

FOREWORD BY R. ALBERT MOHLER, JR.



SOLDIERS OF CHRIST

*Selections from the Writings of
Basil Manly, Sr., & Basil Manly, Jr.*



Michael A. G. Haykin ♦ Roger D. Duke ♦ A. James Fuller

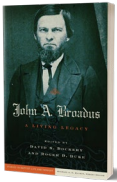
About the Author

Dr. Roger D. Duke is an author, theologian, educator, itinerant preacher, published scholar, and professor at several institutions of higher learning including: Union University, Baptist College of Health Sciences, Liberty University, Memphis Theological Seminary, and Columbia Evangelical Seminary.

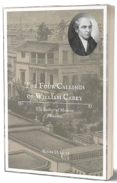
He earned his D.Min from The University of the South (Sewanee) School of Theology, performed post-graduate Ph.D studies at the University of Memphis, completed his M.A. at Harding University, and attained a M.Div at The Southern Baptist Theological Seminary.

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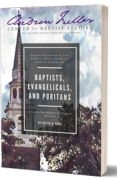
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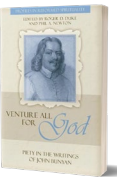
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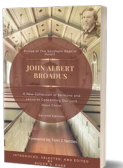
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[John Albert Broadus: Prince of the Southern Baptist Pulpit: A New Collection of Sermons and Lectures Concerning Our Lord Jesus Christ](#)

“Our Brother in Black”¹

The history of the Black Man in America is one of the most striking chapters in the providential dealings of God with this country. He is a factor that enters, sometimes most perplexingly, into every problem, social, financial, religious or political that agitates the public mind.

It is of no use for any one to say, “We dislike him, we will have nothing to do with him.” He has to do with us, whether we will or not.

“But,” says some one, “he ought not to be here, he ought never to have been brought here, he ought to be driven away, or coaxed, colonized, abolished.” This novel kind of abolition is impracticable, and it is unwise and sinful to urge it even if it were possible. He is here, and he is going to stay.—What are you going to do about it?

“But we don’t care,” says another, “what is done is done with him; we are going to mind our own business, and don’t intend to care what

¹Basil Manly, Jr., “Our Brother in Black,” *The Seminary Magazine*, May 1889, 137-139.

becomes of him.”—It is part of your business to see what becomes of him. I am not ascribing exaggerated importance to the negro, when I say that he cannot be ignored or neglected without harm to our land, that no class in it, however humble can be injured or despised without affecting the welfare of all. The highest and lowest, the ignorant and the cultured, the laborer and the capitalist, the man of muscle and the man of mind are so blended and unified in our civil system, that their real interests are identical, and that each has share and sympathy in the prosperity of all.

The only way then to deal with the black man whom we find in America—is to GIVE HIM HIS RIGHTS, cordially, frankly, fully.

The freedman is a man, neither more or less. And it is not so much as a freedman that we are concerned about him. It is rather as a freeman. Whatever he was, this thing is certain—he is now a freeman, by the highest organic law of government, by the constitution of the United States by the separate action of the respective states. His past condition of servitude is not unimportant, as affecting his present status and our present responsibilities. But the momentous question is not what he was, but what he is, and especially what he is going to be. And that question we have something to do.

He is not a babe to be fondled and petted. He is not a brute, to be trampled and despised. He

is not a fiend or a savage to be shunned and dreaded, nor an angel to be admired and flattered. He is simply a man with the capabilities and duties of any other man, so far as he is competent to discharge them, liable to the same temptations and frailties, heir of the same immortality, and redeemed by the same precious blood.

In the confusion and heart of the popular mind, and with so many clashing interests, the prejudices which have been growing for many generations, the partisan statements colored conspicuously, or consciously to serve a purpose, it is not easy to say in all respects, what is right.—Oh how hard it is to know, and how harder still to do just what is right!

Sometimes those who are aiming at the same misapprehend and bitterly antagonize each other's plans so inadvertently cripple their best allies. The artillerist in the smoke and disorder of battle may sweep away the ranks of his friends. We cannot afford to act unwisely or inefficiently any more than we can afford not to act at all.

Hence I am always glad when good men are honestly consulting and enquiring into this important matter: when the question is—not how much can be got out of the colored man as a worker, nor how much use can be made of him as a voter—but how much can be put into him as a man, how much can be done for him as an immortal.

What does he need?

First and foremost, he needs to be fairly treated. To have the truth told about him, the whole truth if practicable, but at all even to nothing but the truth: to have fair opportunity for labor, and to get honest pay for it; to have a chance to become educated, and to develop whatever there is in him, in good and noble directions; in short to have a fair field.

I shall not draw any terrible pictures of their deplorable state, with a good deal of red in the brush, for two reason—first , they would not be true; and second, there is no need. There is enough to rouse any thoughtful man to action in the fact that here in our midst is to be found a nation within a nation, twice as great in number to-day as the whole American people were one hundred years ago when our independence was achieved. That are said to number now not less than seven million and there were scarcely more that three million of inhabitants in the thirteen original colonies.

What has been done to help? And what has been the success of the efforts made? Without going into details it is sufficient to say—enough for encouragement, not enough for inaction. And in the emergency we welcome cordially the liberal aid of our Northern brethren, who have done, especially in the important matter of educational institutions, a work which in our crippled condition it would have been impossible for the South to have undertaken, or to carry through.

Let us each do all we can in this great enterprise, and commit our work to the kind care of Him who commended a humble act of loving devotion, and consigned it to everlasting remembrance, because “she had done what she could” (Mark 14:8).

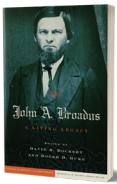
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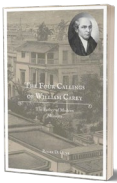
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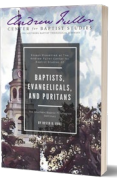
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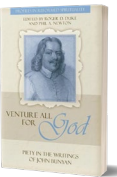
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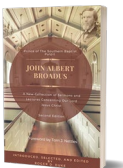
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