

A Year in North Carolina.

The People.

BY REV. JOHN LEWIS.

IN THE CHURCHES. (CONTINUED.)

There can be little doubt, I think, that the brightest spot on the Southern horizon is its church life. So we place it as near the centre as possible. There is less scepticism here than in the Northern States though, possibly, the Christians do not show the same energy and activity in their church life. Indeed though the Northern States come between us and Canada the church life of the South is more like that of Canada. We will not number the people, popular as that is, for David got into considerable trouble that way and many a one has done the same since. The numbers are here but we will not boast of them. But it seems to me that I hear some one say, "Well, if you will not boast of quantity you certainly cannot be proud of the quality, for if they were good Christians they would not use so much tobacco and snuff." Be careful now that you do not strain at a gnat and swallow a camel. That is being done sometimes, you know. It is very easy "to compound for sins we are inclined to by damning those we have no mind to." Some one has said that a tobacco user could be a Christian, but a very dirty one. With that I fully agree and I am second to none in holding that a Christian is more frugal and agreeable as well as cleaner when he lets the weed alone. But you must remember that tobacco is one of the products of the soil here and the boys and the girls have always been accustomed to seeing the best people in the country using it freely, just as the boys and the girls in England, Scotland and Wales have been accustomed to see the best people use intoxicating drink without any misgiving.

Then I hear some one say, "I cannot think much of your Southern Christians for they were advocating slavery and the Southern Baptists went so far as to separate from their Northern brethren on that question." Yes, and the Baptists were not the only ones that separated, for we have in this town M. E. South and M. E. North and I have heard that the slavery question accounts for their existence side by side. Presbyterians are also divided much in the same way, and it may be there are some others. But slavery is not in existence here today and, so far as I know the present generation of Christians do not uphold it and would not re-enslave the blacks if they could. And we must not forget the gradual advance in public opinion throughout the civilized world on that subject and be thankful that slavery has at last come under the ban of civilized people everywhere.

Again some one says, "Well, if they do not believe in slavery their treatment of the poor darky from the time he was set free till the present time has been anything but Christian." The chief effort has been to keep him down, to terrify him, to cheat him of his vote, to treat him hardly, lynch him, shoot him in broad daylight, use him for one's own purposes, corrupt him and malign him and seek to get rid of him. All this they have done and are doing instead of trying to evangelize and educate him and lift him up and help him along." There is a little too much truth in this probably. In the recent riot, massacre, revolution, uprising, or whatever else you are pleased to call it, in Wilmington, in which twenty negroes perished, ministers of the gospel were present, referred to the matter without any feeling of shame from their pulpits, and even editors of religious papers justified it. Yes, and editors of religious papers complain that the religious press of the North is so outspoken in condemnation of the proceeding. Here is what "Charity and Children," an orphanage paper, says: "Perhaps the bitterest and blindest enemies of the South are the religious leaders of the North. The last issue of the N. C. Presbyterian contains a page or more of misrepresentation and slander of this section by the ablest Presbyterian journals of that. The N. Y. Examiner, the leading Baptist newspaper of America, published in New York City, is notorious for its calumny of our Southern people. We have not seen it and we do not want to see it, but from our knowledge of it in the past we imagine that it rages and raves these November days. Dr. McArthur, the pastor of the Fifth Avenue Baptist church, is a political bigot and revels in abuse of the South. The Northern Methodist preachers—well, words fail us." It is very clear that the two sections of this country look at things from a very different standpoint, and the following quotation from a letter shows that some, at least, in Canada sympathize with the Northern view: "We see by the papers that you have race-riots in your State. Are the people incapable of being civilized? They have had time to know the ten commandments and yet they seem strangely ignorant of them. It is a clear case of the Government's chickens coming home to roost."

Before we condemn people it is only just to hear what they have to say in defense, and try to see how things look from their point of view. "Put yourself in the other man's place before passing judgment on him," is very good advice always and everywhere.

In the first place it must be borne in mind that the accounts of riots, lynchings and lawlessness published in Northern papers differ materially from those in the

Southern papers. I examined one or two accounts in one of the cleanest of Northern papers in reference to the Wilmington revolution or riot and they differed considerably from those I read in Southern papers. Which was nearest the truth I do not pretend to say. It is only fair to say that according to both accounts the provocation was exceedingly great and that the guiltiest persons did suffer. Then I must say that according to either account I cannot find anything to justify such a proceeding. While I have the greatest respect for the editor of our denominational organ I must say that the defense which he made of this revolution or uprising was the weakest piece of reasoning I ever read from his pen. To his credit be it said that he has always condemned lynching in the strongest terms. It appears to me that he would be more consistent as well as more just if he condemned that act of lawlessness also, though some of the "best citizens" and ministers of religion were involved in it. I cannot help thinking that these leading citizens and Christians must, when they appear before Him who is no respecter of persons and who will render to every man according to his deeds, bear their share of the guilt for the murder of those people. The whole responsibility cannot be placed on the shoulders of those placed in authority at Raleigh or in Washington, nor on the shoulders of an indiscreet editor and preachers. In any case those who were murdered were not the most responsible. Neither can I believe that public opinion in reference to the matter would have been the same if those who were murdered had been the most worthless white men in the city. I believe it is an indisputable fact that in the South the life of a colored man is not as sacred as that of a white man. If we can be proud of the fact that our denominational organ condemns lynching in the strongest terms, I think we must also admit that many Christians favor it as a method of punishment for one crime on the part of a black, burly, brute and some would doubtless try to justify its adoption for other crimes.

On our way to the Association this year I was talking with one of the delegates, the son of a former moderator, he took up a piece of rope and tied a knot such as he had made for lynching two men, I think. Whether he was a Christian when he made those knots, I cannot say. But he talked about it as if it were a matter he had need to be ashamed of. I have no doubt that very many professing Christians would talk just the same way, while the others are horrified at the thought, but know not what to do to prevent it. It is often said here when reference is made to lynching, "We reserve that for one crime. When a negro commits that crime he does it knowing what his fate must be if he is caught." Now the question arises, would a white man meet the same fate for the same crime under the same circumstances? As yet I doubt it. Moreover, one not inured to the Southern way of thinking cannot help wondering how it can be so very much worse for the inferior and ignorant "black, burly brute" to use his physical force for the accomplishment of his infernal purpose than for the superior white man with his intelligence and culture and refinement to use his superior nature and position for the same infernal purpose. Surely he who judges righteously, and not after the sight of his eyes or the hearing of his ears, will, in the day when the secrets of men will be revealed, reverse many a judgment.

Morehead City, N. C.

Our Indian Mission Work.

BY MISS JESSIE SHARPE.

Our work among these people was begun on St. Peter's Reserve in July, 1891. We believe A. Prince our Indian Missionary was undoubtedly sent to us in answer to prayer. He has proved himself a "chosen vessel" sent to minister to his brethren. He longs for their salvation and seeks it with prayerful earnest effort. His love to Christ seems very personal. St. Peter's Reserve is to the far north what Winnipeg is to Manitoba, a distributing point. This mission is about 32 miles from Winnipeg and has on it about 1500 Indians which is a little over one-tenth of the Indian population of the North West. The first Indian Baptist church was organized on this reserve with a membership of 29. The chapel will seat 200 comfortably. The gospel has wrought a marvelous change in the homes and lives of the converts. Family worship is to them a great privilege, if one may judge from their hearty participation in it.

Bro. Prince is in charge of this church. He is particularly well fitted for evangelistic work and as often as can be arranged he visits reserves and bands in the north. For some years there has been an annual visit made as far north as Fairford. Perhaps a short account of his first visit as described by himself would be of interest. "I thought about the Indians away north which I met before I was converted. I went and after travelling hard for days reached the reserve. It was about 11 p. m. had been walking hard that day from early in the morning trying to reach the place, thinking the Indians will receive me kindly. I see the lights in different directions, and went to the closest house. I asked if I could stay over night, they said no so I went to another and the same reply. I went to several and all with the same success. I asked one man the reason and he said they had been warned against me by their minister, that there was false teachers coming who taught false Christ who is to appear in the world and he shut the door. I

did not know what to do, it was snowing and blowing hard and I was getting cold and tired running after my dogs on snow shoes about 70 miles. It was impossible to stay outside. While standing thinking what to do my mind went back to where the sinless Son of God said "If ye were of this world, the world love its own. If the world hate you, you know it hated me before it hated you." I could not help myself kneeling down and praising God as if I was in heaven already. When I got up I saw another light across the river and went and tried there. The old man opened the door and mentioned my name, I said, I am the man. Well he said I will let you in if you will promise me not to bother me about my religion. I said I will not bother you, but I suppose I can perform my own. He said, yes. After I had made ready my supper and bed I read the words of our Saviour and sang hymns in their language and knelt down and prayed. The old man came and knelt down beside me. After I got through he asked me if I believed all I said? I told him all that was written in the New Testament. He said it was different what they heard about me and asked me if I would stay and have a meeting with them and preach. In the morning he went off and invited the old people (the young people were not allowed to attend because their minds were weak) and in the evening I preached to them of Jesus and Him crucified on the cross. God's love I prove from the word itself. They were glad and say they never heard so plain, how God had provided a Saviour of sinners. I stayed five days, the people providing food for me and my dogs. Before I leave them, those who denied me even in their houses asked me to forgive them and some received Christ and many anxious."

Fairford Reserve is our second mission station and the chapel and missionaries' house were built in 1895. John Sanderson a Scotch half breed, who was converted about five years ago during one of Bro. Prince's northern visits is in charge of the work here. After Bro. Prince removed to St. Peter's, Bro. Sanderson while working at his trade, faithfully carried on the work at Fairford, holding services each Lord's day and prayer meeting during the week. This he did without any financial support from the Board, with the expectation that Bro. Prince would return to remain. When the members found their hopes as to his return were not likely to be realized they requested that some one be appointed to take charge and as Bro. Sanderson had proven himself a worthy man, the committee decided to appoint him to this charge after a committee of ministers and others was asked to examine him as to his fitness for the position and gave their hearty endorsement to his appointment to the work. The church membership is 35.

Little Saskatchewan there, is another station. The chapel here was built by the B. Y. P. U. society of Brandon, Portage and Winnipeg. An Indian brother, Alfred Daffee has been holding services for some time past. He was in fairly good circumstances for an Indian, had a herd of cattle and also made money by hunting and trapping. He was converted during one of Bro. Prince's visits there and as there was no one to take charge of the work he concluded he must look after it, and to do this had to forego his hunting and trapping expeditions. This he did killing one and another of his cattle until they are now all gone.

Some person spoke of the folly of doing this, saying, the people in Winnipeg did not care anything about him and would leave him to starve. He replied, he was not working for the Winnipeg people, and that they did not know what he was doing (which was quite true at the time) but was working for the Lord Jesus. The Board since September 1897 has been giving him \$5 a month which is all the present state of the treasury will allow.

At St. Martin's there is a company of believers. For some time they met at Samuel Marsden's house. This brother wanted to build a house for a meeting place at his own cost. They make their living by hunting deer, and moose, trapping fur and fishing.

At most of the reserves along lakes Winnipeg and Manitoba, there are those who have left heathen darkness and today rejoice in knowing Jesus as their Saviour. As you pass those far northern homes that a few years ago were heathen, you hear early in the morning their voices uplifted in praise and prayer. Some of those saved, have labored faithfully without any remuneration, in distributing tracts and books and telling the old story as opportunity has presented itself. Frequently land is offered, also logs and labor, towards building a meeting place, if we could only send some one to preach to them. The calls from these reserves are loud and pitiable. One of these writing to Bro. Prince said: "We thank our God that you came and told us of Jesus Christ. We are sorry that you leave us. We want to hear more. Be sure and come. We pray and tell each other of Jesus. We are glad in our hearts. Shall these calls be unheeded, remains for you to say. You may ask what results have followed the expenditure of money and effort? Many precious souls have been led to the Saviour. Over 150 of these people are in fellowship with our churches. Pray more for the outpouring of the spirit upon the needy people, and that our missionaries may be eminently successful in winning their people to Christ."