

# VARIOUS

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**The American Missionary. Volume  
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*The American Missionary – Volume 43, No. 11, November, 1889:*

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**– Volume 43, No.**  
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**FREE ONCE MORE**

At the close of our fiscal year in 1887, we were enabled to utter the joyful word "Free," no *debt* darkening our balance sheet. Last year (1888) we were compelled to moderate our tone and say "Not quite free," for a balance of \$5,641.21 stood on the wrong side of our ledger. But now, in the good providence of God, we can say "Free once more."

Our receipts from all sources were \$376,216.88; payments, including debt of last year, \$371,745.21, leaving a credit balance of \$4,471.67. For this good result we are in some measure indebted to legacies. But, under all circumstances, we rejoice in the past and look forward with hope to the future. The work we have in hand, with its grand results, as will be seen in the "General Survey" published in this number of the MISSIONARY, will encourage our friends, and the call there made for growth and enlargement, will, we are sure, stimulate them to increased

contributions and more earnest prayer. The "Survey" will also contain a statement of the income and expenditure of the Hand Fund.

# THE NATIONAL COUNCIL

The gathering of this representative body of the Congregational churches of this country was the largest ever held. It grappled more fully than any of its predecessors had done with great questions touching the missionary and benevolent societies in their relations to the churches and to each other, and the consolidation of the missionary magazines. The most exciting topic discussed was that of the Georgia Congregational Churches, white and colored. The result reached on this point was that the representatives of two District Conferences were enrolled, and that the representative of the United Congregational Conference of Georgia was given a seat as an honorary member.

# THE COLORED DELEGATES

The Southern Associations were represented by six colored delegates in the National Council. Their bearing and ability won the respect and admiration of the whole Council. They were modest and manly in their deportment, prudent in their counsels and very eloquent in their speech. They showed themselves to be the peers of their white brethren, and demonstrated beyond a question the capacity of the colored man for the highest intellectual and moral training. They were a credit to the American Missionary Association, whose pupils they have been, and were a living and triumphant vindication of its work at the South.

# THE MOHONK CONFERENCE

The seventh annual gathering of this Conference, Oct. 2-5, was the largest ever assembled. Among those present for the first time were Ex-President Hayes, Gen. O.O. Howard, Gen. John Eaton, Prof. Wayland and Dr. Wayland. The newspaper press, religious and secular, was very fully represented; Abbott, Buckley, Dunning, Gilbert, Ward and Wayland are perhaps best known. The venerable Judge Strong well represented the law, while the absence of Senator Dawes was sincerely regretted.

A marked feature of the Conference was the presence of Gen. Morgan, Commissioner of Indian Affairs. For weeks prior to the meeting of the Conference, rumors had gone abroad that he intended to abolish the "contract schools"—that is, schools of the missionary societies which the Government by a "contract" agrees to assist. Articles had appeared in the newspapers remonstrating against this course, and it was believed that this topic would be one of most practical interest in the Conference. The Commissioner early in the meetings read a paper outlining his plan for the establishment of Government schools for all Indian children—the attendance to be compulsory. The omission of all mention of the "contract schools" in this paper confirmed the impression to which rumor had given currency. An animated discussion followed the reading of his paper, in which the Commissioner freely participated. It appeared that he had been

misunderstood—at least in so far as any immediate curtailment of the "contract schools" is concerned, and he impressed the Conference warmly in his favor as a Christian man with broad views, impartial and progressive. He will meet, we feel sure, with the cordial support of all the societies engaged in Indian educational work.

The final action of the Conference was embodied in a platform substantially repeating the utterances of last year, urging national education for all Indian children and approving the continuance of "contract schools." Other planks of the platform related to lands in severalty, to the legal rights of the Indians, etc.—all of which were unanimously approved, and thus once more this remarkable Conference followed its predecessors in free and frank debate, consummated by entire harmony in the result.

The varied and unique scenery of Lake Mohonk was shown at its best by three days of bright and bracing weather. The welcome of Mr. and Mrs. Smiley to their increased number of guests, who taxed to the utmost limits the accommodations of the large establishment, was as cordial and genial as ever. The hearty and enthusiastic vote of thanks, the only compensation permitted, was a far less reward than the gratification of their own benevolent feelings in doing good; and that gratification is probably to be enhanced by the calling together of another Conference in the early summer in behalf of a still larger class of our needy fellow-citizens than the Indians.

# NOTES FROM NEW ENGLAND

A good friend of the American Missionary Association in a New England village recently greatly stirred up the interest of the people in behalf of our work, through a missionary society which she organized among the children. They had meetings for sewing, preparing articles for a box, and then a fair, in which they sold other articles that they had made, out of which they gathered a considerable sum of money. The interest went far beyond the children. A gentleman, not a member of the church, who had never been interested in missionary work, was stirred up by the solicitation of the children, and gave both time and money to their effort. He afterwards said to a good lady who inaugurated the movement, "I am glad I have given to this cause; it makes me feel good, and I want to keep right on giving." That is the way it affects every one when the heart and pocket-book are open to these missionary objects. It makes them feel good, and stirs up a desire to continue the process.

The Christian Endeavor Societies of New England are assisting nobly in the work of the American Missionary Association. One society pledges itself to support a missionary in our field for a year. Another makes one of its number a Life Member of our Association, contributing thirty dollars. Still another brings in a handsome collection recently taken, and still another devotes the prayer meeting evening to thorough study

upon the work that is being done through the A.M.A., in the needy and destitute portions of our country. One young man who spoke at the last meeting spent a portion of his vacation in studying up the work among the Highlanders of the South, and gave the results of his study at their meeting. And why should not this active society of earnest young people be interested in the great work that is being accomplished among other young people, painfully in want of the advantages which those here enjoy? A prayer meeting pledge of the Y.P.S.C.E., printed in the Sioux language by Indian boys at a Santee school, is a most interesting evidence that this society is not confined in its usefulness to any locality or race. A vigorous Society is one of the elements of work in this Indian school, and a most useful element. In a letter written by an Indian boy is the following: "We have a Christian Endeavor Society here. I joined that society not very long ago, and we have nice meetings on Saturday night. It does make me feel good in those meetings. There are about thirty members now." And so these Societies of New England in their prayers for, and contributions to, the work of the American Missionary Association, are clasping hands with the same societies among the Negroes, Mountain people and Indians.

The "King's Daughters" are also a useful agency in the field work of our Association. A little Indian girl writes interestingly of the "King's Daughters" of whom she is one.

# DEATH OF SUPERINTENDENT HALL

Just as we are going to press, (October 18th), we are startled by the telegraphic announcement of the sudden death from typhoid fever of Prof. Edward S. Hall, one of our Field Superintendents. Mr. Hall had been one year in the service of the Association, and had already shown himself to be a man of varied and remarkable capabilities—not only skilled in the management of schools, but familiar in an unusual degree with the practical work of building and repairing school and church edifices. His services have been invaluable to the Association, and it will be difficult to supply his place. As a man of noble Christian character and consecration to the work entrusted to him, he had won our highest esteem.

# DEATH OF LARMON B. LANE, M.D

Rev. Larmon B. Lane, M.D., died at his home in St. Charles, Ill., Sept. 15, 1889. He was born in Tallmadge, Ohio, June 21, 1821. He studied medicine at Cleveland Medical College, and afterward attended Oberlin College and Theological Seminary, graduating in 1848. The following year he was sent by the American Missionary Association as missionary physician to Siam, where he labored faithfully, ministering to soul and body six years. In 1855 a severe hemorrhage compelled him to give up the missionary work. After a short rest he began his work of preaching the gospel. He had successful pastorates in Illinois and Ohio; afterwards he practiced medicine in Geneva and St. Charles, Ill., at which latter place he died. He was successful as a physician and continued to the end a loyal servant of Christ, was deacon, treasurer and Sunday-school Superintendent, besides being always ready to do with his might what his hands found to do.

**FORTY-THIRD ANNUAL  
REPORT OF THE  
EXECUTIVE COMMITTEE,  
For The Year Ending  
September 30th, 1889**

**GENERAL SURVEY**

The American Missionary Association finds its commission in the words of the Master, "Go ye into all the world, and preach the gospel to every creature."

It does not choose its fields of labor because the people in them are black, or red, or yellow, or white; but because they are those for whom Christ died and to whom he commanded the glad tidings of salvation to be preached. In the fields to which it providentially has been called, it seeks to bring the gospel to every human being who has it not in its purity as an uplifting power.

In nineteen States and Territories we are laboring—six in the West and thirteen in the South. In ninety-four schools and one hundred and forty-two churches we have been directly teaching and preaching the gospel during the past year. In them have

456 missionaries wrought with holy purpose. 12,132 pupils have been taught in our schools; more than seventeen thousand have received instruction in Bible truth in our Sunday-schools; 782 conversions have been reported. \$3,160.14 have been reported as given in our mission churches for benevolence, and \$21,658.57 for their own expenses—again over last year of \$660.03 in benevolence and \$2,322.62 in church expenses. Besides all this and all that in various ways has failed to be reported to us, have been the vacation work of our students, the large work of our previous graduates, the indirect results of many kinds, and the unknown results and influences of great power and far-reaching importance which have gone forth from our institutions and missionaries whose only possible record is in God's Book of Remembrance.

# THE SOUTH

In the South, we are directly reaching three classes—the colored people, the mountain whites, and the new settlers from the North and from the old countries. Indirectly we are reaching many more. The schools we plant often incite others to plant schools; the houses of worship we aid in erecting cause others to be erected. A single neat, but inexpensive building for a country church of colored people has been known to occasion the building or repairing of at least nine church buildings of neighboring white people. The incontestably good results of our work among the colored people are slowly but surely undermining race prejudice. In spite of all the race trouble during the past year and the increasingly bitter utterances of some papers and some public speakers, during no other year in the history of our country have so many manly words in favor of the Negro been printed in Southern papers, and sounded from the pulpits and platforms of the South. It was in a Southern University and before a Southern audience that a Southern man, a Bishop of a Southern church which took the name Southern when it declared for slavery, this year uttered these words:

"It is a travesty on religion, this disposition to canonize missionaries who go to the Dark Continent, while we have nothing but social ostracism for the white teacher who is doing a work no less noble at home. The solution to the

race problem rests with the white people who live among the blacks, and who are willing to become their teachers in a missionary spirit."

Cruel and unreasoning is prejudice, but when the public platforms, and especially the pulpits, begin to yield in their utterances to the sway of logic and humanity, by and by public opinion will feel their force. Our institutions and our missionaries have compelled the respect of the Southern people. This year many expressions of it have been heard.

# **EDUCATIONAL WORK**

## **CHARTERED INSTITUTIONS**

During the past year we have directly sustained five chartered institutions in the South—Fisk University, Talladega College, Tougaloo University, Straight University and Tillotson Institute. Every year that passes emphasizes anew that these are most wisely located, so that each is a center of far-reaching power, and supplements the work of all the others.

# Конец ознакомительного фрагмента.

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