

# Africa-American

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

VOL. XXII.

CHARLOTTE, N. C., AUGUST 23, 1900.

Entered at the Post-office at Charlotte, N. C., as second class matter.

## WAR CERTAINTY.

BY REV. R. MAYERS.

Christ declared to his disciples that "in the world" they should have tribulations. Those who are his disciples may comfort themselves with this thought. But those who are not have nothing but their strong or weak right arm, for "God is angry with the wicked every day." And the wicked fight war indeed is the result of unbearable injustice. Unbearable injustice brought the Chinese and Western nations into conflict. The conflict is charged upon the missionaries of the "Cross," who are almost invariably followed by the sellers of merchandise, and the warrior. Why the missionaries should preach the "Cross" and not abide by the decision of the Crucified, when ye are persecuted in one city, flee to another, is not made clear. But Paul was a missionary. "And he was persecuted by heathen Romans and Jews to the point of being offered a whipping. He received the whipping, and, afterwards, a jailing, and did not assert his Roman citizenship until he was offered his liberty next day. God moved the persecuting jailer to repentance and conversion. And the same God left them a written assurance for the missionaries that should come after Paul that they were to "flee" from one city to another in case of persecution. He afterwards allows war against the Christian Powers for his own wise ends. And the missionaries are involved in the quarrel not as religionists merely, but as foreigners. In this there is nothing surprising, however reprehensible. Christian nations object to coercion, and health

of a "spurious" meeting at Savannah. Missionaries must preach the gospel in conformity with the command to flee, or the command given since, to stay at one place, and work. As a solution it may be said that the "heathen Chinese" made a treaty to allow foreigners to enter into and trade with their country; that Chinese are working in America, and nearly every European country, that they have sent ambassadors or other representatives to those countries; and that they ought to allow the representatives of other nations to be safe among them.

I observe, on the other hand, as strong a prejudice against foreigners elsewhere as among the Chinese. Even in Paul's time some ate meat, others herbs, and the herb-eater hated the meat-eater. So now, as then, every man who has the chance hates and hurts every man who thinks and eats differently. It is the old promise fulfilled: "I came not to bring peace on earth, but a sword." Accordingly Christian Chinese are butchered by heathen. And Northern Chinese are hated by Cantonese. But the Lapps are leaving Lapland an account of Russian methods. Irishmen left Ireland on account of English ways. Jews go everywhere on account of Gentile injustice. Negroes leave their homes to find others on account of white supremacy.

"The Jews" yet "have no dealings with the Samaritans." Might defies the right. And God is said to sanction all this by the prophecy of a erewhile drunken inebriate. The whole position is summed up in the words—"God shall enlarge Japheth, and he shall dwell in the tents of Shem." And the Chinese and Japanese are Shemites and their opponents Japhethites. The orientals must look out for subjection, even if they kill a few hundred thousand Japhethites first. Granted the same weapons and equal opportunity the orientals may make a good show. They have the weapons. Have they the opportunity? If the prophecy is the mind of God, the enlargement is only a question of time. Has that time come? The world may then prepare for results that shall do more than "stag ger humanity." Humanity will die by the millions. Over 50,000 persons died as fell sick in the Anglo Boer war, in which the number of the opposing combatants is comparatively light, compared with the forces now arrayed against each other. But Westerners must win; though distance is against them. And since oppression seems to prosper, every day but shows the certainty of war.

## SUNDAY SCHOOL CONVENTION OF CATAWBA PRESBYTERY.

The Sabbath School Convention of Catawba Presbytery convened in the Black's Memorial Presbyterian church, Monroe, Friday morning, August 10th, 1900.

The devotional exercises were conducted by Rev. Judge Knox, of Caldwell and Harrison Grove churches. The address of welcome on behalf of the Black's Memorial Presbyterian church and school was delivered by Mrs. J. E. Gregg (the better half of the Rev. J. Gregg). In well chosen words the delegates and members of the convention were apprised of the hearty welcome extended to all who were in attendance at this meeting.

This address was happily responded to on behalf of the convention by the Rev. L. J. Melton, of McClintock and Mt. Olive churches. The roll of Sabbath schools was next called and 52 delegates and members reported "present," and were enrolled. After reading the minutes of the last convention for information, the election of officers was the next order. The officers for the ensuing year are: President, Prof. S. B. Pride, A. M., of the Biddleville school; Vice President, Rev. Judge Knox, A. B., of Caldwell and Harrison Grove churches; Secretary, Prof. J. D. Martin, A. M., of the Seventh Street school; Assistant Secretary, Miss Estelle M. Grigg, of the Biddleville school; Treasurer, Rev. George S. Leeper, A. M., of St. Paul church. Members of the Executive committee, Col. L. P. Berry, S. S. M., and Miss Susie L. Fox, of the Woodland school. Prof. W. R. Connors, fraternal delegate from the Western North Carolina District Sabbath School Convention

of Yadkin Presbytery, Elder Cyrus White, of the Bethel church, and Rev. S. W. Hampton, of the M. E. church, were accorded seats as corresponding members of the convention. They each addressed the convention on the work of the Sabbath school.

Rev. Judge Knox, Miss Emma L. Norwood, and Mr. G. W. Johnson served by appointment as a committee on "Leave of Absence."

Mt. Olive Presbyterian church was selected as the next place of meeting of the convention, August, 1901.

"Who Should Teach in the Sabbath school?" was clearly defined in two carefully written papers by Mrs. H. E. Bowers, of the Greenville Mission school, and Miss Susie L. Fox, of the Woodland school. In the absence of Mrs. Bowers, her paper was read by Miss Laura Spencer the delegate of the Greenville Mission school. Mrs. Bowers exhorted the teachers of children to understand clearly the ways of salvation for themselves and then a thorough consecration to their work.

Miss Fox in an eloquent manner told what a Sabbath school teacher should be, a moral and religious light house pointing out the way and beckoning others to come to Him who is the Light of the World. The subject of these papers was discussed at length by Revs. J. A. Chresfield, I. H. Russell, R. P. Wyche, D. D., and Messrs. W. M. Phifer, C. A. Ward, and Col. L. P. Berry, each urging the moral and spiritual health of teachers and a thorough preparation of the lesson to be taught.

Misses Susie L. Fox, of Woodland, Estelle M. Grigg, of Biddleville, Sallie A. Hampton and Mrs. Mary E. Trantham, of Black's Memorial, Rev. L. J. Melton, of McClintock and Mt. Olive churches, and Prof. J. D. Martin, of Seventh Street, were elected presbytery delegates to the Synodical Sabbath School Convention which meets at Winston, N. C., August 30th.

EVENING SESSION. After prayer by Rev. S. G. Taylor, of Lawrence and Hood's chapels, the Convention listened with great interest to the annual address of its President, Prof. S. B. Pride, A. M., of Biddle University. Prof. Pride chose as a general subject, "The Progress of the

Race Since Emancipation." Many unmistakable evidences were pointed out as strong proofs of the race's progress: progress as teachers in the schools of Higher Education; in the field of journalism, and of poetry, along political and diplomatic lines; success in the acquisition of material things which add to the taxes of the States and nation. To practice economy and secure homes were urged upon all. Parents were exhorted to throw around their children wholesome influences and thus prepare for life and its trials.

For further study and meditation the Convention voted unanimously to put this address into print. Rev. D. J. Sanders, D. D., President of Biddle University, addressed the Convention at this time. Dr. Sanders said at the outset that the much spoken of and much vexed problem of the Negro race will not be settled nor cease to be spoken of until it is settled right. The importance of the Convention was emphasized in very strong terms, and the persons composing it were urged not to close up their Sabbath schools or stop their religious meetings to gratify the desire of others because they wish to carry on a similar meeting. "Stick to your work, and carry it on until God stops you," were the words.

Rev. R. P. Wyche, D. D., of the Seventh St. church of Charlotte, was next introduced to the Convention. He exhorted the members of the convention not to become discouraged but to teach the old, old story which is so elevating and uplifting. The highest type of the Christian religion should claim our worship. The sacrifice of parents for the education of their children was pointed out touchingly.

Col. L. P. Berry, Sabbath school missionary, was the last speaker of the evening. He exhorted the boys and girls to study the career of the distinguished men of our race, who have risen from obscure beginnings to positions of honor and prominence. Courtesy to the deserving was especially emphasized.

SECOND DAY. After the regular devotional exercises conducted by the Rev. S. G. Taylor, and the reading of the previous day's minutes by Miss Estelle Grigg, the Assistant Secretary, "The Superintendent and His Aids" claimed the attention of the convention in an excellently prepared paper by Mr. W. C. Coles, of Emmanuel church. The reader stated that with the cooperation of pastor, officers, parents and the enlistment of scholars into the work the position of superintendent was easy. The superintendent must not be the school, but that part of the machinery of the school that keeps the others at work. This paper was discussed by Col. L. P. Berry, Supt. G. W. Belk, Revs. Judge Knox, N. Bell, C. H. Shute, J. A. Chresfield, D. J. Sanders, D. D., and Messrs. H. R. Stewart, W. M. Phifer, C. A. Ward, and Prof. W. R. Connors and S. B. Pride. Biddle University Day was emphasized and the influence of the work of the University pointed out clearly by Drs. D. J. Sanders and R. P. Wyche, and Col. L. P. Berry, each reminding the convention that to support the institution practically by observing this day was still incumbent upon it.

Prof. S. B. Pride was elected fraternal delegate to the Western N. C. District Sabbath school Convention of the Yadkin Presbytery.

EVENING SESSION. By request of the citizens of Monroe, the convention had a Saturday night session when addresses were delivered on the popular subject of education by the Rev. C. H. Shute, of Gastonia, the Rev. Prof. P. G. Drayton and Prof. J. D. Martin, of Biddle University.

SUNDAY. The annual sermon before the convention was preached at 11 o'clock A. M. in Black's Memorial Presbyterian church, by the Rev. Prof. Drayton, A. M., of Biddle University. The words

found in Judges 6: 14 were chosen as a text: "Go in this thy might." These words were given to the convention as a motto for the next year's work. The members were exhorted to go in God's might and success would crown their efforts and difficulties would be surmounted.

The night session of the convention was made in the image of God. Go forth in faith because God is in the might and power. As Christian warriors, take the shield of faith working in the power of the Lord. The Sunday morning morning session for the convention was held at 10 o'clock A. M. in the same church. The session was eloquently delivered and well received. At 8:30 o'clock a model Sabbath school was conducted by Prof. S. B. Pride, at which time the Rev. G. W. King and others addressed the convention.

The Home Department in Presbyterian Sabbath schools was clearly defined by Supt. G. W. Belk and Mrs. Matilda Johnson, both of Bellefonte school, Sunday night. The following resolutions were at this time adopted:

1. The Sabbath School Convention of Catawba Presbytery has heard with profound regret of the death of Mrs. Nellie C. Satterfield, the efficient and consecrated Principal of Scotia Seminary. Therefore,

Resolved, That we extend our most cordial sympathy to Dr. D. J. Satterfield under this bereavement, and also to the extensive family of Scotia Seminary.

2. That a copy of this expression be published in the AFRICO-AMERICAN PRESS.

WHEREAS, This convention has been most hospitably entertained by the Sabbath school of Black's Memorial church and friends in Monroe,

Resolved, That the thanks of the convention are due and are hereby tendered to them and also to the S. A. Railroad for reduced fare to delegates.

A rising vote of thanks was tendered the Local Committee, the choir, and Rev. G. W. King for manifest interest.

The delegates who made pledges at the convention touching dues will please not forget them.

J. D. MARTIN, Sec'y.

## CAPE FEAR SABBATH SCHOOL CONVENTION.

The Sabbath school Convention of the Second District of Cape Fear Presbytery, according to adjournment, met at Dudley, N. C., in St. Matthew's Presbyterian church, Aug. 9th, at 8:30 o'clock P. M.

The welcome address, delivered by Rev. C. Dillard, was full of inspiring and Christian thought. The response by Prof. S. H. Vick was full of courage and appreciation.

The President being absent, to deliver the annual address Prof. H. W. Hunter took courage and battled with reason and thought in the place of the President.

Rev. C. Dillard was made temporary chairman of the Convention. The statistical reports of our Sabbath schools show that they all, except one, have joined the 20th Century Movement and are moving "Forward" with success conquering the enemy.

Mrs. C. Dillard read a most commendable and creditable paper on "The best plan to hold the scholars after the holidays."

Miss C. W. Pierson and Laura Guilford, of Ebenezer and Pigah schools, respectively, and Prof. Hunter, of Rocky Mount, Rev. J. J. Wilson, of Goldsboro, and Prof. S. H. Vick, all did justice to the subject. "The precepts and examples of young men and women"

Miss Mamie C. Love, of Hookerton, read a beautiful paper on "How to retain the attention of children in the

## CHRISTIAN ENDEAVOR.

For the Week Beginning Aug. 20—Comment by Rev. A. H. Dyer, Secretary to the Convention. In the typical reference we have a picture of the grand concluding act of the several judgments described in the chapter of eschatological discourses. It is not a parable, though Christ does speak of a shepherd dividing the sheep from the goats, but it is an awful, solemn reality. All nations appear before Christ for judgment at the time of His second coming. These are divided into two classes, one on his right hand, the other on his left. To one he says, "Depart," to the other, "Depart."

The judgment that determines the place of each is decided by works. This is natural and necessary. Judgment in all things is based on facts. The facts in this case are the works of each man. They were the result of faith and not good, moral works apart from faith. These will not save. The efficacy of works depends upon their spirit and motive, rather than their outward appearance. The only works that will count in the day of judgment will be those that have been the result of faith in Christ. It will not be our ministering unto our fellow men, but our ministering unto Christ, that will be of value in His eyes in that day.

1. Ministering to Christ. Those on the right hand of Christ had ministered unto Him. (1) They ministered unto Him by ministering unto their fellow men who were in need of help. They fed the hungry, visited the sick, clothed the naked in His name, and therefore did it unto Him. If Christ were actually on earth, how gladly would He minister to Him. But let us see Him in every one about us who needs our assistance, and help Him in helping them. (2) Those who ministered to Christ were amply rewarded by an abundant entrance into heaven. No service for Christ goes unrewarded. A cup of cold water given in His name has its reward. Let us lay up treasures in heaven by ministering to suffering, needy humanity in the name of Christ.

2. Failure to minister to Christ. Those on Christ's left hand, to whom He said, "Depart," had failed to minister to Him. The judgment pronounced presupposes opportunity, yet they preferred ignorance, but their excuse was not accepted. They had failed to believe in Christ and to serve Him by serving their fellow men in His name, and eternal doom was pronounced upon them.

This picture of the judgment tremendously emphasizes the importance of faith in Christ and a life of service for Christ. The judgments passed were final and irrevocable. The results of these judgments were eternal. The word punishment in verse 49 is not annihilation, but positive misery. In this verse "endless and boundless life is contrasted with endless and boundless misery. The two facts—one transcendently glorious, the other unspeakably awful—are revealed; the details, blissful and terrible alike, are wisely withheld."

## THE PRAYER MEETING.

This would be an opportune time for a comprehensive study of the subject of the general judgment, the time, characteristics and accompanying events. Study (1) the judge, (2) the judged, (3) the grounds of judgment, (4) the verdicts.

## BIBLE READINGS.

Math. x, 32-42; xvi, 25; xviii, 1-6; Mark ix, 41; Luke ix, 48; I Cor. xv, 58; II Cor. viii, 1-9; Gal. iv, 12-14; vi, 9; II Tim. i, 10-18; Heb. vi, 10.

## RUINED SIX TIMES.

Disastrous Results of Indulging in Strong Drink.

An excellent temperance lesson is taught by Sir Walter Besant in "The Queen." An acquaintance of his got drunk six times in his life, was six times ruined, and his ruin each time was complete. He was a man who thought he needed a bracer every time a supreme moment arrived. It has been said that "the opportunity comes to a man but once in life; to Besant's friend it came six times."

The first time was at school. He was captain; he was expected to be nominated to a scholarship. He took champagne, met the head master and lost the scholarship. On the night before the university examination he calmed his nerves with whisky and got only third instead of the expected first. In London came a time when an editor was wanted for a paper. He was mentioned. He calmed his nerves with liquor, discussed the new office with the proprietors and lost his chance.

He next was engaged to be married, and to ally the excitement of the wedding day he took an overdose of the fatal anodyne. The bride's papa discovered him in a condition that admitted of no doubt, and she was sent to the Grand Canary, while he was sent to Coventry. The fifth case was when he had to give evidence in a lawsuit affecting his own interests. He indulged as usual and made an object of himself on the witness stand. On his sixteenth birthday he drowned his sorrows at the club, went home with a cold and succumbed to pneumonia.

## KING ALCOHOL'S VICTORY.

How He Wins, War and Triumphs Over the Human System. No one on the streets ever hears the name "King Alcohol." Yet you may pick up the papers any day and see a score of news items in which King Alcohol has played a very prominent part.

King Alcohol always marches his forces in a mass and drops into the human stomach en masse. As soon as he has established his greatest battery among his troops.

Surrounding the stomach and the intestines are myriads of little rivers in which float little boats. The medical men will tell you that they are called corpuscles.

King Alcohol usually sends reinforcements along from time to time, and as the fight goes on the muscle cells begin to telegraph to headquarters for help.

No attention is paid. The alarms grow more pressing, but King Alcohol is not to be denied, and his little men in the boats are coming faster than ever.

They soon have the muscle cells completely surrounded, and then the telegraph signals cease.

The fight is over, and the man is drunk.—New York Evening World.

## THE CASE OF A MAN WHO SWALLOWED HIS SUSPENSORS.

Local and Surgical Journal by Dr. M. H. Richardson is a remarkable example of the extraordinary feats in swallowing foreign bodies sometimes performed by men.

A man, aged 29 years, was admitted to the hospital. He said that two weeks previously, while he was in a despondent state, he had endeavored to swallow his suspenders, and had succeeded in getting down certain portions, but how much he had swallowed he could not tell. He had a complaint of pain, but rather of discomfort under the breast while eating. The food at times passed easily into the stomach. At other times it was regurgitated immediately. Nothing could be seen in the throat. With a probe some obstruction was felt.

A skigram showed a suspender buckle at the middle of the chest and possibly another higher up. As the chief danger in esophageal impaction is from ulceration into the great vessels, especially when the foreign body has sharp edges, and as fatal results usually takes place in two weeks or less, it was concluded that if there was any erosion it was sufficiently advanced to make even the most careful manipulation dangerous. The problem was how to perform extraction without producing fatal hemorrhage.

The throat was opened, and with a pair of forceps, a string attached to a brass ring and then half a suspender with two buckles and finally a third buckle were removed. A probing was passed into the stomach without meeting with further obstruction.

The wound was closed with all sutures, and recovery ensued.

## ACQUARING AN ANGRY BEAR.

The long, solemn gentleman with the piercing eyes tapped gently on the shoulder of the encore field in front of him. "Allow me to present you," said he, handing the applauder a small paper package. "What does this mean?" asked the recipient wrathfully as he opened the package and found about \$2 in dimes and nickels. "It means this," replied the solemn gentleman: "I have noticed your earnest efforts to have everything twice. Therefore I have taken up this small collection in order that you may come tomorrow instead of trying to get your two performances in one evening."—Indianapolis Press.

## A Loud Voiced Bird.

A story runs that on a certain day two men, one of them very deaf, were walking by the railway. Suddenly an express train rushed by, and as it passed the engine emitted a shriek that seemed to rend the very sky. The hearing man's ears were well nigh split, but the deaf man struck an ecstatic attitude. Then, turning to his suffering friend, he said, with a pleased smile: "That's the first robin I've heard this spring!"