

# VARIOUS

THE AMERICAN  
MISSIONARY. VOLUME  
42, NO. 04, APRIL, 1888

Various

**The American Missionary.**  
**Volume 42, No. 04, April, 1888**

«Public Domain»

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# Various

## The American Missionary – Volume 42, No. 04, April, 1888

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— —

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## **COMMUNICATIONS**

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office.

## **DONATIONS AND SUBSCRIPTIONS**

In drafts, checks, registered letters, or post office orders, may be sent to H.W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

## **FORM OF A BEQUEST**

"I bequeath to my executor (or executors) the sum of – dollars, in trust, to pay the same in – days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

# THE AMERICAN MISSIONARY

## American Missionary Association

We acknowledge with gratitude to God and to his people the fact that our receipts during the month of February are such as greatly to encourage us.

We are cheered, not only by the benevolences which are reporting themselves from the churches, but also by the kind words of sympathy and helpfulness which show us anew that this great and exigent work upon us was never nearer than now to the hearts of our pastors and churches.

We may add that the month just past and those immediately before us are those upon which we must largely depend for our fiscal year. We are coming to the summer season, when contributions are less likely to be taken. We trust that those who believe that God has called the American Missionary Association to this immense work in the name of Christ, will not cease to pray that the hearts of men may be moved to heed the appeals of those who, through us, ask for the very bread of life, and who will not have it unless we carry it to them.

We are now compelled to deny more appeals for help which ought to be heard than we are granting. Several schools which were begun by private enterprise with good intent, are now asking us to take them from their hands upon our own, where they can be perpetuated and saved. We would like to save these schools to the needy people whose hope is in them, and to protect the churches from indiscriminate appeals for works which they have not authorized, and which we could do with greater economy and better care; but for this we need a generous increase of gifts. Our faith was in Him who said, "Knock, and it shall be opened unto you," and the doors were opened. God withdrew the bolts of hindrance and said, "Beloved, I have set before you an open door." Our faith is in Him who also said "Ask, and ye shall receive."

A friend has just sent us eighteen subscriptions to the *American Missionary*. This might be repeated easily by a thousand friends. There is scarcely a self-sustaining church in the United States where it could not be done by one who would try to do it as an act of missionary love. Some who read this, perhaps, will try and will succeed.

The name of Rev. Frank Cross, who was appointed to the charge of the Rosebud Indian Mission, was by mistake not printed in the roll of workers. He is there, however, and his work has gone on bravely and hopefully.

We wish that the extent, and necessity, and hopefulness of our mountain work, were more fully understood by our readers. Now is our opportunity and the accepted time to answer the most urgent appeals from this neglected region in the heart of our country. Our Congregational churches are just what are needed to uplift these people. One of our earnest missionaries writes us:—

"The A.M.A. has done a work here to be profoundly grateful for as a beginning, but thus far it is only playing around the edge of its mountain work. This mountain region is of great extent. Sober calculation from facts already gleaned, makes a thousand Congregational churches in these mountains the possibility of the future, if only the strategic points can now be occupied. One church and one school to a county, should be our immediate aim; then we can throw upon these the work of developing native teachers and preachers for the rest. There are forty counties waiting for us, and all our mountain work so far is in three or four. I see this place where I am, changing like magic under the influence of school and church, but the necessity for our going forward oppresses me. I am ready for any additional labor, and will carry any burden my strength will permit, if only the American

Missionary Association will take for its motto, 'One church and one school in every mountain county, as fast as they can be established.' I feel, when I see the need, as if I could plead the money right out of the most self-indulgent members of our favored churches at home. It would not be expensive as compared with other missionary work. Cannot some way be devised for making a large advance on the present movement?"

Those who thought to cripple Atlanta University because it could not yield its principles for the sake of a State appropriation of \$8,000 made a mistake. They have helped that which they meant to hinder. The university will get the money. Joseph's brethren took counsel together and said, "We will see what will become of his dream," and they thought they had a sure thing when they put him in a pit, but they discovered some years after that this was but a way-station on the direct road to the Viceroyship of Egypt, and they saw what became of his dream.

When Napoleon the First wished to hinder the Huguenot Church, he gave it a small stipend in order to retain hold of it. He appropriated just enough to keep it a cripple. When the State of Georgia thought the education of the Negro was becoming too marked, it reversed the policy of the far-seeing Bonaparte and took its hands off. We have never thought that Napoleon was a truly good man, but we do believe that he had a larger idea of the philosophy of control than the author of the Glenn Bill. If the State had held on, it might have hindered, but it has lost its hold.

Would it not sound well to the American people to have it said that in the United States of America, in the year 1888, our missionaries were imprisoned for reading the Bible to a heathen tribe of Indians who lived remote from civilization, the crime of it being that it was read in the only language which they could understand?

Yet "the orders are," writes a missionary, "that we shall hold only two services on a Sunday and two during the week, and that we shall cease to read the Bible in the Indian homes." This is the Government authority of the great and free United States, but is there any authority greater than God?

In an eloquent address at the Old South Church in Boston, on Sunday, March 4th, George W. Cable accentuated in strong words the work in which we are engaged. "Here is the mightiest, the widest, the most fruitful, the most abundant, the most prolific, missionary field that was ever opened to any Christian people."

We quote from his address:

The benevolence of Northern men and women, yea, and even of Northern children, helped to establish in the South these missionary colleges, these educational missions, wherein not the black man alone, not the black woman alone, but every one who was qualified with orderly behavior and a rational intellect might come, and get, not only an education, but a Christian education, and not only a Christian education, but a Christian American education. These institutions, standing out in the darkness when nothing else stood by them, when the land was racked and torn and bled afresh under the agonies of reconstruction, these institutions began and carried on the blessed work of raising up leaders, intellectual leaders, among the black people, for the guidance and stimulation of the colored race toward the aspirations of American citizenship and Christian intelligence.

These institutions, these missionary colleges in the South, have carried the torch of liberty, these have upheld it, these have taught American citizenship, these have given to the Southern States 16,000 colored teachers, when nobody else would teach the poor black boy—nay, or the poor white boy either. Seven millions of people concerned in the matter, and the National Bureau of Public Education reporting year after year that the reason why there are 600,000 colored youth out of

the public schools, is not because they don't want to go, but because there are not school-houses and school teachers.

Here is the mightiest, the widest, the most fruitful, the most abundant, the most prolific, missionary field that was ever opened to any Christian people. It is right here at your doors. It is not across the Pacific Ocean and it is not down yonder around the Cape of Good Hope. Right here at our doors is the greediest people for education and the gospel there is on the face of this earth, not counted among our white race. I suppose that ninety-nine one-hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruplicate it before the year is out. You would not submit to it for a moment, as citizens, not merely as members of Christ's Church.

The American Missionary Association is called again to mourn the decease of one of its officers. Hon. Alfred S. Barnes, a member of its Executive Committee, after an illness extending over five months, at his residence in Brooklyn, finished his earthly life on Friday, February 17th, at the age of seventy-one years. Mr. Barnes was elected on the Executive Board of the A.M.A. nineteen years ago, and had served in that capacity continuously up to the day of his death. He was a wise counsellor, large-minded in his views and honorable in his spirit, known throughout the land as one of the foremost publishers in the country, largely interested in educational work, and yet he found time for an earnest devotion to various enterprises in the Christian church. His fidelity and helpfulness in the service of the A.M.A. are fully known only to those who were associated with him. Many organizations of missionary and Christian work will miss his presence and the help of his generous stewardship, but none will feel his departure more truly than the American Missionary Association, which has lost its President, one of its Secretaries, and this long-honored member of its Executive Board within the last half-year. The greatness of his work in our service will be remembered and cherished.

We acknowledge among our exchanges, the *Fisk Herald*, published at Nashville; the *Atlanta Bulletin*; the *Olio*, of Straight University; the *Tougaloo Quarterly*; the *Head and Hand*, of Le Moyne Normal Institute at Memphis; the *Helping Hand*, of Sherwood, Tenn.; *Our Work*, of Talladega College; the *Howard University Reporter*, of Washington; the *Word Carrier*, of Santee Agency, and *Iapi Oahe*, of Santee Agency; also the *Christian Aid*, published by our church in Dallas; the *Beach Record*, (occasional) by our school in Savannah.

Several of these papers are models of their kind, publishing original articles written by the students and professors, and printed by the students with superior typographical skill. As indicators of progress, they are full of interest, apart from the items of local school and church intelligence with which they are freighted.

We commend to our readers, "The Missionary Review of the World," edited jointly by Rev. J.M. Sherwood, D.D., of New York, and Rev. A.T. Pierson, D.D., of Philadelphia.

One rises from its pages as if he had been breathing Christian ozone. The editorials are upon living topics and issues, and are vigorously presented. The "Review" sweeps its vision over the entire world and it not only sees, but knows how to tell what it sees. If the high standard of literary excellence so far sustained can be continuously held, we shall have a magazine of missions which will be the peer of our best literary monthlies in quality and interest.

We congratulate the Congregational Sunday-School and Publishing Society on the acceptance of its appointment of Rev. Geo. M. Boynton as its Secretary. We have known him as a member of the Executive Committee of the American Missionary Association, as editor of THE AMERICAN MISSIONARY, as a pastor, as a secretary of Associations and Conferences, as a wise counsellor and genial brother. We regard him as eminently fitted for the place to which he has been called. To Brother Boynton we extend most cordially a welcome to the honorable, the fraternity of the Secretaries.

The fifth annual report of the Executive Committee of the Indian Rights Association, written by Mr. James B. Harrison, is a strong and valuable contribution to the literature of Indian rights and wrongs, which should be considered by every friend of the Red Man. Respecting the orders of the Indian office at Washington which abridge the liberty of religious teaching, this report characterizes them as "unintelligent, arbitrary, despotic and unstatesmanlike, merely a blow at missionary work. There is no reason to suppose that a single Indian anywhere will ever learn ten words more of English by reason of these orders. There is, indeed, no provision made by the Government for any increase of facilities in the study of English. The damage to the missionary work produced by these orders is their sole result. The orders should be distinctly and wholly revoked and withdrawn. It is not necessary that the missionaries and churches should submit. If they will publish the facts fully these orders will be revoked. The facts must come to light. Then the people of the country will have something to say."

The above quotation will give our readers the flavor of the pages. "Plain words are best," and it is time that the country should have them. No one can read the statements in this able Report without having his heart stirred with honest indignation at the condition of Indian affairs, through the unfortunate unfitness of the Government Bureau.

## **SPECIMENS OF SCHOOL ENDEAVOR**

### **THREE COMPOSITIONS**

#### **LEATHER**

Lether is mad from the hide of animals. They first kill the animal then the hide is sent to a tan yard and there it is tan are made lether from, then to a shoemaker's shop where it is made into boots shoes saddles. The finest of gloves is the kid skin glove, that is all I will say about kid skin gloves. Most of the bad boots and shoes we have is horse lether or mule lether, that is all I will say about mule lether and horse lether. All the good boots and shoes we have is young calf lether, that is all I will say about young calf lether.

All the boots shoes and every thing else we have made of lether is second thing because some poor animal was rob-ed of his coat that we might have boots and many other things.

—, aged 16.

#### **NETELY**

Netely are clean always and handsome to everybody. It are good in the cite of God and man for it are a good thing to be netely always for it make a man look netely. If we all are netely it are a good thing to be clean for it are a good thing in the time of life so to be. Netely is deserving of everybody and grate with all mankind. It are a good thing to be netely for it is beautiful and pretty. It are correct always and never rong to nobody an it make a man feel better when he are netely an a nice looking person when he are netely are clean before every body.

—, aged 25.

#### **DRIVE WAGGON**

That the kind of work I likes to do. When I drive waggon I rides a plenty. Riding are a good thing because when folks is sick it are good for the helt. I likes to drive it because I have been loadin

it. This summer I hall fody. When I would load the barn yard wagon full of fody it would be high from the groun, that is nice but sometimes it would turn over, that would be truble. Truble are a bad thing.  
—, aged 17.

### ANSWERS TO QUESTIONS AT AN EXAMINATION OF TEACHERS IN GEORGIA

*What is writing?*

"Writing is the Representation of the human voice on the 11th part of a noun."

*How long since writing was invented?*

"From the creation of the world, or from the birth of Christ."

*What are the chief products of the State of Georgia?*

"The chief products are Agriculture, Turpentine, rail-roads, lumber and grate deel of merchandice bussyness."

### A SERIOUS ALARM IN GEORGIA

The American Missionary is not published for the entertainment of its readers. It has a more serious purpose. It speaks for races who have suffered grievous wrongs, and for peoples whose condition is exceedingly sad. It has to do with tragic facts, and much of what it has to say must excite compassion, and must appeal both to the consciences of our readers and to their sense of duty. To call upon those whom God has blessed, to insert themselves into the woes and spiritual wants of others who need their help, is grave and serious.

This is one feature. There are others. The joy of the work and the joy of the worker, which we are called to record, are a relief to the stories of necessity, and are like beautiful pictures painted upon the dark background. When "Our eyes have seen the glory of the coming of the Lord," we can for the time forget the darkness upon which the light shines, and sing our hallelujahs. If it is saddening to tell of the night, it is cheering to mark the fact that the providences of God are working out his promises, and are surely bringing in God's day.

Over and above the evils to which we must call earnest heed, the dangers which are not far away, and the exigencies of the cause of Christ, we are sure that no one can read the MISSIONARY without being cheered and quickened in gratitude to God for what he is graciously doing for his needy ones through his people.

With the serious duty on the part of those who are working together with God for the salvation of men, there drift along in the current of his providences certain incidents that are exceedingly droll.

As we have seen some very ludicrous manifestations of character and conduct in the terrible struggles of a battlefield, and have brushed aside our tears at times for an irrepressible *bon mot* in a hospital, so in the weighty and solemn considerations which continually appeal to us, and while we are anxiously asking how we can make the most bricks for the Lord's building with the least straw, incidents arise which not only throw light upon our serious work, but which are irresistibly amusing.

We think we should share with our readers a recent one which, when we read it in the detail, impossible to be repeated here, made us smile. Every time we re-perused it we thought it, as *Alice in Wonderland* said, "curiouser and curiouser."

Our readers are not strangers to the name and fame of the leading editor of the chief paper in Georgia. They have heard of him as an eloquent orator with a brilliant imagination which saw a New South in almost millennial array, and told of it with an enthusiasm so contagious that to the sons of the Pilgrims after the fulness of a great dinner it seemed that the "Promised day of Israel" had at last arrived. It is true that when this dinner had been thoroughly digested, certain ones, removed from the afflatus of the occasion began to ask, "Are these things so?" And when the Glenn Bill sought the

endorsement of public opinion, and substantially received it with no word of reprobation from the eloquent orator and editor, some recalled the speech of Sheridan in reply to Mr. Dundas, "The right honorable gentleman is indebted to his imagination for his facts."

In all this time no one suspected the *Atlanta Constitution* of possessing the humorous character which it has lately revealed. In late issues of February it has, in the garb of gravity, about two columns that are ridiculously funny.

It appears that Prof. Sumner Salter, a graduate of Amherst College, a son of an honored pastor of Iowa, a musical director of exceptional gifts and a teacher of eminent ability, was solicited by parties in Atlanta to take his residence there in the interest of the musical cultivation of such as could secure his services. He soon attracted the patronage of society, and all went smoothly until the tempter came. Alas, there was a serpent in Eden, so there was a skeleton in the closet of the *Atlanta Constitution*. It was a dreadful skeleton. The *Constitution* seriously publishes the fact that "it was whispered about for some time," until patience ceased to be a virtue, when it sent a guardian of public safety in the form of a reporter to investigate. "Was it really true that a white man who was giving music lessons to white people was also teaching a colored class at another time and place? If so, what about the New South? The black man had no business to be black, but he *was* all the same, and being so what right had Prof. Salter to teach *colored* people to sing? Let the matter be thoroughly searched out. The reporter departed on his mission, with a countenance more in sorrow than in anger, and returned *vice versa*.

"'Tis true, 'tis pity,  
And pity 'tis 'tis true."

The professor was actually doing this very absurd thing. He had taken charge of a colored class in the church of which Rev. Evarts Kent is minister and was teaching them how rightly to use the talents with which God had so richly endowed them.

Accordingly, in the year of grace 1888, the *Atlanta Constitution* publishes the astounding fact, and calls the world to heed it, in conspicuous head lines:—

"WHITE OR BLACK—A PROMINENT MUSICIAN WHO TEACHES  
BOTH COLORS—HIS BUSINESS SAID TO BE INJURED."

## **Конец ознакомительного фрагмента.**

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