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CENTONALS

The Negro

The Negro of America



THE BAPTIST MAGAZINE.

GOD AMONG THE NATIONS.

REV. A. W. ADAMS, Boston, Mass.

To an eye that could take in at once the past, present, and future of mankind, it would clearly appear that in all the affairs of human life, in which it appears that truth has been overwhelmed by its foes and confined entombed—like Him who is "The Way, the Truth, and the Life." Truth has ever rent the sable cerements, burst its envious tomb, and come forth to new light and power.

Perhaps no one truth has suffered more frequent and protracted obscurity than the one which, of all others, except that of eternal life through a crucified Redeemer, most concerns us, *now* as a people, viz: That *God superintends the affairs of races and nations.*

We will quote a few of the many passages in which the word of revelation abounds with *this* truth: "Lord it is nothing with Thee to help whether with many or with them that have power." "The Lord bringeth the council of the heathen to naught." "The council of the Lord standeth forever." "I will not trust in my bow, neither shall my soul save me; but thou hast saved us from our enemies, and hast put them to shame that hated to us." "Come, behold the works of the Lord; what desolations he hath made in the earth." "He breaketh the bow and cutteth the spear in sunder." "He burneth the chariots with fire." "The horse is prepared against, the day of battle, but safety is with the Lord."

With such assertions as these before us, what can we do but either ignore the word of God entire, or confess that, with all the painstaking of the races of all ages, nations, and our own among the rest, *God* sends victory or defeat, conquest or subjugation, just as he pleases?

When the divine command comes to us as it came to Peter, that we trust His grace and power, and tread the angry billows unsupported by any but an Unseen arm; do we not find our faith faltering and ourselves sinking beneath the foaming wave, or shivering with fear in the pelting storm of trial and adversity?

There is every indication that, besides the general rules of the universe, there is in the destiny of every man, every race of men, a wheel within a wheel, or a special Providence. Let philosophers tell us where were those centripetal and centrifugal forces which control the earth, when the shadow went backward on the dial of Achaz; or when Joshua and his army needed more time for the destruction of God's enemies. Faith answers that they were suspended by Him who made them. And what natural power (force) had that blast of rams' horns to shake down the walls of the city of Jericho? And was it necessary to render the blast effective that the city should be compassed seven times? Were means and ends adopted here? And where were the fixed laws of nature when Christ rebuked the storm, fed the multitudes, healed the sick, and raised the dead? And when his disciples through the power He gave them, bound and loosed the hands of nature at will? Where, when God incarnate wrenched the scepter from the hand of death, took off His crown and regal robes, and led him captive? And what shall become of the laws of gravitation when that promise shall be fulfilled: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone?" It is true that raging storms may swell the sea and scatter the fleet. But who sends the storms? Who makes the deep to boil? Who controls the lightning and the thunder?

"Who maketh the sleeping billows roll,
The rolling billows sleep?"

But the inveterate doubter will raise another query—if God has, in the affairs of nations, a care for the right and is pledged to vindicate the right—why do we not see the display of His power among the nations? Why do not blind men see the sun at noon?

Why do not infidels discover the footprints and finger-marks of Jehovah on the green earth and heaving ocean and starry heavens? Why do they not hear His Voice in the cataract and the rill, in the tempest and the breeze? Why do they not see His face reflected in the dewdrop, the sunbeam, the rainbow and the threatening cloud. Why do not they look up through nature to nature's God? Why do they not discover the excellence of His revelation? Answer us, and we will answer you.

Napoleon was the scourge of Europe. In the progress of time and events, that scourge became broken. Encircled by the rockbound shores of St. Helena, that Emperor, whose brow had won laurels, perhaps as bright as conquerer ever wore, pined away his evening life in solitude. Profane history records this to be transmitted to future generations and worldly wisdom penetrates no farther. Profane history makes it a master-stroke of generalship by which Cyrus took Babylon, and condemns the stupidity of Belshazzar and his nobles, that the two-leaved brazen gates leading to the river, should have been left open on that fatal night, and that the king and his lords should have been engaged in a debauch in a time so critical.

Inspiration says of Cyrus: "He is my shepherd and shall perform all my pleasure, saying to Jerusalem, 'thou shalt be laid.'"

Why should faith not see as plainly the hand of God in the founding of our own Government as in his dealing with Israel?

As an example, from Colonial history we read of the French fleet in charge of Duke D'Anville consisting of forty ships on their way from Chebucto, N. S. to Boston, in the year 1746, with the avowed intention of entering the harbor, and destroying the city, which was wholly defenceless.

The people proclaimed a fast, and congregations of New England assembled in their places of worship to plead that

Efforts are being made to exclude the discussion of the nefarious lynching habit from Congress. But this only makes that discussion more earnest, and attracts the attention of the nation to it, as the war with Mexico to increase the territory of slavery, gave more era to freedom. (Slavery sought to possess the Pacific Coast, but God unveiled the golden treasures, and flooded the land with freedom. California and Oregon were given to liberty.) And John Brown was consecrated for Harper's Ferry, and afterward used as the burning bush on Mt. Horeb. The nation turned aside to see why the spirit of his raid was not destroyed and they heard the Voice of God, as never before, exclaiming: "Now, therefore behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come, now, therefore, and I will send thee unto Pharaoh 'that thou mayest bring forth my people, the children (of Israel) 'out of Egypt.'" This increased the excitement and damaged slavery more than any previous event. The Fugitive Slave Act—the Kansas-Nebraska measure—had insulted the moral sense of the North; the discussion became more intense in the Church and state and finally the slave power resolved to establish a separate empire and break up the Union; to perpetuate a lease for unlimited development and protection of slavery as a cornerstone of the Confederacy. Their last card was played. Slavery or no slavery! Ay, that was the question before the American people to be decided by arms. Daniel Webster, Wm. Lloyd Garrison, Charles Sumner, Wendell Phillips, Mrs. Harriet Beecher Stowe, Frederick Douglass, and hosts of other anti-slavery agitators had Heaven on their side, and the truth on their side, and God on their side, and they knew that liberty was dependent on truth, and God, and prayer—man's greatest weapons. The truths sought out and published revealed to the world what had only been fully understood by a few persons. That there were over three and a half million slaves in America and that the products of their labor amounted in value to over \$37,505,435, annually. This unpaid labor was to be pitted against the North as a part of the power of the Confederacy.

This was the devil's own measure to perpetuate slavery. When truth revealed it and its dangers, it was offset by Divine direction and prayer called forth by supplication. On the first day of January, 1863, after spending the previous night in prayer to God, Abraham Lincoln issued the immortal Emancipation Proclamation. By it, our race was given freedom and the right to help save the Union. Did they do it? Yes, thank God! slavery was not able to crush out the hope and aspiration of the sons of Ham. They rushed forward and threw themselves on the country's altar in defense of the stars and stripes, and the Union. The race had given the world a Moses to lead the children of Israel out of Egypt, a Hannibal to first cross the Alps, a Simon to first help our Saviour bear His cross up the rough hill—Golgotha—a Crispus Attucks to strike the first blow on State St., in Boston; in the Revolutionary war: a Copeland to shed the first blood of the late war. Why shouldn't she do her duty now, they were not counted as men by the slaveholder except in brawn and sinew, nor were they reckoned at first as soldiers by the Federal Army. But they had estimated themselves worthy of fighting for a country to which their ancestors had given 250 years of toil, a country whose soil had been made rich by their sweat, and they wrote their own best history in patriotism and bravery at Fort Wagner, Fort Warren, Honey Hill, Fort Pillow, Petersburg, Millikin's Bend, etc., and they were given a chance to show their ability to become true American citizens.

After the war we went to work to meet the world with evidence, positive that we were capable of being all that other American citizens are. What had we for our 250 years toil? Nothing but the ill-will of those to whom our toils had been given. What had we to do? Only the work that white men would not, or could not do. Where had we to live? Only where white men could not, or would not live. These conditions have not greatly changed. But truth, God and prayer, the triune Omniscient, Omnipotent and Omnipresent I Am, of the church our Blessed Redeemer saved with His own precious blood, have wrought nobly for us, and from nothing to get something with, nowhere to go and no

suggests, a work unavoidably our own. No one but the Negro is to perform it, no other could if they would, and past experiences prove that no others would if they could. I had said, that the end met by our institutions is met nowhere else, and in no other way; that I may not assume the role of a bigot, or the enthusiast, let us pause to note few instances. As Baptists we claim, and I think justly, the pioneership of religious freedom, which is so characteristically the boast and pride of the present age, and which is hailed as the sovereign element in our American prosperity and in the perpetuity of Republican institutions. The polity of the Baptist Church copied and drafted by Mr. Jefferson only a few miles from this spot in 1784 became the warp and woof of the constitution and is to this day the substrata and palladium on which all the lasting elements of that wonderful instrument are fabricated. Deprive the constitution of the United States of what the Baptist contributed to it and you mollify it in effect, and practically destroy its force in society. But it remains for the Negro Baptist to practically exemplify the spirit and genius of its teaching.

From sheer cupidity or real deeply seated prejudice white Baptists proclaim in theory, the equality in human rights and practically contradicts it in the management of the concerns of the church. Amidst the unrelenting shout of the equality of the human family—and the divine right of individual freedom of thought—of action and of conscience, the white Baptist brother could buy and sell, brutalize and degrade his brother in the South and countenances this inhumanity from kindred causes in the North. None daring to stand by the truth, North or South, none daring to practice what they preach. The Civil War, the legitimate outcome of this iniquitous inconsistency on the part of one and unhallowed connivance on the part of the other, was a step towards a better state of things. It instituted proceedings but did not prosecute the case. It left off when it had helped the Negro to help himself. The main arm of the inveterate foe being broken, the Red Sea being crossed, Pharaoh dead, many fancied that the remaining journey to the promised land of religious freedom was strewn with fruits

and flowers, but instead, it has been a forty years' struggle through a wilderness infested with formidable enemies and stinging serpents. These lying all along our way have sorely afflicted us, partial conquest, wonderful deliverance, miraculous interventions of Providence, daring deeds of heroism, serve to stimulate us to greater efforts for the coming battle, by telling us that we labor not in vain. They but tell us that the "saints in all this glorious war shall conquer though they die," and that the arduous task is not done, that the high commission is not completed, and the command will not be revoked, or the warrior crowned, so long as there remains one vestige of race prejudice, an obstacle and pest, at once the handmaid of the devil, come it in whatever guise it may, in church or state, political, social, or ecclesiastical, so long as there is one trace of this invidious spectre to haunt and terrify civilization by its cursed misanthropy, its godless contrivances and shameful appeals to the baser passions of carnality in the name of enhancing our spirituality.

The stupendous task of destroying this earthwork, this formidable barrier to Christianity, a barrier, a fortification than which the devil himself never conceived a greater, is the task of the Negro himself. "The hand that would be free must itself strike the blow." The Negro if ever, in a social, and civil state and as far as human aid is effectual, in a spiritual sense, is saved, will one day stand upon the pinnacle of safety, and like his great Lord and Master exclaim, "My own arm has brought salvation" others may assist, but the work is absolutely and necessarily his own. To shift the responsibility is impossible; to prove derelict may be criminal. There should be no reason why Negro Baptists should refuse a part in this great and glorious work. Can he be ashamed of the record of his church, as compared with that of any other denomination? With its membership approaching two million, and its schools numbering forty, its cultured ministry, thirteen thousand, spiritual, eloquent, powerful, everywhere commanding respect, even honor, eminent in piety, the majority of whom occupy one pulpit the whole of their lives, retaining a lasting hold upon this

It is laid down as a Blackstonian maxim of law, that the wants and fears of the people are the foundation of all law, but no more is this true than the wants and the fears of the Negro is the foundation of the Negro Baptist institutions. The wants and fears which can in no other way be conserved. Here I am reminded of the story of the man and his wife which may serve to illustrate what I am here saying. They loved each other dearly, they called each other pet names. The wife called the husband "little hoggy," and he in turn called her "little piggy." One day little hoggy took very ill and seemed as if he must die; in melancholy tones the wife said to her husband, "what will little piggy do if little hoggy dies." He said, "you will have to root little piggy, or you will die." The matter has resolved itself down to this. The Negro must strike or be struck, he must roll over, or be rolled over, he must do, or be done, he must do or die, that's all. No conformity of circumstances will solve the problem. It admits of but one solution, the Negro has a place in the world's great drama that cannot be filled by proxy. The Negro Baptist institutions were founded therefore, and looked forward to the concentration of all available forces to the ultimate elevation, mental, moral, material and spiritual interests of the race, both for time and eternity.

THE RELATION BETWEEN THE RACES.

By JESSE LAWSON, A. M. Washington, D. C.

Some years ago a certain celebrated author wrote a book in which he promised to devote a whole chapter to the snakes in Ireland. Here is that chapter: "There are no snakes in Ireland."

A few years ago, the late Frederick Douglass in dealing with the race question declared that there is "no Negro Problem in America," and only a few days ago, Chairman

Hanna in discussing the question of trust, said: "There are no trusts in the United States." I beg of you not to think it strange if I should declare that there is no race antagonism, and no place for race antagonism in this country.

There is an abnormal and strained relation subsisting between the white and colored people of the United States. This condition is not founded upon reason and the laws of progress, but seems to derive its strength and support from a deep-rooted prejudice, differing in shades and varieties according to the latitude in which one finds himself. The North views the colored man in the abstract, while the South deals with him in the concrete. The North pleads for him on the score of humanity; for justice and fair play, but does not fully appreciate his ability to do as much and as good work as the white man does in any given space of time. The South, in the main, has but little prejudice against any individual member of the race, but its ill will is directed against the Negro the world over. The South has wronged the colored man, and for that reason it hates him, and it undertakes to justify that hatred by making him appear to a disadvantage, but the South alone is not responsible for the wrong committed against the colored man in the United States. The whole country must share that responsibility. Indeed, the North is in control, and has virtually been in control of the Government since the beginning of the war in 1861, nearly forty years. It has been loud in its protestations of good will toward us, and it has legislated for our interest, but politically speaking, we are worse off today than we were thirty years ago.

Such is the condition in which we find ourselves in the last year of the nineteenth century, and thirty-five years after the close of the civil war.

When it is considered that we are all citizens of a common country, working along like lines to the same end, speaking one and the same language, and defending the same flag, it would seem that instead of pulling apart, we would join forces in a common cause, and pull together, and we are doing that very thing despite of our prejudices. True, there is a fragment of the other race, in certain sections of the

country, who keep up the race war for political effect, but when they learn that the people are up to their game, and that their section is constantly losing thereby, they will cease fighting and go to work. Already, I imagine I see in the distance that

"The morning light is breaking.
The darkness disappears."

The situation cleared of its abnormalities leaves the plain and simple question to be considered, viz: "Is there any race antagonism in America?" I answer, apparently yes: really no: for there never can be fundamental and basic differences between people who owe allegiance to the same government; speak the same language; reared under the same civilization, and who are more or less related by blood. There is therefore no ground for race antagonism in this country, and drawn out to a final analysis there is in reality no race antagonism existing.

The Colored American is just as loyal to the flag, and just as much alive to every interest of government as any other citizen in the United States, and he is for the United States government against all the world. So far as the government is concerned then, the interest of each race is identical, and there is common ground for action.

I do not know that anybody holds to the opinion that the majority of the white people of this country are opposed to the advancement of the Negro. They are giving money every day for his education and general improvement, and are constantly lending a helping hand to his progress. But it is hard for the white American to concede to his colored brother an equality of citizenship, or to observe the golden rule in dealing with him. Two hundred and fifty (250) years of slavery in this country give color to the opinion that obtains to a large extent, that the Negro is naturally a beast of burden, and is always destined to be a "hewer of wood and a drawer of water." This makes it difficult for him to obtain employment in the higher walks of life, or to receive the same treatment for meritorious, or heroic conduct that is accorded to members of the other race. And still the colored man is constantly advancing in the scale of civilization, and is a stubborn factor in the problems of the world.

Labor organizations failed to solve the labor problem because they did not consider colored laborers as factors to be disposed of, and politicians have fallen into the same error, by reckoning without knowing what disposition the colored vote of the country is going to make of itself. There is new alignment of parties on issues pressing for solution, and so many white men have crossed over from one party to the other that the colored man finds it exceedingly difficult to determine which is the Republican party as it was, or which is the Democratic party as it wasn't.

The grandfather clause of the Louisiana constitution, when it comes up for trial before the Supreme Court, may disclose some wonderful developments. The Negro in asserting his right to vote under that proviso may prove his close relationship to the "best blood" of the South; for it frequently happens that the grandfather of the one is identical with the ancestor of the other. It will be incumbent upon the Court to compel the State of Louisiana to furnish a table of descent for the guidance of the officers of registration, and judges of elections. Then all the world will learn how greatly mixed are the white and darker races dwelling together in the Southland. We are willing that this whole matter be exposed to the most powerful X-ray that it is possible to produce; and our cry is now, and ever shall be, "turn on the light."

Again, the Supreme Court in passing on the validity of the Louisiana constitution of 1898, in its attempt to nullify the 15th Amendment to the Constitution of the United States, must lay down the dictum for the regulation of suffrage in the United States; as the organic law of the land forbids the denial or abridgment of the right to vote on account of race, color, or previous condition of servitude. The whole subject of suffrage must pass in review before the highest judicial tribunal of the land, and that decision, be it as it may, will not only affect the rights of the colored people of this country, but may determine the size of the electorate, and settle the Presidency.

The right to vote is higher than party. It underlies the very foundation of government by the people, but the min-

ute that vote is intimidated, trampled upon, or in any way made to represent anything but the will of the voters, lawfully constituted, then there is no government with the consent of the governed.

By permitting the "jim crow" cars to cross the Potomac, and enter upon territory wholly under control of the National Government, and load and unload passengers within a half mile of the White House, shows a total indifference to the enforcement of the law, when the rights of colored citizens are involved.

The man who murdered the King of Italy, a few day ago, is no more an anarchist, and no worse an enemy to society than the red shirt brigade of North Carolina, or the leaders of the race riots in New Orleans or New York. And yet, the one is held up the scorn and detestation of the world, while the other is fondled in the lap of society, and sent to the National Capital to make laws for the people. If anarchy is bad in Europe, it is equally as bad in the United States, and if not nipped in the bud by the strong arm of law it will soon undermine the very foundation of the Republic. This is a question for the white people to consider: for there are no anarchists among the colored people.

The one great blight on the civilization of the world is the unblushing arrogance of the dominant races. They act on the principle that they, and they alone, are the custodians of the liberty of other people, and must prescribe for them like a doctor would for a sick patient. To regulate the freedom of other people is the *White Man's Burden*, self imposed, and self maintained. That self imposed burden on the part of the white man is causing all of the trouble in the United States at the present time. It is the cause of war in the Philippines, in China, and in South Africa. If the white man could only learn to concede unto others what he maintains for himself the race problem would be at an end, and, the vision seen by Tennyson:

"Till the war-drum throbb'd no longer, and the battle flags were fur'd
In the Parliament of man, the Federation of the world;
There the common sense of most shall hold a fratful realm in awe,
And the kindly earth shall slumber, lapt in universal law,"
would be realized.

The white people of this country are making a great mistake. They are trying to make the colored people hate them, when they resort to all kinds of means to deprive the colored man of his rights; to inflict upon him unnecessary inconvenience and humiliation; to make him ride in "jim crow" cars: refuse him a place to lie his head, though sick and dying; deny him accommodations at the hotels, and to withhold from him a seat at the church of God though his soul be hungering and thirsting after righteousness. This is a terrible condition to obtain in a Christian land at the close of the nineteenth century.

The black man *will not hate*. He is too noble for that. He sees in the universe the fatherhood of God, and recognizes the brotherhood of man. He sings with Bobbie Burns:

"Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree, and a' that;
For a' that and a' that,
It's comin' yet for a' that,
That man to man, the world o'er,
Shall brothers be for a' that."

SPARKS FROM AFRO-AMERICAN ANVILS.

Hitherto the Negro has been played upon by powerful political forces, which swayed him back and forth as the foam which rides upon the crest of the wave. He has naturally and logically enough been attached to the great political party which affected his freedom and promised immediate fulfilment of abstract rights. His attachment to this party has been marked by a blind hysteria bordering upon fanaticism. He regarded it not as an instrument to be used but as a fetish to be worshipped. He bowed himself down before it with reverence and gratitude, as Friday before the gun of Robinson Crusoe, because it had delivered him from great peril. Our history furnishes no more tender and pathetic spectacle than the political devotion of the race.

KELLY MILLER, A. M., *Washington, D. C.*

When the light from the eternal hills announced the birth of the nineteenth century, our race groaned in the cruel grasp of slavery; but by the direction of an unerring providence, when a little past its meridian, a decree was handed down that "the slaves are and henceforth shall be free." One of the marvels of this already remarkable century, will be, that although it looked for over two generations upon a race of slaves, it closes with that same race a free, prosperous and progressive people. E. C. MORRIS, D. D., *Arkansas.*

The greatest security to the individual and his rights, rests in the esteem in which he is held in the community in which he resides. When harm comes to him if he cannot find protection there, his plight is indeed a deplorable one. A long and disastrous experience has impressed this fact upon our race all over the country. Hon. J. C. NAPIER, *Tenn.*

A community in raising the standard of its citizenship improves itself as much as it benefits the citizen. Illiteracy, immorality and crime are on a par with insanity, and a com-

munity in expending money for the suppression or elimination of either, makes an investment that will bear interest a hundred fold.

JOHN MITCHELL, Jr., *Virginia.*

The family is the centre from which well nigh all the difficult problems originate, because all the departments of life find their beginnings there. If we want good, strong, healthy citizens, we must start with the family. To know a people you must meet them in their homes; study their methods of life; and mingle with them as they work out the problems that confront them. These are the conditions prerequisite to knowing the Negro.

J. E. JONES, D. D., *Virginia.*

Let no Congressman from the South be allowed to aid in the enactment of laws for this country on the votes that he has outrageously suppressed. Again, the Republican party should lend its influence to the testing of the constitutionality of these discriminating election laws. Their black allies will be satisfied with nothing less. We have stood loyally by the grand old party and we shall expect it to stand by us.

BISHOP ALEXANDER WALTERS.

The Negro ministry is still the moulder of sentiment, the architect of fortune, and the builder of character among our people. It must stamp its image upon every age as well as upon the particular constituency upon which it operates. It is fraught with fearful responsibilities. The chief Shepherd and the world will hold us accountable for the character of religion we build among our people. Let us be faithful.

G. B. HOWARD, D. D., *Pennsylvania.*

Social influence, family ties, wealth and culture are sometimes powerful and tempting to silence those who stand squarely for a New Testament Christianity. The doctrine which we must preach antagonizes human pride and worldly ambition. The richest and most the honored of earth must bow before Christ just as the poorest and most debased, and confess their nothingness before they can be forgiven.

E. M. BRAWLEY, *Florida.*

Editorials

For some time the Magazine has been published and managed at Nashville, Tenn. It has been found expedient to transfer it to Washington, D.C. The present editor will issue it regularly each month and will aim to give the subscribers the best thought from the ablest writers. It will be run on a cash basis. *No credit to any one.* Our list is made anew. We would be glad to have old subscribers renew by sending, (\$1.00) *One Dollar.* Unless money accompanies the name no attention will be paid to a request to send the Magazine. We have adopted this method for the honor of the denomination as we can't get out a high grade periodical without cash, and the denomination needs such a magazine more than ever. We have received hundreds of requests to take it in hand again. We are at the helm. Our record in the past should commend us. Now, brethren, give us the cash. The subscription price is *One Dollar* a year, in advance. We will personally supervise the mailing list and if any number fails to reach a subscriber, a postal card sent us will remedy the trouble. Address "Box 384, Station G," Washington, D.C. We will receipt by return mail for all monies.

The last session of the convention was the greatest "Baptist Anniversary" ever held in this country among Negroes. Richmond did not disappoint the best representatives of the denomination. Every Board reported greatly increased contributions and wise plans for the work of another year. The sermons and addresses were ably delivered. Those of us who follow these meetings from year to year, can see the most positive signs of progress, both in the thoughtful utterances of extempore speakers as well as written sermons and addresses. The personnel of the Convention was inspiring. The laity sent more brilliant and consecrated men than ever before and they were enthusiastic in their efforts to serve on committees and record their fidelity, to the grand old convention in other ways. The annual contributions were the largest for many years and could have been a thousand

dollars, more, if special effort had been made to raise a collection, at each night service: President Morris ruled wisely and well, and seemed universally beloved and respected. He is a princely fellow. The Convention is a great denominational fixture and we are all proud of it.

In a recent issue of the Christian Banner, the editor seems greatly disturbed lest the Educational Board of the National Convention take credit away from some one who is doing educational work. A few months ago, he was weeping over the fact that nothing was being done, and when something *is done* he bewails himself that the Board is taking undue credit to itself, by stating what Negro Baptists have actually given out of their hard earnings, to educate themselves and keep their institutions alive. The Banner seems to want a bone to snarl over. It impugns the motives of every member of the Board, by saying to the world; that what they say is *theirs*, belongs to the *other fellow*, and calls it a "little criticism," intended to stir the brethren up. We reported \$102,581.24 for education. We gave the names of the individuals, churches and states that contributed this amount. The Banner man was present, why did he not raise a question while the report was being read? There were representatives from each of the States present, they knew their respective States had given the amounts accredited to them. They were satisfied: for the report was unanimously adopted, save the part relating to a "National University," and adopted with applause. We did not run over the country from Dan to Beer-Sheba, any more than the educational representatives of other great societies. We have our agents and representatives in each State and they attended each State body. This money passed through our hands as much as any money ever passes through the hands of any organization doing work among our people. We have in our office the "collateral evidence" of this. If the raising of over \$102,000 is not making a "great record" for Negro Baptists, pray tell us what is a "great record"? Now, if the Banner wants to ask questions; interrogate the Home Mission Society and A. B. P. Society about this "credit taking scheme," and how much

money passes through their hands. If Marse Charles says it, with some people it is indisputable, but if one of their own shows ability to do, they have grave fears and ungovernable excitability lest somebody take credit for work actually done. Read John 12th chapter and first clause of the sixth verse.

The National Convention has never opposed cooperation. It has not declared for what has inaptly been called cooperation and what has been truly a method of absorption. The relation between the "Missionary Union and the Convention" is our idea of cooperation, but it is a different article from what obtains in the Home Mission Society, if the Missionary Union's official representative and our brethren are to be believed (and no one doubts either). The Magazine believes it the moral duty of the white people to help educate their black brethren, for reasons that we do not care to state, but could never see why the Negro as a large contributor to his own educational work, was not made a proportionate element in the cooperation scheme, in other words, why he should be forced before the world in the position of being always *done for* and never doing. We make a note of this fact because some people are hilariously exercising themselves, over the conversion of the Convention to the doctrine of cooperation. The Convention is where it has always been, for cooperation when it cooperates.

We could never understand how any one could consistently advocate the Christian Endeavor Society in a Baptist Church. Baptists have always stood for distinct doctrinal principles, and cannot win when they are given a secondary place. Our churches are weaker today than ever on doctrine and polity because they have been indirectly taught to feel that every body is right and it will not do, to draw denominational lines. Every denomination owes it to itself to indoctrinate its members; the Baptists owe it to God as well as themselves to write indelibly upon the tablets of every member's heart the doctrine of "One God, One Faith and One Baptism," with all this triple declaration may mean in faith and practice. It can do this more effectively through the Baptist Young People's Union; than the Christian Endeavor. The Endeavor should be supplanted in every Baptist Church by a B. Y. P. U.