder, and even honesty in politics is coming to the front. Remembering our ancestors ate of the good fruit as well as evil, we should make the best of our opportunities and build our characters from the best material.

WHEN EVENING COMES.

Evening comes, sad heart, evening comes!
Thy day is dark—I know 'tis true;
Thy foes are many; thy friends are few;
Thy garments with the rain are drenched,
And thy heart strings sadly wrenched.
But evening comes!
When the bird at twilight seeks his nest,
Thou wilt cease to sigh with heavy breast,
And find at last—at last a sweet rest
When evening comes.

Evening comes, glad heart, evening comes!
Thy day is bright—I know 'tis true;
Thy friends are many; thy foes are few;
Thy garments are of purest white;
Thou know'st naught but dear sunlight,
But evening comes!
And thou before her shrine must kneel;
In penitence thou must sadness feel,
As darkness o'er all doth steal
And evening comes.

—PHIL H. BROWN.

THE NEGRO'S REFUGE.

By REV. A. D. CHANDLER, B. D.,
Hartford, Conn.

"Then ye shall appoint you cities to be cities of refuge for you."—Numbers 35: 11.

THE SHEDDING of innocent blood is an heinous crime. The Lord God of heaven hath declared in his Word that blood polluteth the land, which cannot be cleansed, but by the blood of him that sheddeth it. How true did John Brown write, just before his execution, as he left Charlestown jail: "I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away, but with blood. I had, as I now think, flattered myself that without very much bloodshed it might be done." Surely slavery cost the nation the very best blood of both the North and the South. I tremble for my country when I think of the crimes that go unpunished and uncondemned.

The judicial court of the United States has declared that black men have no rights which white men are bound to respect. It has also declared the Civil Rights Bill to be unconstitutional. Besides, the Attorney-General asserts that the general Government has no power to interfere with outlawry, and the chief executive sits in silence, and does not even utter a word of disapproval against the hundreds of crimes that are committed against the despised freedmen.

The blood of the colored brother cries unto God for vengeance, and he will punish these people who give their assent to the foulest and most barbarous crimes known among men. Prof. Wayland said that "rights are violated here that would cause a riot in London or Paris." And yet there are persons who think we ought to sit quietly by as a race, and not even speak in the defence of our brethren in the Southland. That man is a traitor who will not defend the honor of his race.

My first object is to defend the character of my people because of the false charges brought against some of the males in certain Negro-hating sections of the South, on account of which the entire race is left at the mercy of the Southern whites. In order to do this I must oppose the motives of the white man, which, by his words and actions, clearly show the partiality, prejudice and hatred of the general Government. Is it not partiality in the officials of this country to send hurried fleets to Chili to resent the insults of its adopted citizens while they were leaving Waller in unlawful imprisonment in France for years until exposed by members of the race? Is it not partiality, to say the least, to spend millions in a war with Spain to gain for an alien people in Cuba their

constitutional liberties, when millions of native born citizens are suffering from an oppression more cruel than that of Spain, and these citizens are in jeopardy every day to be shot, lynched, or burned for the barest insult or suspicion? And when we ask the general Government for protection, they claim to be unable to do for their own citizens what, with great vengeance and in the name of humanity, they had done for Cuba. With respect to the protection of the Negro the internal affairs of the United States virtually exist without a general Government, but this country can hurriedly send military companies to shoot down black laborers in the mines of Illinois.

In reference to the colored citizen each State does as it pleases, and often in violation of the Constitution. Such governors as Mr. Candler, of Georgia, have the audacity to condemn colored citizens for not betraying men of their race, who are not convicted of any crime, into the hands of a Negro hating mob. What is to be the fate of this nation when soldiers from Michigan and other Northern States hang a "nigger" down in Georgia just for fun? Notwithstanding the valor, daring and bravery of the Negro soldiers in the late war before El Caney and San Juan, yet on their return home through the South they were maltreated and shot without provocation on their part. We are hopeless, so far as the help of man goes. We see the President take the oath to rule in accordance with God's laws and the laws of the land, and then see the people defy those laws and go unpunished, and thus become the enemies of right, truth and justice. What redress is left when McKinley in his message to Congress ignores the cries of the oppressed, and when the patriot no longer contends that every man shall be protected by the Government, to which he holds allegiance; and when some of the ministers of the Gospel are silent and fail to condemn outlawry, while others take their rifles on their shoulders to shoot down "the d— nigger!" What redress have we, I repeat, but to cry mightily to Jehovah, who declares, "Vengeance is mine; I will repay?"

A strong nation has no right to lie about, nor to, a weak race. Pharaoh said to Moses, "Go!" and when the Israelites started, he tried to stop them. We do not ask to go, nor do we desire to go unpunished for crimes committed, but we do ask for a city of refuge, where our persecuted brothers can have a fair and legal trial by a fair and legal court, and that the punishment shall be provided by the law and not by a barbarous mob. The reputation of the colored race is at stake, and trembling in the balance before the eyes of the world. As one who is acquainted with his people in all parts of this country, I wish to be heard, for I speak the

truth without fear of contradiction. My people, even in some of the rural districts, and among the lowest in the scale, have the greatest respect for both the white man and woman of the North. They fully trust them, and never in the history of any mission has a black man insulted a Northern lady. But they fear both the Southern white man and woman, and consider them their enemies. Is it not strange that the colored men, noted for virtue during two hundred years of slavery, including the years of the Civil War, should now, while he is upon the threshold of the highest civilization, be accused of the foulest crime against society, and without a trial, be hurried off to the stake or to the nearest tree to be burned, cut, shot and hanged, until death ends his pleading that he is not guilty.

The reason for slaughtering the Negroes in the South is illustrated in the willful killing of Postmaster Baker, of Lake City, S. C., and which clearly proves to us that they are determined that the colored citizen shall have no part in the civil service of this country as far as the South is concerned. I could mention a dozen cases of butchery of our people to cover them; like that of Wilmington, N. C., where preachers had to flee for their lives; and mothers, driven from their homes, had their young like swine in the fields.

Every week, in some part of the South, a colored person is coolly murdered on the barest supposition of an offense against the whites, who are always glad (especially about election time) to make it convenient to suspect some leader of the race, that they might have occasion to vent their hatred by causing the death of some law-abiding and progressive Negro. By intentionally arranging and connecting facts which have no relation to each other, they leave a false impression upon the minds of the masses that the black man is guilty of crimes of which he is ignorant, in order to justify their fiendish outlawry.

What right have the former rebels of this country to injure forever the moral characters of their former slaves for the purpose of retaining political power? These same slaves whom they attempt to injure were true to the wives and children of their masters, even while the latter fought to keep the Negroes in chains forever.

God, who rules the principles of veracity, has given us a constitution on parchment, which, if written on our hearts, would compel us to vindicate a race's honor by truths of law, and expose the falsehood of those who inflict injuries upon the defenseless by means of a deliberate lie.

I maintain that the good name and the personal rights of our brethren in the South are slandered and violated. This government should ap-

point a refuge to those hunted and hounded by the man slayer. By nature of our creation we are endowed with certain inalienable rights, among which are life, liberty and the pursuits of happiness. "That to secure these rights governments were instituted among men, deriving their just powers from the consent of the governed." So, in the violation of our rights, the disrespect for law and the defiance of government is occasioned by the Southern whites. In contending for our rights we are promoting the ends of public justice; for he who conceals a crime against society becomes a party to the offense. We are duty-bound as citizens, not to merely to speak of the wrongs we suffer, but to speak in a united voice and in the name of God to the entire people and proper civil authorities until officers bring offenders to trial and punishment. Let us implore Almighty God to so rule and overrule in the affairs of men and nations until our innocent and helpless ones find a place of refuge. Brothers and sisters, injustice is even done to the guilty by putting them to death without a due process of law. The world is confident that punishment has been inflicted in every case more severely than the nature of the crime demanded, and that in the majority of cases there was no crime committed. In order to avoid this, I think the government ought to provide throughout the South cities of refuge, where those who are fleeing from the wrath of the man slayer might find shelter until a trial can be secured where the violation can be clearly defined and the penalty prescribed. Let the court be convened and let the law be applied to the particular case. Then let the judge proceed to ascertain if the refugee, whether white or black, did commit the act charged; and then whether the deed, if proven to have been committed, is a violation of the law as described in the statutes; and should this be proven, let the judge announce the punishment to be inflicted.

This mode of procedure which the white man receives, ought to be guaranteed by the government to the freedmen in the South, and his punishment should be in keeping with the crime—no more, no less. Then, and not until then, the respectable colored citizens would gladly bring offenders against society to justice. When the penalty is too severe, every citizen should be responsible and make good the loss to the injured relatives.

"Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long aimed blow,
And crush the tyrant while they rend the chain:
This constitutes a State."

I believe that popular sermons on the rights of citizens and duties of governments help us to better understand our Christian rights and relation to the social system; they should also stimulate an intelligent direction to effort. This nation should be admonished by the experience of nations in the past. For the tyranny of the past has been overthrown by the united and persistent struggles of the masses under the overruling Providence of God. Just as the feud between the North and the South resulted in the liberty of our fathers, God can bring about a strife between this country and some other equally as powerful, and the result of the conflict will be the exaltation of our oppressed race.

As soon as the rulers are convinced that a despised and ostracized people have intelligent views of their liberties and immunities, they begin to offer redress for wrongs, from fear of revolution, riot and devastation. Nations profit by the mistakes of their predecessors, and build on the broader and surer foundation of equal rights to all and special favors to none.

The progress from the Egyptian dynasty to a republican form of government convinces legislators that no empire or State can long endure without a guarantee of freedom to all mankind. A few historical facts are sufficient to convince every one of the truthfulness of this statement. Egypt at the height of her glory made the Israelites sore by cruel bondage. They consecrated themselves to Moses to strike for liberty. Pharaoh, with the royal diadem of centuries on his brow, said, "They shall not go free." Pharaoh and his host, representing the wealth and power of the world, and the glory of the past, were swallowed up by the sea. God fought for Israel and for liberty. The Hebrews escaped from the house of Haman. Slaveholding nations melted before them as snow before the summer's sun, so invincible is the progress of liberty.

Look next to Athens. Behold her pinnacles of art, and read the eloquence of Demosthenes, which Alexander feared more than armies. Do you wonder that these could not save her when I tell you she was despotic and that her best sons and scholars fell victims to outlawry. The doom of Greece was pronounced in the death of Socrates.

Next, consider Rome, magnificent in literature, rich in domain and invincible in standing armies. Would you think that an empire thus favored, whose judges governed every province in the civilized world, could be overthrown by the rude barbarians from the northern wilderness? But when Anthony shows you the cruel wounds of Cassius' dagger, and of envious Caesar's sword, and how the cursed steel of Brutus did pierce the noble Caesar's heart, do you wonder that a "sudden flood of

mutiny" did so weaken the State that it did not totter and fall long before it did, that it might give way to the greater liberty of the German and English domains? In short, all revolutions furnish additional examples of the onward march of liberty.

The German peasantry, fired with the hope of equality, rose in revolt. The Girondist followed in blood, urged on by the marvelous strains of the Marseillaise. Our fathers of the revolution fought for independence and gained it. The colored soldiers replenished the thinned ranks of the Union armies, and under the stars and stripes, helped to drive back the rebel hordes, restored the Union, and under God's providence, gained their freedom.

And if the government does not find a refuge to protect ten millions of law-abiding citizens, the same arms that saved the Rough Riders from the Spanish sharpshooters, and made the American battles so victorious in the late conflict, may be mysteriously set against the people who despise them.

I fear that unless equal privileges, opportunities and rights be granted to my brethren in the Southland, bloodshed and riot will make that fair land desolate; for the Negroes even now are organizing themselves, and are preparing by conference and discussion to rise up at the first opportunity and strike down their oppressors. They have decided, since they are liable to be killed upon the slightest provocation, that they will be content to die like men, fighting for their liberties, rather than be branded as villains, haled to the nearest tree and hanged, or to have their homes burned over their heads and be shot down while escaping from the flames.

There is no help for us in political parties, for when a man is in office, from the President down, his promises are all null and void. But I would warn this nation that the black man is not as much in the physical power of the Southern white man as is supposed. If mayors, officers and common people take advantage of his kindness of heart, and use the legal power to crush us when it should be exercised to protect us, would you condemn the colored man if he withheld his allegiance from a State that will not protect him nor give him the barest chance for his life by escaping to a city of refuge?

It is evident when a system of government is not adapted to the age, or people, because of the unfaithfulness of the citizens and injustice of its officers, God does inevitably bring about revolutions among that people, and, like the case of tyrannical Spain, raises up some strange nation to limit or cast off the power of the oppressor on earth, for God will not

allow a progressive people to be crushed, and he hath heard the cries of the Ethiopians, who now lift up holy hands imploringly to heaven.

As in the days when the Fugitive Slave Bill was enforced, and the North assisted in keeping the black man in bondage by returning the escaped slaves to their cruel masters, the freedman is fast falling before the combined force of the country, and his prosperity is brought to an end unless Providence interferes to uphold him. In those days when the South seceded, and the leaders of the rebellion sought a standard under which to fight, among the many designs was one which represented a bale of cotton on which a sleeping slave reclined. The general exclamation was, "How appropriate!" Indeed, there was represented in that stalwart form, broad chest and iron limbs the wealth of the cotton-producing South. Henry Clay, with a statesman's vision, said, "But how significant!" "What do you mean?" was the prompt inquiry. Clay answered, "Suppose that 'nigger' wakes up and shoulders arms, what then will become of us?"

Thank God! In His own time He woke the sleeping child of toil to answer the bugle call of Lincoln's Proclamation, and a hundred thousand strong the sleeping Negroes arose in a mighty army to fight under the banner of liberty, truth and equity.

One of the signs of the times is the fear in which the Southern whites hold the densely settled Negro population of the South, which virtually outnumbered them in many States. If war is declared against this nation by Great Britain or Germany, unless the treatment of the colored citizen is kind and protective in the future, the Southern whites will be at the mercy of the blacks.

If you do not believe that the colored man will fight, visit the hundred battle-fields upon which he has shed his blood, from the time of the heroic death of Crispus Attucks on Boston Common to the recent gallant charge of the famous Ninth and Tenth Regiments of Cavalry at Santiago. But God forbid that we should lift a hand against the land of our birth, since we are, from Maine to Texas, and from the Atlantic to the Pacific, a living, active and moral force in this great republic—alive in respect to industry, thrift, economy, education and Christianity. And why my peaceful, kind-hearted and loyal brothers should be feared is more than I can account for at this time. In every section of the country the race is filled with hope and aspiration. Although educators, ministers and friends are conscious of our defects and of the obstructions which prejudice and hatred place in our pathway, yet, with very few exceptions, all have confidence in our abiding progress. Never in the his-

tory of races has such marvelous advancement been made in education, religion and wealth. And, now, shall this intellectual and moral growth be cut off? God forbid! If this government will not give my people a refuge in the farming districts of the South, I advise them to move to the North, East and West. Be encouraged by the hundreds of thrifty farmers throughout these sections who are independent, and are respected and loved by the Yankees, and who receive the same rights and protection under the law.

In conclusion, let us pour out our hearts before the mercy seat—"in the secret place of the Most High"—until this nation no longer professes to love that which should not be loved and to hate that which should not be hated; until laws guaranteed and protected in one part of our fair land, shall not be trampled upon in another; until the same power of the government that freed the Cubans from the Spanish shall protect us from the former rebels of this country. "God is our refuge and our strength, a very present help in time of trouble." He knoweth our joys and griefs, our hopes and fears, and He pities all who fear Him as a father pities his children, and is "touched with a feeling of our infirmities."

With reverence we approach thee, oh, God of Heaven and Earth! When we remember that "Though the Lord be high, yet hath he respect unto the lowly" and is able to do exceedingly abundant above all that we ask or think. So, out from our black darkness we look up to Thee, who art our Heavenly Father, who seeth all things, and wilt do all thy pleasure among the armies of heaven and among the inhabitants of the earth, and there is none to stay thy hand, or say unto thee: "What doest thou?" Put your trust in the Lord, who is our refuge, and he will secure you from night's vague fears, and from day's dazzling perils; from the plots of malicious enemies and the ravages of the tormentor until these calamities are past. Then God shall have conquered for us our foes, and He shall appoint for the oppressed and downtrodden a refuge.

Rev. Dr. C. S. Smith, the efficient and popular Secretary of the Sunday School Board of the A. M. E. Church, has presented another excellent article to the literati of the race. The subject of this interesting article is "John and Tom," which names are given to represent the white and colored races in this country. Dr. Smith is one of the brainiest men in his connection, and we would not be surprised to learn that the next General Conference of his Church had placed him on the bench of Bishops.—*The Convention Teacher.*

THE NEGRO'S FAILURES, FIDELITY AND HIS DEMAND.

By REV. E. H. McDONALD,

New Bedford, Mass.

Cutting off the nose to spite the face
Is one of the failings of the race.
We should stick together, stand or fall,
Impregnable as a granite wall.

We must cease this fighting of our brothers;
We must be men, not tools for others;
This is the thing that has weakened our race
In Church, in State and every place.

The needs of the hour call for men—
Men who will our rights defend;
Men of might that will not yield;
Brave men whose hearts are true as steel.

We'll never be anything in this nation—
Unless we stick together there is no salvation.
Although our chances be very slim
We must stick together, sink or swim.

The future never will be brighter,
For racial lines are being drawn tighter;
Arise, Ethiopia! And show your might;
Demand of all your blood-bought right.

We've been contented with little too long;
"We freed you," is that old-time song.
They have forgotten that we were in the fight,
And now we ask for equal right.

We've been loyal to man;
No race nor people have stood so grand.
We've proved to be this nation's friend;
We demand a place as loyal men.

We've beat the bush and caught no game;
We've labored hard and received no fame;
All we ask is Equal rights,
As citizens under the Stars and Stripes.

EDITORIAL DEPARTMENT.

EDITORIAL ANNOUNCEMENT.

THE Educational Board of the National Baptist Convention begs to announce that it has transferred all subscriptions, etc., of THE BAPTIST MAGAZINE to the National Baptist Publishing Board, and elected the following associates: Rev. W. Bishop Johnson, D. D., editor-in-chief; associate editors, Rev. C. H. Clark, D. D., Nashville, Tenn.; Rev. W. A. Credit, D. D., Philadelphia, Pa.; Rev. A. W. Adams, A. M., Boston, Mass.; Rev. S. W. Bacote, A. M., Kansas City, Mo.; business manager, R. H. Boyd, D. D., Nashville, Tenn.

In addition to the regular departments, viz.: Contributed Articles, Sermonic, Biographic, and Poetic, we have decided to add a Homiletic Review and State Baptist Diary.

The Publishing Board will issue the magazine regularly each month. All articles for publication must be sent to the editor, W. Bishop Johnson, D. D., Box 384, Station "G," Washington, D. C.

We hope that every member of our great denomination, as well as race, will send in their subscription to the business manager or editor at once. The magazine was instituted six years ago, and has done a wonderful work for the denomination, of which all are proud. Now, let us roll up a great subscription list. We also ask the moderator, or clerk of each association and convention to send us a copy of its minutes, so we may send out sample copies. The subscription price is \$1.25. Let us hear from you at once.

Yours for the Kingdom,

W. BISHOP JOHNSON.

PUT THEM OUT.

THERE are yet a few men holding offices in the National Baptist Convention who are known not to be in harmony with all its enterprises. We believe the time has come when men should be forced to fight for the Convention or get out of its sunshine. We are able to call the roll of these men if necessary.—*The Baptist Vanguard.*

You are right, Brother Booker. These men should have the manhood to resign any office they hold, because they can't agree with the policy of the Convention. The Convention stands for Negro manhood and independence as well as high

spiritual and moral rectitude. The leading spirits are called upon to transmit to generations unborn something nobler than leaning on the breast of good white people and being carried about in their arms. The Negro is conscious of his strength, and proposes to direct it to the accomplishment of such objects as will glorify God and the race. We are sorry to record that all over the country many of the ministry, who have been repeatedly honored by their race, do not believe in the sentiments announced by the Convention. They will not refuse office because they think it pleases their white masters for them to remain and sell out their own people. It is only a matter of time when the people will find these traitors out and rise in the might and majesty of their souls and drive them out into their "own place." The Convention will do itself more credit to draw the line so distinct that the churches they pastor may know that they are supporting men who do not believe the capacity of their own people. Drive out these men who believe in keeping their own people in the dark.

We have no respect for men who try to be on both sides of a question: who lack the moral courage to announce their policy and stick to it, only abandoning it when they find it is unsound. The people are watching their leaders upon all questions that effect the Negro Baptists—more closely than the leaders think. The people have no opposition to the development of self help and manly independence. They know its value. The stern realities of every day life have shown the priceless value of these elements to them; hence, they are ready for them. Only a few men who have never depended upon their own strength, dwarfed in manhood, ignorant of the ineffable delight that follows the exercise of their own powers, oppose these ideas. Thank God! their tribe is on the decrease.

THE GENERAL ASSOCIATION OF VIRGINIA. (?)

THE organization of a General Association in the State of Virginia is no surprise. The existence of two factions in the State Convention, each holding distinctly opposite views, the one based upon racial fidelity and progress, the other upon expediency and caprice, only menaced the future usefulness of an organization that has long been the pride and glory of the denomination. We are pained that our brethren, like so many short-sighted leaders, should be content to tear to pieces their best work in order to satisfy men who have a "pet scheme." We set a poor example to our churches and thrust back denominational unity almost beyond a possibility, when we put a premium upon such a course. There is no reason why the Virginia brethren should not have remained in one

body and done the Lord's work. The difference was not a question of doctrine, but method. The old Convention favored the Union University, and it only required Christian forbearance that each faction might work harmoniously with the other. The record for the Virginia Seminary has been made: it was the institution, in charter and spirit, to stand as a monument of Negro brain. It is strange these same brethren that brought it into being, and breathed long draughts of race pride into it, should reject the innocent thing when they saw it stretch itself among its fellows, saying, "I am a man." The people of the State had always regarded it as an exponent of Negro capability. Now, why could not these two institutions live and move and have their continual being in the State without this bitterness and strife and splitting.

We are surprised that the Home Mission Society can look upon the destruction of so much of our work in many of the Southern States with such complacency. Some day that organization will awake to find that it has been imposed upon by the duplicity of some of its agents, and that after long years of unquestioned wisdom in the conduct of its work among the Southern Negroes, there stares it in the face rotteness and corruption. When it does find that trusted agents have deceived them in their wild

"Boasts of florid vigor not their own,"

we fear it will be too late to remedy the evil. Is this new body entitled to the name? Is it the General Association of Virginia?

A NEW JOURNAL.

The Organizer is the name of a new paper edited in Lynchburg, Va. It is the mouthpiece of the State Convention, which is now controlled by friends of Virginia Seminary and Negro progress. It is a strong defender, and will open the eyes of many who have hitherto sat in darkness. The condition of affairs in Virginia is not of to-day's making. It has been crystallizing for years, first among the rural districts and slowly in the city churches. It only awaited a leader who would call together those who had been strong, and, goaded into inactivity, that they might put themselves upon record as being in favor of religious liberty and equality. This Magazine called the attention of the brethren to the condition of affairs last year, in an editorial entitled, "Where Are the Nine?" This editorial appeared in the July number, but no attention was paid to it. *The Organizer* is ably edited and will be gladly read in every section of this country. Rest assured wherever it is read, converts will be made and the faith of the saints greatly increased. Long live *The Organizer*.

W. A. CREDITT, D. D.

WE congratulate Lincoln University upon the excellent wisdom displayed in conferring the degree of "D. D." upon Rev. W. A. Credit, of Philadelphia, Pa. We have but few among the race that will wear the honor more worthily than Dr. Credit, and they only distance him in ripeness of experience and length of service. We have known Dr. Credit since boyhood, and will trust him to draw largely upon his varied talents and scholarship as the emergency may arise. He is to be congratulated that an institution, standing foremost among the great educational forces of the country, with such a talented host of its alumni, should have recognized in him that worthiness as to distinguish him with this honorable title.

"CONSERVATIVE LEADERSHIP."

THERE is much danger that the conservatism of opinion and public utterance on the part of many Negroes, holding Federal office may be construed by thinking people as downright cowardice on the one hand and political treachery on the other. There is not a great Negro in the country to-day that has not been made so, largely by the Negroes themselves. They made them their leaders and the administrations have honored them, laboring under the opinion that the people would be satisfied. They should not forget to stand for something distinct as to representatives of our people. No great moral reform was ever accomplished by what our leaders call conservatism. It is a misnomer. The real article is painfully absent. The substitute is a reproduction of the spirit and examples of Judas Iscariot and Benedict Arnold.

We live in Washington, and have spent more than a quarter of a century here, studying the methods of politicians of all colors, and noting how the administration gets its inside idea of Negro character when a Negro seeks an appointment. We happen to know that not one per cent. of the Negro appointments are made without some Negro traitor with a slanderous tongue does not attempt to hold it up. And much of this is done by Negroes whose conservatism is a continual attempt to please the white man, even if every scintilla of principle is destroyed.

We do not plead for a wild and reckless radicalism; but a fixity of principle, a clearly defined policy, a manly and courageous contention born of an intelligence which knows the right and dares demand a leadership such as Douglass and Langston gave on public questions. Their quivers were always full of arrows, and when the bow-string bent they hit the mark. God save us from men who lead only for the loaves and fishes.

OUR CHANGE.

THE Magazine is now published by the National Baptist Publishing Board. Dr. R. H. Boyd is business manager, and will discuss matters pertaining to his work in his department. That beloved disciple is editor, and all communications for publication must be addressed to him, Washington, D. C., Station "G," Box 384. Rev. Drs. Clark, Credit, Adams, Bacote, Powell and Morris are associate editors. This able staff will make the magazine shine as a star of the first magnitude. All persons receiving this magazine will kindly send \$1.25, the price of subscription, to Rev. Dr. Boyd or W. Bishop Johnson. If you are an old subscriber and have not been receiving the magazine you will have to renew. Many names have been dropped that will again receive the periodical. If we do not hear from you and you continue to take it from the office, you will be expected to pay. The magazine will be issued from Nashville, Tenn., National Baptist Publishing Board, monthly. Many brethren owe us money now. Please send at once all or part. You will miss the treat of your lives if you do not read and subscribe for THE NATIONAL BAPTIST MAGAZINE.

"THE DISTRICT CONVENTION."

THE District Convention meets in Baltimore next month. It was organized in Washington almost two years ago, and has done nothing in Africa and a little something at home. It has made our brethren bestir themselves. We are doing more than ever, and hope the District Convention will continue its do-nothing policy in Africa so that our laggard brethren may increase their contributions to Africa's evangelization.

NEGRO VS. WHITE OFFICERS.

THE Negroes of this country should raise a mighty howl against Negro companies and white officers. We get nothing for which we do not contend. In many cases our people have tired of making demands. We have rights and should exercise them. If we have white friends we should use them where they can be used, but in any event agitate! Agitate! The time is coming for a national election; we should send men of sterling character and intelligence to the national convention; our newspapers should stop publishing the cuts of stump orators and get up solid agitations in strong editorials, urging recognition for the Negro in the Army. National leagues should petition the President—in fact, we must have

a national campaign until we get more of our rights. Let us get together and do something that will be a blessing to unborn generations.

BUSINESS MANAGER'S ANNOUNCEMENT.

AFTER much and frequent urging on the part of those concerned we have accepted the business management of THE NATIONAL BAPTIST MAGAZINE. We intend to put all of the money and energy behind it necessary to make it move forward with rapid strides.

We shall gather about us a corps of able writers who shall pour forth the sweet incense of their thoughts upon its pages. The magazine will come to you monthly instead of quarterly, and as regularly as the month comes this magazine will appear weighted down with good things. Poetry, sermons, sermon outlines, able papers on burning questions of the day and productions of rare literary excellence will be found on its leaves each issue. We purpose to make it a helpful companion and aid to the pastor in his work, and we desire for it to sustain the same relation to him that the Teacher does to the Sunday school teachers.

We invite the co-operation of the entire brotherhood to the end that we may realize our ideals and made the magazine such an institution as will send a thrill of joy through the heart of every Negro Baptist who gazes upon it, and afford help of a most enduring character to every one that consults its pages.

The subscription price will remain \$1.25 per year, as formerly; but any one who will send us \$1.00 between this and the meeting of the National Convention will receive the magazine one year for that sum.

Trusting that you will not let this opportunity pass by, we are

Yours fraternally,

R. H. BOYD,

Business Manager of The National Baptist Magazine.

Extensive additions are being made to the building that contains the printing plant of the National Baptist Publishing Board. The State Convention of Tennessee recently subscribed something over \$200 toward this work. Who will follow.

From present indications the forthcoming meeting of the National Baptist Convention will be the largest and, perhaps, the most important meeting in the history of that organization. Dr. Clark and the other pastors of Nashville are laying their plans in a way that will enable them to handle the mighty throng with ease.—*The Convention Teacher.*

**SCHEDULE OF THE ANNUAL STATE GATHERINGS OF NEGRO BAPTISTS.
1899.**

STATE.	NAME OF MEETING.	PLACE OF MEETING.	TIME OF MEETING.	PRESIDENT.	POST OFFICE.	SECRETARY.	POST OFFICE.
Alabama.....	Missionary and Educational Convention. New Era S. S. Convention. Women's State Convention. Miss. Baptist Educational Convention.	.....	.....	E. C. Morris, D.D.	Helena.	J. A. Booker	Little Rock.
Arkansas.....	S. S. Conventions Women's State Convention State Convention S. S. Convention	Fordyce	.....	R. Kemp	Fernandina	.....	.....
Colorado.....	Women's State Convention	.....	May	E. K. Love	Savannah	A. S. Staley	Americus
Florida.....	Miss. Baptist Convention	Atlanta	.....	G. H. Dwell	Augusta	M. C. Parker	Rogge
Georgia.....	Women's State Convention State Convention	Atlanta	May 28	E. R. Carter	Atlanta	S. X. Floyd	Augusta.
Illinois.....	Negro Educational Society State Convention S. S. Convention	Atlanta	.....	.....	.....	.....	.....
Indiana.....	State Convention	.....	.....	.....	.....	.....	.....
Indian Ter.....	Baptist Convention	.....	.....	.....	.....	.....	.....
Iowa.....	Baptist Association	Wichita	Sept.	D. W. Craft	Davenport	J. H. Jones	Ottumwa
Kansas.....	S. S. Convention	Wichita	.....	W. C. Grant	Topeka	J. H. Vaulter	Wichita.
Kentucky.....	Women's State Convention General Association	Wichita Paris	Sept. Aug. 18	M. L. Jones	Topeka	Wm. H. Stewart	Louisville.
Louisiana.....	State Convention	Dawson	Oct. 18	.....	.....	.....	.....
Mississippi.....	2nd Baptist Convention Miss. Convention	Greenville	July 20	A. A. Hamilton	Vicksburg	E. F. Jones	Vicksburg.
Missouri.....	State Convention	.....	.....	.....	.....	.....	.....

Continued on the following page.

SCHEDULE OF THE ANNUAL STATE GATHERINGS OF NEGRO BAPTISTS, 1899-Continued.

STATE.	NAME OF MEETING.	PLACE OF MEETING.	TIME OF MEETING.	PRESIDENT.	POST OFFICE.	SECRETARY.	POST OFFICE.
N. Carolina	Miss. and Educational Convention.	.....	Oct. 19 ..	A. Shepherd	Charlotte	C. S. Brown	Whiston.
	Women's Miss. Convention & S. S. Convention.....	.....	Oct. 7... Sept. 23	Mrs. R. Shepherd. A. P. Eaton.....	Oxford. Henderson	S. A. Eaton..... T. O. Fuller	Henderson. Warrenton.
Ohio	State Convention.....	.....	Oct. 27 ..	J. L. Barksdale ..	Philadelphia ..	A. Gordon.....	Philadelphia.
Penn	S. S. Convention.....	.....	May	J. S. Trow r.....	Germantown.....	R. W. Morris.....	Philadelphia.
Tennessee.....	Miss. State Convention.....	.....	.....	A. L. Hall.....	Memphis	W. E. Cansler.....	Nashville.
Texas.....	Miss. and Educational Convention.	Houston...	Oct. 11...	W. F. Gross.....	Victoria	M. M. Rogers.....	La Grange.
	General State Convention...	Dallas.....	Oct. 11...	A. L. Sledge	Chappel Hill....	J. J. Turner.....	Palestine.
	General S. S. Convention ..	Palestine ..	Aug.....	P. Diggs.....	Culvert.....	Spencer Adams.	Seguin.
	General Foreign Mission Convention.	Hearn.....	April.....	H. Watts.....	Houston.....	L. L. Campbell..	Austia.
	Texas S. S. Convention.....	Terrell.....	Aug.....	D. A. Scott.....	Marshall.....	W. F. Gross.....	Victoria.
	Texas Missionary Convention.	Georget'n..	April.....	F. L. Light.....	Houston.....	E. W. D. Isaac..	Pt. Worth.
	Women's General Convention.	Dallas.....	Oct. 11...	Mrs. Buckner	Austin.....	Miss F. Smith..	Seguin.
	Women's Miss. and Educational Convention.	Houston...	Oct. 11...	Mrs. Miller	Temple .....	.....	.....
Virginia	State Convention	L'nzburg..	May	R. H. Bowling.....	Norfolk.....	A. Binga.....	Manchester.
W. Virginia	State Convention .....	.....	.....	C. H. Payne.....	Huntington.....	H. B. Rice.....	Charleston.
	S. S. Convention.....	.....	.....	A. P. Strayter.....	Hinton	J. W. Scott.....	Huntington.
DISTRICTS.	Foreign Mission District Convention.	Balt., Md..	Aug.....	C. S. Brown.....	Raleigh.....	A. W. Pegues....	Raleigh,
	New England Convention ..	Prov., R. I.	May .....	.....	.....	.....	.....

To Presidents, Secretaries and Moderators: A glance at this schedule will show you that it is incomplete. We were unable to get the data in hand in the brief time that was allowed us for its compilation, and we will be grateful to you if you sent us at your earliest convenience the statistics that bear upon your state meetings. Address, R. H. BOYD, D. D., Nashville, Tenn.

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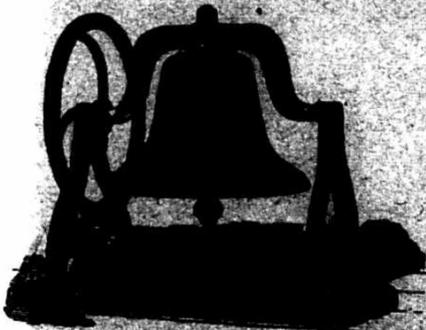
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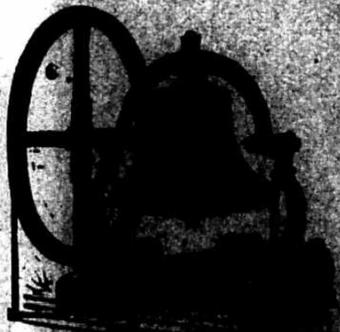
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