

African-American Presbyterian.

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

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OUR PROPORTIONATE GROWTH.

How does the growth of our Church in its various columns during the last decade compare with that of the general population of the country in the same period? A decade is a good term to take; besides, we can put the precise national and ecclesiastical official figures beside each other.

The population of the country in 1880 was 50,152,866; in 1890, 62,622,250; an increase of 24 per cent. Look now at the Church figures published last week, and compare them with those of a decade ago, 1881. Made up in 1891 and 1881, they are the figures of 1890 and 1880, as the Census figures published in 1891 and 1881 were of the same years. The increase of population then in the ten years was twenty-four per cent.

The number of Churches reported to our Assembly in 1881 was 5,598; in 1891, 7,070; an increase of 26 per cent.

The ministers and licentiates in 1881 were 5,387; in 1891, 6,597; an increase of 24 per cent.

The candidates in 1881 were 622; in 1891, 1,317; an increase of more than 200 per cent.

The communicants in 1881 were 581,401; in 1891, 806,756; an increase of almost 29 per cent.

The S. S. members in 1881 were 633,564; in 1891, 883,680; an increase of nearly 40 per cent.

The contributions in 1881 were \$8,674,291; in 1891, \$14,061,356; an increase of more than 62 per cent.

The additions on examination in 1881 were 25,344; in 1891, 59,650; an increase of 203 per cent.

The adult baptisms in 1881 were 8,114; in 1891, 21,576; an increase of 264 per cent.

The infant baptisms in 1881 were 17,489; in 1891, 36,191; an increase of nearly 50 per cent.

Thus the increase in ministers and licentiates is about the same in proportion as that of the population; that of churches about 2 per cent more than that of the population; of communicants, 15 per cent more; of S. S. members, 16 per cent more; of infant baptisms, 26 per cent more; of contributions; 38 per cent more; of additions on examination, 179 per cent more, of adult baptisms, 210 per cent more.

The increase in the number of churches is not as great as that of members. The growth in this respect has been more in enlarging and strengthening the congregations themselves. In 1881 the congregations averaged 104 communicants each, now 114.

The increase of candidates is astonishing. From them, during the decade we have entered upon, the ministry will be far more largely supplied than was the case the last decade.

The additions on examinations and adult baptisms show a greatly increased work of conversion, a remarkably large measure of which was in families that had been outside of the Church; while the infant baptism figures show that the recognition of the household covenant is not going into desuetude, but is growing.

The increase in liberality will be emphasized by saying, not only that the money raised amounted to 62 per cent more, but that in 1881 the average amount to a congregation was \$1,548, in 1891, \$1,989; and the average to each communicant in 1881, \$14.92; in 1891, \$17.42.

Our advance, therefore, is all along the line in greater proportion than the population has advanced. It is not as great as it should have been, as with faithfulness it might have been. It presents no ground for boastfulness. But it rebukes the pessimist. We think it will be found greater than that of other denominations. It is highly encouraging.—*Presbyterian Journal*.

Whether I speak to one or to thousands in my audience, I always try to do my best.—John B. Gough.

THE NEGRO AS A SOLDIER.

Some one whose name is not given, but who talks very moderately and sensibly, has been discussing with a Washington correspondent the virtues of the Negro as a soldier. As a rule, our consideration of what we are pleased to call the race problem is confined to its political aspects; and thus we are perhaps likely to do injustice to our colored brother, who has not as a rule, been conspicuously successful as a politician. Besides, the question of his social elevation is the more important. According to the anonymous observer quoted by the correspondent, it is in the army that the Negro finds an admirable opportunity to develop his better qualities. The experience of other Nations, as well as our own in the civil war, has shown that he is amenable to discipline and not wanting in courage. There is at present a colored cavalry regiment in our army which is not only described as a model of good behavior in camp, but which has also done notable service in our recent Indian wars. In all future calculations in this country about war, a Brigadier-General is reported as saying the colored race will cut an important figure. As the correspondent's informant says:

"The colored man as a soldier has been making unobserved progress. While his brother in politics has become a football for the party leaders, kicked here and there, and the object always of unseemly dissension, he who enlisted in the army has found snug quarters, good treatment, and an occupation appealing strongly to his self-respecting instincts. His uniform has made a new man of him. He carries himself all the better for feeling that he is a factor, though an humble one, in the Government's task of keeping the peace on the plains and along the border. He likes his work and does it well."

In some respects, indeed, the Negro soldier appears to be preferable to the white. He does not grow restive under the restraints of camp life, and he is not, as a rule, given to drunkenness. His worst vice, officers say, is gambling, but even that does not lead him to insubordination. All this is very gratifying to the friends of the race. It is true that in this country the opportunities for a military life are not many. But the man who makes a good soldier has the right stuff in him, and is bound sooner or later to succeed in other occupations. Perhaps in the navy, and in that merchant marine which we may have some day under more liberal laws, the Negro will also find a useful and honorable place.—*The Boston Post*.

THE OUTBREAKS IN CHINA.

It has been for many years the testimony of those best acquainted with Oriental affairs, that the fairest and most authentic accounts of political as well as social and religious movements of the countries of Asia have been furnished by American missionaries. Not only are they free from political bias, and thus unlikely to be influenced by the considerations that almost inevitably affect the testimony of the great majority of foreign residents; but they are men of accurate scholarship and wide observation, who have made a careful study of many conditions of life, which are almost unknown to the average merchant, traveler, or diplomat.

An instance of this we are glad to furnish to our readers this week in a letter from the Rev. B. C. Henry, D. D., a missionary of the Presbyterian Board at Canton, China. For the past few weeks the most sensational reports have come from that Empire, which seem to indicate widespread and most serious disturbances, not merely endangering the work of the missionaries but threatening the very existence of the Empire. Various explanations have been offered by different correspondents, some of them evidently plausible, others fairly sen-

sational. Among the latter must be classed the report published in the New York *Herald*, which takes the position that there is a well-organized movement on the part of the secret societies of China, for the purpose of dethroning the present dynasty and replacing the Emperor by his Premier, Li Hung Chang; and that it is carried on with the connivance, if not the direct support of the British Government, which desires to secure an ally in the far East against its old enemy, the Czar, whose encroachments on Manchuria and Korea have already aroused the fears of the Chinese.

It is undoubtedly true that European politics are felt throughout Asia, but that Lord Salisbury has formed even a silent partnership with the Chinese nobility we do not believe at all, nor do we believe that the danger of a general uprising is as immediate or as great as is indicated in the papers. That there is danger is evident from the scenes at Wuhu and Wusuch, and that there is an unsettled condition of affairs throughout the Empire is recognized by all; but it must be remembered that those cities represent the most turbulent section of the country, and the prompt and vigorous action of the Chinese Government in them, as well as in other places, does not indicate any great weakness. We can, however, do no better than commend to our readers Dr. Henry's letter dated two weeks later than that published in the *Herald*, confident that it will allay the fear aroused by the alarmists, while it will show at the same time the need of constant prayer by the Church that its representatives abroad may be preserved from danger and their work remain unmolested.

How widespread are the interests involved is evident from the fact that almost every missionary society of the world in China is represented in the Yungtze Valley, from Shanghai to the province of Yunnan, while the valleys of the Min, from Fuh-chau, and of the Si-kiang, from Hongkong and Canton, are dotted with stations and churches. —*The Independent*.

PROFESSOR C. H. MOORE, M. A., THE PEOPLE'S CHOICE FOR PRESIDENT OF THE COLORED AGRICULTURAL AND MECHANICAL COLLEGE.

The name of Prof. C. H. Moore has been mentioned for President of the Colored A. and M. College.

In consideration of the services he has rendered his people in this State and his qualifications and adaptability, it is not saying too much to say that not a more deserving and capable gentleman than Prof. Moore could be elected President of the above named College. When I say this I express the sentiments of all who are acquainted with Mr. Moore and who are familiar with his labors in uplifting his race. There has not been a move put forth in this State for the welfare and elevation of his race, morally, intellectually and otherwise, in which Prof. Moore has not taken a prominent part and his wise counsel and mature judgment has done much in raising the status of his people in the community and State in which he lives. He has on two occasions been

elected by conventions assembled a delegate to Washington City to call on the President in behalf of the interest of his race. He was also chosen by the State Sabbath School Convention as a delegate to represent the interest of the Sabbath Schools of this State at the International Sabbath School Convention which assembled at Pittsburgh, Pa., June, 1890.

Prof. Moore, though modest, unassuming and unselfish, is destined to become the leader of his race, especially in this South land where his labors are confined, and where he has the confidence of his people and also the white people of this State, by whom he is widely known. Therefore I think that his election to the presidency of the A. and M. College will be highly satisfactory and gratifying to

all classes. Now, as to Prof. Moore's ability to preside over this College successfully, there is not a person, white or black, who knows him, who would, for a moment, doubt his competency and his ability as an educator and a disciplinarian. But for the satisfaction of those persons who do not know of Prof. Moore's qualifications, I refer them to the following facts:

He attended Howard University two years, graduating from the preparatory department in 1873; went to Massachusetts and took an extra course in a preparatory school. Afterward he entered Amherst College, Amherst, Mass., in 1874, from which institution he graduated with high college honors in 1878. After graduating he came to Greensboro and became Principal of the Graded School, which position he held for two and a half years. He was also connected with the State Normal School in Salisbury, during the session of 1883. In 1885 he was invited to take a position as one of the Faculty in Bennett College, which he now holds as Instructor of the Ancient Languages.

Aside from Prof. Moore's educational attainments he possesses natural qualities of heart and mind that blend with such harmony with his learning, as to make him admirably adapted for the presidency of the Agricultural and Mechanical College. It is hoped by his many friends and acquaintances that the Board will consider his claims favorably. If he is elected the State will have at the head of the College a scholar and a conscientious Christian gentleman.—*I. M. McKenzie, in Greensboro Daily Record.*

DR. KEELEY'S CURE FOR DRUNKENNESS.

Dr. Keeley regards the social feature of life as the principal cause of the drinking habit. Young men begin to drink as a part of social fellowship. The modern club is the most unfortunate combination for the production of alcoholic victims now in existence. There are also numerous other causes, such as disease, weakness, heat and cold, joy and sorrow.

The result of the alcohol habit is disease. Alcohol is a poison; nature struggles against the effects of this poison and the result is disorder, disease. This disease locates itself in the nerve centers in the brain, the ganglia, the spinal cord. The attack is upon the nerve tissue, in the last analysis, upon the nerve cell. If the cell is not destroyed, variation is produced. New cells show a variation in accordance with the new alcoholic environment.

But now the remedy. This of course must strike the disease. The disease is a variation of the nerve tissue from a condition of nature. To obliterate the disease the tissue must be restored to the natural condition. Atavism must be induced. The restoration is effected just as it is in other cases of disease, by the use of an antidote. This antidote is bi-chloride of gold. Quinine is a specific for malaria, mercury for syphilitic disease, and bi-chloride of gold is the specific for alcoholic poison. It routs it, reverses the variation, makes the nerve tissue every whit whole. The antidote is introduced into the system both by injection and by the usual method of internal application. Four times a day the three hundred or more patients fall into line, and with the left arm bared file past the attendant physician, who, dexterously and rapidly makes the injection. The tonic is taken by the patients in their own rooms at the prescribed hours. The use of liquors is not forbidden, and there is no espionage or restriction of any kind, except that every patient is required to behave himself. Men who show a disposition to do disreputable things are sent away.

The remedy is very active, and in a few days the patient finds that the appetite for liquor is leaving him. The awful thirst becomes a trifling experience of the past. Hope springs anew, life opens toward the morning, again there seems to be something to live for.

A PRACTICAL LESSON.

Showing the Sin of Inattention in the House of Worship.

It was a powerful sermon, and our pastor was preaching it from the depths of a heart aglow with the love of Christ. The congregation listened with quenched souls, touched by the power and might of God's holy spirit.

As the pastor noted the rapt attention his heart glowed with new warmth, and each word he uttered was like a burning prayer beseeching God for a promised blessing.

It seemed that the quickening spirit had already descended, for old and young alike had centered their attention, while tears glistened in many eyes. A young man, hitherto uninterested, was near the door began to cry.

It was not a loud, shrill cry—only a faint wail; yet over a hundred members of the congregation turned their heads to look at the child. Those who would have paid strict attention to the sermon were disturbed by the restlessness of others, and the pastor shortly found himself speaking, if not to empty pews, to a people whose thoughts were wandering in various channels.

Who was to blame for this?

The child surely; but the hundred and more members who turned their heads at the voice. The communion caused thereby was felt by all, and the pastor regretted his discourse with heavy heart.

The body and force of his words were gone.

Small things in his count, and small sins quickly tell. Yet I question,

Christian reader, if the sin of inattention in God's house can be counted small. The pastor spends both time and strength in preparing the truth to present to you, and he demands as his right your strict attention.

We are also disloyal to God when we allow our thoughts to wander, or are distracted by any slight commotion.

"The Lord is in his holy temple," but he is there only to bless his people.

The old gentleman referred to had, for some reason which nobody seemed to know, conceived a dislike for clergymen, and even a hatred of them. He had boldly proclaimed his aversion to all ministers, no matter what denomination, and declared that when he died no minister should attend his funeral, until he was known in the town as the man who hated ministers. Hence the warning of my friend.

Amid the busy cares of pastoral labor the old couple and the warning passed out of my mind. Months afterward a member of our church, the mother of three little ones, lay on what proved to be her dying bed. She sent for her pastor. The broken hearted babes and the devoted husband sat weeping at the bedside.

The light of heaven beamed in the dying eyes. She asked for the twenty-third Psalm and the fourteenth chapter of John. Following the reading of these we sang,

"Jesus, lover of my soul,
Let me to thy bosom fly."

And we commended the sorrowing ones to God in prayer. She died in great peace.

Three weeks after this event a request came to me to attend the funeral of an old gentleman. Said the messenger, who had come in his carriage for me: "He was not always a Christian man, but he met with a great change before he died."

Inquiring the name I was amazed to learn that it was about to perform the last rites for him who had been known as the hater of ministers. To my surprise the carriage stopped at the very house from which I had buried Mrs. B. three weeks before. I then learned for the first time that M. and his wife lived in the other part of the house.

Six weeks after these events Mrs. D., who had the happy art of saying helpful words just when they were most needed, arose in our prayer meeting and said:

"I think our pastor does not know how he came to be asked to attend the funeral of M., and I would like to relate the circumstances."

"And I should be glad to have you relate it," replied her pastor, "for I have been greatly puzzled over this mystery."

She continued: "Our pastor called on Mrs. B. as she lay dying, and read and sang and prayed with her. In the other apartment, separated only by a thin partition, lay M. in a helpless condition. As our pastor began reading, 'The Lord is my shepherd,' I shall not want," I asked to have his bed pushed up against the partition where he could hear every word. When our pastor prayed, M. repeated several sentences over and over, and continued to use them as the language of his own heart in the few remaining weeks of his life, and while doing so a few days before his death the light came into his soul and he found Jesus. When he died his wife insisted that our pastor should conduct the funeral services, and this is how it all came about.

We may sometimes feel with heavy hearts, but we cannot always tell how much good our words and prayers may do in God's hands even to those who seem to be farthest from him."

We all sang, "Sow in the morn thy seed," and with especial fervor the verse:

"Thou canst not fail in vain:
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garnering in the sky."

Christian fellow workers, "Be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—Rev. John W. Sanborn in *Christian Advocate*.

A New Creation.

God never repairs. Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling.

What God does, he does new: new heavens, new earth, new body, new heart. "Behold I make all things new." In the Gospel that we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails and hospitals and reform shops. We get live effects direct from God. That is the Gospel. The Gospel is a permanent miracle. God at first hand—that is miracle. The Gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another way. Compare the wrought chains riveted on the demoniac, and the divine word working a new creation in the de-

moniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!"—Rev. C. H. Parkhurst.

Come, My Soul, Thy Songs Prepare.

Come, my soul, thy songs prepare!

Songs of praise to God above,

Whoso so hath heard thy prayer,