

may cater to them for their votes, the negro race must keep to its place both for the good of the race and the welfare of the State. When the Anglo-Saxon becomes inferior to the African, then we may consider the necessity of putting negroes on boards, under which are both white and colored children. Meanwhile the sensible negro, the unselfish negro, will recognize that it is better, infinitely better, for him and his children to have white boards and white committees to look after their welfare; but the demagogue, both white and black, will continue to harangue the negroes about their "rights" and "recognition," seeking, of course, an office, not for a moment caring, never having dreamed of caring, either for the State or for the negro race.

Whether the educational and other interests of the blacks would be safe in the hands of the whites or not, it is not likely that the blacks will believe that they would be. It is in the nature of the negro to display and exert his authority. Since he makes up a third of the population, and in some sections out-numbers the whites, and since numbers of his own race are receiving a liberal education he is going to claim a share in the government of the schools and will not "be kept under" without a struggle.

For my own part I cannot see how their interests can remain safe. It is claimed that the Democratic party has been the best friend of the negro in providing for his education and his general welfare. The negro is accused of ingratitude when he votes against the party, and for aught I know that is true. But it is difficult to see how people who are looking upon the negro as a competitor with their own children will continue to provide liberally for his education especially if the very same people believe that education spoils the negro for the only position he is fit to occupy.

A great many who are deeply interested in the welfare of the negro advise him to keep out of politics though they may not approve of his being kept out. Is it right? Is it expedient? Is it safe? A creditor will often get more from a debtor by coaxing than by urging. Would not the negro get more from the Southern white man by keeping out of politics altogether, or by being content with casting his vote without seeking office? I was for some time inclined to think that he would, but since the campaign my doubts have increased. Would it be safe for him to let politics alone? Would he be treated fairly, would his highest interests be looked after if he did? These are difficult questions to answer. I am inclined to answer yes or no, according to the point of view. Taking the Southern white man's point of view he would probably be fairly treated, but taking the negro's own point of view, and the point of view of many Northern white men as well, he would not receive fair treatment. If he is good only as a servant to do the drudgery why educate him? If education spoils him why educate him? "If he is to become a rival to and a competitor with my own child why should I pay taxes to give him even a common school education? If he is a failure as a skilled workman why waste money on industrial schools? If higher education for him is not only unnecessary, but injurious why waste money on schools for the higher education of the negro? It is very true that the constitution of this State demands that the same amount of money be spent on the elementary education of a colored boy or girl as on the education of a white boy or girl and that the bulk of the taxes for that purpose is paid by the white people. But whether that clause is in the constitution because the people willed it or because the negro has been in politics and has held the dread balance of power I cannot say. The fact that there is considerable agitation to have it changed makes one doubt whether it is safe for the negro to get out of politics today.

I think there can be no doubt that the industrial schools and the schools for the higher education of the negro established and supported by Northern Christians are not in favor with even the rank and file of Southern Christians. Sectional feeling still surviving may have something to do with that, but it is very doubtful whether they would be established by Southern Christian white men even today. Of course, there are grand exceptions. What do you think is best to do with the negroes? I asked an intelligent Christian man not quite sixty years of age. "If we were left to ourselves we would keep them under, but we are not left to ourselves, was the prompt reply." Now there are others who consider that negro education elementary, industrial and higher are no longer an experiment. Even some of those who believe that the negro has been and is too much in politics believe this. They believe that it has been proved beyond a doubt that the negro has not only made remarkable progress in accumulating property, considering the odds against him, during the thirty-five years of freedom, but they believe that he has shown capacity to learn and become a skilled workman, an intelligent and successful professional man and a useful citizen. Given the time and the opportunity which the white man has had the negro will be hardly inferior, they say. It must be admitted that those who say so have had considerable experience with negroes as well as with white men and they are entitled to a hearing.

If I mistake not it was said at the time of the civil war, in the North as well as in the South, that the negro would never make a soldier. I heard a Southern soldier say that a Southern white man could put fifty negroes to fight any time. But the battle of San Juan seems to

have proved that the South American negroes, as well as the Egyptian fellahen, can fight when properly led, and that some of the white troops would have been annihilated, were it not for the fearless negroes that protected them and helped them. The great question now is whether he can lead as well as follow and we can simply let him have a chance and let old father Time tell us, or our descendants, whether he can command successfully or not. To him that hath shall be given. "God helps those who help themselves."

Even the Superintendent of Public Instruction has to be careful how he approaches the race question. Not long ago he wanted to help the teachers in Vance County. He arranged for a meeting with the teachers. In order to save time and strength he appointed one meeting only. The colored teachers were to occupy a comfortable gallery, as they often do in the churches, but they objected. He then appointed a meeting for each, but when the time for the meeting with the colored teachers came they were not present. It is said the negro has had too much attention in education. He must be helped in his own way, he is possessed of the phantom of social equality for which he will forsake everything else.

The State also maintains seven normal schools for training negro teachers. It is likely they will be reduced to three, in order to make them more efficient. Booker T. Washington is quoted as saying: "Our race is in too big a hurry. The preachers want the title of D. D., before they know divinity. Almost every graduate in the English course must be addressed as 'professor.' We want a biography before we have lived. Some want to take Latin and Greek, who do not know the personal pronoun in English. Some want post offices who do not know how many stamped envelopes to give for eleven cents. Go to the farm, stick to the farm. We do not want to govern the country until we learn to govern the home." But it would be impossible to convince those who have taught and studied with colored students, that the colored man has no brain power, and that he is good only as an unskilled laborer.

A colored student represented my class before the Boston Social Union in 1889 and we were not ashamed of him. Even southern young men have their eyes opened to this now and then. When one of them was speaking very highly of some colored men one day, I remarked, "You seem to have a better opinion of some of the colored people than most of the people here." His reply was, "I have been among their best men and have observed how worthy they are."

So far as I know there is nothing like this problem in the Northern States, or in any part of the British Empire. Race difficulties abound in India, but they are not exactly the same as these. The merit system of the British government, which enables no-caste children of our mission schools, to compete successfully with the children of high caste parents, may give a clue to the solution of the problem here. It is hardly good policy to encourage any child to depend on the color of his skin, rather than on his brain and brawn and industry and energy and frugality, for advancement and promotion. Whites as well as blacks ought to depend on manhood rather than on race, on what a man does for himself, rather than on what others have done or may do for him. The Anglo-Saxon may be a superior being, but if he depends on race pride to carry him through the world, he is going to find out his mistake when it may be too late. Under the influences of the gospel and education, the wild Karens of Burma are beginning to command the respect of the proud Burmans, and their former oppressors. Many a negro is proving himself a good student, and the superior white man will do well to see to it that his crown is not taken from him, by the very one whom he despises. Race merit means something, but personal merit means much more.

Brother Quartus.

BY REV. THRODOR L. CUYLER, D. D.

Coleridge once said that the Epistle to the Romans is the profoundest work ever written; and John Calvin declared that every Christian ought to feed on it as his daily bread. Certainly it merits these high encomiums; and the eighth chapter alone lifts the soul like a chorus of hallelujahs over-head from the heavenly world. The twelfth chapter might be cut out and carried in one's pocket as a *vade mecum*, with a practical precept for almost every step. But I confess to a liking for a chapter that is often passed over as neither very profound nor very inspiring or very edifying. It reads like a catalogue or church directory and is chiefly occupied with proper names; it is the sixteenth chapter.

Very true; but those names are well worth studying. They are not the names of famous prophets, or apostles, or martyrs. Mostly they are persons who appear for a moment on the scene; we catch a glimpse of them, and then, as if a trap-door were opened under them, they drop out of sight and never appear again. But that one appearance gives them a place on the pages of God's Word, and that confers on them immortality. The ruling monarchs of the apostolic age are mostly gone to utter oblivion; but all over the wide world, millions of Bibles keep fresh the names that are recorded

in the closing chapter of Paul's Epistle to the church at Rome.

There is one character in that catalogue that I have a drawing to, and would like to know more about him. When Paul has reached the end of his magnificent Epistle, it seems that some of his intimate friends come in and ask to send a salutation to the infant church in the imperial city. Timothy who is Paul's spiritual son and "work-fellow" sends his message. Then come three "kinsmen" or perhaps only fellow-countrymen of Paul. Then comes big hearted Caius, who keeps open doors for Paul and his Christian neighbors, and no doubt had many a social prayer-meeting in his hospitable house. Then Erastus, the city treasurer of Corinth, sends his loving salutation. After these more prominent persons have presented themselves, up comes a modest man and asks the privilege to be remembered at Rome and simply gives his name as "Quartus, a brother."

What has Quartus done to entitle himself to a place on the roll in a heaven-inspired Epistle? He is not a man of genius or scholarship or eloquence. He has founded no church and has not the gifts of an apostle. He does not perform the part of an amanuensis like Tertius, and do Paul's writing for him. All that is said of him is that he is Quartus, a brother. He is not a captain in Christ's Corinthian army, or even a staff-officer; he is only a private in the ranks, who knows his place, and is found in his place when duty calls. God is his Father, and he has been adopted into the spiritual household of faith; Jesus Christ is his Master, and he has such a blood-relationship to the other Christians in Corinth and at Rome that he simply asks to be recognized as a brother. He loves his Master, and he loves his brethren, and he wants them to love him, and be sure not to forget him.

All blessings and honor to Brother Quartus! What would our churches do without him? Everybody cannot be a minister or an elder, or a superintendent, or an ecclesiastical office-bearer; but every true Christian can be a brother, with a brotherly heart under his ribs, and a brotherly word on his tongue, and a brotherly hand to give a gift to those who are in trouble. We do not read that Quartus was a preacher, or that he ever exhorted in a devotional meeting but we must not think the less of him on that account. Every good man is not born with the gift of public speech. There are devout, godly and useful Christians who can do everything else better than to address a public assembly. There is pure sterling gold in their Christian character, but they cannot readily coin it into current words. They can give for Christ, and they can live for Christ; but they cannot speak acceptably in a meeting. Their lives are eloquent; their actions speak louder than words. When the most distinguished man of science in America united with the Presbyterian church in Princeton, he made a stipulation that he should never be called on to take part in a devotional meeting. But if he did not speak, he was always present: if he never preached, he could practice. Quartus must have been a faithful servant of Christ in his way, or else Paul never would have allowed him to send his salutations to Rome.

I confess to a great liking for the shy, modest Christians who in a public meeting feel that their "strength is to sit still." They open their purses if they do not open their lips. They can visit the poor, they can teach a Sunday-school class, they can distribute Bibles or tracts, they can let their light shine in deeds of brotherly love, even if they have no "gift of tongues." Andrew has left no recorded speeches, but he brought his powerful brother Simon Peter to Christ. Dorcas' needle was more useful than some glib tongues that I wot of. "Neglect not the gift that is in thee;" and it is a great thing for a lover of Jesus Christ to find out just how, and in what line, they can be the most thoroughly useful. Brother Quartus had probably found that out, and came up to his duty, or else he would not have ventured to ask Paul to give him a little corner in the great Epistle to Rome. He got it, and he got that one lovely word attached to his humble name—"a brother."—Evangelist.

"Sursum Corda."

The American Baptist Publication Society, (120 Chestnut Street, Philadelphia, Pennsylvania), is desirous of entering into correspondence with pastors, music committees, and others interested in the introduction of a new hymnal. In general it may be said that the price of the new hymn book, "Sursum Corda," is to be one dollar and fifty cents per copy (the prices given refer to the edition with music), and one dollar per copy when first introduced and for three months thereafter. Specimen copies will be loaned to any pastor or organist for examination. There are other matters entering into the question of price, the number of copies purchased, the disposal to be made of the hymn book in present use, and various other matters which may make it possible for the Publication Society to give even yet more favorable terms, so that correspondence is certain to be of advantage to those thinking to introduce a new book.