

# Africa = America

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE" — John 8:32.

VOL. XI.

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## THE CHURCH AT HOME AND ABROAD.

It is time for us—all who are interested in the *THE CHURCH AT HOME AND ABROAD* and all who have responsibility concerning it—to be forming plans and making preparations for its fourth year, A. D. 1899.

The experiments, the consultations, the correspondence, the fraternal aid, the discovered mistakes, the required experience of these things, have all been prepared for us in our fourth year with such understanding, such generous aid, and such settled purpose as to insure a real and large advertisement.

Numerous and gratifying assurances have come from ministers, elders, laymen, women and children in all parts of our country, and with special emphasis from missionaries and residents in other countries, that our efforts to produce a magazine worthily representing and advocating our Church's wide and various work are generously appreciated.

These encouraging testimonies are the more satisfactory because they have not been indiscriminate, but have as faithfully criticised and encouraged. We are especially happy in view of assurances that the arrangement, appearance and real interest and value of our pages have steadily improved, especially during the current year. We shall by no



PROF. J. D. MARTIN, A. B.

A SUCCESSFUL CAREER.

The subject of this sketch was born of slave parents at Mechanicsville, Sumter County, South Carolina, May 9, 1864. In early boyhood he exhibited the traits of future usefulness seen in his eagerness for an education and close application to books, the medium through which it may be acquired. His father, John Martin, is a blacksmith by trade, and one of the most prominent colored citizens of his county. Having held many positions of responsibility and trust evinces how much he is esteemed by the people. His mother, Eliza Porter Martin is a daughter of one of the most aristocratic families of Sumter County and is held in the highest esteem by all who know her.

Young Martin was sent at such an early age to the district school that

school by a Sabbath school of the State when he was seven years old.

In the summer of 1880 he began his career as a teacher right at his own home. From his first school he saved a little money, and with that sum, supplemented by some money from his father, he entered Biddeford University at Charlotte, N. C., October 1880 with a determination not to leave until he had taken the regular Collegiate course. He was graduated June 5th, 1888. During his college course he had many trials and difficulties, but his zeal and love for learning left the University the middle of the session and sought school to secure means to pursue his course of study, yet kept up with his classes each time.

He gave much time and attention to the literary societies of the University and held all the honorable positions in them. Represented his society in University, as speaker four times on public occasions, and was corresponding editor of the University for one year. His vacation was all spent in teaching, and he was looked upon as one among the most successful teachers of Union County, N. C. On graduating he was offered three very good positions as a teacher, one in South Carolina and two in North Carolina. He accepted a professorship in the State Colored Normal School at Salisbury, N. C. Here he began work September 24th, 1888, and has had complete success throughout. He was invited to deliver an annual address to the Philosophical and Normal School during the summer of 1898.

of the great importance of such an instrumental to stimulate the intelligent action of our church members in the support of the great agencies of our Church, and its belief that "the wide distribution of this magazine, properly conducted, is of more importance than the question of its being a source of revenue, or even a self-sustaining publication." In this belief the Assembly ordered that the price to subscribers shall be one dollar per year.

A comparison of this with any similar magazine, with reference to its number of pages, quality of paper and workmanship, shows that the price thus fixed by the Assembly is extremely low, and cannot possibly "cover the cost of publication" unless the number of subscribers can be made very large. Cannot this be done?

Will not our brethren of the press and in the presbyteries and synods which will soon have their autumn meetings, and in the sessions and congregations throughout the land, be assured that in the editing and management of our magazine there will not be wanting respectful and careful attention to all the criticisms and suggestions which they have made, and careful and earnest obedience to the General Assembly's directions, and constant endeavor to realize the Assembly's idea of "this magazine properly conducted"? In such generous confidence, will they not thoughtfully and systematically set in motion and steadily promote all suitable instrumentalities, in synods, presbyteries and congregations to make sure that every family shall be invited and advised to secure a copy of the magazine for 1899?

The committee in charge of the magazine and its business manager will seasonably supply all pastors and sessions with circulars and envelopes and all other conveniences for canvassing congregations and obtaining subscriptions.

H. A. NELSON.

PHILADELPHIA, August 29, 1899.

were his seniors. Yet he was in school for five years and upon always as one of the best pupils in school. At the age of 12 he was taken from the school and sent twelve miles to a parochial school conducted by white ladies of the North—under the auspices of the Presbyterian Church. It was in this school that he was greatly encouraged by his teachers and received that stimulus to acquire the Higher Education, or as he expressed it, "I am going to college and graduate." Just about this time his father had expended all of his means in the purchase of a tract of land—with just enough left to send his older brother to college. Here it came hard for young Martin, as he was taken from school and placed in the blacksmith shop, as striker, for his father; and when the work in the blacksmith shop was very pressing, he was sent to the plough field where he was required to take the lead of the other ploughmen. He spent his rest hours during the day and two or three months of the year in close study of his books, and when not that, he was busily employed cutting logs to burn coal—which he would sell to his father and other blacksmiths in the vicinity—or he was engaged in mending shoes for the neighbors. By his "extra work" as he called it, he was always in the possession of some money, and could purchase such books as he wanted. Often he was known to begin ploughing at the dawn of day, and continue until 8:30 A. M. when he would leave for school, three miles distant, and when school closed in the afternoon would return to the field and work as long as he could see. Thus he ploughed the regular task, which had to be done or he must stop school. In a similar way he picked one hundred pounds of cotton and attended school the same day.

He united with the church at the age of thirteen, but was always a lover of and a faithful worker in the Sabbath school and represented his

church in having college fellowships accorded with his class motto, "conflict and coexist." Not finished yet— he went a fresh year of study, and has required a fair knowledge of both vocal and instrumental music, seeing how necessary a part it is to the teacher in both day and Sabbath school. Prof. Martin has also given some time to the study of stenography, which science he has taught to many young men and ladies at a private school, trusting at some future day to attend lectures to the great benefit of his race in the social fraternity.

## THE NEW NEGRO

We are on the threshold of a new era in the distribution of Negro population in the South that has yet occurred in intervals the last twenty years have been sporadic movements of Negroes. In nearly all cases these movements have been economic rather than political. They have fled from lands, unjust mortgage liens, and a system of agriculture and distribution rather than from persecution.

The first important movement was in 1869-70. Then all the states were in the hands of the republican party and political persecution as now known. Planters from the lands of Tennessee, Mississippi, Louisiana and Arkansas sent their sons to Virginia and North Carolina by the inducement of their fathers, and they caused thousands of their homes and seek new ones in the Southwest. The New York Times placed the number of leaves placed in 60,000. Some of these were in Tennessee, others in Virginia and Louisiana. But they drifted over a large area and drained no particular

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Vigor and Vitality likely given to every part of the body's Sarsaparilla. That tired feeling is overcome. The blood is purified, and vitality and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite returns and the liver is roused. The brain is refreshed, the and ready for work. Try it.

## MISSION NOTES

A new mission for Central Africa has been organized by the Primitive Methodist, who have arranged to open a station on the Zambesi river.

There is the only known country yet opened to missions. In 1888, Mr. Turner, of the China Inland Mission, has begun to work in Tibet from the Chinese side.

The Chinese Evangelist in the United States. The average number given, is about 1,000, but does not include the missionaries on the Pacific coast, in connection with the New York and Brooklyn schools, with an average of 200, of whom 60 are Chinese.

American board of Christian missions registered 2,867 converts.

There is a little church in Africa, where on Sunday a number of boys and girls with plates in their hands of the sermon, and some ones copy their notes on these to other native Christians.

Narayan Sheshadri, who visited the United States some years ago, has been it is said, the means of bringing 1,000 heathens into the Christian fold.

It is said that there is daily prayer in a larger proportion of the homes of Britain than of Christian America.

Canton has fifteen Christian chapels. Dr. Happer writes that the number of students is increasing in the Anglo-Chinese college; there are now sixty-seven.

Protestant missions in China have gained 140 per cent. in the last ten years.

Brevity in the Prayer Meeting. A prayer meeting once lay sick and appealed very piteously for some kind friend to aid in dispelling a severe attack of chills. The material influence of monotonous swarms of sentences had thoroughly paralyzed his whole life. Hugo does of length and failed to rally the patient. The role of halcyon talk and the alternative of long prayer had failed to reach the case. There was no fever. The temperature of the

their peculiarities and virtues—these ought to be known.

In Lead's valley, in Alabama, there is a colony of Shermanites. There are about 100 families, and a happier, more contented people cannot be found in the world. Their religious ideas and ceremonies are peculiar. Who founded the society none of them seem to know, but it is very old, as the fathers and grandfathers of the present generation were Shermanites. They claim to follow the teachings of the New Testament in spirit and letter, and they believe that the Shermanites will inherit the kingdom of heaven. They have churches and preachers, and worship in a manner similar to many other religious sects. One of their peculiar rites is the washing of feet; a foot washing service is held once every month, at which the preacher washes the feet of every member of the church. The members then in turn wash the feet of the preacher and of each other. The service usually lasts all day, being interspersed with singing and praying.

Members of all other religious denominations they regard as heathen, and send missionaries among them instead of inviting them to foreign lands. Sher-

manite is his bond, and it becomes his sacred duty for him to fulfill every promise made. They are an industrious people; industry is a part of their creed.

The Shermanites are all small farmers, but most of them own their farms and some stock. Many of them are compelled to purchase a few supplies in Birmingham every summer, for which they are unable to pay cash. Where their peculiar religion is known they have no trouble in obtaining all the credit they want. They give no notes or security of any kind, but merchants who have done business with them for years have never lost a dollar due from a Shermanite customer. Their preachers accept no pay for preaching the gospel, working on their farms during the week as hard as any member of the church. Divorce is something unknown among these people, and the women are all virtuous. Drunkenness is another vice unknown among these people, as they follow to the letter the advice of the apostle, who said, "Be temperate in all things." Their homes are models of neatness and comfort, and the stranger is always welcome within their gates. It would be almost an insult to tender them payment for food, lodging, or any other favor shown a stranger.

RELIGIOUS GLEANINGS.

Seven hundred and ninety-nine men have been educated at Spurgeon's Pastors' college during the thirty-six years of its history, and 900 of these are now active pastors. Some of them have united with other denominations, which, the Central Baptist thinks, is due to laxity of views taught in denominational issues.

In England the Baptists are divided into two sects, known as the General and Particular Baptists. These two were once wide apart, but for years they have been drawing closer together, inasmuch that a movement is now on foot to unite them.

Rev. Dr. Waldenstrom, the leader of the Free Church movement in Sweden, addressed the meeting of the Congregational ministers of Chicago, stating that since the revolt from the Established church began in 1870, 600 congregations had been formed, with a total membership of 70,000.

The order of the King's Daughters now numbers 97,000 active members.

Mrs. Bishop Warren and her son, Will Hill, have given \$150,000 to the Denver university. The young man's gift is made for the erection of buildings for the new theological department founded by his mother's magnificent donation of \$100,000.

A religious census was taken some months ago in Wales, but the results were not published, owing, it is said, to the fact that the opponents of disestablishment crowded the churches on the

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The first settlers of this Shermanite colony came to Alabama from South Carolina and Georgia about forty-five years ago. The oldest of them say their ancestors came originally from New England, but they are unable to say who was the founder of their society.—Cincinnati Commercial Gazette.