

# VARIOUS

THE AMERICAN  
MISSIONARY. VOLUME  
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Various

**The American Missionary.**  
**Volume 43, No. 05, May, 1889**

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# Various

## The American Missionary – Volume 43, No. 05, May, 1889

### FINANCIAL

THE AMERICAN MISSIONARY presents its greetings for the month of May. Six months of our fiscal year are now in the past. The half year which we anticipate includes the summer time, when many of the friends of the ignorant millions to whom we are sent, are absent from their churches. The months of May and June ought to swell the stream of love and service against the season when the demand will continue and income will be small.

We appealed last month for an increase of the contributions in *church* collections. We renew and emphasize that appeal, for these collections are the steady streams on which we rely to keep in motion the wheels of the large and ever enlarging work of the Association. We believe that the interest in this great work is on the increase. We rejoice that "the most prolific missionary field ever opened to any Christian people— right here at our doors," is gaining upon the interest and benevolence of the churches year by year. Never were the friends of the cause more responsive; never was the work more hopeful. The work enlarges, and the people's faith enlarges. Their gifts to Christ for his poor were never freer.

We have been greatly favored with special gifts. Every one of them is needed. It is a blessed thing that one can plant his benevolences in some special institution or feature of work, and know that the influences are to follow on after the giver has gone to a higher world. But we do hope that the CHURCHES OF CHRIST, AS CHURCHES, will not fail to keep step with the providences of God in their church contributions.

It is also true that some fear that the day of LEGACIES is to come to an end. Indeed, there are those who take a solemn comfort in bewailing and fearing that everything is to come to an end. They mix a pound of forebodings with an ounce of faith. If, for some unseen reasons in the movements of life and death, legacies do not appear with the regularity of insurance tables, they think the day of legacies is dead. Nevertheless legacies will continue as long as Christians pass from earth to heaven. There will always be faithful souls who will remember Christ and his cause in their wills. There will always be those who may not be able to divide their estates and to dispose of portions of them while they live, who will yet provide that they may see their works following them, when they shall look down from a world redeemed, to a world for whose redemption Christ lived and died. There will always be legacies, and the American Missionary Association, so long as it follows in the steps of Christ in such mission as it has, will not be forgotten. The legacies will come, because they ought to come. The people of God will remember this work in their wills because they ought to do this, and God will take care that what Christian stewards ought to do, shall be done.

We thank God for SPECIAL GIFTS. We thank God for LEGACIES. We also thank God for the ability and faith and sacrifices of those who cannot plant institutions or build or endow schools, but who live and give that which provides for the unceasing CURRENT EXPENSES. Almost every one can do a little more, and it is the many littles that make the difference between a debt with a crippled work, and freedom from debt with healthful growth. All along the lines, the calls for help are so urgent, that it is painful for us, in the name of the church, to be constantly saying "No!"

OUR RECEIPTS for the past six months (ending March 31) are as follows:	
Church contributions	\$95,843.37
Estates and legacies	15,194.10
Tuition from schools	18,781.58
Income from invested funds	4,829.21
Income from the United States Government	9,540.87
	—————
Total	\$144,189.13
OUR PAYMENTS for the past six months are	\$171,237.64
OUR DEFICIT is	27,048.51

The churches can easily take this out of the way if they will. We believe that they will.

## CENTENNIAL

These pages will come before our readers amid the enthusiastic rejoicings of a great nation celebrating the one hundredth anniversary of its Constitution—a Constitution that has been tried and found worthy.

The greatest strain to which this great charter has been subjected in the past hundred years has been occasioned by slavery. The crisis cost untold blood and treasure. The great strain of the next hundred years will be what slavery has left behind it—a vast and growing black population, and an imbittered race prejudice.

There is but one way to meet this strain of the coming century, and that is by the education of the blacks. The task is great, but if the American people will awake to its urgency and put forth the needed effort, the crisis may be averted. We call upon all Christian people, and upon all patriots, to begin this new century with the purpose to increase their contributions for this great object. We ask them to begin at once and to continue steadily—in church contributions, in personal gifts, and, not to forget the object in the making of wills.

## CONGREGATIONALISM IN GEORGIA

Our readers are aware that there are two Congregational Organizations in the State of Georgia. The Georgia Congregational Association was organized in 1878, and is composed of about a dozen colored churches, some of their pastors being white and some colored. The United Congregational Conference of Georgia was formed a little more than a year ago, is a much larger body, and is composed of white pastors and churches. With a view to a possible union of these two organizations, committees have been appointed by each, and, in another column, we lay before our readers the propositions to that end, made by the Committee of the Georgia Association. We cannot withhold our expression of satisfaction with the Christian spirit exhibited in this document, and the readiness to accept any possible alternative to secure the union. The Congregational Churches of the country will feel an interest in marking the progress of these negotiations, and will hail with delight a consummation that will relieve the denomination from the embarrassment of sanctioning two organizations in the same State that seem to be separated only by the color-line.

## NOTES FROM THE SOUTH

BY SECRETARY A.F. BEARD

Once more in Nashville. There is no question in my mind but that Nashville is the educational leader in the South. It is a city of hills which are crowned with institutions for white and black. These are the beginnings of greater and better days for this part of "our country." My duties have taken me to Fisk University. It is a college which has justly won very high praise. Jubilee and Livingstone Halls are significant names. One speaks of an historic event, and the other of an historic person, but the work that goes on in both these large buildings does no dishonor to one name or the other.

When Congressman Kelley, of Pennsylvania, was in Nashville, he visited Fisk University. He afterwards told me that he could not conceal his surprise at what he saw and heard and only with difficulty his emotion when he arose to address the students.

I have now visited Fisk several times. I am each time more impressed with the fidelity and quality of the work on the part of the students, and the patient enthusiasm of the professors and of the teachers. If there were to be no other or greater results than those of the past and the present, all that has been done for Fisk University would be justified.

From Nashville to Sparta, Tenn., and then a rough, tough ride up the mountain side, "rattling the bones over the stones" until at length we have climbed the Cumberland Plateau. We arrive at no-where in particular, which is named Pleasant Hill. Here are a neat church, which is both church and school, and a sightly building of two stories with a third under the mansard roof, which will accommodate forty boys. A few houses are visible from the top of this building, but no one could guess where forty mountain boys and as many girls might be living. Nevertheless they have been discovered, and it was none too soon. Missionary Dodge did not locate in Pleasant Hill before the time. He realized this. He looked about him and looked up and down. He saw things which were invisible. He saw castles in the air. It must be confessed that the office at Reade Street, fearing lest it might "trust the churches" too much, had not the faith which could take hold of these castles in the air and anchor them to the soil of Pleasant Hill; but Brother Dodge got his grapples out and pulled down a church building from the heavens. Well done; now surely he should rest from his labors and give himself and us time to breathe. No; a visible church only stimulated his faith, it did not satisfy it. This church was a place in which he could read the eleventh chapter of Hebrews every Sunday. The result was the "Hall" for young men and for the teachers. Now we are in it and are glad. The Massachusetts Principal gave us welcome, the Oberlin Vice-Principal endorsed it, while the Matron materialized the spirit of welcome in a way calculated to excite gratitude, from the fact that missionaries cannot live absolutely on faith.

Next the young men were introduced. One of them was seized with undisguised curiosity to behold a minister whose theological system some institution had found it necessary to doctor. It is, perhaps, the first instance on record in modern times where these semi-lunar fardels have been looked upon with respect and curiosity. When "Brother Dodge" came, congratulations were in order over his Church, his School and his Hall, but he would have none of it. He was seeing another building floating in the clouds, and could only talk of the invisible. It will, however, soon be among things visible, for the missionary has his grapples out. It is to be a Boarding Hall and Industrial Home for girls who will come into it and learn to live and to be. "But, Pleasant Hill is not a town, it is not a village, it is only by courtesy a hamlet. Where are your pupils?" "The woods are full of them and they will come from near and from far," replies their young missionary of more than three score and ten years. On Sunday, the church was filled; on Monday, the school was full; and our heart was full of

thanksgiving that God had come to these mountain people, that hope would enter their lives and their cabins, and that these boys and girls would now step up in Christian manhood and womanhood.

One of the impressive thoughts which a visit to an institution like Fisk University is sure to excite, is the relation of all this work to the future. Apropos of this, the Rev. J.O.A. Clark, D.D., LL.D., of Macon, Ga., has just written a little tract of fifty pages on "The Future of the Races." He does not vote in New England, nor is he a Yankee; but he is a good and true witness. He says, that the Races are running races along the paths of knowledge and up the hills of science. These are his words (pages 19 and 20): "Have they" [the colored people] "availed themselves of the educational facilities? Have they profited by them? We answer that they have been incalculably benefited. They have shown not only that they can receive education, but education of a high order. Their improvement has been so astonishing as to silence doubt and caviling. Our Southern eyes have been opened to see it. Southern candor is free to admit it. There are none who do not admit it but the hopelessly prejudiced. I am persuaded that the *average* examinations in the colored schools are better than the average in the white schools, for teachableness is the basis of all education, and this universally distinguishes the negro." Dr. Clark is not saying that the white boy may not learn more easily and master more rapidly, but rather is telling how the hare came out second in the race with his competitor not so fleet of foot, but which had the gift of patient continuance in well-doing. Still he accentuates the fact that "their improvement is astonishing." I am sure that no one can visit Fisk University without having all his doubts dispersed as to the future of the negro race. It is to have a future.

This leads me to quote the closing words of Dr. Clark's significant pamphlet (page 52): "All Africa stretches out her hands to God; to the work of delivering her fatherland from heathenism. God is calling the blacks of these Southern States. They are to be the chief instruments in giving the Gospel of Christ to the benighted land of their fathers. Wherefore, let the work of Christian, and so sanctified, education go on."

All this is true, and it means that in our American Missionary Association the ministerial education must now be made more prominent. When white missionaries can say, as one whose bones are in the soil of the Dark Continent did say, "Let a thousand fall before Africa shall be given up," the children of Africa must respond, "Africa shall be evangelized by Africans." That is, we must have more and better theological schools for the Negro people. The demand for educated Negro ministers, who know what religion is, and what purity is, will be greater and greater.

The demand for *missionaries* of the negro race who can realize that "Christianity is a missionary religion," will be greater, also. We can scarcely expect that those who came out of Egypt will become missionaries to Egypt. The apprehension of missionary responsibility comes with a developed Christianity. The missionary sense came to the Apostles themselves very slowly. It came to the Christian Church slowly. The African people in America, I trust, will seize upon it more rapidly, for they have a large emotional nature and great faith. What they now need is education and intellectual character, and those qualities which give shape, and tone, and persistence, to the forces which direct and control events.

Men who have been slaves may not take on this, and their children may not in great numbers. But their children's children are coming on multitudinously, and from them must go those who shall preach the Gospel to their own race in Africa. For psychological as well as physiological reasons this must be. Not only because they can live, and whites cannot, in Africa, but because, other things being equal, they can do this work better with their own race. Said Christ, "Go home to thy friends, and tell what great things the Lord hath done for thee."

All of which says that the Fisk must now add to its great work a thorough theological school, and must urge its students to listen to the voice of God and to answer when God calls, "Speak, Lord, thy servant heareth." More and better ministers are needed both for Africa in the United States and Africa across the sea. He will give wisely who will give quickly for this.

## ILLUMINATED SPOTS

A Northern visitor in the South, writing in a recent number of *The Advance* speaks of the rapid improvement of the Negroes in that locality. He says that the Negro is prosperous; that commercially he is honest; that one house has had no less than thirteen hundred names of colored people on its books, each having a credit from a few dollars to forty or more; that the Negro respects education—even if he is unable to read himself, he wants, with all the determination of his soul, that his children shall be educated; that the merchants say that they are buying better and better goods, are learning the value of money, are exercising wiser judgment, are becoming farmers and mechanics, are becoming better men.

These items, taken from a long article, show the bright light glowing in that locality. Of course the writer gives some dark touches to the picture, and thus modified, it may be repeated of thousands of places throughout the South. Some of our friends, we fear, look too much upon the dark side. There *is* a dark side, and it is dense. But if we can only continue and enlarge the sphere of these bright spots, and kindle others in new localities, the time will come when the light will displace the darkness and the dawn of a new era will come. Friends of the Negro race, patriots and Christians! furnish the oil for these bright spots and help to multiply them.

## THE GOVERNMENT AND THE INDIANS

On the 13th of March, some of the Secretaries of the missionary societies, and others interested in the welfare of the Indians, had an interview with President Harrison and with Secretary Noble, of the Interior Department. We were kindly received, and the Secretary solicited information from us as to the methods in which he could aid in furtherance of Indian civilization. A number of suggestions were made in response, and the following outline is given as a summary of the points presented to the Secretary:

1. That the appointment or retention of all officers and employés in the Indian service of the Government shall be on the sole ground of fitness—that ability, integrity and an interest in the welfare of the Indians, shall constitute the only required conditions. We are not ignorant of the difficulties involved in securing such persons, especially with the low salaries paid to some of these employés; and we shall be abundantly satisfied with the purpose of the Government to reach the nearest attainable success in this direction.

2. That the Government shall make adequate appropriations for the establishment and maintenance of suitable schools for the education of all Indian pupils—whether these schools be sustained and controlled wholly by the Government or in co-operation with missionary societies. The millions of dollars now due to the Indians by treaty stipulations, for educational purposes, should not be idle in the National Treasury, but should, as rapidly as possible, be devoted to their legitimate purposes, and they should be supplemented as far as need be by direct grants from the Government.

3. That the co-operation of the Government with the missionary societies in what are known as *Contract* schools should be continued and enlarged. We believe that no better teaching has been afforded to the Indians than that given in these Contract schools. The educational qualifications of the teachers, together with their disinterested and self-denying characters and their religious influence and instruction, render them pre-eminently fit for their places and successful in their work. The experience of the past and the testimony of all unprejudiced persons bear witness to this fact.

4. That compulsory education of Indian pupils be enforced, with liberty of choice to the parents in the selection of the schools to which their children shall be sent. The Indians are generally averse, or indifferent, to the education of their children. The withholding of rations in case of failure or neglect is usually an all-sufficient motive for prompt compliance. Then, too, the parent, if a Christian and intelligent, should be allowed to select the school for his child, and not be compelled to send it to a Government school simply because that may happen to be nearest.

5. The Government should adopt a liberal policy in regard to the use of the vernacular in the Indian schools. We are all agreed that the English language should be brought into use among the Indians at the earliest practicable period. But the experience of all the past, in Indian civilization among the ruder tribes, has shown that Christian influences have been most successfully brought to bear by the use of the vernacular, in giving them the knowledge of the Word of God, in teaching them a practical morality, and in preparing them for civilized life. We ask, therefore, that no restrictions be placed upon Christian people in their efforts for this great object.

6. We ask that the Government exercise an absolute impartiality in dealing with the different denominations of Christians, in the distribution of appropriations, in the granting of lands for missionary uses, and in the appointment of officers, agents, teachers and employés. We ask no favors in these respects, and we desire that none shall be granted to others.

## **NOTES FROM NEW ENGLAND**

**BY REV C.J. RYDER, DISTRICT SECRETARY**

"*Miss* –:

"DEAR MADAM: I understand you have got the school, but I can't possibly board you, as social equality is not custom in this country. I don't think it would be pleasant for you nor for us, either. I wrote this in order for you to look out some other place. You need not depend on getting board with us.

"FEBRUARY 2, 1889."

This letter was written to a cultivated Northern young lady who had graduated at one of the best high schools in the country and held a special recommendation, besides her diploma, on account of her excellency as a student and practice teacher. She went South to help these people in their great need. It was for Christ's sake and in "His name" that she entered this field. She secured board of a white family, but when they learned that she was going to teach the blacks and seek to lead them to Christ, this letter was sent her. Every door was closed against this Christian woman because she was trying to save the poor and ignorant! And it is eighteen hundred and eighty-nine of the Christian era and in free America!

## **Конец ознакомительного фрагмента.**

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