

VARIOUS

THE AMERICAN
MISSIONARY. VOLUME
43, NO. 12, DECEMBER,
1889

Various

**The American Missionary. Volume
43, No. 12, December, 1889**

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Various
The American Missionary
– Volume 43, No.
12, December, 1889

American Missionary Association

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Miss D.E. Emerson, *56 Reade St. N.Y.*

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; 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

OUR ANNUAL MEETING

We return from our Annual Meeting held in Chicago with a deep sense of gratitude to God and to the many friends who in various ways helped to make it one of the most pleasant and profitable of our anniversaries. We did not have the remarkable uplift of a munificent gift like that of Mr. Daniel Hand, which made our meeting at Providence so memorable, but we had, in the strength and appropriateness of the sermon, and in the ability of the addresses, papers and reports, that which will render this meeting a cheering landmark in our history.

FINANCIAL

\$500,000 FOR 1889-90

Our financial exhibit, with the able report upon it, was one of the encouraging features of our Annual Meeting. The report of the Treasurer announced the gratifying fact that the books closed with all obligations and indebtedness paid, and with a balance on hand of over \$4,000. The able Finance Committee gave a careful examination of the Treasurer's books and papers, and made very commendatory report as to methods and accuracy.

The National Council, at its meeting in Worcester, recommended that the churches contribute to the Association for the coming year \$500,000. The Finance Committee after careful examination of the needs of the work endorsed the recommendation of the Council, and the Association heartily adopted the report. This sum, therefore, is what, in the judgment of competent persons, is imperatively needed; and we, therefore, take pleasure in going before our constituents, appealing for that amount.

THE DANIEL HAND FUND

This noble gift, which awakened such enthusiasm at our annual meeting one year ago, came with its echo of work well done during the year—an echo which we trust will reverberate with steady force through all the years to come. In the Treasurer's report the figures were given as to the appropriations made from the income of this Fund during the year; in the General Survey cheering statements were made as to the many pupils it had stimulated to industry and education, and the buildings it had erected; and in several of the papers and addresses, grateful mention was made of the benefits conferred by it. We trust that other large givers may be stimulated to follow in the footsteps of one who has so wisely invested his money for the uplifting of the most needy in our land.

A recent letter from Mr. Hand shows his deep solicitude that his gift shall be used for the highest moral and religious purposes. He says: "I have feared that the teachers might be more concerned for letters than for morals. My bequest was given to you chiefly as a religious society. Religion is the first, chiefest and best of it all."

THE LITERATURE OF THE MEETING

This presents a genuine case of the embarrassment of riches. We never had better. We wish all our friends might have the opportunity for the careful study of it, for it is worth their time and attention.

Full reports of the proceedings were made daily in the *Chicago Inter Ocean*. They were all gathered into a supplement, and have already been widely scattered. Some copies are still on hand at our offices in New York, Boston, Cleveland and Chicago, and can be had on application.

The annual sermon, as usual, will be printed with the Annual Report. This number of the MISSIONARY (an enlarged number) will contain the Minutes and the official papers, including reports and the speeches upon them, (the latter necessarily somewhat abridged) Secretaries' papers, and the closing address of Rev. Dr. Taylor. Other papers and addresses, including the Representative Addresses, will be published hereafter as far as practicable in subsequent numbers of the MISSIONARY or in some other form.

NOTICES FROM THE PRESS

FROM THE ADVANCE

No meeting of the American Missionary Association has ever been better than this last one. Dr. William M. Taylor, who with such consummate felicity combines so many of the best characteristics of the Scotch, the English and the Yankee, presided. The topics of the several papers and addresses, though covering a large range of thought all converged to the same main point, and were especially pertinent to the hour. Those who had been invited to prepare papers showed, by the manifest pains they took with them, their sense of the importance of the occasion. They brought the results of their best and most earnest thinking. And it is rare that such speakers are confronted by a more earnest, intelligent and sympathetic audience.

The meeting was a good one in every respect; it is not easy to overestimate either its delightfulness or its moral power. It is not possible for a great society to place before itself a more eminently Christlike purpose. It has been greatly honored of God in its results thus far. And no decently intelligent history of America will ever fail to note the vital and decisively critical part which, in the Providence that overrules all history, has been given to this so timely and so sagaciously Christian organization

to take in preparing the various despised races of America for good citizenship in our common country, so that Negro, Indian, Chinaman and whatever other race representatives are among us may sing in glorious unison: "My country 'tis of thee, sweet land of liberty!"

FROM THE CONGREGATIONALIST

The Annual Meeting in Chicago was remarkable in many respects. All the sessions were good. There was no talking against time. There were no displays of eloquence. No one spoke for effect. The ruling desire seemed to be to get at the facts, and to learn the lessons which they teach.

Subjects were carefully grouped together, so that at the close of the meeting one felt that the fourfold character of the work of the Association had been fully and intelligently presented. Speeches were almost entirely by those whose names were on the programme, and who, therefore, had given time and thought to the matters on which they had been invited to enlighten others. Every one came with the idea that he *might* speak, that he had the liberty of the floor, and yet few cared to use this liberty. Debate is good, but on matters which concern the treatment of more than ten millions of people—eight of Negroes, two of mountain whites, besides Indians and Chinese—extempore addresses are not the best use of time. As a result of this preparation, Wednesday, the day when most of the papers were

read, will compare favorably with the best days of the American Board. The ability of the younger men in our denomination was conspicuous. None of our great benevolent enterprises will suffer in their hands.

While there was great seriousness, there was also evident hopefulness, and an unshaken confidence in the power of the gospel to remove all the difficulties in the race problem, the Indian and the Chinese questions, and in the treatment of the Mountain Whites. While a unit in sentiment as to the importance of the school, the convention seemed to be equally a unit as to the importance of making it a missionary school, and of keeping it in closest union with the church. The conviction seemed to prevail that to separate the one from the other would, in the highest degree, be unfortunate. It was evident, furthermore, that the work of the Association has only just begun, that no backward step can be taken, and that the churches ought to give larger sums for the support of the Association year by year. It deserves, and will reward, their confidence and generosity.

FROM THE CHRISTIAN UNION

The Annual Meeting of the American Missionary Association, held in Chicago last week, and of which a full account will be found elsewhere, brought out anew the directness and energy with which this society is bringing its aid to the solution of some of the most immediate and perplexing problems

in this country. The Negro, the Indian and the Chinese are the especial objects of its care, and it has rendered immense service to these races in this country, not only by its direct answer to the appeal for help which comes, consciously or unconsciously, from all of them, but by its educational influence upon the country at large. The importance of the race question in the South cannot be overstated, and it is a question the very gravity of which makes all partisanship on either side the gravest offense against the welfare of the country. The American Missionary Association, planting itself resolutely on the principle of equal justice to all races on our continent, and holding firmly to the method of Christian education, holds distinct leadership in the only direction which can bring permanent peace and safety. There is no missionary work in the world so urgent and so important as that among the Negroes of the South. It is not often that the work of a great Association is so plainly marked, commends itself so thoroughly to the support of the country, and converges so directly upon those things which are most urgent in their demand upon the best thought of the best citizens, as the work of the American Missionary Association.

FROM THE INDEPENDENT

The meeting of the American Missionary Association in Chicago had no debated question to excite difference. All agree that the meeting was one of the most earnest and effective in the

history of the Association. Beginning with the opening sermon of Dr. Meredith, and closing with the address of Dr. Taylor, all the reports and addresses were thoughtful and pertinent. Some of the papers on special topics were of a very high order, and it may not be invidious to name the remarkable paper by Colonel Keating, of Memphis, Tenn., which places him alongside of Drs. Curry and Haygood among the leaders of thought in creating the true New South.

FROM THE HARTFORD COURANT

No society in all this country of societies is doing nobler or more useful work than the one which has been holding its yearly meeting this week in the city of Chicago; none more thoroughly deserves the favor and sympathy (expressing itself in dollars) of the public.

Look at a few eloquent figures. This American Missionary Association, not yet fifty years old, has one hundred and thirteen missionaries at work among the Negroes, the sadly neglected white mountaineers and the newly arrived immigrants in the Southern States. It has established and maintains there one hundred and thirty-six churches; also five chartered institutions of learning, eighteen normal and graded schools, and thirty-seven common schools, served by two hundred and sixty instructors. Among the Indians it has half a dozen churches and three times that number of schools, sixty-eight missionaries and teachers;

among the Chinese in this country, sixteen schools, thirty-five missionaries and teachers. Its expenditures during the year footed up a little over \$366,000—a little over a thousand dollars a day. What a work these figures represent, not merely for the Christian religion, but for civilization, for morals, for good citizenship!

The American Missionary Association ought to have at least half a million dollars to work with, this year, and Hartford should show well up toward the top in the list of contributors.

"THE AMERICAN MISSIONARY."

The rich treat which this number of the MISSIONARY presents may well suggest the privilege and duty not only of reading, but also of circulating it. Let each reader possess himself of these important facts and figures—these broad views as to the great work laid on the hearts of American patriots and Christians—and then hand the magazine to some neighbor. Let us suggest farther, that the MISSIONARY, in its monthly issues, is full of the same sort of facts and thoughts, and should be more widely read—it should have a *larger list of paying subscribers*. Please read the subjoined letter from a converted Chinaman and then "go and do thou likewise."

LOS ANGELES, CAL., Sept. 25, 1889.

Dear American Missionary:

I am sorry to say that I have utterly forgotten to pay you for the *American Missionary* for the year 1889. Now I beg your pardon for that. You know I have used to send the money through our pastor Dr. Pond, but since I had left San Francisco visiting missions in different towns and cities and therefore the *American Missionary* did not reach me while I am away from Los Angeles, so my attention of paying for it was dropped from that point. Now I sent you *one dollars* including a new subscriber, our brother Jue King. While I am writing this note another brother

came in who wish to get one also, and therefore have to send you \$1.50, one dollar & 50 cents. This brother name Leung Chow, Los Angeles. Address Jue King's to the same P.O. Box as mine and oblige. God bless the American Missionary.

Respectfully yours,

LOO QUONG.

BRIEF NOTES

REV. C.J. RYDER, DISTRICT SECRETARY

A little swarm of "Busy Bees," in Dover, N.H., have been making honey for the needy children in one of the missions of our Association. Their gift, amounting to sixty-five dollars, has been used to furnish a Reference Library for the school at Wilmington, N.C. Special rates were kindly given us on books by the Congregational Sunday-school and Publishing Society and other firms in Boston, so that this sixty-five dollars furnished a number of very useful books. Have not these "Busy Bees" in New Hampshire set a good example to other children's societies?

Speaking of the Sunday-school and Publishing Society reminds me of two things. The first is the kindly interest and generous help of that society in the work being done by the Association in various fields. Literature is abundantly supplied from their press, and in some instances they have sent colporteurs and missionaries into the various fields, who do a grand good work.

The other thing suggested by reference to this society is a queer contribution which was brought in to Mr. Hall, a missionary of the Association at Fort Berthold, Dakota. I chanced to be there when it was brought in. Mr. Hall had told

the Indian boys and girls of the useful work done by the Sunday-school and Publishing Society in different parts of the land. It has always been the policy of the Association, as our friends know, to present the other Congregational Societies in our missions, and distribute the small gifts which it is possible for these poor people to give, among the different societies and not absorb it all in the Association. These Indian boys had not money to give to the Sunday-school Society, but they saw a premium offered for killing gophers. They are a mischievous little animal, devouring a large amount of wheat, corn and other grain every year. The farmers pay two cents for each dead gopher. The proof that the gopher has been killed is his tail. Now these little Indian boys had been so interested in the story told of the work being done by the Sunday-school Society, that they spent their Saturday afternoon holiday snaring gophers. They brought the tails in the envelopes of the society, as their contribution. I took some of the envelopes, paying two cents apiece for each tail and brought them East with me. On one envelope I found the following: "Richard Fox, one tail." What could be more appropriate!

Another of our District Secretaries not long since took a cup of coffee at a lunch counter kept by a colored man in Northern Ohio. After paying, he spoke of the work of the American Missionary Association. The colored man's face lit up at once.

"Are you in that work?"

"Yes, I am."

"Take back that fifteen cents, sir."

FORTY-THIRD ANNUAL MEETING

OF THE

American Missionary Association

The Forty-third Annual Meeting of the American Missionary Association convened in the New England Congregational Church of Chicago, Ill., on Tuesday, October 29, 1889, at 3 o'clock P.M.

The Association was called to order by the President, Rev. William M. Taylor, D.D. The hymn, "I love thy kingdom, Lord," was sung, after which the President read the thirty-fifth chapter of Isaiah and led the Association in prayer.

Dr. Norman Seaver, supplying temporarily the pulpit of the New England Church, welcomed the Association, and was responded to by Dr. Taylor.

Rev. N.A. Millerd and Rev. E.N. Andrews were appointed tellers, and while the roll was being made out, Secretary A.F. Beard read the portion of the Constitution relating to membership in the Association. Rev. J.C. Armstrong, of Illinois,

was elected Secretary, and Rev. E.S. Williams, of Minnesota, Assistant Secretary.

The President was instructed to appoint a Nominating Committee.

The Treasurer, H.W. Hubbard, Esq., presented his annual report with schedules and the certificates of the auditors. The report was accepted and referred to the Committee on Finance.

Field Superintendent Rev. Frank E. Jenkins read the General Survey of the Executive Committee. The document was accepted and the parts were referred to the special committees to be appointed.

The President appointed the Nominating Committee as follows: Rev. G.S.F. Savage, D.D., Rev. H.P. Higley, D.D., Rev. A.W. Archibald, Rev. A.B. Allen and Rev. A.C. Hodges.

The Association was led by Secretary Strieby in a concert of prayer with the workers in the field, Rev. Flavel Bascom, D.D., District Secretary Roy and many others participating, by remarks or prayers, in the exercises.

The Nominating Committee reported the following committees, which were appointed:

Committee on Business.—Rev. G.H. Ide, D.D., Rev. C.R. Bruce, Rev. M.W. Montgomery, Rev. D.P. Breed, Rev. E.M. Williams.

Committee on Finance.—F.J. Lamb, Esq., J.H. Moore, Esq., Pres. David Beaton, Pres. Albert Salisbury and Rev. W.S. Rugby.

Committee of Arrangements.—Rev. Norman Seaver, D.D.,

Wm. Dickinson, Esq., Wm. H. Bradley, Esq., O.B. Green, Esq.,
Rev. F.A. Noble, D.D., J.H. Hollister, M.D., District Secretary
J.E. Roy.

EVENING SESSION

The exercises Tuesday evening opened with a selection by the quartette choir of the New England Church.

The Association was called to order by President Taylor, and Rev. W.B. Wright, D.D., read the Scripture and led in prayer. "Watchman, tell us of the night," was then sung, after which Rev. R.R. Meredith, of New York, preached the Annual Sermon, from Isaiah xlii, 1-4.

The sermon was followed by the administration of the Lord's Supper. The following named persons officiated at the service: Ministers: Rev. H.P. Higley, D.D., Rev. Graham Taylor, D.D. Deacons: S.D. Hastings, W.H. Bradley, Wm. Dickinson, C.F. Gates, H.W. Hubbard and Chauncey Collom.

At the close of the communion service, adjournment was taken to Wednesday at 8 A.M.

The benediction was pronounced by President Taylor.

WEDNESDAY MORNING

The prayer-meeting from 8 to 9 o'clock was led by President

E.D. Eaton. At 9 o'clock, President Eaton was called to the chair temporarily, and was succeeded by the Vice-President of the Association, Rev. F.A. Noble, D.D.

The minutes of the previous day were read and approved.

The President, Dr. Taylor, then resumed the chair.

The Nominating Committee reported the following special committees, who were appointed:

Committee on the Chinese.—Rev. H.A. Stimson, D.D., Rev. E.P. Goodwin, D.D., Rev. Wm. Walker, Rev. J.G. Aikman, D.J. Pike, Esq.

Committee on the Indians.—Rev. A.P. Foster, D.D., Gen. C.H. Howard, Rev. Clinton Douglass, Rev. C.V. Spear.

Committee on Educational Work.—Rev. W.B. Wright, D.D., Rev. F.P. Woodbury, D.D., Rev. Amos Dresser, Rev. H.M. Tupper, Rev. F.A. Ragland.

Committee on Church Work.—Rev. Graham Taylor, D.D., Rev. Warren F. Day, Rev. L.B. Maxwell, S.D. Hastings, Esq., O. Davidson, Esq.

Committee on Mountain Work.—Rev. D.M. Fisk, D.D., Rev. S.E. Lathrop, Rev. S.A. Norton, Rev. E.P. South, Rev. W.E. Barton, Robert F. Wheeler, Esq.

A paper on "The American Missionary Association, its Place and Work," was read by Secretary M.E. Strieby, and referred to a committee to be appointed.

Following this, Secretary A.F. Beard read a paper on "The Missionary View of the Southern Situation," which was referred

also to a committee to be appointed.

The report of the Committee on the Chinese Work was presented by Rev. Henry A. Stimson, D.D. and accepted, and an address was made by Rev. E. P. Goodwin, D.D.

The Nominating Committee nominated the following special committees, who were appointed:

Committee on Secretary Strieby's Paper.—Prof. G.B. Willcox, D.D., Rev. J.F. Dudley, D.D., Rev. E.D. Hill, D.D., Rev. Flavel Bascom, D.D., Rev. C.W. Camp, Rev. W.L. Tenney, Rev. J.E. Snowden.

Committee on Secretary Beard's Paper.—Rev. H.M. Tenney, D.D., Rev. C.O. Brown, D.D., Rev. E.M. Williams, Rev. E.F. Williams, D.D., Rev. Calvin Keyser, Deacon G.N. Palmer.

Right Rev. H.B. Whipple, of Minnesota, then addressed the Association on "The Future of the Indian in our Country."

After which, remarks were made on the Chinese question by Dr. H.A. Stimson and Rev. M.F. Sargent.

After announcements of committees and programme for the afternoon, President Taylor pronounced the benediction, and recess was taken until 2 o'clock P.M.

WEDNESDAY AFTERNOON

The Association was called to order by Vice-President Noble. "Saviour, visit thy plantation," was sung, after which Dr. Noble conducted the devotional exercises for a half hour.

A paper on "The Future of the Negro in our Country," was read by Rev. C.H. Richards, D.D., of Wisconsin, and referred to the Executive Committee with power to publish.

Rev. C.F. Thwing, D.D., unable to be present as announced, forwarded his address for the use of the Secretaries of the Association.

Rev. A.P. Foster, D.D., presented the report of the Committee on the Indian Work.

Addresses were then made by Rev. T.L. Riggs, of Oahe, and Rev. C.W. Shelton, Financial Secretary for Indian Missions.

After singing, "Sow in the morn thy seed," the Association was addressed by Rev. W.B. Wright, D.D., on the Educational Work, presenting the report of the committee and speaking in its behalf. Rev. F.P. Woodbury, D.D., spoke also on the same topic.

After announcements, Dr. Noble pronounced the benediction, and the Association took a recess until 7:30 P.M.

WEDNESDAY EVENING

The Association was called to order by Secretary Strieby, who invited E.W. Blatchford, Esq., of Illinois, to preside during the evening in the absence of President Taylor. Professor G.B. Willcox led the Association in prayer.

On being introduced by Secretary Strieby as representing the American Board, Mr. Blatchford said:

"I have no authority from the American Board to convey to

you any special message; and yet I know that they will be glad to have me express to you their sentiments of sympathy with you in your work. The work is one. In carrying forward the work of the American Board and the American Missionary Association we are obeying the same command of our Lord: Go ye into all the world and disciple all. We are inspired by the same prophetic promises, that the time will come when this world shall obey the command of God as it is obeyed in heaven. In fact, this gathering is in itself a type of the unity of this work; for as I look around me I see brethren and sisters representing the different societies in which we are all interested. I see them here from the New West Commission; I see the workers and representatives of our Home Missionary Society; I see, of course, many representatives of the American Missionary Association, and those deeply interested in the work of our American Board. So that we have here in this very meeting an illustration of these words of the Apostle: 'One Lord, one faith, one baptism.'

Mrs. J.J.M. Angear, in charge of a Chinese Sunday-school in the First Congregational Church, Chicago, spoke of her work, her Chinese choir singing "Stand up for Jesus," and later a verse of "Sweet By and By," in both English and Chinese.

Representative addresses then followed, Mr. Chin Kue speaking for the Chinese, Mrs. Elizabeth Winyan for the Indians, Rev. T.L. Riggs interpreting, and Rev. Mr. McClellan for the Negro. A verse of "Shall we whose souls are lighted," was sung, after which Rev. W.E. Barton spoke of the Mountain Whites.

President Eaton's paper was deferred, owing to the lateness of the hour.

After Secretary Strieby had led the Association in prayer and pronounced the benediction, recess was taken until Thursday morning at 8:30 A.M.

THURSDAY MORNING

Devotional exercises from 8:30 to 9 o'clock were conducted by Rev. E.S. Hill. Vice-President Noble called the Association to order.

The minutes of the previous day were read and approved.

A letter to Secretary Strieby from Col. J.M. Keating, of Tennessee, on the "Southern Problem," was read by Secretary J.E. Roy. A rising vote was taken, expressing approval of the sentiments of the letter and requesting the Association to publish it. Dr. F.A. Noble was instructed to correspond with Col. Keating, assuring him of the Association's appreciation of his address.

The report on the "Mountain Work," was presented by Rev. D.M. Fisk, D.D., who followed it by an address.

District Secretary C.J. Ryder read a paper on "The Debt of our Country to the American Highlanders."

"My Country 'tis of Thee," was then sung, after which Secretary Ryder's paper was referred to the Executive Committee of the Association with reference to publication.

President Taylor resumed the chair at this point and introduced Rev. H.M. Tenney, D.D., who read the report of the committee on Secretary A.F. Beard's paper. The report was accepted and referred to the Executive Committee.

An address on the Church Work was made by Rev. C.W. Hiatt, District Secretary of the Association, and was followed by several brief addresses on the Mountain Work.

The report and an address was then made by Rev. Graham Taylor, D.D. The report was accepted and its recommendations adopted.

After announcements, Dr. Noble was instructed to reply to Dr. Arthur Little, of Massachusetts, in response to his telegram of greeting. After the benediction by President Taylor, recess was taken until 2 o'clock P.M.

THURSDAY AFTERNOON

The Association was called to order by Vice-President Dr. F.A. Noble. A verse of the hymn, "In the cross of Christ I glory," was sung. F.J. Lamb, Esq., read the report of the Committee on Finance, supplementing the report with a brief address. The report was accepted.

The report on Secretary Strieby's paper was presented by Prof. G.B. Willcox, D.D. The report was accepted and referred to the Executive Committee.

Following this, Secretary Strieby made a statement respecting

the Hand Fund. Dr. E.P. Goodwin, President Salisbury and President W.M. Taylor spoke on the Financial Report, and the report was adopted.

The Association then adjourned to the chapel, and the church was occupied by the Woman's Missionary Meeting under the auspices of the Woman's Bureau of the Association. Mrs. George M. Lane, of Detroit, Michigan, presided. The report was made by the Secretary, Miss D.E. Emerson, after which addresses were made by the missionaries: On the mountain work, by Miss Hayes, of Tennessee; on the colored people, by Mrs. Shaw, of Georgia, and Miss Plant, of Mississippi; and on the Indians, by Miss Barnaby, a native teacher.

The Nominating Committee reported the following list of officers for the ensuing year:

President,

REV. WM. M. TAYLOR, D.D., LL.D., N.Y.

Vice-Presidents,

REV. A.J.F. BEHREND, D.D., N.Y.

REV. F.A. NOBLE, D.D., Ill.

REV. ALEX. McKENZIE, D.D., Mass.

REV. D.O. MEARS, D.D., Mass

REV. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries,

REV. M.E. STRIEBY, D.D., 56 Reade Street, N.Y.

REV. A.F. BEARD, D.D., 56 Reade Street, N.Y.

Recording Secretary,

REV. M.E. STRIEBY, D.D., 56 Reade Street, N.Y.

Treasurer,

H.W. HUBBARD, Esq., 56 Reade Street, N.Y.

Auditors,

PETER McCARTEE,
CHAS. P. PEIRCE.

Executive Committee,

For Three Years.

S.B. HALLIDAY,
SAMUEL HOLMES,
SAMUEL S. MARPLES,
CHARLES L. MEAD,
ELBERT B. MONROE.

For One Year.—ALBERT J. LYMAN.

A ballot was taken and the brethren named were elected. After the benediction by the President, recess was taken until 7:30 P.M.

THURSDAY EVENING

The Association was called to order by President Taylor. "Stand up, stand up for Jesus," was sung, after which Rev. Simeon Gilbert, D.D., led in prayer.

The records of the previous sessions of the day were read

and approved, and the Secretary was instructed to complete the minutes.

The invitation to hold the next Annual Meeting in Northampton, Massachusetts, was accepted.

President George A. Gates, of Iowa College, addressed the Association, and was followed by an address by President Cyrus Northrop, D.D., of Minnesota, and also by President E.D. Eaton, D.D., of Wisconsin.

The closing address of the Association was made by President Taylor.

The following minute read by Secretary Roy was then adopted:

When, just eighteen years ago, this city was smoldering in the ruins of the great fire, which had consumed the holy and beautiful house of this New England Church and the homes of every family in it, the pastor, searching among the ashes within these walls for some memento, found a charred leaf of the pulpit hymn-book on which he was able to decipher these words:

"Daughter of Zion, awake from the dust,
Exalt thy fallen head:
Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth."

That hymn was sung at the first service in the rough board tabernacle erected upon this spot.

We give thanks to God this day for the faith and courage

by which this people did awake from the dust and rebuild these walls, and by which they have gone on building up their spiritual temple and participating largely in the whole round of service for extending the Redeemer's kingdom, a part of which has been the inviting and the welcoming of this missionary convocation to their sanctuary and to their homes, and for which, to them, along with all others in the sister churches who have joined them on this occasion in exercising this grace of hospitality, we express our heartiest thanks.

We here call to mind with grateful emotion one of the manliest of men, one of the truest disciples of Christ, Dea. C.G. Hammond, who counted it an honor to have ministered at this altar from the day of its setting up to the day of his translation, and who for many years had served as one of the Vice-Presidents of this Association, and had been giving largely of his substance to its treasury.

At this closing hour, we are also thankfully reminded that the First Congregational Church of this city was ready thirty years ago to entertain this Association in the days of its weakness and of its cross-bearing witness for Christ and for his lowly poor: and likewise, ten years ago, to open its doors to receive the same body then brought along by the providence of God to a position of honor and extended usefulness.

And so we gratefully name the Union Park Church, which is now lending us its pastor as one of our Vice-Presidents, and which, with the other two churches mentioned, has furnished us with the three grand annual

sermons of Drs. Goodwin, Noble, and Little, and the Plymouth Church, which, from the day of its organization, with its testimony and its offerings, has stood by this Association, and all the other churches of this vicinage, grown now to be such a comely sisterhood, which have shared with these others in the support of our work.

To the four great railway passenger associations, which have extended to us their courtesies; to the city press, which has so immensely broadened the influence of this missionary convocation; to the gentlemen who, at no small sacrifice of time and labor, have honored this occasion by their addresses, reports, and clerical service; and to our honored and beloved President, who has guided our deliberations with such skill and grace, we express our obligations of thanks.

Rev. Norman Seaver, D.D., responded for the New England Church. He said there was a saying that lightning never struck the same place twice, yet, though it fell to him to welcome the Association, it had also fallen to him to respond to this vote of thanks. He had asked Secretary Beard what he would say on this occasion, and was answered, in his witty way, "Tell us Godspeed, and we are glad to get rid of you." Dr. Seaver felt that the local people were the recipients, and the visitors the benefactors in what had been done. The President had inspired them with his spirit; he had not withdrawn his presence, and very late might he return to the heavens. Students and young ministers had been benefited by listening to those many learned men and devoted

servants of God, and were inspired for future usefulness. "We are not the benefactors, we are the recipients, and we wish you Godspeed."

After having sung the doxology, with the benediction by President Taylor, the Association adjourned, to meet at Northampton, Massachusetts, for its next Annual Meeting.

J.C. ARMSTRONG, }

E.S. WILLIAMS, } Secretaries.

SUMMARY OF TREASURER'S REPORT

EXPENDITURES

THE SOUTH.

For Church and Educational Work, Land, Buildings, etc.	\$255,083.84
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THE CHINESE.

For Superintendent, Teachers, Rent, etc.	11,070.75
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THE INDIANS.

For Church and Educational Work, Buildings, etc.	51,781.00
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FOREIGN MISSIONS.

For Superintendent, Missionaries, etc., for Missions in Africa, income paid to the A.B.C.F.M.	4,754.22
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For Support of Aged Missionary, Jamaica, W.I.	250.00
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PUBLICATIONS.

For American Missionary, (23,200 monthly), Annual Reports, Clerk-hire, Postage, etc.	7,230.31
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AGENCIES.

NEW YORK.—Woman's Bureau, Secretary, Traveling Expenses, Circulars, etc.	1,361.74
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ADMINISTRATION.

For Corresponding Secretaries, Treasurer, and Clerk-hire	12,505.00
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MISCELLANEOUS.

For Rent, Care of Rooms, Furniture, Repairs, Fuel and Light, Books and Stationery, Rent of Safe Deposit Boxes, Clerk-hire, Postage, Traveling Expenses, Expressage, Telegrams, etc.	5,541.43
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Annual Meeting	577.05
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Wills and Estates	3,385.07
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Annuity Account	407.93
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Amounts refunded, sent to Treasurer by mistake	122.77
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\$366,104.00

Debt Sept. 30, 1888	5,641.21
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371,745.21

Balance on hand September 30, 1889	4,471.67
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\$376,216.88

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RECEIPTS

From Churches, Sabbath Schools, Missionary Societies and Individuals	\$189,299.57
Estates and Legacies	114,020.41
Income, Sundry Funds	10,947.26
Tuition and Public Funds	34,126.69
Rent	506.36
United States Government, for Education of Indians	16,408.85
Slater Fund, paid to Institutions	8,899.99
Sale of Property	2,007.75
	————— \$376,216.88
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DANIEL HAND FUND, INCOME ACCOUNT.

Income received to September 30, 1889	\$36,999.71
Amount expended	\$20,311.15
Balance in hand and appropriated	16,688.56
	————— 36,999.71
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RECEIPTS FOR THE WORK OF THE YEAR 1888-89.

For Current Work	\$376,216.88
Income from Daniel Hand Fund	36,999.71
Total	————— \$413,216.59

ENDOWMENT FUNDS RECEIVED DURING THE YEAR 1888-89.

The Daniel Hand Fund for the Education of Colored People, Securities received, face value	\$1,000,894.25
Foltz Endowment Fund, Estate of Rev. Benjamin Foltz. (Balance)	500.00
	————— \$1,001,394.25

*H. W. HUBBARD, Treasurer,
56 Reade Street, New York.*

THE AMERICAN MISSIONARY ASSOCIATION—ITS PLACE AND WORK

BY SECRETARY M.E. STRIEBY

We commemorate the forty-third anniversary of the American Missionary Association. During these years, its place and work have become somewhat definitely settled, and I take this occasion to set forth the position that it now holds in relation to its constituents, its sister societies, and the great work providentially thrown upon it.

1. The Association recognizes the control of its constituents. That recognition was one of the corner-stones on which it was founded. It sought its members and its funds from persons of evangelical faith and practical morality. Of such, it offered membership to any one who contributed to its funds. Thus broadly was it placed on a popular basis.

At length, however, it began to be felt by many of its supporters that there were evils in this method—that the acts of the society were liable to be regulated by the local attendance at each annual meeting, and that such meetings might easily be "packed" to carry out a purpose. The officers of the

Association, true to the cardinal principles of its founders of control by its constituents, welcomed the discussion and cheerfully accepted the present constitution, which was adopted after due deliberation. That constitution designates as voters, life members and delegates from the churches, local conferences and state associations. The Executive Committee believe that we have now reached a satisfactory basis, but if it shall be the will of the constituents to make further modifications hereafter, the fundamental principle of the Association will dictate a ready acceptance of any change that will not set aside the evangelical, missionary, and philanthropic basis on which the Association was founded, and that will not impair contracts or endanger invested funds. The Association belongs, under Christ, to its constituents.

2. The work of the Association embraces all forms of effort in both the church and the school. It was organized and chartered as a *missionary* society. This was its fundamental aim. It was not till 1869, twenty-three years after its organization, that the word "educational" was put into its charter. But this change did not alter the character of its work—*the school is missionary, the church an educator*—and this church and school work are inseparably blended. The people among whom it labors are children in knowledge, and will remain so for a long time, for there are millions of blacks, mountain whites, Indians, and Chinese in our country who cannot read and write. In Northern communities where the children grow up in Christian homes

and are environed in cultured society, with the best of common schools, the church finds the material for its membership, so far forth, prepared to its hand, but among these millions of unlettered peoples the church, if it is to be pure and intelligent, must be the outgrowth of the Christian school; and the branches of the tree might as well be expected to grow up without the roots, as such churches without these schools. The work among them begins in the primary school, and follows them through all departments of industrial, normal, collegiate and theological instruction.

In all this long process the teachers are with them at every step—in the shop, the school, the Sunday-school, the prayer meeting, and the church, and often the principal of the school is the pastor of the church. Thus the church, which grows up within or along side of the school, gets the priceless boon of the personal example and influence of these Christian teachers, in refining the manners and in making character; and as the pupils are converted they enter the church to become its stable members and intelligent officers. On the other hand, the families in the church, with their kindred and friends, furnish the pupils for the school and help to sustain it by their money and prayers, both the church and the school being stronger by their mutual support and more potent in their influence in the community than if they stood apart. And even after the scholars have left the school and have entered upon the business of life, the Association is especially fitted to gather them into churches. It has occurred in

several instances, in starting new churches beyond the range of our schools, that we have found them to be made up first almost wholly of graduates and students from our different institutions, and that these have remained the most intelligent and reliable members.

We have found, too, that when a church was thus organized where we have no school, we are very soon importuned to start one. In localities with a scattered population there might not be sufficient public funds to open a colored public school; in many more places they would sustain the school for only two months in the year, and in larger towns it sometimes has happened that these public schools were of such a character that the parents begged for a Christian school as a means of saving the moral purity of their children. Thus, in every way, and under all circumstances, the school and the church need and help each other. And what is true of the colored people is equally true of the whites in the mountains and elsewhere, among whom the Association is working so auspiciously, planting its schools and churches in mutual helpfulness.

The suggestion that all the church work of the denomination in the home-field be given to one society, and all the educational be concentrated in one other society, deserves thoughtful consideration, for it meets with this very serious objection, that it provides for but one collection for work that now receives two or three. The experience of our churches is conclusive against the hope that one enlarged collection would be given to the one

society. For a time, a brief time, spasmodic efforts might, as in former cases, result in some special contributions, but the new experiment would certainly be more disastrous, if it should fail, than those already tried, because it would involve far greater interests.

It is not to be supposed for a moment that such consolidation is contemplated in order that the churches may escape the large responsibility now resting upon them; and if economy and efficiency are the only objects sought, we fear the result would be disappointing. Such an arrangement would not save in the number of workers in the field, and surely it is not wise business management to leave great interests inadequately supervised. Even if the consolidated society were divided into separate departments or bureaux, the supervision could not be less, if efficient, while the combination would be likely to lead to complications, and would weaken, in the several departments, the sense of individual responsibility and take away the impulse of historic life and achievement.

More work well managed and vigorously pushed seems to me to be the only plan that will satisfy the Christian conscience or meet the approval of the Master.

3. The work of the Association extends to all races of men. This claim is sanctioned by the fraternal agreement existing between it and the American Home Missionary Society, by its own history, and by the needs of the field. The agreement with the sister society says explicitly that the Association is "to pursue

its educational and church work in the South among *both races*." The history of the Association shows that at the beginning the populations reached by it in America were *all white* except the Indians and a few colored refugees in Canada.

Its home missions at the North and West were among white people: and so were they even in the South before the war. John G. Fee and his heroic associates in Kentucky, and Daniel Worth and others in North Carolina, founded churches and schools only among the whites. Berea College was for whites only, at the outset. It was not till the era of emancipation with its overwhelming flood of freedmen that the Association turned its direct and almost exclusive attention to them. It heard the voice of God in the tramp of these millions marching out of bondage into freedom, and in that voice it heard the call to itself, providentially prepared for the new era. It answered the call, without, however, abandoning its mission to preach the gospel to the whites also; and now, with its schools and churches well established throughout the South, with an open door to the whites, and especially to those in the mountain regions, it hears the voice of God calling it thither. The ready adaptation of its methods to these people, and the success of its efforts among them, attest the validity of its call and the wisdom of its response.

4. The work of the Association is not a transient one. A New England pastor at the beginning of our work for the freedmen, gave me a hearty welcome to present our cause in his pulpit, telling me frankly he did so the more cheerfully because he

thought our work would soon be over—say in twenty or twenty-five years. Now that good man believed that home missions in the West, and in some of the older Eastern States, would be needed well nigh on to the millennium, yet he imagined that the blacks, just escaped from bondage, utterly poor, ignorant and degraded, would (perhaps he hardly stopped to think how) rise in twenty-five years above all need of help from any quarter in their upward struggle! But the fallacy of such a supposition is realized more since these twenty-five years have passed than it was then. It is now clearly seen that these ex-slaves will require for three or four generations the most abundant help to bring them up to the level of those Western settlers, including the Swedes, Germans and Norwegians crowding in thither, who are comparatively well-off and intelligent. And then, after that preparation of the Negro has been made, the regular work of home missions will only be fairly begun among them. The work for this people, therefore, is not transient, and the missionary society that has it in hand has before it not only a great but long-continued task.

And for that great work the Association has had a manifest call and preparation, and has gained an experience and an influence of peculiar value in its further prosecution. The Association has wrought itself into the schools and churches, into the industries of the colored people, the improvement of their homes, the preparation of their sons and daughters for home and business life, and for teachers and preachers and physicians; it has wrought itself into their better aspirations for both this world and that

which is to come. It has won upon the confidence and respect of the white people by its unselfish and Christian work, its kind but firm adherence to principle, and by the blessing it has conferred upon both races in aiding the South in the only true solution of its great problem.

The Association has become anchored to this great work by the large amount of invested funds intrusted to its care. It has received thousands of dollars from the Freedmen's Bureau, from the Avery estate, from the gifts of Mrs. Stone and others, and added to all these is the large sum placed one year ago in its hands by the munificence of Mr. Hand. These several sums aggregate more than two millions of dollars—an amount of endowment, we believe, without a parallel among our Congregational societies for the home field. While no inconsiderable share of these funds is in plant, and therefore increases instead of diminishes current expenses, yet the Association is the only legal custodian of these funds. They constitute, therefore, a strong evidence of the confidence of large donors in its usefulness and stability and in the importance of its work, and at the same time they make a strong plea for current contributions to sustain that work. God has moved the hearts of noble men and women to lay these firm foundations. Will not others equally able and far-seeing in their benevolence add to these gifts and thus extend these foundations, and will not the churches build thereon with diligent and cheerful hands?

These forty-three years under review have been memorable

in the history of this Nation. They have witnessed the reign of slavery in the height of its arrogant domination. They have seen the rising protest of conscience and religion against that domination, with the mad resistance of slavery, until it culminated in one of the bloodiest wars of modern times. They have beheld a united Nation emerge from the conflict, and not a slave in all its broad land. They have seen the uplifted hands and hearts of the freedmen grasping for knowledge. And, last of all, they behold the new power seated on the throne vacated by slavery, dooming the colored man to a position of inferiority scarcely less degrading than slavery itself.

Along all these lines the sympathies and efforts of the Association have run. It pleaded for the slave in his bondage, when to do so cost odium and ostracism; it joined with others in the appeal against slavery, with the hope that righteousness would avert the calamity of war. When the slave came forth free, it went with prompt hands to fit him for his new position, and now, as he enters the long and dark struggle against poverty, ignorance and race-prejudice, it girds itself for the great struggle, armed with what have ever been its only weapons, the light of knowledge and the love of the gospel of Christ. The contest may be long, the work will be great, but the triumph must be sure. May the church of Christ, the patriots of the land, and the abundant blessing of the Almighty God strengthen and help us in this great undertaking!

THE MISSIONARY VIEW OF THE SOUTHERN SITUATION

BY SECRETARY A.F. BEARD

The Southern problem is a National peril. Problems are not always perils. This is a problem large with political and religious perils, and whether political or religious it can not be ignored, nor can its consideration be postponed. It is here. It is our problem. It is nearer to the South, and more immediate, than to the North, but it is ours. We are not foreigners in any part of this country. It has been settled once for all that we are to be fellow citizens in a common country when we come from Boston to Chicago and when we go from New York to New Orleans. The problem which belongs to a country to which we belong, is ours. This might as well be understood. We have no right to take our hands off from that of which we are a part and which is a part of us. No part can say to another, it is not your concern.

This is true politically. Thrice true is it religiously—Christian faith is not confined to State boundaries. It belongs everywhere. The problem is not a new one. It has its roots bedded deep in history. When years ago it began to be discussed by a few they were called agitators, as if the discussion of right and wrong were

itself a wrong, as if the letting in of light upon the darkness were a deed of darkness. Nevertheless, the Nation became thoughtful over the question of the rights of man. While it was musing the fire burned, and an irrepressible conflict came. In the issue it was settled that no man should be held by another man in involuntary servitude in this common and inseparable country.

A quarter of a century has elapsed since this settlement of a problem which involved the destiny of two races, and of our whole country. The question now before the Nation and before the churches is a corollary of slavery. It is the second section of the first chapter. The first question was: How shall liberty be proclaimed to the captive and the enslaved become free? The second is: Being free, how can the two races—as distinct and separate as are the white and black races of the South—now equal before the law, live side by side under the same government, and live in Christian truth and peace? This is the problem, and, like the first, it is irrepressible.

In one sense it is a new question—that is, a new generation of white people has in part come forward to participate in the duties of citizenship, since all men became men in the law of the land. To them the question is practically new. The situation as they find it, is this: The Negroes, who, twenty years ago, were four millions, are now eight millions. The increase of the blacks above the increase of the whites in the period of twenty years, is fourteen per cent. In his work on the African in the United States, Professor Gilliam, having in hand the figures of our

Census Bureau, forecasts with the demonstration of mathematics our population one century hence. We do not know what may modify his figures, but he computes that at the present rate of increase there are to be in the old slave States in one hundred years, ninety-five millions of whites and double this number of African descent. Therefore, whatever may modify, it is probable that before one half an hundred years are over, the numbers of the blacks will furnish them sufficient guarantee for their legal rights.

There are those in this presence who have seen the population of this republic multiply itself nearly three times. Our childhood's geography taught us that twenty-three millions of people lived in the United States. Now our children learn that there are sixty millions. Twenty years ago four millions of Negroes and eight millions to-day. Therefore, as large as the problem now is to us, it will be greater for our children if we err in our solution of it.

This race of African descent has been declared by constitutional enactment to be entitled to whatever privileges belong to man, as man. Standing on this, and beginning with nothing but the heredity of hindrances, with the brand of color and the prejudice of race against them, this people have climbed up from their low estate with a remarkable progress. They have applied themselves to take hold of knowledge as no other people ever did in the annals of history. They have made great inroads upon their previous illiteracy. They have rapidly acquired

property. They have developed industrial skill, and established the evidences of business facility. They have shown themselves capable of good citizenship, both in the understanding of its duties and the practice of them. They have vindicated the act of emancipation and the decrees of citizenship.

Yet to-day their standing both as citizens and as Christians is opposed. The question of their rights is discussed as if it were an open one, and in the South it is coming to be increasingly denied. Under the plea that it is unsafe for the black man to exercise his civil rights, there arises a condition of affairs that can have no standing under our government except a revolutionary standing. And the question whether the rights of man as man shall be regarded, is to-day a more pressing question than it has been at any previous time since the slaves were declared to be men.

Конец ознакомительного фрагмента.

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