

# THE DAILY STANDARD.

Vol. XI.—No. 72.

CONCORD, N. C., SATURDAY, JULY 20, 1895.

WHOLE NO. 1,202

## ED. F. GREEN THE BOMB-THROWER.

EDWARD F. GREEN ASKED TO PRAY AT PATTERSON'S MILL.

**In Humbleness He Asked God to Let Revs. W. H. L. McLaurin and M. A. Smith "Return to Town With Their Tails Between Their Legs Like Whipped Dogs"—An Outrageous Charge Against the Methodists in Charging them With Preaching Denominationalism—Resorts to Prayer in Offering Insults—He Tells of Pale Faced Children Being Ground to Death—An Unfortunate Affair.**

Edward F. Green, principal of Sunderland school, who has considered it his duty to array himself against the best element of this section and seems determined to create a terrible state of affairs in this community, appears at Patterson's mills, on Coddle creek, last Thursday night and treats with indignity two ministers and many good people assembled there.

What follows in not all of his conduct, but is part of what he did and said:

We have affidavits from a dozen of the best people of the county, swearing that every word of it, in substance, is correct. Some of these, who make affidavit, were those who were once admirers of Green.

Rev. W. H. L. McLaurin had been asked for an appointment on Sunday last. He consented to preach on July 18th, Thursday night, at Patterson's mills, where a room had been fitted up for Sunday school and religious worship, in which all denominations, it was understood, were to take part. Rev. McLaurin, not being well, invited Rev. M. A. Smith, of Forest Hill M. E. church, to accompany him and preach for him. After arriving on the ground they went to the house of Mr. Henry Lefler, where they met Mr. Edward F. Green, who gave no indications of hostility to or displeasure of the services.

Mrs. Green very kindly and courteously played the organ. Mr. Green having approved of the sermon by nods of the head during its delivery, lead those present to believe him pleased.

A very ugly and disgraceful affair was, however, caused by Green, before the service was over. Mr. Green was asked to pray. In the course of his prayer, having given thanks to the Lord for the place and opportunity of meeting together that night, made use of the following expressions:

"O, Lord, thou knowest that these men cometh here to create disturbance and division; let them be disappointed and ashamed that they may not return here; and may go to their homes like whipped dogs with their tails between their legs; O, Lord, give them grace to go back and preach the same things, with earnestness, to those men who are working the poor, pale-faced children in the factories and keeping them in ignorance and grinding them down day and night. O, Lord

thou knowest that we have one good school, but the Methodist denomination is seeking to break our institution down, and to keep these people in ignorance, and that these men have been actuated by the devil to come here without invitation or authority and use our song books and place of worship and to preach denominationalism."

This was the substance of the prayer so far as our informant could recall.

After he had concluded his prayer, Rev. Smith explained that he was there only by invitation of his friend, Rev. McLaurin, that he had simply tried to preach a plain gospel sermon, with no other object than to do the people good, and disclaimed any intention whatever to preach a denominational sermon; that he had selected the text, Matthew 6, 24 in order to get as far from it as possible and to present simply the service of God and Mammon and the claims that each of these masters have upon our service, which he claimed to have preached under the inspiration of the divine spirit. He stated that he was very sorry that Mr. Green had understood him to preach a denominational sermon and had taken offense and hoped that no one else present had so understood the sermon. He asked all who had so understood it, every man and woman, to rise to their feet that he might see. No one stood—not even the praying accuser.

In reference to the statement made by Green that they were there without invitation, Mr. Smith asked Green in the presence of the congregation if he had not met him recently, told him about the Sunday School at the mill, and asked him if he would not come out and preach for them some time and that he (Mr. Smith) had told him he would. Green acknowledged the invitation but said that he was not ready for him that night.

Rev. McLaurin stated that he had gone there by invitation of some of the citizens of that (Patterson's) town, with the understanding that all denominations were at liberty to preach there. He stated that he asked Rev. Smith to accompany and preach for him, and in reference to the statement of Mr. Green that the Methodists were trying to destroy their schools, he would say that it was utterly false so far as he was concerned or involved and that he had preached a broad-gauged religion to his people, showing them that they must love all people without regard to denominational lines, that he had sought to keep down all friction or antagonism between his people and Mr. Green and that the charge above referred to came with ill-grace from Mr. Green, after such consideration at his hands. He said to Green that he defied him or any one else to repeat a single word or sentence that he had uttered to cause antagonism or disagreement among our people.

Mr. Green then said that if he had unjustly offended the gentlemen either in his prayer or remarks that he would be willing to get down upon his knees and ask them their pardon, IF NECESSARY, and standing near Mr. Smith he asked him (Smith) to give him (Green) his hand. Mr. Smith said: "It is owing to what you want me to give you my hand on; if you want me to give my

hand on that prayer, I can't and won't do it."

Mr. Green replied: "I want you to give me your hand as a man trying to live a Christian."

Both Revs. Smith and McLaurin gladly gave him their hands upon that proposition with the distinct understanding that they could not endorse his prayer.

Several who were present, offered to testify to Green's shameful conduct at the meeting. They heard this article read and offered to make oath that it was absolutely correct.

Going home from the meeting, a large party discussed the matter and agreed that the Times and THE STANDARD, in their articles, were vindicated by Green's own acts and words. To use their words: "He was exactly sized up."

### CHURCH DIRECTORY.

St. Andrews Lutheran church, Cannoville—Rev. J. D. Shealy, pastor. Sunday School at 9:30 a. m., every Sunday. Preaching every 1st Sunday at 11 a. m., and 3rd and 4th Sundays at 3:30 p. m.

Baptist Church—Rev. J. O. Alderman, pastor, services every Sabbath at 11 a. m. and 8 p. m. Sunday school every Sunday at 9:45 a. m. Prayer meeting every Saturday night at 8 o'clock. Public cordially invited.

All Saints Episcopal church—Rev. J. C. Davis, rector. Morning service at 11 a. m. and 7 p. m. Sunday school at 10 a. m. Prayers Wednesday at 4 p. m.

Forest Hill church, South—Rev. M. A. Smith, pastor. Preaching at 11 a. m. and 7:45 p. m. Sunday school at 9:45 a. m. Prayer meeting every Saturday at 8 p. m. The public cordially invited.

St. James Lutheran church—Rev. M. G. Scherer, pastor. Services every Lord's Day at 11 o'clock a. m. and 7:30 p. m. Prayer meeting and lecture Wednesday at 7:30 p. m.

Bay's Chapel, Methodist Church—Rev. J. R. Moose, pastor. Services at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.

First Presbyterian church—Rev. W. C. Alexander, Pastor. Preaching every Sunday at 11 a. m., and 8 p. m. Sunday school at 9:45 o'clock. Prayer meeting every Wednesday night at 7:45

Central Methodist Church—Rev. R. H. Parker, pastor. Services at 11 a. m. and 7:45 p. m. Sunday school at 9:30 o'clock a. m.

Trinity Reformed church—Rev. B. Frank Davis, pastor. Sunday school at 10 a. m., and preaching at 11 a. m., every first and third Sunday. And Sunday school at 2 p. m., and preaching at 3 p. m., every second and fourth Sunday. Y. P. S. C. E. meeting every Sunday evening at 7:30 p. m. All are cordially invited.

No Services at Central.  
As a token of our high appreciation of Dr. Payne, and the delightful fellowship that existed between the two denominations, during his long pastorate here, we will adjourn our services tomorrow morning at 11 o'clock, that our congregation may have the pleasure of hearing him preach again.

R. H. PARKER, Pastor Central M. E. Church South.

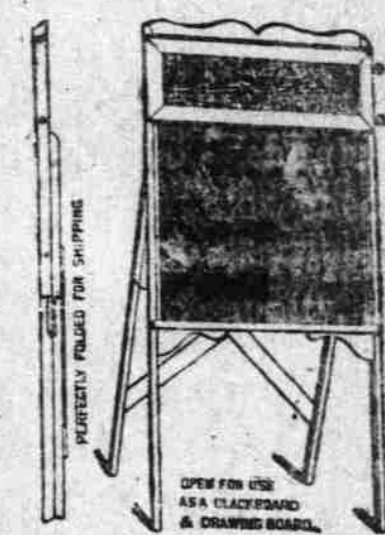
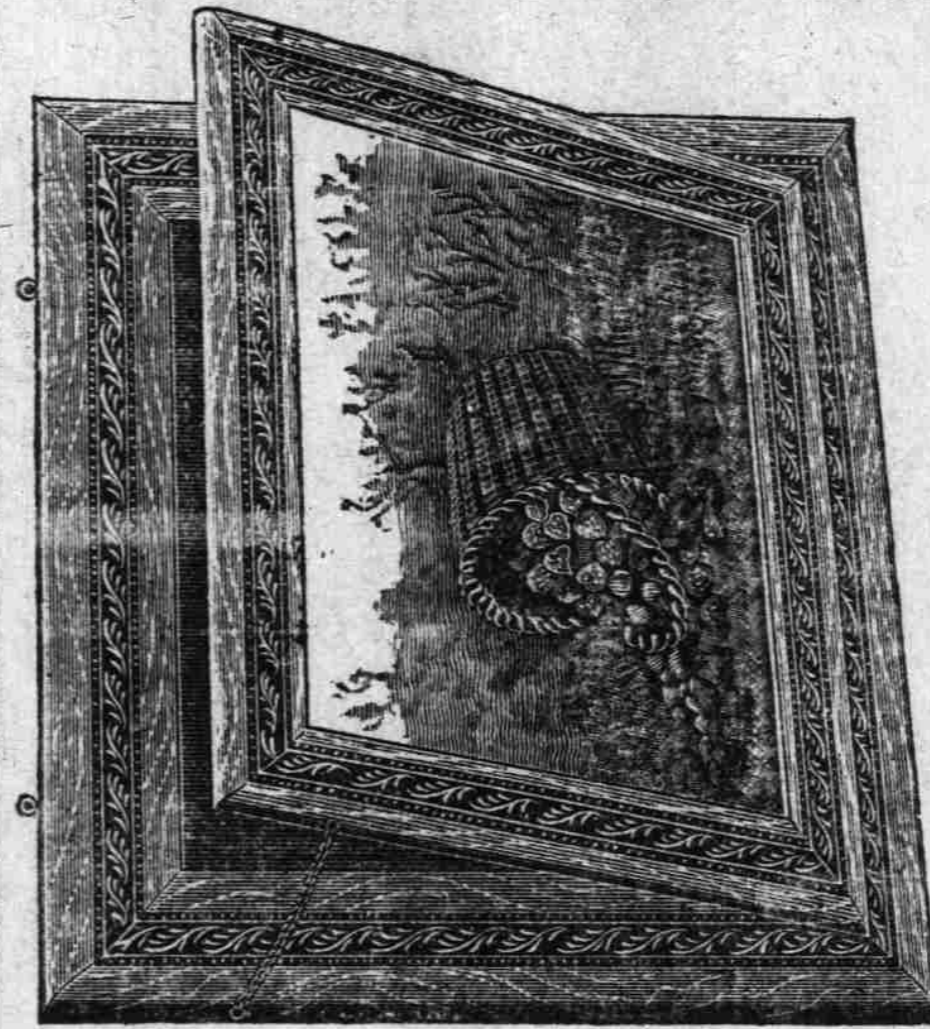
**Railroad Rates**  
Annual meeting, friends of the Orphanage, Thomasville, N. C. Tickets on sale July 22, 23 and 24. Final limit July 26, 1895. Continuous passage in each direction. Fare for round trip \$2.50.

## CANNONS & FETZER'S

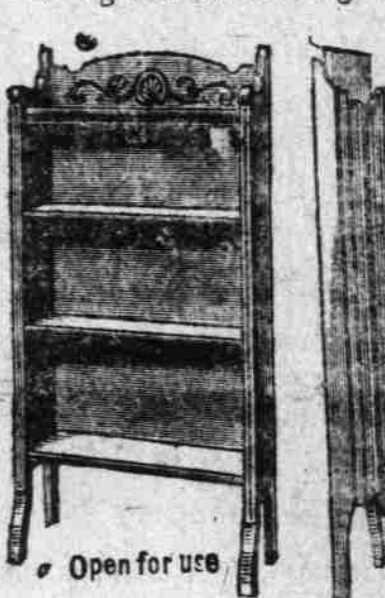
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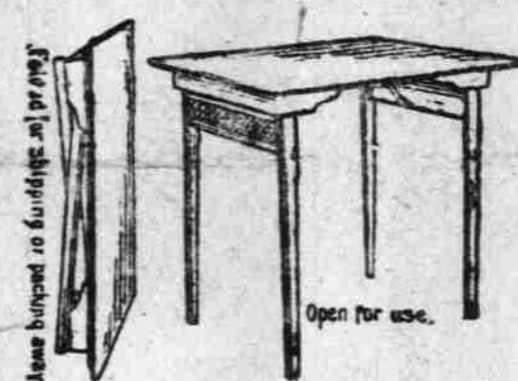
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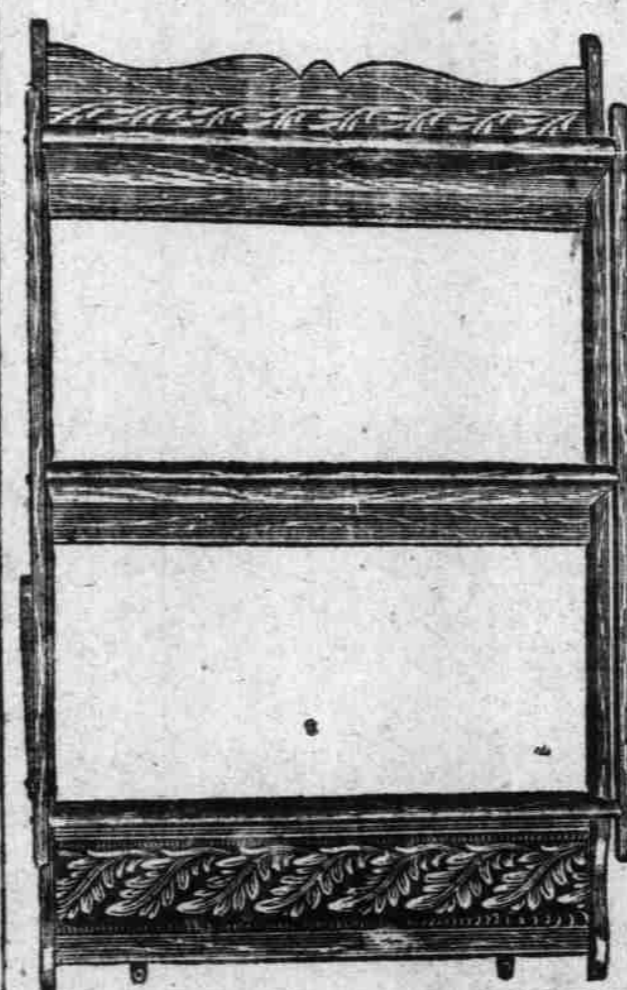


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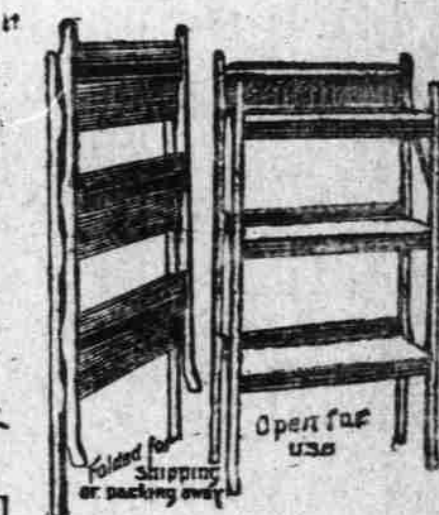
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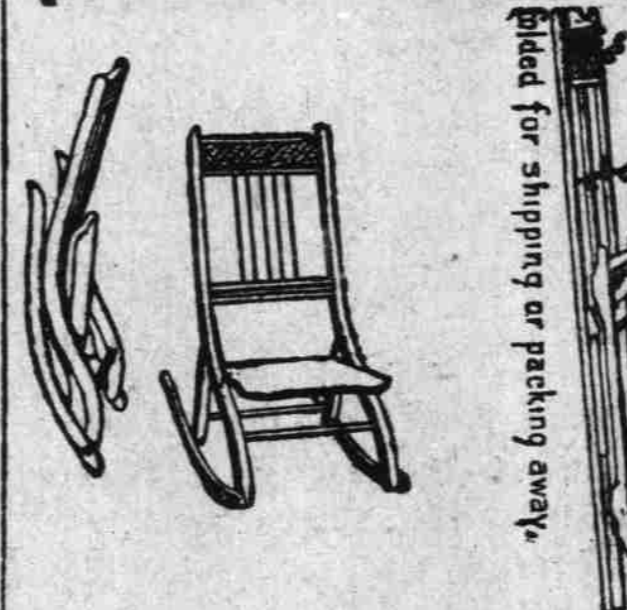


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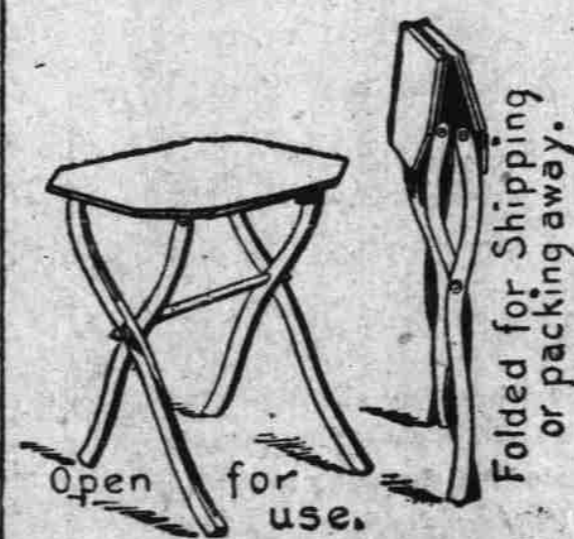
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