

# VARIOUS

THE AMERICAN  
MISSIONARY. VOLUME  
42, NO. 08, AUGUST,  
1888

**Various**  
**The American Missionary.**  
**Volume 42, No. 08, August, 1888**

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The American Missionary – Volume 42, No. 08, August, 1888:*

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**The American Missionary**  
**– Volume 42, No.**  
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**\*FINANCIAL.\***

Our receipts for the nine months ending June 30 are \$214,434.40, an increase of \$10,913.66, as compared with the corresponding months of last year. The increase of receipts from legacies is only \$184.81, showing that almost the entire increase is from collections, and this we regard as the genuine test of the confidence of our patrons in the work of the Association. On the other hand, a large part of this increase is for special objects, and does not aid us in meeting regular appropriations. We must add, also, that our expenditures during the last nine months have been \$21,828.95 greater than for the same months last year. These facts point inevitably to the trilemma—debt, curtailment or increased receipts.

It is easy to say "retrench," and if it is the unmistakable call of the churches, we must do it. But we wish to present another aspect of the subject. In a case where enlargement in the

way of new or improved buildings is imperatively demanded to ensure the usefulness of the school, and where there comes to us Providentially, and without solicitation on our part, the proffer of the money to make those enlargements, is it our duty to refuse that money? If our constituents have the facts before them, we, as their agents, will cheerfully abide their decision. To this end will be found below the sketch of a conversation, not imaginary, but which actually occurred, and which will present some of these facts. We ask our patrons to read it and then to decide whether our action in these cases was right, and, if so, whether it should be a guide for the future.

\* \* \* \* \*

## **\*A CONVERSATION—ITS RESULTS, ITS LESSONS.\***

About two years ago a gentleman came to this office, and said to one of the Secretaries:

"If a person has eight or ten thousand dollars which he would like to devote to some good object, where would you advise him to give it?"

To this the Secretary promptly replied: "To the American Missionary Association, of course."

"All right," said the gentleman, "but to what special purpose would you advise it to be applied?"

"Our great need," said the Secretary, "is to meet current expenses, and I would advise that it be devoted to that."

A little further conversation revealed the pleasant fact that the gentleman had that sum of money at his disposal, but that he had a very decided wish that it should be used for the erection of permanent buildings. The Secretary suggested the obvious fact that added plant meant increased expense, and that we hardly dared to promise to meet that.

"But," said the gentleman, "are there not places in your work where new buildings are greatly needed?"

"Most assuredly," the Secretary replied, "there are many places where such buildings are needed."

He was asked to give details, which he did.

Among the schools mentioned by him was one in which the scholars were inadequately provided with dormitory and recitation room facilities, and where the industries were crowded into old cabins and attic rooms.

After hearing these details, our visitor, who is a judicious and prosperous business man as well as a benevolent Christian, said, "These new buildings are needed. I offer you the money for the two buildings at the place you have last named. I know it will increase somewhat your current expenses, but *can't you trust the churches to come to your help?*"

The results of that and subsequent interviews are two fine buildings, one giving adequate school accommodations, and the other giving a large and commodious shop, facilitating both instruction and production.

Subsequently, the same large-hearted and liberal gentleman repeated his benefaction where equally needed enlargement will soon be furnished.

Once more. In a Southern city our school building is too small, the lot does not permit industrial work, and changes in the population have surrounded the locality with saloons and houses of ill-fame. A change must be made or we must abandon the place. A lady who knows these facts offers to give us \$2,000 with which to purchase four acres of land most eligibly situated for our work, and to give us the money to build a school-house with eight large school-rooms with commodious fixtures and appliances.

All this, of course, implies more teachers and additional running expense. Shall we accept the gift and trust the churches to furnish the money? Or, to state the matter in general terms: When the need for enlargement is very great, and God sends to us benevolent donors, who are willing to furnish the means for the enlargement, are we wrong in trusting the churches for their part of the needed help? We believe we are not. We think the churches would regard us as recreant to our trust if we refused to take the funds thus providentially proffered to us.

But our story is not all told. Other donors in the last few years have done likewise, and there still are cases where the pressure for enlargement is as great as in any of the instances given. We must mention one. In a large Southern city our school building is so inadequate that the Principal writes: "We have an extremely large school, and yet nearly three hundred pupils were turned off for lack of seating capacity." In addition to this, the Teachers' Home adjoining the school building, which was once a Southern home, is unhealthy from inadequate under-drainage. We have repeatedly attempted to remedy this difficulty and at considerable cost. We are satisfied that to spend more money for such a purpose is a waste. The only true remedy is to remove the present home, connecting it with the school-building for additional school-rooms, and then, on the vacant site, to erect a new home with proper foundations. If any benevolent person should offer us the means for making these changes, we fear we have not the self-denial to refuse, unless the churches or

benevolent individuals for whom we act shall command us to do so. We await the response they will give.

\* \* \* \* \*

# **\*THE VERNACULAR. THE LAST GOVERNMENT ORDER.\***

## **THE ORDER**

We give below a copy of the last order received from the Interior

Department in relation to the vernacular.

"1st. In Government schools no text-books and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed, except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of school, when English is not understood by the pupils.

"2d. In schools where Indian children are placed under contract, or to which the Government contributes in any manner, the same rule shall be observed in all secular instruction. Religious instruction in the vernacular may be allowed in such schools, both by the text-book and orally, provided not more than one-fourth of the time is devoted to such instruction.

"3d. In purely mission schools—that is, in schools

toward whose support the Government contributes nothing—religious and other instruction may be conducted in the manner approved by those who maintain the schools, provided that one-half of the school hours shall be employed in instruction in English.

"4th. Only native Indian teachers will be permitted to teach otherwise in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the Government, and where there are no Government or contract schools where English is taught. These native teachers are allowed to teach in the vernacular only with a view of reaching those Indians who cannot have the advantage of instruction in English.

"5th. A theological class of Indian young men, supported wholly by mission funds, may be trained in the vernacular at any missionary school supported in whole or in part by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements where English schools are inaccessible.

"6th. These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular; but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed."

## COMMENT

This order presents a great and gratifying modification of those extreme rulings of the Department which occasioned so much dissatisfaction among the churches. While we rejoice in these modifications, we must not conceal from ourselves or our readers the fact, that the main point against which objection has been so strenuously urged—the right of the churches to be guided by their own wisdom and experience in expending their own funds—is not granted by this order, as will be seen in Article 3. "In purely mission schools," "toward whose support the Government contributes nothing," it dictates that "one-half of the school-hours shall be employed in instruction in English." So far as the principle is concerned, nothing is yielded. The Government still assumes to control these schools, and to tell the missionaries how much of the vernacular they may use, and how they must divide the hours between the two languages.

The regulation, moreover, fixes upon "one-half of the school hours" without any obvious reason for taking that number rather than one-fourth or three-fourths, for it does not take into account the different conditions of the pupils as to their knowledge of the English language. It requires a double set of text-books if the vernacular be taught at all. Whether the churches will acquiesce in this regulation, will depend, we think, upon how rigidly it is enforced. We regret that the Government, while attempting to

meet the wishes of the churches, could not have done it in a more broad and generous method, by conceding their right to manage their own missionary affairs without interference or dictation.

\* \* \* \* \*

The numerous solicitors from the South for the benefactions of our friends at the North impel us to increased caution in regard to our endorsements. We are anxious that our friends should give, but we are equally anxious that they should not be imposed upon. Hereafter, we shall give a letter of commendation to any of our workers who may be authorized by us to come North for help, signed by one of the Secretaries or one of the District Secretaries, and these will be good for one year from the date, and any pastors or friends of the Association can feel at liberty to ask for the letter. If persons assuming to solicit funds for any part of the A.M.A's work cannot produce such letters, the failure may be taken as a reason for withholding confidence. We think this is due to our friends at the North and to our faithful and honored workers at the South.

\* \* \* \* \*

Professor Lawrence, of Jellico, Tenn., who was so seriously injured by an unprovoked and cowardly attack, is, we are happy

to learn, slowly improving. Suffering, both from excruciating pain and from great nervous prostration, all that a human being can endure and live, yet he has borne it uncomplainingly. Large expenses have been necessarily incurred for surgeon's, doctor's and nurse's bills, and Mr. Lawrence is a poor man, working on a missionary salary, when he might have received more elsewhere. As Professor Lawrence received his injuries in the simple discharge of his duties as a teacher in an A.M.A. school, our Committee will feel it their duty to render him some pecuniary aid, and if any of our friends are disposed to assist us in rendering such help, we shall be glad to receive their donations for that purpose.

\* \* \* \* \*

# **\*THE LONDON MISSIONARY CONFERENCE.\***

This large and important gathering of the friends of Christian missions throughout the world, held its session in Exeter Hall, London, June 9-19.

This is the fourth great Missionary Conference. The first was in Liverpool in 1860, the last was in London, held ten years ago. This Conference far surpassed its predecessors in the numbers present, in the completeness of the previous arrangements, and in the range and importance of the topics discussed. The members numbered over 1,200, gathered from all parts of the world. Nearly forty American Societies were represented, six Canadian, fifteen Continental, and fifty-four English, Scotch and Irish Societies.

One topic that received deserved attention was the curse of deluging Africa with liquor by Christian nations, and the continued curse of the opium traffic which England inflicts upon China.

From the brief reports which have reached us, we judge this Conference to have been a very able and enthusiastic one, and that it will probably give a new impulse to Christian missions throughout the world.

\* \* \* \* \*

Secretary Beard represented the American Missionary Association in the London Missionary Conference, agreeably to appointment by the American Committee of the Conference. His paper was entitled, "Christian Missions among the North American Indians." He also read a paper which Secretary Strieby had prepared, by appointment of the American Committee, on "The Freedmen of America as Factors in African Evangelization." Dr. Beard attended the Conference on his way to Europe to bring his family home. He is expected to return about the first of September.

\* \* \* \* \*

# **\*GETTYSBURG, FRATERNITY, FREE BALLOT.\***

The meeting of the Blue and the Gray on the field of Gettysburg at the late anniversary celebration marks an era in national fraternity. The orator of the day, George William Curtis, did a noble, perhaps we might say courageous, deed in lifting the enthusiasm of the glad hour above the remembrance of past heroism and present harmony to the great duty of the nation—a free and fair ballot. A few lines culled from the oration will give the thought.

"The suffrage is the mainspring, the heart of our common life. If ignorance and semi-barbarous dominance be fatal to civilized communities, no less so is constant and deliberate defiance of law."

"No honest man can delude himself with the theory that this is a local question. If there be a national question, which vitally interests every American citizen from the Penobscot to the Rio Grande, it is the question of a free legal ballot."

"Can we wrest from the angel of this hour any blessing so priceless as the common resolution that we shall not have come to this consecrated spot only to declare our joy and gratitude, nor only to cherish proud and tender memories, but also to pledge ourselves to union in its sublimest significance?"

To this we add: The brave deeds of the soldier at Gettysburg, and the wise counsels of the orator, should be followed by the patient toil of the teacher and the preacher. It is hard to choose between the ballot withheld and the ballot cast by ignorance and vice. Blood and treasure flowed like water in the war. Shall treasure and toil be wanting for the work of peace—preparing the ignorant voter to cast the free ballot intelligently and honestly?

\* \* \* \* \*

## **\*A BOOM IN THE PRICE OF A SLAVE.\***

One of our best educated and most efficient colored ministers in the South furnishes us the following sketch of his experience on the auction block. He not only was sold "early and often," but always at advancing prices. We do not wonder at this, for he has shown himself to be so valuable as a *man*, that we are sure the boy must have promised to be worth a great deal as a slave.

I was sold in 1862 at the age of ten years, for \$400, by the widow B. of Virginia. As a rule, after the first sale, I was upon the auction block every day for three months. How often I was sold during those three months I cannot tell, but on Davis' auction block in his sale-room I was sold five times in one day. The last sale at the end of the three months was made in Tennessee, to the Rev. H.F.S., a Baptist minister, who paid \$3,500 for his property. The Rev. Mr. S. was a "Yankee" from Philadelphia, Pa., and came South at the breaking out of the war.

\* \* \* \* \*

# **\*EXTRACTS FROM EXAMINATION PAPERS.\***

Ques. Give a rule for the use of the period?

Ans. Every period must begin with a capital.

Ans. A period is a dot written to the end of a sentence and is used to low the voice.

Ans. A period is used for the topage of a sentence and to make our reading sound better than if we had no period.

Ques. What is the chief occupation in the South Atlantic States?

Ans. The ocoopations cold in the north part, but in the lower part rain seldom fails.

## **FROM A SUNDAY-SCHOOL**

The lesson was on The Ten Virgins, and the next Sunday the review question was asked, "What was the lesson about last Sunday?" and a bright boy gave the prompt answer, "About ten gals that went to a weddin."

## COMPOSITION LETTERS FROM YOUNG PUPILS

My dear teacher, God be with you witch I know he will, as the Song says God can see me every day when I work and when I play. again God is always near me when I pray. I shall nor for get Miss H. her name shall never die out Christ have mercy upon her If God calls her I will spect to meet her in heven at the last trumpet shall sound. I will be thair. Yours truly,

Robert –

Dear teacher, I wish I could write good. I have not done my duty. I will try the next time and do better. I am very sorry. I will try and do better. May God help me to obey my teacher. Miss F. is sick. I hope she will get better. I will try to be like Jesus. I have sign the pledge and have kept it. Now I will close my bad lines. I hope you will come back next year. Good by.

Your aff Scholar,

James –

\* \* \* \* \*

# **\*ON JAMES POWELL'S PORTRAIT.\***

**BY J.E. RANKIN, D.D**

O face, all radiant with the light of love,  
O eyes, so laughing in their tenderness,  
So quick to read the language of distress;  
O lips, so touched with flame as from above,  
O man, with godhead stamped upon thy brow,  
And manhood beating in thy pulses strong,  
To stir thee up to stamp thy heel on wrong,  
That earth should have no more thy pattern now!  
No more should see thee on the wings of mercy sent!  
Thou had'st thy mortal years so wisely spent,  
That Heav'n seemed too soon to crown thy brow;  
The veil of flesh was prematurely rent,  
And earthly glory with celestial blent.

**\* \* \* \* \***

A college commencement is a marked event to all parties concerned, and a good sketch of such an occasion furnishes interesting reading to a very wide circle. We call the attention of

our patrons to the reports we make of the anniversaries in our Southern institutions. Some of these reports appeared in the last MISSIONARY, some will be found in this number, and others will be given in the next.

\* \* \* \* \*

# **=THE SOUTH.=**

## **\*NOTES IN THE SADDLE.\***

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

Orthodoxy and orthography are by no means inseparable, as the following letter proves. Correct views of Divine Sovereignty and very indifferent spelling may go together in the same epistle.

"Dear Miss –

"Dear Teacher, I am so much Thank you for your kindness of the medicine which you have sent to me yesterday, until I cannot express my gladness and feeling unto you in this world, but I hope God will take good care off you even on death if I never have the plegure of seeing your good and happy looking face any more.

"Your medicine has help me demegiately as I have took it. I hope God will ever to be with in your Jerney throught life in well doing."

This letter came from a young lad in one of the lower grades of school work. He had been seriously sick for weeks, and the teacher to whom he wrote sat with him and ministered to his comfort after the weary hours of her school work were over.

This lad appreciated her self-forgetful kindness; his heart was touched, and as she left the malarial atmosphere of this Southern country for brief rest in her Northern home, this boy sent her this letter. His letter is "phonetic" and of the individual type, but I venture that the tearful prayer going up to God from his grateful, loving, simple heart may reach the Father's ear, and bring down a blessing upon his loving friend as "demegiatly" as the rounded periods of learned lips. He evidently is no dusky Claudius whose confession must be:

"My words fly up, my thoughts remain below;  
Words without thoughts never to Heaven go."

"What a privilege it is to be prayed for by such confiding souls," said the teacher as she handed me this letter.

\* \* \* \* \*

Speaking of prayer among the colored people, calls to mind a petition offered for myself, when Field Superintendent, soon after my appointment. An old black woman in New Orleans was called upon to pray, after I had spoken to the people. She chanted her words in soft, melodious tones, keeping time with her body swaying back and forth, as she prayed. She prayed for the former superintendent, Dr. Roy. She thanked God for his patient, loving care of the people. She told the Lord how he went as a prophet

of Israel, back and forth among them, bringing the bread of Heaven to their hungry souls. She sought Divine blessing, rich, full, free, upon him and all his loved ones. Then she chanted in the liquid accent of the Creole, "And now, O Father, bless our young brother the new superintendent. Let him down deep into the treasury of thy word and hide him 'hind de cross of Jesus." And the heart of the "New Superintendent" said "Amen and Amen." That experience was what he needed.

How close to the great throbbing heart of God these simple children of cotton-field and cabin come! In gaining intimate acquaintance with them one is reminded of Heinrich Heine's confession in his notes on Uncle Tom's Cabin:

"Astonishing! That after I have whirled about all my life over all the dance floors of philosophy, and yielded myself to all the orgies of the intellect \* \* \* without satisfaction, like Massolina after a licentious night, I now find myself on the same standpoint where poor Uncle Tom stands—on that Bible. I kneel down by my black brother in the same prayer! What humiliation! \* \* \* Tom, perhaps, understands these spiritual things better than I. \* \* \* But a poor negro slave reads with his back and understands better than we do. But I, who used to make citations from Homer, now begin to quote the Bible as Uncle Tom does. Poor Tom, indeed, seems to have seen deeper things in the Holy Book than I."

\* \* \* \* \*

The letter quoted at the opening of these "Notes" hints another thing. The A.M.A. teacher must frequently be a doctor, too. One lady teacher in Alabama opened her chest of medicine and showed me a small drug store curtained off from the sitting-room of her home. She had made *materia medica*, a special study, and was a competent physician in common diseases. Her house was a public dispensary, visited frequently by her afflicted colored neighbors. What cannot these teachers accomplish going out into these dark, diseased and sin-smitten places of our own land, if only they go out in "His Name" as they so often do!

\* \* \* \* \*

How all loyal hearts will rejoice in the good news that comes from brave Lawrence's sick room! He is slowly improving, and there is strong hope of his recovery. Thank God!!

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