

African-American Presbyterian

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

VOL. XXII.

CHARLOTTE, N. C. SEPTEMBER 13, 1900.

NO. 37.

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

OUR WORK IN GEORGIA.

After having read the article written by Rev. B. L. Glenn, of Newnan, Ga., in a recent issue of your paper, on the need of more Sunday school missionaries in Georgia, I am moved to say something on the subject myself.

It has seemed to me all along that it was not exactly fair that the Carolinas should have all the Sunday school missionaries while Georgia has only one. Probably the Georgia Presbytery has not made any real earnest effort to secure other missionaries in the field; if that be true, let them arouse from their slumbers.

The Negroes of Georgia as a mass know little of Presbyterianism, and at first our missionaries may not be received warmly, but when they hear more of us and understand that our religion is Christian, and that we are ever ready to uplift and help them on, and that we are thinking more of their spiritual welfare than of their money, then they will love us better, and be more willing to join us.

There are some places in Georgia where there are two or three Presbyterians who never hear one of our ministers preach and never see them. We need missionaries to go to all these places and establish Sunday schools and churches, so that these people may have work to do. Our very efficient and worthy Presbyterian Sunday school missionary, Rev. Lawrence Miller, is doing his work nobly, but the field is too large and the harvest too ripe for one man to work alone without being overtaxed.

If we had two or three Sunday school missionaries the field could be divided, and while the present one's labors would be lightened, the gospel could be carried into more places, and Sunday schools could be organized in the State. Other denominations are looking after their interests along this line. You can scarcely find a place in Georgia where there is not one or more churches of other denominations.

We as individual Christians could do more. A great deal of our success among these people depends upon house-to-house visitation. We should go into their homes, read, talk and pray with them and more will be accomplished. We all know that the heathen world is badly in need of an increased force of missionaries, but how utterly unconscious many are of the fact that more home workers are needed.

Now let us not write and talk so much on this subject, but do what is best to cure one or two more missionaries in Georgia.

Our work here at Washington is being greatly blessed. We have a very pretty church inside and out, and have a piano for our Sunday school. We have just closed a fair which was held in the interest of our church and school work. We were quite successful, having good crowds and fair weather each night, and realized between \$50 and \$60. Some of the attractions at the fair were the telephone, fish pond, post office and Rebekah at the well.

A prize was awarded Mrs. Laura DuBois for exhibiting the prettiest quilt, and to little Lillian A. Harris for the prettiest dressed doll.

There was voting contest between several ministers of the town for a beautiful set of gilted glasses and a silver cup, in which Rev. J. R. Harris came out victorious.

Miss Claude Brown received a beautiful tea set of 21 pieces for selling the largest number of tickets.

Each night was opened with a short but good literary program.

Our mission Sunday school at Petrus Grove held Children's Day exercises on the fifth Sunday in July. The program was very creditably carried out and a neat little sum was collected.

We intend to continue in this good work, with the same motto, "If God be for us we can be against us."

THE KEY TO CHRISTIAN TRUTH.

BY REV. G. B. F. HALLOCK, D. D.

The best of all our knowledge, that of it which is the most useful, is gained through practice. Even the teaching of Christ, as He Himself said, will not vindicate itself as of God merely by studying it. No man ever learned to paint or play by mastering the theories of painting and music. He must handle the brush and finger the keys himself. Doing is a mode of study. Practice vindicates the theory. Christ thus invited the fairest, simplest and only possible test of His teaching when He said, "If any man will do His will he shall know of the doctrine." The true order of Christian knowledge, then, is, first, willing; second, doing; third, knowing. This seems a reversal of the natural order, but it is not.

A French infidel once said to Pascal: "If I had your principles, I should be a better man." "Begin with being a better man, and you will soon have my principles," was the reply. Our opinions depend much more on our lives than our lives on our opinions.

This is the explanation of much of the skepticism of which we hear. Faith fails when life withdraws its support. When life is lowered the standard is likely to be lowered to the standard of the life. Faith will leak out of a man who is living wrong, just as water will leak from a tub that has been long standing in the sun. The true order is that immorality makes skeptics, not skeptics immorality. Men change their views of the Sabbath when they begin to violate the sanctity of the Sabbath. So it is regarding doctrines—the existence of God, the enormity of sin, the certainty of judgment, etc.—faith disappears through the same reported transgressions have made in the moral nature.

Rochester, N. Y.

FOURTH DISTRICT CONVENTION OF CAPE FEAR PRESBYTERY.

The Second Annual Sabbath School Convention of the 4th District of Cape Fear Presbytery met in Bethany Presbyterian church, Lumberton, N. C., August 16th. The convention opened with singing and prayer.

In the absence of Rev. T. G. Williamson, of Maxton, the opening sermon was preached by Rev. W. H. Freeland, of Red Springs. The sermon was a very able one.

The welcome address was read by Miss Flora French, of Lumberton, and responded to by Prof. S. H. Vick.

The convention was called to order by the President, Mr. J. H. Murphy, of Maxton. The following officers were elected: Mr. J. H. Murphy, president; Rev. A. McNeill, vice president; Miss Jennie E. Hildebrand, of Maxton, secretary; Miss Flora French, treasurer.

The convention then adjourned to meet at 9:30 on the following morning. The second day of the convention opened with song service.

A roll of membership was then made out; also a roll of the schools.

Statistical reports were read. Nearly all the schools represented gave in very encouraging reports. There was an increase in membership of the Sabbath schools over the year 1899 which shows that the schools are in touch with the 20th Century movement. There was also a small increase in finances.

The next place of meeting decided on was Panther's Ford on Rev. A. G. Davis's field, the convention to meet on Thursday before the 4th Sabbath in August, 1901. Convention adjourned to meet at 3:30 P. M.

The afternoon session of the convention opened with song service.

The question, "How can the attendance of the Sabbath school be increased?" was ably discussed by the delegates from Panther's Ford, Mr. Mc

Neill, and the members of the convention. Many helpful points were brought out. Among other things it was said that the heart must be in the work in order to draw others.

The next question for discussion was "How can the attendance of the elder people be secured?" The delegates from Fayetteville and Snow Hill being absent, different members of the convention took up the question. Rev. W. H. Freeland thought the best way to secure and hold a class of elderly people was for the pastor to teach the class himself. Others thought it not best for the pastor to teach the class, but to organize it and leave it to some teacher in whom the class has confidence.

"Why should we urge that the Shorter Catechism be taught?" was next disposed of. Great stress was laid on the necessity of studying this important work. We think that all present realized as never before the importance of studying the Shorter Catechism.

Convention adjourned with benediction.

The night session of the convention opened at 8 P. M. with devotional exercises.

Mr. George C. Murphy, of Maxton, in a very interesting manner set forth the "Duties of a Superintendent."

After this a very interesting paper was read by Miss Jennie E. Hildebrand on "The Sabbath school and its work." The reasons why our Sabbath schools should contribute to the Boards of the Church were made very plain by Prof. Vick, Rev. A. G. Davis and others.

The convention adjourned to meet at 9:30 on Saturday morning.

Saturday morning the convention met according to adjournment, and was called to order by the President. Prayer was offered by Mr. N. A. McLean. The next question for discussion was "Why should we urge that the Shorter Catechism be taught?" was discussed by James, Alex. McNeill, and others.

Rev. W. H. Freeland answered the question, "Who should be members of the Sabbath school?" He showed plainly that all should be brought in. Those who cannot attend church should belong to the Home Department.

Rev. S. P. Johnson gave some bright ideas on the best method of teaching the Catechism.

Dr. Jno. A. Savage, President of Albion Academy, was accorded a seat as a corresponding member. The Doctor made some very timely remarks along educational lines.

On motion the convention resolved to hold memorial services on Sunday afternoon in honor of Mrs. N. C. Satterfield, the late Principal of Scotia Seminary.

The convention adjourned, and was given a treat of nice fresh watermelon by Rev. A. G. Davis.

SABBATH SERVICE.

The Sabbath school was nicely conducted by the Superintendent, Miss Flora French. Little Miss Lilla Davis presided at the organ, which she did all through the convention, and rendered good music.

Rev. W. H. Freeland preached a very able sermon at 11 A. M.

At 3 o'clock memorial services for Mrs. Satterfield were held. Miss J. E. Hildebrand presided.

Dr. L. A. Scruggs preached at night. This convention is yet in its infancy but is growing in interest and helpness.

Too much cannot be said in praise of the way in which Rev. A. G. Davis and the good people of Lumberton entertained us. They are alive and working together.

LENA McDOUGALD.

The Indianapolis School Board has recircled the action of the old board that when a teacher married she must resign her position. The Board thus says that competency is the main consideration, rather than the necessities of individuals. A woman who is a capable instructor and loves her work should not necessarily be deposed merely because she wants a partner to share her unofficial life. The enforced celibacy of female teachers is productive of far more evils than permitted matrimony imposes.

SYNODICAL SABBATH SCHOOL CONVENTION OF SYNOD OF CATAWBA.

The Synodical Sabbath School Convention of the Synod of Catawba convened in its Fourth Annual Session in the Lloyd Presbyterian church, at Winston, N. C., Thursday, Aug. 30, promptly at 8 o'clock. President L. H. Eaton, being detained at his home, Bro. N. C., on account of illness, was President, Prof. J. D. Marshall, Charlotte, called the Convention to order. After prayer by Dr. Sanderson, of Middle University, President introduced J. S. Lanier, Esq., of the Synodical Sabbath School, who, eloquent in manner and choice in diction, delivered the address on behalf of his school. Mr. Lanier said, "I welcome you all of a school whose membership is up to two hundred, and average attendance is one hundred and fifty. I welcome you also on behalf of one thousand other Sabbath school scholars of this city. I find myself inadequate to the task of expressing the pleasure it affords us to have you in our midst. The English language, rich as it is, is the richest of all the languages, fails to supply terms with which I may express the depth of our gratitude to you for this visit."

Rev. J. C. Alston, of Lloyd church, spoke for the clergy. He said, "I appear as a humble ambassador of the Synod to welcome you to a city where at one time Presbyterianism among our people seemed blighted and blasted, but now it is firmly established. In His name, I welcome you because of what actuated your coming—the gladness of the gathering."

Rev. Alston was followed by Hon. O. B. Eaton, Mayor of Winston, who extended a very cordial welcome for the citizens. Mr. Eaton said: "I esteem it an honor as well as a high privilege to welcome you to this city, to its religious hospitality. We welcome you the more heartily because your mission is to preach, to point men to the way of life; and I bid you Godspeed in your noble work."

Dr. Dillard, Synodical Sabbath school missionary for the Synods of Atlantic and Catawba, made an able response to these welcome addresses, clearly defining the purpose and work of the Convention.

After a selection by the choir, the President introduced Rev. J. A. Worden, D. D., LL. D., General Superintendent of the Sabbath school missionary work in the Presbyterian Church of the United States of America. Dr. Worden addressed the Convention on the subject, "Stop the Leaks." He said: "Ladies and Gentlemen: It is a great pleasure for me to be here. I have spoken of these meetings to my friends in the North. The Northern people are going to be surprised at the noble men and women in the Sabbath school work of the Synod of Catawba."

There is a unification of this work in this coming together. I hear that the Convention is yet in its infancy but is growing in interest and helpness. Too much cannot be said in praise of the way in which Rev. A. G. Davis and the good people of Lumberton entertained us. They are alive and working together.

Now I am to wake up all the passengers because there is a leak in the ship. Four hundred and fifty thousand children have been brought in by the Twentieth Century Movement, but the net gain is only 40,000. What has become of the three hundred and sixty thousand? The reason assigned for this fall off is the purging of the rolls. Many were cut off as dead wood. We are losing at the rate of 43,000 a year; and unless we stop these leaks it will be only a few years before the leaks will totally destroy the ship. In the

[Continued on 2nd page.]

CHRISTIAN ENDEAVOR.

People for the Week, Registered Sept. 10.—Comment by Rev. S. H. Doyle.

The broad way: the narrow way.—Math. vii, 13, 14. Christ here uses the familiar illustration of a way to describe life. He points out that there are two ways, one of which we must follow, and then describes these ways by contrasts. He speaks of the gates (the entrances to the way), the ways themselves, the ends of the ways and the number who travel them. In this order let us study these solemn words of the Master.

1. The wide gate and the strait gate. The gate or entrance to the broad way is wide. It is easy to go through, because in substance it is a highway. It is a highway because it is a highway, and it is a highway because it is a highway. The gate or entrance to the narrow way is strait or straitened or pressed together, so that it is difficult of entrance. Christ Himself is the door to the Christian life, and we find Christ through repentance and faith. All recognize the fact that the human heart naturally inclines toward sin and from Christ rather than from sin to Christ; hence the wide and strait gates.

2. The broad way and the narrow way. The way of sin and the world is not only more easily entered than the Christian way, but it is easier to follow. It is broad; the other is narrow. A broad way is easier traveled than a narrow way, particularly the narrow way of the east. It is hard to live a Christian life even after we enter the strait gate. We still go against our natural inclinations. It is easy to travel on the broad way because we are going with the stream. In the world we go with the current; in Christ we go against it. The one is therefore easier to travel than the other.

3. The broad way leads to destruction, the narrow way to life. The end of the one is hell, eternal separation of the soul from God. The end of the other is heaven, the eternal life of the soul with God. The end of the ways should determine which one we should travel. A wise and prudent man looks at the end of a road to determine whether or not he will enter it. What though the entrance be easy and pleasant if the end is death? Hell is robbed of none of its sorrows because we reach it by an easy road. On the other hand, what though the entrance be

hard of travel if the end pays, if the end is eternal life? The joys of heaven will be all the sweeter because they have been difficult of attainment and because they have caused us toil and labor, self denial and sacrifice.

4. Many go in at the wide gate and travel the broad way. Few find the strait gate and enter it. If this is true, it is no reason why we should enter the broad way or travel upon it. To know that millions are poor does not alleviate the sufferings that sometimes come as a result of poverty. To know that millions were dying of hunger or thirst would not lessen our sufferings if we were in the same condition. The numbers of the lost will not detract from the sorrows of the lost. Let us follow the voice of wisdom and enter and travel upon the road that leads to eternal life.

THE PRAYER MEETING.

Make this meeting evangelistic in character, giving associate members or others present an opportunity to enter the strait gate to the narrow way, which leads to life.

BIBLE READINGS.

Deut. xxx, 15-20; Ps. l, 1-6; xxxvii, 5; xxxiv, 1; Ps. lvi, 25-27; xlv, 12; Isa. xxxv, 8-10; Math. vii, 24-27; Luke xiii, 24; John xiv, 1-7.

Lecturing From the Pulpit.

Preaching has not lost its hold on the people, but a good deal of lecturing and not a little reading of essays and papers in the pulpit under the name of preaching has failed to draw and hold the interest of the general public. The "all round minister" who knows what his people are thinking about all week and who goes to his pulpit to tell them how to think their thinking according to his thinking is apt to prove a weariness to flesh, mind and spirit. The fact that they have been thinking of secular things all the week and putting these thoughts into the great conflicts of the day is the reason why they want a change on Sunday. They do not want to leave religion out of their daily lives, but they do want to get some religion to put into their daily lives, and they come to church for it, but get too often a warmed over mess of their everyday experiences.—Universalist Leader.

BECAME RUM'S SLAVE.

Sad Story of a One Time Officer in the United States Army.

Once a major in the regular army, accustomed to luxury from his birth, with a fine education and an unusually fine mind, John McClintock is now one of the "short term" prisoners at the county jail, sentenced to 60 days' imprisonment for stealing a bicycle from a poor man, his friend and benefactor, says the Denver Republican.

Mr. McClintock is 56 years old, of commanding figure, more than six feet tall. His face is handsome, and his manner gracious. He is accustomed to the Arapahoe county jail and conforms quietly to its rules.

This man, a rugged, rugged, has a wife, rich, accomplished and respected, living in an eastern city. He has three grown daughters, two of whom are married and leaders in society. Separating him from them and from all respectability, the love for whisky has raised a barrier that cannot be broken down.

Mr. McClintock is the son of Dr. McClintock, a wealthy Pennsylvania of wartime and at one time superintendent of the United States mint. The young man was given every educational advantage. He was entered at West Point, passed his examinations and was appointed to the United States Army.

For a short time he did well. He was a successful man when himself, and his affairs prospered. Then the old craze struck him, gambling and the habit occupied his attention to the exclusion of everything else, and all that he had accumulated again went into the vortex. His wife's family was not willing to contribute longer to his vice, though determined not to let her suffer poverty, and a separation ensued. Mr. McClintock's daughters have grown up without any knowledge of him. He does not try to maintain any sort of communication with them, but drifts about the country, a slave to drink and the gambling tables.

The inevitable exposure followed, and a court martial was convened. Major McClintock's mother-in-law came to the rescue and paid more than \$10,000 to prevent his disgrace. Major McClintock resigned from the army and went into business.

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ON THE ROAD TO RUIN.

A Quaker Explains the Worst Features of the Game.

Several persons who have been lively discussion of temperance and the liquor traffic and those engaged in it were without gloves. One of the company remained silent. After enduring it as long as he could he said:

"Gentleman, I want you to understand that I am a liquor dealer. I keep a public house at —, but I would have you to know that I have a license and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people and do a respectable business."

He thought he had put a quietus on the subject and that no answer could be given. Not so. The Quaker said:

"Friend, that is the most damnable part of thy business. If they would sell to drunks and loafers, they would help to kill off the race, and society would be rid of them. But these takes the young, the poor, the innocent and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, they kick them out and turn them over to other shops to finish off, and these ensnare others and send them on the same road to ruin."

ARMORED COFFINS.

They Were Once Used in a Churchyard in Scotland.

In the earlier half of the nineteenth century the practice of stealing bodies from the churchyards for the purpose of sale as subjects for dissection, which was known as "body snatching," was for a time very rife.

Various plans were made to defeat the nefarious and sacrilegious proceedings of the "body snatchers," or "resurrectionists," as they were sometimes called, a very common one being the erection of two or more small watch-houses whose windows commanded the whole burying ground, and in which the friends of the deceased mounted guard for a number of nights after the funeral.

A usual method of the grave robbers was to dig down to the head of the coffin and bore in it a large round hole by means of a specially constructed center bit. It was to counteract this maneuver that the two curious coffin-like relics now lying on either side of the door of the ruined church of Aberfoyle, in Perthshire, were constructed. They are solid masses of cast iron of enormous weight.

When an interment took place one of these massive slabs was lowered by suitable derricks, tackles and chains on to the top of the coffin, the grave was filled in, and there it was left for some considerable time. Later on the grave was opened and the iron armor plate was removed and laid aside ready for another funeral.

These contrivances still lie on the grass of the lonely little churchyard, objects of curiosity to the passing cyclist and tourist.—Scientific American.