

THE AFRICO-AMERICAN PRESBYTERIAN

CONSOLIDATED WITH

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Devoted to the Educational, Material, Moral, and Religious interest of our people in the South, and published at Charlotte, N. C., every Thursday.

All questions arising under the various subjects above indicated are discussed from a Christian point of view. Each number contains the freshest and best news from our Southern field and from the Overseas at large. There is carefully selected reading matter suited to all classes of our people—the farmer, the mechanic, the artisan, and the professional man.

The Sabbath-school and Temperance cause will receive special attention.

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THE AFRICO-AMERICAN PRESBYTERIAN Charlotte, N. C.

THURSDAY, SEPT. 13, 1900.

BRIEFS.

The increased price of cotton is encouraging somewhat, although the crops are cut short by the drought.

There should be no mistake as to the time and place of the meeting of Catawba Synod, beginning Oct. 10th.

Reports to Catawba Synod to the importance of informing Mr. A. F. Brooks, of Roanoke, Va., that entertainment may be provided.

Negotiations are still in progress between the Powers as relates to the Chinese question, with the prospect of an early and peaceful solution. The matter of indemnity will prove the most troublesome to handle.

Rev. G. M. Howard is now (Sept. 12th) holding a meeting at Carleton, S. C., with Rev. D. D. Davis, and will be from there for another meeting at Fort Mill, with Rev. S. J. Grier, in ten days or two weeks.

Mr. and Mrs. Wm. Richie and their excellent family of young people, of Abbeville, S. C., placed us under special obligations by their generous hospitality and kindly attentions during our stay at the meeting of McClelland Presbytery. There is a beautiful and attractive home.

It is true that the outlook is not encouraging financially, yet the indications point to large numbers in our institutions for the advanced training of the youth of the race. This is right. Come what may, let everything possible be done for the education of our sons and daughters.

It was given out in an interview a few days since that it is all a mistake about Bishop Turner's taking the stump for candidate Bryan. The Bishop says he is not in sympathy with McKinley and the Republicans in this campaign, and will vote for Bryan as a protest.

The Second Church, of Abbeville, S. C., whose McClelland Presbytery held its meeting last week, under the able and efficient care of Rev. T. H. Amos, D. D., is in fine shape, and last Sabbath was one of its field days. Rev. J. P. Foster preached an able and eloquent sermon. Three young men were baptized and received into the church.

Rev. G. T. Dillard, D. D., our ubiquitous and efficient Sabbath School Missionary Superintendent, is prosecuting

ing his important work with vigor and success. Rev. W. L. Metz, the missionary in South Carolina, is also pushing his work vigorously. The importance of our Sabbath school work cannot be unduly emphasized.

President McKinley's letter of acceptance has been given to the press. It is an able and comprehensive document, and is said to contain about 13,000 words. It is written in the President's usual lucid and forceful style. The present administration is successfully defended and the Kansas City platform antagonized in unanswerable terms. The letter is a strong campaign document.

It would seem that Negro labor in the South is becoming somewhat scarce where it is greatly needed, namely, on the farm—in the rural sections where the hemp and shot gun method of dealing with crime has been most vigorously applied. It will be found a little later on that as a guarantee of reliable and steady labor it is better to punish all persons accused of crime according to the process of law. The laboring class will go away by degrees from a terrorized community.

The creedal debate is now on in earnest. The anti revisionists are evidently lining up for a stiff fight against any change. We are quite satisfied with the Westminster Standards, and we believe the Presbyterian Church will not yield to the pressure, chiefly from without, of those whose real opposition is to the Calvinistic System, which is most assuredly set forth in the word of God. There should be no hurried action. The proposed business is serious and is fraught with paramount interests.

RIOTOUS DEMONSTRATIONS.

These as between the races are becoming more and more numerous. One furnishes encouragement for another to the lawless element. Sometimes the lawless colored man is responsible for starting trouble; at other times the lawless white man is responsible. The incident riot in Columbia, S. C., on Labor Day, was persistently provoked by several lawless white men who where bent on making trouble by driving the colored people from the ranks of the soldiers and the crowd of colored spectators. Evidently the coolness of the more influential colored men and that of some white men averted a great race riot. The civil authorities and the Governor were very unjust and partial when the offenders were brought in to court, and their decisions are calculated to deepen the bad feeling already aroused.

Notwithstanding these things, our people should not despair. The State, a leading Democratic daily, and perhaps the most influential journal in South Carolina, makes the following editorial comment in part on the subject:

"The Negro soldiers guilty of the riotous demonstration on Labor Day have been punished by the mayor with fine and imprisonment, and the Negro soldiers innocent of complicity in it have been punished by the governor with the disbandment of their company; but what has been done to the five white men who provoked that affair by aggressions upon the troops? Not a thing.

"We are informed that the three line-men who dashed in their buggy through the ranks of the company, knocking down several of them and incensing them, were summoned before the mayor on a charge of disorderly conduct, and by him dismissed without penalty. We are also informed that no charge was brought by the police against the Daly brothers, who a little later repeated this action with the immediate result of precipitating the riot. Their excuse was that their horse had become unmanageable. However this may be, one of them testified before the mayor that after the trouble began he drew his revolver and tried to fire it at the Negroes pursuing him, but found that the cartridges had been extracted. Here was an admission before the mayor of a violation of city ordinances in carrying concealed weapons; but Mayor Earle took no cognizance of it.

"We are not going to condemn Gov. McSweeney for his course in this affair without also condemning Mayor Earle for his course. Gov. McSweeney punished innocent Negroes. Mayor Earle failed to punish white men who were not innocent. There was injustice and discrimination by the chief magistrate of the State and the chief magistrate of the city.

"These manifestations cannot be passed in silence. They are symptoms of a tendency which, unless checked by public censure, will bring shame

and dishonor to the city and the State and to the race here a maelstrom of crime.

"The Negro cannot and will not rule in South Carolina or the South, and it is right that he shall not. But we, the superior race, claiming government and exercising government by virtue of our greater fitness, nevertheless owe the Negro—and in an even greater degree owe ourselves—the most scrupulous impartiality in the administration of the laws. We impeach our own superiority, our own fitness for mastery, when we do the Negro injustice; for justice is the foundation of good government and the lack of it we ourselves proclaim, in respect of other lands, its barbarism.

"We owe the Negro even more than justice. We owe him the leniency, the forbearance, which the strong should ever display toward the weak, the powerful toward the helpless. To discriminate against the Negro in the administration of the law, and in private life to maltreat him without provocation, to be plain, cowardly. It is knocking down a child. It is that he cannot defend himself and not retaliate in kind. We are strained by fear; therefore we all the more be restrained by our sense of equity, our pride, our magnanimity.

"There was an occurrence in Columbia yesterday which seems to have been directly inspired by the Monday. On a baseless hypothesis the corner of this county shot an old and inoffensive Negro, who he have treated a white man so, sons no greater than he alleged. Yet if we are to justify our superior and prove our civilization we must have one code of equity for the Negro and another for the white man who can retaliate and punish.

Under the conditions this is a faulty statement. For their own good, as well as that of the colored people, the better element of the white people will yet find it necessary to take a pronounced stand for impartial justice, as The State does in this case.

Revision or What?

BY REV. D. J. SATTERFIELD, D. D.

As the time for the fall meetings of our Presbyteries draws near, I am reminded that we will be expected to consider the action of the last Assembly on the subject of Revision.

As thrust upon the attention of the Church by outsiders it is a question of Calvinistic dogma. Should we hold to the old system, or should we have a new one? We will be practically unanimous in their loyalty to the system of truth which we profess to find in the word of God. As sent down by the General Assembly, the question is: What is the mind of the Church? Should changes be made in the Confession? If so, what and in what way?

That any change is needed to bring the creed into harmony with the Bible, I think no thoughtful, intelligent Presbyterian will maintain. But many claiming to be good Presbyterians do insist that changes are needed for other reasons; and, since Presbyterianism stands for liberty we can at least afford to see if peace in the Church can be secured without any sacrifice of the truth.

The advocates of change seem to be divided into three parties. A few are asking for an "explanatory statement" of the hard things in the Confession. The same difficulties are supposed to have been satisfactorily met by churches in this way. That the results are satisfactory and will, so, time alone will show.

Another small class asks for a short creed. They are not averse to the use to be made of it. They want it for the people: something that will read and will be able to understand. For this purpose it is doubtful whether anything can be done better than the Shorter Catechism. Others would make it the basis of a new creed. They deny that they are going to cast aside the old creed. But their logic seems faulty. One objects to something in the old creed. If the new satisfies him, then for him certainly the old is laid aside and the new is a substitute. The result will be, not a new creed, or two creeds, but no creed with authority, since each may choose for himself.

The third way out of the trouble is popularly called Revision. So few have thus far favored the other two that this seems to be the only one likely to be taken seriously by the Church at large. The history of the movement is so well known, and it has been so fully discussed in former years, that I shall not enter into the merits of the question. I want to call attention to a single

point. Historical and practical Revision seem to me to be radically different things. Heretofore the word has been associated with a movement essentially revolutionary at least in appearance. Some years ago a committee was appointed by the General Assembly to revise the Confession, the whole of it. Last May another committee was appointed to see about doing something; and, as before, the something to be considered is the whole Confession. The effect of such action has been to place our entire doctrinal standards on trial. It has disturbed the faith of many of our own members and has certainly impressed the other denominations and the outside world with the suspicion that our Church has outgrown its creed. But what is the real occasion of such action. Not dissatisfaction of the whole Church with the creed. Not dissatisfaction of any considerable part of the Church with the whole of the creed.

Serious criticism has been limited to some three or four sections. The objectors themselves, with rare exception, insist that even in these three or four sections the fault is one of expression rather than of principle. All they ask is for the language to be changed so that it may be readily understood. Why then should Revision be proposed which calls in question and sets up as a mark for everybody to shoot at our entire system, and virtually makes the whole Church, by the action of the General Assembly, a party in the attack.

The constitution itself provides a way for making such changes. Its way is, not Revision, but Amendment. By amendment some changes have been made in the Confession already. They have been proposed by those who believed they saw the need of them and have been carried through in regular order. They have not disturbed the faith of the Church in any principle of the Confession except the specific matter involved. They have not forced those who did not want change to help to bring it about. Must we revise the Confession? Why will not amendment answer every purpose?

Catawba Synodical S. S. Convention.

[Continued from 1st page.]

Sabbath school the membership is the vital thing. It ought to be increased every year. Should we lose our children with light hearts? I would question a man's Christianity who would not feel for them.

Second, we want to know where are and the sizes of the leaks.

What are some of the causes of these leaks? The first cause is the want of love in the schools. The second is want of interest and love on the part of teacher, Superintendent and pastor. You must know these children in your schools and make them see that you are interested in and love them. A third cause is poor teaching. There is very much poor preaching in the pulpits. Too often in the Sabbath school the teaching is poor. These boys and girls know what good teaching is. They have it elsewhere and along other lines. Failing to get it here, they leave your school and your classes. The older scholars, and especially the boys are stopping out because they feel that they are regarded as 'duds' if they stay. The nursery idea ought to be exploded. The excursion train and the bicycle on the Sabbath unmake Sabbath school scholars. Let young ministers come out and air their German ideas of higher criticism and the Sabbath school will suffer. Another fruitful source of leakage in the Sabbath school membership is the dead church. If the church is lifeless, you can not expect the Sabbath school to be otherwise. Evil communications and kindred evils are death to the Sabbath school. What is the remedy? I will give you the prescription: You must have more life; and have it more abundantly in the whole church. I knew a little boy who preferred to attend a certain little Presbyterian Sabbath school rather than one of the large town city schools because he received responsive love there. Then there must be better teaching. Disabuse the minds of the older boys and girls that they outgrow the Sabbath school. You must get elders, professional men and the more prominent people to come to the Sabbath school. They give strength. You must have better opening and closing exercises. The scholars get tired and sick of the same old thing. Have good music, a good choir. Churches must have good music to be attractive. If we do not bring these children to Christ we will lose them. The teachers, by a little exertion and tenderness, will bring the little boy to Christ."

Dr. Worden closed his very interesting discourse by relating a German legend in which a woman, in her eagerness to get the brightest gems from the mountain cave, forgot her little girl who was finally lost in the darkness.

In our eagerness to gather into the Sabbath school do not lose the weaklings in the waste places. "Do not lose, do not forget the best."

At the close of this address the Convention adjourned to meet Friday morning at half past nine o'clock.

MORNING SESSION.

The Convention reassembled at 9 o'clock A. M. The first half hour was devoted to religious services conducted by Rev. W. A. Yancey, Sunday school missionary of Southern Virginia. At the conclusion of this service, President Martin took the chair and announced the Convention open for the transaction of business. The enrollment of delegates and members showed the largest attendance in the history of the Convention. As a result of the election the following are the officers of the Convention for the ensuing year:

Col. L. P. Berry, Hillsboro, N. C., President; Prof. J. D. Martin, Charlotte, 1st Vice President; Mr. S. H. Vick, Wilson, 2nd Vice President; Mrs. W. J. Rankin, Aberdeen, 3rd Vice President; Prof. F. M. Martin, Richmond, Va., Treasurer; Prof. T. A. Long, Danville, Assistant Secretary; and Prof. S. B. Pride, Secretary. The Rev. Mr. Houston, of the A. M. E. Zion church of Greensboro, and the Rev. Mr. Durham, formerly chaplain of the 3rd N. C. Volunteer Regiment, were invited to sit as corresponding members of the Convention.

It being the special order for the morning hour, Prot. S. H. Vick was introduced and read a very ably prepared and instructive paper on the subject, "The Twentieth Century Movement in Presbyterian Sabbath Schools." In this paper Prof. Vick, in his usual clear and forceful style, made clear the origin, purpose and success of this Movement. When he had closed, Dr. Worden, the father of the movement, was accorded the floor to open the discussion. Dr. Worden began by saying, "I am greatly encouraged from listening to this most excellent paper of Mr. Vick's, so full of that which is practical, and running over with enthusiasm. This movement was given us by God. We are to bring in the children. I don't care what the methods of the Sabbath school are, what its appliances, so they are bringing in the children. Let them be black or white Sabbath schools, so they bring in the children. Let them be in rural districts or amid the most beautiful surroundings so the children are saved." The subject was further discussed by Drs. Dillard, Savage and Sanders. Dr. Dillard dwelt on points discussed by Dr. Worden. Dr. Savage spoke to the point of doing more work in the rural districts of Eastern Carolina. Dr. Sanders said we must get down to the home life of the people and reform that before the best results can be obtained. Rev. H. A. Gibson, of Greensboro, spoke to the point, saying we must go down into the slums and erect churches and thus lift up the masses. Just as the Convention was about to take recess for dinner Col. Berry, the President, entered the church and was given an ovation. The Convention then took recess until 3 o'clock.

SECOND DAY—AFTERNOON SESSION.

The Convention reassembled at 3 o'clock, President L. P. Berry in the chair. After prayer, the President thanked the Convention for having honored him by reelecting him its chief executive. He said: "I have been anxious about the Convention. Ten days ago I was stricken down prostrate, from overwork. I have prayed unceasingly that I might recover sufficient strength to meet my brethren here. The doctor said, yesterday, I might come to day, if I would promise not to make any speeches. That was hard for me to do, but I did it. I thank God that I am able to be here; and I thank you for this additional honor."

The program for the afternoon was slightly changed to enable Dr. Worden to deliver his second address and catch the early evening train. Dr. Worden, before entering upon his lucid explanation of the "New Movement in Normal Work," said: "The all-important factor in the Sabbath school is the Sabbath school teacher. Two thirds—the best two thirds—of our Sabbath school work is done by our Presbyterian women teachers. The great hindrance is, the Church does not appreciate what the woman is doing. The minister often has his vacation. The school teacher works week in and week out without cessation. Parents fail to appreciate the teacher and thereby hinder the work. I want you, brother ministers here, to consider that Sabbath school teachers are not paid for their work. We ought to make a profound apology for our want of appreciation. I want to call your attention to another

point. The Church has made provision for the Sabbath school education; provision is made which we have been wrong in our thinking we have been wrong in our thinking. Our Presbyterian women school teachers deserve all our attention. "Some attempt at training has been made by asking them to do up Normal work, in addition to their regular work, and devote extra time during the week. This is what we have been doing among all denominations. After twenty six years of experience, I pronounce it a failure. It fails because it asks an impossible thing. Diverging from his subject, Dr. Worden urged upon us as a race and as individuals to be self-reliant. He explained the proposed New Movement in Normal Work to the edification and satisfaction of the Convention.

A vote was taken by which the Convention expressed its approval of the Movement and readiness to cooperate, should it be adopted by the Church's Board. The Convention then sang, "God be with you, etc.," and Dr. Worden, after offering a prayer for our continued success, took his departure.

The Rev. Messrs. Shepard, Diggs, Pope, and Washington, of the Baptist ministry, being present, were accorded seats as corresponding members. These gentlemen each expressed pleasure in being with us and spoke encouragingly of the work of the Convention.

Rev. H. A. Gibson, of Greensboro, by request, Mrs. C. C. Berry being absent, introduced the subject, "How to Train Boys." Mr. Gibson said the training is necessary because it increases the boy's value to the Church and to the community. "I shall touch but one of the many answers to the question, how to train him. When we want to get at the true way, I say, begin at the beginning. Begin with his mother. The well bred boy is half trained. Criminal tendencies are hereditary. Why not moral traits?" Further discussion of this subject was suspended at this point, and the question of the next place of meeting was taken up. Biddleville and Aberdeen were put in nomination. After some discussion, Biddleville was with drawn and the Convention voted unanimously to hold its next meeting at Aberdeen. A recess was taken until 8:30 P. M.

EVENING SESSION.

At half past 8 o'clock, a large and appreciative audience greeted Dr. D. J. Sanders, President of Biddle University, who spoke on the subject, "Sixteen to One." The substance of his remarks will be given at another time.

A solo by Mrs. H. A. Gibson, of Greensboro, and one by Miss Rasmussen, of the Slater Normal and Industrial School, added much to the entertainment and pleasure of all present.

THIRD DAY—SATURDAY.

The third day's session was begun at 9 o'clock A. M. The first half hour was spent in a devotional service led by Rev. W. H. Long, S. S. M., of the Presbytery of Cape Fear. President Berry then took the chair and opened the business session with prayer. The regular order was then set aside and the discussion of the proposed amendments to the Constitution was entered into. After prolonged discussion, Articles 4 and 5 were amended as proposed.

The Convention listened with eager interest to a well prepared, thoughtful, and instructive paper, read by Mrs. Ruth R. J. Carr, of Danville, Va., on the subject, "How to Keep the Older Scholars." By motion, Mrs. Carr was requested to read this paper Sabbath afternoon at the S. S. session and to furnish the secretary with a copy for publication.

The afternoon hour Saturday was devoted to hearing reports from the Presbyterial, District and Union Conventions. These reports were unusually full and encouraging. They showed a marked growth and an increase of interest in the work of the various Boards, representing all departments of the Church's work. The speeches in connection with these reports, by two clever lady-presidents from Southern Virginia, Misses S. C. Whittico and Roxie Brooks, full of earnest thought, cheerful and enthusiastic, and sparkling with wit, together with those of Mesdames Rankin and Carr, were convincing proof of Dr. Worden's assertion that the best two-thirds of the work is being done by noble Presbyterian women.

FOURTH DAY—SUNDAY.

At 11 o'clock, A. M., the annual sermon was preached in the Lloyd Presbytery [Continued on 3rd page]