

Immanuel—"God with us." I wish we used that name more and put into it, all its meaning. Immanuel, because he brings God near, he makes God realized in our life.

II. My second point has no connection with what I have already said. It is The Relation of a Congregation to the Preacher.

I have been situated so that it has been my privilege to visit and to preach to many churches, and I have had the opportunity of noting the influence of different audiences upon me. The preacher doesn't need to go among his congregation in order to receive their greetings and know their influence upon him. The audience greets the preacher when he appears before them. There is a subtle undercurrent of communication, helpful or harmful, between the pen and the pulpit. Whenever I have noticed this influence strongest for good, I have also noticed that the people have spoken strongly of the help the message brought them. But whenever the audience has helped me little, or nothing at all, there has been least said regarding any helpfulness of the message I had to bring. "Good preaching," someone has said, "is a matter of reciprocity;" that is, the audience has much responsibility for good preaching. This is also certainly true as touching poor preaching.

If the preacher looks into sober, melancholy faces, if he sees dull and sleepy eyes, if he finds an audience indifferent and inattentive, the chances are that these same conditions will reappear in him. Contravise, if these conditions exist in the preacher, they are likely to be seen also in the audience. My brother, the reason why you came to church this morning, the feelings with which you came, affect yourself first, then your neighbor, then the preacher.

I am persuaded that the attitude of the audience towards the preacher should be, first, one of expectancy. The preacher presumably has a message of truth, some helpful word as touching life, to bring to the people. If he looks into eager expectant faces his spirit catches the uplift of his heart and brain respond.

I am persuaded that the attitude of the audience, at least of those who pray, towards the preacher should be, secondly, one of prayer. You have heard of the minister who lost his prayer-book. He had begun his pastorate with evident power, but suddenly seemed to lose that power. His deacons waited on him to find out, if possible, what the trouble was. The pastor said that he had lost his prayer-book. The deacons, surprised that their pastor should use a prayer-book, remarked that they didn't suppose he used one. The pastor then replied somewhat as follows: When I came here you and the church were all praying for me. You upheld my hands and in answer to your prayers the Spirit gave me power. You were my prayer-book. Now you have ceased praying for me, and I have lost my prayer-book and my power. Brethren, you are my prayer-book. Much of the result of our work together will depend upon your prayers for the Divine blessing and guidance. I never want to lose my prayer-book. Offer a prayer for your pastor in your morning devotions. Pray for him on Sunday morning and during the day. Come to church in the Spirit of that prayer and I shall find in your sympathetic influence that which—the Spirit of God alone excepted—will help me in the delivery of the message I may have for your heart and life.

III. Allow me to speak further and lastly of the Attitude of the Congregation to the Worship. Of course the attitude of the congregation to the preacher is in a very large sense the attitude that affects the worship. But the worship is larger than the preacher. A man feels out of sorts on a Sunday morning, and fails to give his family the cheery good morning greeting; then, on the way to church he passes a neighbor without saluting him, in the vestibule of the church he pushes by his brother without a Christian handshake, and with ruffled spirit he takes his seat among the worshippers. But he can not conceal his feelings and the fellowship of his Father's house suffers.

Moreover, there is no need to bring into the house of God counters and yard-sticks and goods and buy and sell, in order to make the house of worship a place of merchandise; no need to bring in oxen and sheep and farm implements in order to kill the spirit of worship; no need to parade cares and perplexities, or successes before the brethren in order to hinder the free working of the spirit of God. All one needs to do is to think about these things and the worship, so far as he is concerned and so far as he influences it, becomes an empty show, a mere and a deception.

The preacher, we're told, must leave the atmosphere of his study behind him when he enters the pulpit. He must strive to be in the Spirit on the Lord's day, but so must the individual worshippers. Quit thinking about your bank account. Quit thinking about problems in mathematics, in social life, in psychology and even in theology. Quit thinking about seed-time and harvest. Quit thinking about Monday's drudgery and Tuesday's shopping and Friday's social life. Quit thinking about the cares of the world—let all go and give yourself up to meditation upon God. Let thanksgiving and praise fill your heart and then the house of worship will become the very gate of heaven to yourself and to your brother, and a vision of God—of Christ—full of transcendent glory will fill the hearts of God's people with strength and hope and peace.

From North Carolina.

III

It is well nigh impossible for men not reared in the South to understand what a mighty revolution in the domestic life of the people was involved in the proclamation of General Schofield, the Military Governor of North Carolina in 1865, when as his first act in the era of reconstruction following the war of secession, he proclaimed freedom to the slaves in this State. It is equally impossible for an outsider to realize the bitter feeling then and since entertained by the whites toward the people who after two centuries of servitude were at last delivered from bondage and made by law the fellow citizens and equals of the dominant race. Many thousands after vainly sacrificing their blood and treasure in a heroic defence of what they believed to be their rights were now obliged to realize that their principal property guaranteed to them in the sacred compact of the United States Constitution, was founded in injustice; obliged moreover to see this property of theirs transformed, as if by magic, into men, and to accept poverty on the strength of a sentiment. The hatred of the master-race toward the freed blacks at this period seems almost incredible. The appearance in the ranks of Sherman's army, of slaves freed by him in his march through Georgia, and then northward through the Carolinas, seems to have had a maddening effect upon the confederate soldiery. An instance will suffice. When Sherman's overwhelming forces crossed the Cape Fear River, in 1865, he was confronted at Bentonsville, N. C., by Johnston, and severely checked in an engagement lasting three days. Sherman placed in his first line a regiment of his freed slaves, a thousand strong—not to fight, for they were not soldiers. In their rear were the masses of the northern army, so that the unfortunates could not run away. They were, in short, used as a breast work of protection for the forces of the chivalrous Sherman, the saviour of the slave in northern song and history. The sight infuriated the southern troops. The word passed to "hoist the black flag," which, translated from the army vernacular, means "no quarter to niggers." The artillery fire was concentrated on the hapless black legion; they were then charged and exterminated, to a man, according to the statement of some of their white officers who received quarter. This was not fighting, but massacre, the negroes making little or no resistance and crying out vainly for quarter. I have this from the lips of a man who himself killed a half score or so of these helpless people on the occasion, and who now, quite appropriately, serves society in the capacity of a butcher. This spirit survives today in the South and in its expression in such atrocities as negro lynching and the like. It was perpetuated by the cruel and mistaken policy of the Federal Government in administering the affairs of North Carolina during the period of reconstruction with its accompanying saturnalia of political corruption, when by granting manhood suffrage to the negroes and disfranchising the whites, the "carp-t-bagger" ruled the State. Then followed the horrors of the "Ku-Klux-Klan," the denial of the writ of Habeas Corpus by the Courts, which for a time became subservient to the unconstitutional claims of a hated renegade Governor, trying to rule by martial law; and, in a word, moral and political chaos.

All these results of the war were charged up to the account of the luckless negro by his late masters; so that even if it had been part of the policy of a State which bred its population of blacks for the market, to pay any attention to their intellectual needs, it can be readily imagined why, when the negro received his status of a man, the work of educating him had to be taken up first from without the State. The north had freed the negro. The north, for the time, at least, must by education fit him for the duties of citizenship. His moral and spiritual tutelage, for similar reasons, devolved first upon the power which had thrust his political freedom on him.

This vast trust was nobly undertaken by the people of the Northern States, represented in their various religious denominations. Such schools as our own Coreys founded in Richmond, Virginia, were inaugurated in various sections of North Carolina. To conduct them meant, for some time social, if not religious ostracism in the communities where they were located, and often the bitterest opposition of the Southern people, good, bad and indifferent, amounting in some instances to persecution. But time, the healer of many wounds, has here wrought the most beneficent change, and the people of the "Old North State," today, privately through their religious organizations and publicly through their government, are energetically and successfully co-operating in the good work of educating and elevating their negro fellow-citizens. As for the negroes themselves, in this State they have ever since the close of the war shown, what a local historian calls, "a remarkable unanimity" in their efforts to procure education for themselves and their children.

In Raleigh there are two collegiate institutions for the colored people, one founded in 1865 by the Baptists, the other in 1867 by the Episcopalians. Another excellent school is located at Fayetteville, and others exist in various sections of the State. The leading institution, in point of attendance and educational advantages, is the Baptist University, and it is of this I wish to speak particularly.

"Raleigh Institute," as it was first called, was founded through the exertions of the Rev. H. M. Tupper. It is conducted and supported by the American Baptist Home Mission Society. In consequence of large donations from the late Elijah Shaw, of Massachusetts, and Jacob Estey, of Vermont, a change of name was made in 1875, by which the male school became "Shaw University" and the female department was called "Estey Seminary."

The grounds, upon which have been erected five large brick buildings and six of wood, are beautifully located in the City of Raleigh, and some of the buildings are among the finest in the city. The property is valued at \$175,000. There are nine different departments of instruction: The College, or Arts, Industrial, Law, Medical, Missionary Training, Normal, Pharmacy, Scientific and Theological departments. Degrees or diplomas are given in all departments with the exception of Theology. There is a "short-cut," or, as it is called,

"Minister's Course," but theological students are encouraged to take their course at the Richmond Theological Seminary, of which Rev. Charles H. Corey, D. D., is President. There they may get as thorough training as their white brethren receive in the Theological Schools of the North.

The faculty consists of eleven professors and instructors exclusive of the professional and technical schools, in which instruction is given by unattached professional men resident in the city. There were 327 students in attendance a year ago of whom 158 were males and 169 were females. I have not the figures for this year. The co-educational idea is carried out to the fullest extent. The boarding department or dining hall is in a building detached from any dormitory and here the students of both sexes meet at the same tables, as well as at the daily exercises in the chapel under the same roof, and in the class rooms.

The only courses of study in which the young women are not found are the theological law and medical courses. The young men are found in all but the Missionary Training course and the department of Music.

In the college (Arts), Normal and Scientific departments the work done is not, I should judge, as advanced as the work we should expect to find being done in similar departments for students of the white races, but so far as it goes, it appears to be thorough, and judiciously chosen to meet the needs and the capacity of the students for whom it is intended.

The Industrial Department seems to be of great value. It is a well developed modern Manual Training School with a department added for the young women which follows out a general system of house work and sewing that is of considerable educational value. As food for thought for the parents and guardians of our "college girls" I submit the following from the University Calendar for 1897: "Teaching cutting and the use of patterns is not by any means neglected, but special attention is paid to darning and all other kinds of repairing, and all principles involved in making garments. Over forty different models are used, and all the work is done with reference to these models. Among the stitches taught are the following: running, basting, stitching, backstitching, two runs and a backstitch, overcasting, hemming, overhanding, chainstitch, gathering, herring-bone, blankstitch, three varieties of feather-stitching, buttonhole stitch, a buttonhole, hemstitching and cross-stitch. In addition to this systematic work, several days are given near the close of each school year to making new bedding and linen and repairing the old."

Is this the cabalistic language of a lost art? There are compensations in life. Let the dusky citizen of North Carolina reflect that he at least runs no risk in marrying a girl with a college education. Why, it suggests the Millennium, to find that the principles of Metaphysics can co-exist with the "principles involved in making garments," and that somewhere, there is no longer an incompatibility of temperament between conic sections and cutting patterns.

The Medical School is comparatively strong, with about 60 students and a faculty of eight. The Law School is small in numbers and in scope, but in my conversation with its members, I found them intelligent, quick-witted and anxious to learn, yet possessed, withal, of a certain attitude of humility towards their profession which it seemed novel and refreshing to find in a law-student.

The Missionary Training Department, which had 13 students last year, "is established for the purpose of giving special instruction and training to consecrated colored women who are called of God to be missionary teachers, family missionaries or church and Sunday School workers here or in foreign fields." The course is two years. I believe that this department is doing good work in preparing useful women missionaries to labor among the negroes of the South.

There are various literary societies conducted by the students. When the "Acadia Athenaeum" a few years ago discarded the excellent and classical motto which the paper once bore, it appropriated (unconsciously I suppose) the motto of one of these Shaw literary fraternities. The old motto seems better, beyond comparison; but we studied classics in those days, and I suppose the point of view has changed. Truly we live in an iconoclastic age, and I sometimes fear for "In pulvere vinces" and "E pluribus unum."

My contact with the students, male and female, in several departments of the University failed to shake an estimate of the Southern negro from the educational point of view, which I had formed years ago from observation in Virginia and at Harvard University. The average of the raw material, owing to the handicap of past and present external conditions, is lower than the average found among the whites; but there is material to work with superior to much that our teachers and professors at home are called upon to mould into educated men and women. What he lacks, perhaps, in mental calibre, the young negro, as found at Shaw, largely atones for in his docility (teachableness), his modesty of deportment and an evident anxiety to make the most of his opportunities. He presents a type of, what I would term, student civilization, which doubtless, on occasion, our professors at Wolfville would gladly welcome.

In the work of such institutions as these at Raleigh and Fayetteville, one sees the ultimate solution of the negro problem of the South. What was begun by revolution is being worked out by an evolutionary process. This is to be the work of time as all sociological achievements are, but already it is yielding results pregnant with significance for the future of the race. The law of nature, co-operating with the law of the State Constitution of North Carolina forbidding intermarriage with the white race, will preserve the solidarity of the negro people. Higher education is already giving them their own teachers, physicians and an educated ministry.

In the general business activities of the community the colored race is assuming a growing share, tending to the gradual elevation of the people. In the courts where thirty-three years ago the negro was incompetent by law to give testimony, he is now seen at the bar conducting causes for clients of his race with an acumen and success that challenge comparison with the efforts of his white professional brother. A distinct and separate people, sided by the Christian sympathy and support of the race which once held it in proprietary bondage, is thus already attaining the larger liberty to which God has called it.

Pinchurst, N. C., March 25th.

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