

VARIOUS

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Various
The American Missionary.
Volume 43, No. 07, July, 1889

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Various

The American Missionary –

Volume 43, No. 07, July, 1889

American Missionary Association

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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; letters relating to the finances, to the Treasurer.

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.

NOTICE TO SUBSCRIBERS.—The date on the "address label," indicates the time to which the subscription is paid.

Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear a month later. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

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.

EDITORIAL

FINANCIAL

The Figures Improving

The receipts of the Association for the eight months to May 31, 1889, are: from donations, \$134,993.37; from estates, \$26,530.09; income, \$6,479.21; tuition, \$26,084.21; U.S. Gov't, \$9,540.87, total, \$203,627.75. Expenditures for the eight months, \$229,422.82. Debtor balance, \$25,795.07.

The debtor balance reported in the last MISSIONARY for the seven months ending April 30th, was \$28,328.14. The showing, therefore, is favorable, and we appeal to our friends to make their contributions so generous that at the end of the fiscal year we may report entire freedom from debt.

CONGREGATIONALISM IN GEORGIA

At the recent meeting of the American Home Missionary Society, held in Saratoga (June 6th), the question of the future relations of the newly formed Congregational Conference of Georgia to that Society, and to the earlier Congregational Association of that State, was fully discussed, and resulted in the following action:

In the full conviction that these churches are in accord with the principles of Congregationalism, and with the principles of this Society, and with those held by the Congregational churches which it represents:

Resolved. That we heartily welcome them to fellowship with us in the Gospel. We commend them to the fraternal sympathy and prayers of all our people, and we request the officers of the society to extend to them such financial aid as they may need as promptly as the state of its treasury will allow.

Resolved. That this Society rejoices to learn that an effort is making to unite the Georgia Congregational Conference and the Georgia Congregational Association on principles of equal recognition and fellowship of all the churches of each body, and trust that such a union will be accomplished.

We are in full and hearty agreement with the general

spirit of these utterances. In the hope that the churches of the Georgia Conference are in accord with the principles of Congregationalism, which do not discriminate against men because of caste or color, we are prepared to welcome them heartily. That Conference has already published its Articles of Faith and of Church Government, and these have assured us of its adherence to the general principles of the Congregational faith and order. The only question still open is as to the readiness of that body to unite with the Congregational churches already existing in that State in the practical recognition of the broad Christian and Congregational principles in the fellowship of all churches irrespective of caste distinctions.

The second resolution quoted above rejoices in the effort now making to unite the two Congregational bodies in Georgia on that basis. We trust that effort may be successful, for we believe that such a union is essential to recognition by the National Council and to the cordial fellowship of the Congregational churches. The Georgia Association, ever since its organization in 1878, has been recognized and represented in every subsequent meeting of the National Council, and we cannot see how the Council can consistently welcome another organization, covering the same State, that is kept separate from the older body by the line of race or color; nor do we believe that the Congregational churches of this country will fellowship both organizations thus held apart. We are confirmed in the correctness of this impression from the decided and independent utterances of the influential

religious papers which so largely represent the sentiments of the Congregational churches of this country.

We present below some extracts from such of these papers published since the Saratoga meeting as have come to hand before the MISSIONARY goes to press, while in another portion of our pages we give more at length the prior utterances of these journals on the same general subject. We deem the question to be so important that we wish to lay it fully before our readers.

From The Independent

We have nothing but satisfaction to express with this action. It would be absurd to imagine that Congregationalists could forget their spotless record, and could now, for the pride of the addition of fifty or a hundred churches, consent to help a movement that should put colored brothers in a separate fellowship by themselves. This they will never do. They will hold out a warm hand of welcome to all comers, and warmest to those who come to them from the South, white and black: but they want them to come together, not apart.

From The Congregationalist

This, we are confident, was the proper attitude for the Society to assume. No one wanted to grieve or irritate the

Southern brethren, by clauses in the resolutions, which might seem uncalled for, or at all distrustful of their explicit utterances. At the same time it should be distinctly understood that the unanimous action taken means that the Congregational churches stand exactly where the Presbyterians do, in not abating one hair of their principles, and in forever demanding that color shall prove no barrier to Christian fellowship in its truest, deepest intent. This journal has taken this position repeatedly, and it re-asserts it. Sooner or later, but as surely as the sun-rise, it will prevail, because it is right, and our grandchildren, if not our children, will wonder that any of our generation ever hesitated about it.

From The Advance

Then, the question as to the color-line in the churches, as known to exist in the South, could not be ignored. Our Congregational churches and their two great Home Missionary Societies, the American Home Missionary Society and the American Missionary Association, hold to certain principles respecting the universal brotherhood of believers in Christ, and for which they stand before the world as witnesses, historically, conspicuously, always and everywhere. Do these newly constituted Congregational churches in the South stand with us on this point? To ask this question implies not the slightest suspicion or distrust. Not to have asked it would have

been to betray a great responsibility.

For one thing, the Home Missionary Society could not afford to even seem to be indifferent to a matter of this kind. And if there is to be this close fellowship and co-operation and mutual assistance, there should obviously be, from the beginning, the most perfect frankness. The best way to insure permanence of happy mutual relations is to begin right.

ATLANTA UNIVERSITY

The State officials of Georgia are disposed, perhaps it might be said they desire, to renew the gift of eight thousand dollars to the Atlanta University, insisting, however, upon compliance with the color-line requisition. To this, the University cannot yield. The controversy on that subject was not of its seeking. The children of the professors had for years attended the classes, and the State Examiners had known this all the time and had made no objections. The demand for the exclusion of these pupils from the classes was suddenly made by an outside pressure, and was not provoked in any way by word or deed of the teachers. To surrender now is simply to yield a principle for money.

Some of the officials of the State express the wish that a compromise may be effected, but others of their number—the large majority, we believe—regard this as impossible, and hence both parties—the State and the University—must pursue their independent lines of action. Under these circumstances, the Trustees of the University have deemed it wise to resume relations of co-operation with the American Missionary Association. This question was fully discussed at the recent meeting of the Board of Trustees, May 29th, two of the members, Drs. Beard and Strieby, being present and presenting, in behalf of the Executive Committee of the Association, some overtures for co-operation. One of these was accepted, and is

now the basis of the relations existing between the Association and the University. It stipulates that the Trustees of the University shall elect six of the sixteen members of the Board, on the nomination of the Executive Committee of the Association, as vacancies may exist, and that the Association shall (after the present fiscal year) contribute \$3,000 per annum towards defraying the current expenses of the University.

Four vacancies were found to exist in the Board, and, in accordance with the vote, they were filled by the unanimous choice of Rev. Drs. Twichell of Hartford, Llewellyn Pratt of Norwich, Cooper of New Britain, and Brand of Oberlin. These honored brethren, friends alike of the Association and of the University, will, if they accept, add to the efficiency of the school and to the confidence of the public in it. We believe there is a bright future before the University. It will pursue its work quietly, having no controversy with the State, and will continue its noble efforts for the education of the colored race, thus benefiting both the State of Georgia and the Nation.

INDUSTRY AND SKILL OF THE NEGRO

In replacing the burned portion of our building at Le Moyne Institute, Memphis, Tenn., the work was done by colored men. The Principal of the Institute says that, "though the job was far from simple, not a single error or mistake has occurred from beginning to end to mar our satisfaction at its successful completion."

The architect who drew the plan expressed considerable anxiety lest a colored mechanic with all colored assistants should not prove equal to so large and important an undertaking. The result shows how unfounded were his forebodings.

The job is done, and well done, and with so much expedition that in sixty days after the fire they were moving into the reconstructed and improved building. Every one who has had any hand in the work has seemed personally interested and anxious to expedite the work, from the architect and lumber dealer to the commonest laborer.

Superintendent Hall writes:

Testimony as to the working power and will of the Negro is to be had on all sides whenever a person speaks honestly.

A professional gentleman in Andersonville operates five large plantations without any white overseer except himself, and is

making money from the land. He states his principle to be: "I make a short, clear contract with the Negroes and do *exactly* what I promise, and I require the same execution of their side of the bargain. *And I pay them just what I agree to pay them.* They work six days every week. I give them a chance to attend a funeral or church service if they keep up the work."

A prominent contractor, builder and brick-maker in Thomasville, Ga., employs from one hundred to three hundred Negroes constantly in all branches of his business. He says: "They are a patient, reliable class of workers. If a man will be fair with them and do as he agrees, he will never have trouble. They are not cranky as some white workmen. They do the finest part of mason's and carpenter's work well."

These two men are native Southerners, whose parents were large slave owners.

Fault is found with the Negro on the coast line, wherever the turpentine business exists, because he will not work on the plantations. The turpentine work with its "boxing," "scraping," "gathering" and "distilling," is all piece-work, paid in cash. The Negroes are among the trees before daylight and work till dark. By so doing they earn 75c., \$1.00 or \$1.25 per day. The plantations pay "rations"—a peck of common meal and four pounds of bacon per week, and 35c. to 50c. per day, the latter mostly in promises.

A lady in New Orleans who keeps a popular boarding house for tourists said, when Straight University was mentioned, "Just

as soon as a colored girl goes to school she is good for nothing afterward. She won't work. I've lost several bright, likely girls that way." Inquiry shows that the lady pays five dollars per month and requires the help to sleep at home. A constant demand is made on our Normal Department for teachers for from twenty to forty dollars per month. Strange that educated colored young men and women will not "work!"

PARAGRAPHS

Dr. Roy, in his lantern lectures, sometimes meets with pleasant incidents. Recently, at East Saginaw, before the General Association of Michigan, coming to Fisk University on his programme, he had brought on his canvas pictures of the Jubilee Singers, Jubilee and Livingstone Halls and of Jowett, one of the students, and when he came to present Mr. Ousley and his wife, a venerable man jumped up and remarked, "We received Mr. Ousley and his wife at the Zulu Mission on their way to East Central Africa. So also Miss Jones. Within two weeks I have received from Mr. Ousley his photograph." This man was Rev. Dr. Rood, for forty years a missionary among the Zulus, just now back to this country. After the lecture, Mr. Rood told Dr. Roy that Mr. Ousley was one of the most level-headed men in the mission, and so had been made the treasurer of the mission—a good tribute to one of Fisk's graduates.

Our readers will remember an account in our last month's magazine of a communion service held by Rev. T.L. Riggs at one of the out-stations where he was obliged to use the back of a hymnbook covered with a napkin for a plate, and a tin cup for a baptismal bowl. It gives us pleasure to say that Mr. Riggs has received from Mrs. Farnam of New Haven, a beautiful and complete traveling communion service closely packed in a small morocco case, with the needful linen, which also goes in the case.

One piece fits into another in such a way that the whole service takes up scarcely more room than is required for the largest piece. Mrs. Farnam also sent suitable bags for the different pieces, so that Mr. Riggs, when he goes on horse-back can carry them in his saddle pouches. This is certainly the right gift in the right place.

The *New York Sun* says: The merchants of Chinatown have heard of the Johnstown disaster and have contributed their share to the relief of the survivors. Tom Lee explained the matter to them, and at a mass meeting at the Chinese municipal hall on Tuesday a subscription was opened. Here is a list of some of the subscribers: Tuck High, \$15; Tom Lee, \$50; Sang Chong, \$15; Sinn Quong On, \$15; Kwong Hing Lung, \$15; Kwong Chin Cheong, \$15; Yuet Sing, \$10; Yuen Kee, \$10; Wo Kee, \$15; Ju Young Keau, \$2; Wong Chin Foo, \$3; Wing Wah Chong, \$15; Jow Shing Pong, \$3; Ham Lum Chin, \$3; Mai Li Wa, \$2; Kwong Yin Lung, \$15; Quong Lung Yuen, \$15 and Ung Wah, \$10.

The *New York Tribune* says: It appears from a report made to the Presbyterian Assembly that the mountain districts of North Carolina, Southwest Virginia, Southern and Eastern Kentucky and Eastern Tennessee contain a population of about 2,000,000 white people, largely of Scotch Irish descent, of whom 70 per cent, can neither read nor write. This statement suggests the reflection that if there is one thing which is more essential than the education of the Southern Negroes it is the education of the Southern whites.

The Annual Meeting of the American Missionary Association

will be held in Chicago, Ill., commencing October 29. Rev. R.R. Meredith, D.D., of Brooklyn, N.Y., will preach the sermon.

We would still call attention to our Leaflets for distribution in the pews on the taking of collections for our Association. We shall be happy to furnish them to those making application.

The *New York Tribune* says: "The Rev. Joseph Jordan, who was ordained in Philadelphia on Sunday, is the first colored man to enter the ministry of the Universalist Church. He is to engage in mission work in the South."

CASTE IN THE CHURCHES

OPINIONS OF THE RELIGIOUS PRESS

From The Congregationalist

If report be true, the South Carolina Episcopalians have compromised their difficulty in the matter of color in a manner which is not likely to be permanently satisfactory. A portion of the diocesan convention had seceded because the bishop declared that he could not exclude a regularly ordained minister who was black. The canon law now has been amended so as to exclude henceforth all other black men, and the seceders have returned, consenting to make the best of the one obnoxious colored man, but indignant because he has not been ejected. Whether the General Convention will endorse or repudiate this compromise remains to be seen. In either case the Episcopal branch of the church might as well abandon its efforts to make headway among the colored race in that State. So far as we can see, the bishop has made a manly stand, however, and deserves commendation and sympathy. But the seceders have shown a sad lack of the true spirit of Christ.

Конец ознакомительного фрагмента.

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