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THE CORE OF THE PENTATEUCH.

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OUR position in these papers is simply to give the outcome of our studies carried on for our own mental satisfaction. We do not seek to reconcile things, but only to reach a *modus vivendi*, so that we may be able both to study science and to use our Bible. We treat them both, and students on both sides, with due respect, only desiring to avoid conflicting theories that might bar the way. On some points, both about the Bible and about science, we are not at all confident; but we do not regard the difficulties as insurmountable, or as greater than one might expect to encounter under the circumstances. We do not think ourselves justified in subordinating science to the apparent statement of Scripture, nor on the other hand in condemning the Scripture because we have failed to see how it can be paralleled with our notions of science. Whenever we fail to recognize their harmony we prefer not immediately to adjudicate the matter, but to await further light if it shall ever arrive. This course is in our opinion warranted by considering the outcome of older controversies, in most of which there were bilateral errors. We should add that from converse with men of science and clergymen, we have found that as a general rule they are very much alike, both sides wanting to find and to accept what is right, though apt at times on both sides to misunderstand the aims and attitude of the other side. It is usually a gross injustice, and also injurious to our own side, when we impute wrong motives to others because we do not like their arguments and conclusions.

Of the Pentateuch, as of every other book, and of many other objects, we may specify two categories of characters, the internal

THE ATTITUDE OF THE SOUTH TO THE COLORED PEOPLE.

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I MOST earnestly desire to see the unification of American thought and purpose with reference to the colored people—to see whatever is intolerant or repressive in Southern traditions, quickened and vitalized into conservative activity; and whatever is radical and unwise in Northern opinion restrained within safe limits in purpose and endeavor. How I should delight to see the great strength of this whole American people, so far as it can be enlisted, used for the further uplift of the feeble colored race! And this strong desire is in my heart to-night in all that I shall say.

With reference to the subject as given on the printed programme, "Colored Evangelization: a National Question," I am taking the liberty of departing from it at some points, and I shall not attempt to bring all my address into strict unity with the formulated subject. I shall in the first part of this address traverse a wider field than that of direct colored evangelization; and I do this because I know how closely the religious question is related to the other departments of the general question of the South's attitude to, and treatment of, the negro. It would be useless to make an earnest protestation of our interest in his spiritual life to any one who might have a mistaken impression of our interest in his political, or social, or intellectual life. You could not receive at its true value any account of work done for him spiritually, if there lingered in your mind the suspicion that in the other relations of our life to his, we had violated justice, judgment and equity. And I am the more encouraged to do this by my knowledge, gained at first hand, of the willingness, openness, and interest with which our friends not of the South listen to one of the South when he speaks of these matters in fraternal frankness.

I shall deal briefly with these related subjects, and then present the special work of colored evangelization. But I hope to be able to speak of these matters not as a partisan, but as a commentator. It is not so much my purpose to vindicate, as it is merely to exhibit. The best of all is for us to love one another, in this work as well as out of it. There is nothing that would mean so much for this cause as our hearty and cordial unity and fellowship in this difficult work. But unity and fellowship are the offspring of love, and love, in earthly things, is the child of knowledge. A cordial agreement in principles, a hearty co-operation in practice—this is the basis on which we must win this conflict. I do not attempt to speak as a representative of the South. This power is delegated to no man. One can only give his opinion of the matters under discussion. But since much of Southern opinion on these matters is well defined and known by her people, no egregious error need be made in speaking of it. I have known at first hand the conditions in four of the Southern States, having lived successively in Kentucky, Virginia, Alabama and North Carolina. For five years I was the Executive Secretary of Colored Evangelization for the Presbyterian Church in the United States (commonly called the Southern Presbyterian Church). My duties necessitated my traveling again and again through the Southern States. I have thus become acquainted with the people, and with their views; with the theories they hold, and the reasons for their holding them.

OUR GENERAL VIEW OF THE NEGRO.

Our general view of the negro is that he is not the equal of the white man, either mentally or morally. You at once think of those extraordinary men who are at present much in the public eye, and who are the recognized leaders of the negro race. But it should be remembered that these men are not fair representatives of negro mentality, for they are not pure-blood negroes, but mulattoes. There are, of course, exceptions amongst the pure-blood negroes, and I know some personally who are possessed of fine minds and fine characters. But these are the rare exceptions. The negro is perhaps the weakest of all the races of men in respect to mental and moral life. Nor do we allow that these deficiencies are due to slavery (and without defending slavery, I yet believe the following statements). The life of the

negro was upward in slavery, having produced the old-time negro, of whom we all like to think. His attainments were made possible by his position. His ideals were learned from his master. His appearance was a copy of the master's dignity and spirit. He entered slavery a naked savage, and he was lifted distinctly, positively, powerfully, by his association with the stronger race. His position in the household was to him a school in manners and morals, as also in industry and economy. He came out of slavery and *succeeded*. The great bulk of the property now held by negroes and so much boasted of as an evidence of their progress, was acquired by the ex-slave, and in the first twenty years after the war while he was still a factor in negro life. The new generation of negroes, released from the restraints of slavery, have made a steady progress in criminality during each decade of their freedom. The facts all point away from the theory that slavery is responsible for the deficiencies in negro character. If any environment is responsible for it, it was their debasing life during the long centuries of their isolation and degradation in the Dark Continent.

OUR GENERAL ATTITUDE TO THE NEGRO.

Though recognizing, as all are bound to recognize who have any knowledge at first hand of the negro, his serious deficiencies, the general attitude of the Southern people to the negro is kindly. Remember the constant and manifold ways in which the two races are associated at all times and everywhere. Picture to yourself one of our streets, filled with the two races. Or a home of white people in which the cook, nurse, driver, laundress, porter, seamstress and gardener are perhaps all colored. The barber, waiter, drayman, odd-job man are usually colored. Our entire labor supply, with a few exceptions like the various manufacturing enterprises, is practically colored. Our chief industry is agriculture, and the labor supply in this department is almost wholly colored. Remember that every hour of labor of every day, always and everywhere in the South, these millions and millions of people are touching each other at every possible point of contact, in that most trying of relationships, of employer and employee, and one easily sees that, after all, race disturbances are comparatively few. These disturbances are usually in out of the way places, where police protection is entirely in-

sufficient. There is hardly ever a repetition of such a disturbance in any one community. So that if you will take any one community, a race disturbance would not occur twice in a generation of men. I have lived all my life in the South, and I never saw the slightest "race riot," or was ever close to one. When they do occur, they are due to the conduct of bad people, and not to representative people of either race. I think the following statement will be readily recognized as true, to-wit, that there are fewer and less serious troubles between the employer and the employed in the South than in any other part of our country. This is due to the docility of the colored people and the kindly patience of the white employers.

THE GENERAL ATTITUDE OF KINDLINESS ILLUSTRATED.

1. *Industrially.*

If the negro will work six days in the week and behave himself, he can succeed anywhere in the South. As farmer or merchant, as mechanic or artisan; as contractor, or even as undertaker—in any department of labor, skilled or unskilled, he has a large opportunity to use his resources to achieve success. In the city in which I live, even while I write these words, thousands of men and women and boys and girls of both races are at work doing the same things, and in many cases working together in the same building, in the same room—practically side by side. There is no discrimination against the colored race, as to either the opportunity to labor or the reward for the work done. In my former home in Alabama, where I lived for eight years, every useful occupation was open to the negroes. Some of the best homes built in the thriving little city of Tuscaloosa during the years in which I lived there, were built by negro contractors, who employed either negro labor, or else men of both races to work together on the same building. This is not theory, but practice—actual condition; I speak from knowledge at first hand. Prof. Booker Washington says, "It is in the South that the black man finds an open sesame in labor, industry and business that is not surpassed anywhere. It is here that that form of slavery which prevents a man from selling his labor to whom he pleases on account of his color is almost unknown. . . . If the negro would spend a dollar at the opera, he will find the

fairest opportunity at the North. If he would earn the dollar, his fairest opportunity is at the South. The opportunity to earn the dollar fairly is of much more importance to the negro just now than the opportunity to spend it at the opera." "The South has sometimes abridged the negro's right to vote, but the South has not yet abridged his right in any direction of human interest or of honest effort to earn his bread. The one is secondary, the other is primary; the one is incidental, the greater number of enlightened peoples have lived happily for centuries without it; the other is elemental, structural, indispensable: it lies at the very basis of life and integrity, whether individual or social."¹

2. *Civilly.*

I feel sure that the idea is entertained by some that the negro is treated with great injustice in the South. I would remind any who think thus that trial by jury is still in vogue in the South. And I do not believe any thoughtful person will for one moment believe that twelve average white men would go into a jury room and agree in cold blood to defraud a poor, ignorant negro of any right or privilege or possession. The idea is too absurd to be received. For all those countless instances in which the negro is tried by due process of law, it can be set down as certain that no injustice, nor anything approaching it, is ever dealt out to him.

It is to be greatly regretted that all punishment for crime is not by due process of law. And as to those lawless forms of punishment manifested in lynch law, let it be known that we recognize the horror of it. We deplore these things. They are not a part of our better life. We repudiate the mob. We have not yet devised a way to prevent mob violence. Because of the violence and force of the passions aroused, the mob is uncontrollable by anything except superior force. It is not amenable to reason, nor influenced by any of those considerations which commonly operate to control conduct. If you will conceive of a Southern neighborhood with its inadequate police provision for times of quiet, you can see how helpless it is before the enraged mob. The personnel of the mob is not representative, nor even average. It is often of a thoughtless, violent, immature class. Public sentiment in the South condemns the mob, and it would do so

¹ Rev. Edgar Gardner Murphy, *The Present South*.

more insistently and outspokenly did we feel less keenly the horror of the crime sought to be avenged by the maddened mob.

3. *Politically.*

I would say something, too, about our treatment of him politically, and would call attention in the first place to the fact that all that has been done from first to last was *remedial of intolerable conditions*. Prior to the war, some Northern States, such as Connecticut, Kansas, Minnesota, Ohio and New York, although possessing small negro populations, had voted on the question of allowing the negroes to vote, and had rejected it by large popular majorities. It would not have debased the electorate of those States, for the white people so overwhelmingly outnumbered the colored. Yet all the South, with its very large negro population, was saddled with this intolerable burden, at one stroke of the pen, against her will and over her bewildered and despairing protest. The only way in which government could be preserved in the hands of the literate and intelligent white race was either (1) by intimidation, not permitting the negro to vote in numbers large enough to control the election; or (2) by corruption, permitting him to vote, but not counting enough of his ballots to control the election; or (3) by a restriction of suffrage in a constitutional way. In the days following close upon the granting of the franchise to negroes, restricted suffrage in the Southern States would not have been tolerated by the Federal government, and if the public order was to be preserved in the South, the mistaken policy of the general government could be met by no lawful or constitutional means, but only by force and fraud. Without attempting to justify this, I mention the extenuating circumstances just stated.

As soon as the nation recovered its balance on the negro question and began to see that unrestricted negro suffrage was a colossal mistake, the South began in a constitutional way the purging of her electorate. It may not be generally known that those States which have adopted measures for restricting suffrage, have disfranchised white men as well as black. That the qualifications for voting are educational, and not racial. The exception to this last statement is a temporary discrimination in favor of the Confederate soldiers. No State could be expected to disfranchise her gallant defenders. But this discrimination

is merely temporary, and when it expires, as it soon will, then both races will be on exactly the same footing. An educational qualification for the voter is not an injustice to any, but an incentive to all.

4. *Socially.*

The question of a common social life for the two races is one of racial integrity. Are the two races to preserve their separate identity, as they have done in the South? Or are they to be mingled, as the Spaniards and negroes have done in Spanish possessions? *Racial integrity* is much more important for both races than any benefit to be possibly derived from social mingling. It is kinder to make the line of separation plain and to observe it strictly than to dally with it. It is easier not to begin any social mingling than to begin and find it necessary to stop. The South looks kindly on all true evidence of the progress of the negro race, and particularly on anything indicating his social progress. It hopes for the day when he shall have his own social standards, and when his own social life will be so developed that he need look to none other for his most helpful and pleasing associations.

5. *Educationally.*

The South began the work of negro education when it was impoverished and devastated. For example, the State of Georgia assessing \$600,000,000 of property at the beginning of the war, had only \$130,000,000 at its close, i. e., three-fourths of its wealth was destroyed, and there remained for all that State less than the private fortune of some men to-day. Vanquished, deep in debt, with a rural and scattered population, cursed with illiteracy, facing the gravest difficulties in every line, needing every available dollar; in order to serve an alien people, alienated from them in spirit, opposing them politically, irritating them socially, handicapping them industrially—the South arises in her poverty, and though the bread was not enough for her own, with amazing generosity she breaks the thin, scant loaf and to the weaker race gives a liberal part.

“The world has never witnessed such a spectacle as this inspiration of the superior Southern people at the close of the civil war to set up, as the supreme motive power in the future life of

their States, the entire system of education developed by the genius of the American people during the past two hundred and fifty years of their colonial and national existence."¹

When there has been any serious opposition to negro education, it has been to the *kind* of education it was proposed to give him. We have not always endorsed the plans and ideals of the negro's Northern friends. We know the negro needs to labor. He cannot get beyond labor until he has mastered it. We merely insist that he shall not too soon lay aside his working clothes; that he shall not pass to the higher things till he shall have mastered the lower. I believe that the Southern people would with practical unanimity endorse a programme like this:

1. An elementary education for the whole race.
2. For those who have the aptitude, the higher education, preparing them to fill acceptably positions as preachers, teachers, physicians, etc.
3. To those who can receive and use it, the very highest kind of training. The negro race must have leaders from its own race. These can be developed only by the best training.

I now come to the special subject of Colored Evangelization, and I desire to look at it in three epochs: I. Previous to the War; II. The Period of War and Reconstruction; III. The Recent Work and Present Condition.

I. PREVIOUS TO THE WAR.²

The evangelization of the negro slaves began at an early date. The first regular Methodist mission among the colored people was established in 1829 in South Carolina. The Rev. Dr. (afterwards Bishop) Capers was its superintendent. The first year's labors resulted in two missions, with 417 church members. The second year their membership was more than doubled. Before the war came these stations had increased to 26, with 32 preachers and a colored membership of 11,546 in South Carolina. And this good work was not confined to South Carolina. Every

¹ Dr. A. D. Mayo.

² For the facts in the sketch of religious conditions previous to the war I am indebted wholly to an article in the Schaff-Herzog Encyclopædia by Mr. M. E. Strieby, on Negro Evangelization, and to information gathered by Rev. R. F. Campbell, D. D., Asheville, N. C., and published in his pamphlet "Some Aspects of the Race Problem in the South."

conference in the South had its colored missions. In the Mississippi Conference fully one-third of its effective ministry were employed exclusively on the colored missions, while every pastor on circuit, station or white mission, had a colored membership to whom he gave pastoral attention. Galleries were made in the churches, where the negroes sat during the public services for the whites. In addition, every Sunday afternoon they had special services, filling the body of the churches in many places. In 1860 the colored membership of the Methodist Episcopal Church, South, had reached 207,766.

The Baptists at least two generations before the civil war had given attention to the religious condition of the slaves. Pastors of white Baptist churches, some of the most eminent, labored faithfully among these people; and as a rule the slaves of persons identified with Baptist churches sat with their masters in the same house of worship, occupying the rear seats, or the galleries, heard the same sermon, were received into membership by baptism upon evidences of conversion, and were admitted to the same table of the Lord. Planters frequently paid liberally to the support of ministers who gave their chief attention to the evangelization of the blacks. As the membership increased, and separate organizations were effected for the negroes, these colored churches often had white pastors. In 1850 there were 89,695 colored Baptists.

The Presbyterians in the South have been smaller numerically than the Methodists or Baptists, yet they were alive to the work of negro evangelization as early as 1825. In that year the General Assembly passes a resolution "especially commending the prudence and zeal combined in this work by the Presbyteries of Charleston Union, Georgia, Concord, South Alabama and Mississippi." In 1839 one minister is reported as giving all his time to the colored people, and most, if not all, settled pastors and stated supplies preached as often as once a week to them. In the houses of worship of the whites provision was made for the blacks, where they might enjoy the privileges of the sanctuary. Services were held for them on the plantations, and it was the custom to have the household servants present at family prayers. On large plantations it was not uncommon for Christian masters to employ a minister to preach statedly to their slaves. The colored membership of the Presbyterian Church in 1860 was 13,837.

The Protestant Episcopal Church reports in 1724, in Virginia, that with some exceptions the masters favored the instruction of their slaves and the missionaries embraced the opportunity to instruct, and when proper to baptize and admit to the Lord's Supper.

The Rev. T. C. Thornton, late president of the Centenary College, Clinton, Mississippi, who travelled extensively through the South wrote in 1841, "In some places they (the negroes) have large, spacious churches for themselves, as in Baltimore, Alexandria, Charleston; in others they have seats appropriated for them on the lower floor, or a portion or the whole of the galleries of the churches. We do not know in any slave-holding State in the Union, a neighborhood where a church has been built for any of the orthodox Protestant denominations, in which a portion thereof was not set apart for the colored people, unless they have a church of their own, or other provision in some church in the vicinity." Mr. Thornton estimates that there were at that time at least 500,000 church members among the slaves, or about one-fifth of the negro population, and that 2,000,000 were regular church attendants.

In 1848 an enterprise was begun for the more thorough-going evangelization of the colored people in Charleston, S. C., under the auspices of the Rev. Dr. J. B. Adger and the session of the Second Presbyterian Church. In 1859 a church building costing twenty-five thousand dollars, contributed by the citizens of Charleston, was dedicated. From the first the great building was filled, the blacks occupying the main floor, and the whites the galleries, which seated two hundred and fifty persons. The Rev. Dr. J. L. Girardeau, one of the greatest preachers in the South, was for years the pastor of this church. The close of the war found it with exactly five hundred colored members, and nearly one hundred white.

A minister in Natchez wrote to Dr. Charles Colcock Jones in the '30's, "I have committed to me the instruction of the negroes on five plantations, in all about three hundred, the owners of whom are professors of religion. I usually preach three times on the Sabbath, and after each sermon I spend a short time catechising. I have occasional meetings for inquiry."

Another wrote from the Savannah River, "I visit eighteen plantations every two weeks; catechise the children, and pray

with the sick in the week. Preach twice or thrice on the Sabbath. The owners have built three good churches at their own expense, all framed; 290 members have been added, and about 400 children are instructed each week."

This was the condition of colored evangelization previous to the civil war. So far as I know it is the most remarkable instance in all the world's history of kindly and compassionate treatment of an enslaved people by their masters. So far as I know, it is the only instance where a slave population has been turned from savagery to civilization—from heathenism to Christianity.

II. THE PERIOD OF THE WAR AND RECONSTRUCTION.

Then came the war, with its upheavals and disruptions, followed by the seven-times-heated furnace of Reconstruction. It is difficult to give a representation of the whole work of colored evangelization in these periods. I want, however, to convey an idea of the changes which came about in the relations of white and colored Christians by sketching the story of my own church's effort to deal with the changed conditions. I take this church because I am more familiar with its history than that of any other. If its experience is not fairly representative of other churches' experience, it is representative of the spirit of the times.

In 1861 our Southern General Assembly resolved, "That the great field of missionary operations among our colored population falls more immediately under the care of the Committee on Domestic Missions, and that the Committee be urged to give it serious and constant attention, and the Presbyteries to co-operate with the Committee in securing pastors and missionaries for this field." At the same Assembly it was resolved, "To prepare a pastoral letter on the subject of the religious instruction of the colored people."

In 1865 the following preamble and resolution were adopted: "And, whereas, our churches, pastors and people have always recognized this claim to Christian equality and brotherhood, and have rejoiced to have them associated in Christian union and communion in the public services and precious sacraments of the sanctuary—*Resolved*, first, that the abolition of slavery by the civil and military powers has not altered the relations as above

defined in which our church stands to the colored people, nor in any degree lessened the debt of love and service which we owe to them, nor the interest with which we should still desire to be associated with them in all the privileges of our common Christianity. *Resolved*, second, that, whereas experience has invariably proved the advantages of the colored people and white being united together in the worship of God, we see no reason why it should be otherwise, now that they are freedmen and not slaves. Should our colored friends think it best to separate from us and organize themselves into distinct congregations, under white pastor and elders for the present, or under colored elders and pastors as soon as God in his providence shall raise up men suitably qualified for those offices, this church will do all in its power to encourage, foster and assist them."

In 1866 the Assembly "recommended to all our ministers and churches to exert themselves to the utmost of their ability to continue to give the gospel to these people; to church sessions to urge upon parents among them the duty of presenting their children for baptism, and of bringing them up in the nurture and admonition of the Lord; and especially to pastors, evangelists and missionaries to devote a portion of their labors to the promotion of the salvation of the freed people." And further it passed this, "That in the judgment of this Assembly it is highly inexpedient that there should be an ecclesiastical separation of the white and colored races; that such a measure would threaten evil to both races, and especially to the colored, and that therefore it is desirable that every warrantable effort be made affectionately to dissuade the freed people from severing their connection with our churches, and to retain them with us as of old."

In 1869, after seeing the impossibility of preventing the colored people's going into separate congregations, the Assembly decided that what was needed was "for the present, separate, particular churches with their own deacons and elders, and at the same time instruction by an educated white ministry until they can prove their ability to produce a competent ministry of their own." And a plan was adopted looking to this end.

In 1874 the Assembly said, "In further prosecuting this work, it is desirable in every respect to avail ourselves of the additional light which experience has thrown upon this important question"; and the action of 1869 was so amended as

to provide for a colored ministry for the colored congregations, and the Committee on Sustentation was charged with the duty of outlining a method of providing training for the colored candidates for the ministry. A separate fund to further these objects, to be called the Colored Evangelistic Fund, was established, and Presbyteries invited to correspond with the Sustentation Committee as to their needs and plans.

Then came the founding of the Tuscaloosa Institute for Training Colored Ministers, in 1875-'77, in answer to an overture from Rev. C. A. Stillman, D. D., and others; and the month of December was set apart as the time for the annual collection for this cause. The ministers were to assist in every possible way. The people were urged to aid in establishing Sunday-schools and instructing the colored people in them, and to give of their means to assist in building houses of worship for the colored people.

This sketch evidences the following facts:

1. That our church desired to retain the colored people in their congregations, to share with them the blessings of their church life.

2. The colored people desiring separate organizations, would not consent to remain.

3. When this became evident, the white people released them gradually, providing at first for colored congregations with white preachers, and later for colored congregations with colored pastors.

4. After the separation was completed, the whites (a) established a school for training colored ministers by white teachers; (b) established a fund for the partial support of these churches; (c) continued personal help and ministries by establishing Sunday-schools and teaching in them.

III. RECENT WORK AND PRESENT CONDITIONS.

We now come to the latest period of work among the colored people. (And I continue the sketch of the work of my own church.) In 1885, in answer to overtures from Charleston and Bethel Presbyteries, and other suggestions of the Home Mission Committee, the Assembly empowered the Executive Committee of Home Missions "to deal directly with men and fields, and that when a Presbytery shall endorse one of its white ministers

as a suitable person to engage in missionary labor among the colored race, and gives him permission so to do, the Executive Committee, if it can command the means, may employ him . . . to preach to them, organize Sabbath-schools, and enlist, as they may be able, local white Christians in the work, and advise and aid the colored people in the effort to organize themselves into a Presbyterian Church."

In 1891 our work for the colored people was enlarged and put upon a broader basis by the erection of an Executive Committee, with a General Secretary, who should have sole and entire charge of this work; and Rev. A. L. Phillips was elected Secretary. The Tuscaloosa Institute for training colored ministers was enlarged so as to give academic instruction, and the colored ministers encouraged to begin schools or academies in their respective fields. The Tuscaloosa Institute is now called the Stillman Institute, in honor of its founder and first superintendent and faithful friend, Rev. C. A. Stillman, D. D. It has been further enlarged in late years, due largely to Dr. Phillips' plans and energies. We now have a well-housed and equipped institution, with three white teachers, giving general as well as theological education, and with industrial features and self-support as far as possible. Our church partially supports all the colored ministers working under its direction and control, in number about thirty-eight, and ministering to two thousand communicants. We expend for all our colored work each year from \$10,000 to \$12,000.

Another feature of our church's work for the colored people is the colored mission Sunday-school work, *i. e.*, a mission Sunday-school for colored people taught by white teachers. There are thirty of these schools in which 175 teachers give regular religious instruction to 2,000 negro children.

In this work for negro evangelization our church has always given of its best. We have felt the truth of our Assembly's declaration, "The salvation of this people should lie upon our hearts next to the salvation of our own children." To it men of the following stamp have devoted themselves: Rev. J. L. Girardeau, D. D., LL. D., the eloquent and scholarly preacher, a professor in one of our theological seminaries, and the Moderator of our General Assembly; Rev. Charles Colcock Jones, D. D., a man of eminent gifts and a professor in Columbia Theological Seminary; Rev. Charles A. Stillman, D. D., one of the sterling

men of the church, and honored Moderator of our Assembly; Hon. J. W. Lapsley, the first ruling elder to be Moderator of our General Assembly, and father of our pioneer missionary to the Congo, Samuel N. Lapsley; Rev. Andrew Flinn Dickson, D. D., a preacher of rare gifts and author of exceptional excellence; Rev. D. C. Rankin, D. D., editor for some years of what was pronounced the best missionary periodical in existence at the time, *The Missionary*; Rev. J. R. Howerton, D. D., now pastor of one of our largest and most useful churches; Rev. A. L. Phillips, D. D., now our General Assembly's Superintendent of Sabbath-schools and Young People's Societies, and one of our most useful men; Rev. Oscar B. Wilson, one of the great missionary spirits of our younger generation, now gone to his reward in early life. These and others of like character and gifts, whom space forbids me to mention, have given themselves to this work, and usually in some self-denying way.

THE WORK OF SOUTHERN BAPTISTS.

The following excerpts from the last report of the Home Mission Board of the Southern Baptists, will exhibit their work and exemplify their spirit in the work:

WORK AMONG THE NEGROES.

Within the bounds of the convention there are nine million negroes. It is conceded that the great majority of them are Baptists, or under the influence of Baptists. They are as yet untouched by the skeptical tendencies of the age, are responsive to religious leadership, and, despite manifest lack of moral development, are capable of real consecration to the cause of Christ and the attainment of Christian character and usefulness. The board has not regarded work among the negroes of the South as one of the doubtful or debatable fields of its responsibility.

In the very first pronouncement of the Southern Baptist Convention in 1845, the duty of giving the gospel to the "sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people" was assigned as one of the primary purposes for the organization of Southern Baptists, and at the time this work was given over to the Home Mission Board. Every succeeding convention has emphasized the board's instruction to go as largely and as rapidly as possible into this work. In pursuance of these instructions the board has each year maintained a work for and in co-operation with negro Baptists in several States, and has responded to opportunities for useful missionary labors among them as promptly as they presented themselves and were approved by State boards.

In 1897 the board, instructed by the convention, entered into a movement for negro missions which, in the States of North Carolina, Virginia,

Tennessee, Missouri, Georgia, Kentucky, and Alabama, required the expenditure of more than \$20,000 by the co-operating bodies. The board has stood ready to continue its part, and this work has been carried on during the past year in a modified form in the States of Kentucky, Missouri, North Carolina, and Virginia. The work in Missouri, however, was confined to the employment of one missionary for a few months only, during the early part of the year, and has been discontinued entirely.

The work accomplished by this plan has been, in the main, satisfactory, and in some instances eminently successful.

The Home Mission Board considers none of its obligations as superior to this (negro work), and is already addressing itself carefully and hopefully to plans and negotiations for which the Southern Baptist Convention is not only ready, but waiting.

The present secretary of the board came to his duties in September, 1903, with the expressed understanding that the board would address itself to greater effort in work among the negroes, and the board at once began to possess itself of the facts necessary for a wise and practical enterprise in this direction. From every quarter in the South encouragement came, and our denominational papers quite generally recognized the new conditions which provided hope for a better and larger dealing with the negroes of the South.

The underlying purpose to work toward the restoration of the old-time sympathy between the two races in local communities and the giving to the negroes the benefit of the guidance and instruction of the local white pastor in the things of the gospel which is to be effected by the organization of volunteer service.

To the end that a great forward movement of the Southern Baptist Convention in the discharge of its missionary and Christian obligation to the negroes of the South shall be made and the great cause of negro self-reliance and progress may be secured, it is proposed that the Home Mission Board will, for the year beginning May 15, 1904, appropriate dollar for dollar, or one-half the amount necessary to execute these propositions up to the amount of \$15,000 the first year, from the Home Mission Board of the Southern Baptist Convention.

THE WORK OF THE SOUTHERN METHODIST CHURCH.

Since 1866 the work of the Southern Methodist Church for the colored Methodists has been advisory, and, as far as they have been able, the giving of financial aid. The white denomination, however, is doing some educational work. They maintain and control Paine Institute, Augusta, Ga., and they contribute to the support of Lane College, Jackson, Tenn., a similar institution, which they do not control. The principal work of

these two schools is to educate preachers and teachers for the "Colored Methodist Episcopal Church." Nearly three hundred have been thus far graduated and put to work in the South and West. The total investment of the Southern Methodists in their educational work is about \$100,000, and their annual expenditure about \$6,000. The total number of students under its training about five hundred, eighty of whom are preparing for the ministry.

OTHER CHURCHES.

Only a part of the work done by the Disciples of Christ and Cumberland Presbyterian Churches can properly be credited to Southern sources. The Disciples report 610 churches, with a membership of 77,000. The white denomination supports four State evangelists, and employs teachers and missionaries for the colored people. It maintains a theological school for them at Louisville, Ky. Its permanent investment in the work for colored people is \$150,000, and its annual expenditure \$10,000. The Cumberland Presbyterians are at work for the negroes along evangelistic and educational lines. Many of the white pastors assist the colored churches by preaching for them. The church is supporting two secondary schools with eight colored teachers and four hundred pupils. In its work it expends \$5,000 annually.

(This account of the work of the Southern Methodists, Disciples of Christ, and Cumberland Presbyterians is taken from the report made to our General Assembly in 1901, by an *ad interim* committee, consisting of Rev. Theron H. Rice, D. D., Rev. R. F. Campbell, D. D., and Mr. Charles D. McKinney.)

There ought to be added to this exhibit the thought of the untabulated gifts made to the work of the churches among the negroes. The Southern people are constantly giving in small sums to the erection of churches and improvements on the same. The subscription paper asking for small sums for specific purposes is "universal and perpetual." And we are glad to respond in these small ways to the call for assistance. But putting it all together, I am yet free to say, as most of us say, we have done far less than we should have done.

THE PURPOSE IN THIS PAPER.

I have sought to show that the attitude of the South to the negro is a just and kindly one. This is true, if the foregoing statements of this paper are true. They are true to the best of

my knowledge and belief. I have endeavored to state them without any prejudice for or against either of the races of the South. I have made this exhibit, not to vindicate ourselves before any tribunal, nor to convict any others of erroneous judgment about us. No one is on trial in this paper. But I see a great opportunity before this nation as a nation. I see great efforts being made to measure up to the opportunity; I see great energies wasted by two sections of this common country working out of harmony with each other—two divisions of an army moving on the same position, but not in concerted action. I say again, as I said in beginning, I most earnestly desire the unification of American thought and purpose with reference to the colored people. What I have attempted to do is not to define the ultimate principles of this subject, nor to maintain that the Southern positions are always the right ones, but to exhibit on the part of the Southern people such a just and kindly attitude to the negro as will entitle their views to consideration by all men; to show that their methods of work are worthy of study, and that the Southern people are faithful allies with all who strive for the uplift of the negro. You will miss the meaning of all that I have said if you miss this spirit with which I have said it all. There is yet much to be learned in this question of the negro's uplift. We can learn from each other, but we cannot learn without each other. We must unify our effort. But we cannot unify our effort until we have harmonized our views. We cannot harmonize our views until we have united our hearts. It is to this last that we ought to turn first.

I have seen a river held in the grip of winter till its usefulness to commerce was lost. The coal and lumber of its headwaters could not be marketed in the cities of its larger course, nor the products of its cities carried to the people of its smaller ways. And then I have seen the sun come with his genial power and by clear shining unbend one by one the set fingers of winter's icy hand, and give back the river to the service of men.

I have sometimes thought that the stream of our effort for the negro was held in a wintry grasp of mutual distrust and disesteem, and that its usefulness to them whom it ought to serve was thereby lost. If it be so, it is time that we seek that the Power which rules men's hearts should cast out from all our life the cold which freezes the stream of our mercy before it serves them for whom it is poured forth.