

The American Missionary — Volume 42, No. 06, June, 1888 eBook

The American Missionary — Volume 42, No. 06, June, 1888

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THE AMERICAN MISSIONARY.

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Vol. XLII. May, 1888. No. 5.

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AMERICAN MISSIONARY ASSOCIATION.

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This Number of the Missionary will reach our friends, the pastors and the churches, about the first of June, one month before the usual vacation time sends many of the pastors to their much-needed summer rest, and when the churches enter upon the months of small congregations. We wish to remind our friends that the expenditures of a missionary society have no vacation, and to ask them that in this remaining month, special efforts be made to prepare us for the months when there is the usual outflow with only a small stream coming in.

The showing of our receipts is favorable. For the seven months to April 30th, they aggregate \$158,921.20, an increase of \$5,082.75 over last year. The increase in collections and donations is \$9,241.84, but there is a decrease in legacies of \$4,159.09, leaving the net increase as above stated. On the other hand, however, the expenditure that has been absolutely demanded by our growing work has been \$23,778.24 over the receipts. Our committee has denied many appeals pressed upon it, from the workers in the field, for needed growth and strengthening; but some calls have come with such urgency to save the work already in hand, that it felt constrained to grant the additional appropriations, and we are very confident that if our constituents had been present, they, too, would have concurred heartily and unanimously in the votes.

We might reasonably hope that this debtor balance would be wiped out during the five months of our fiscal year yet before us, but there is a special reason for anxiety that it should soon be materially reduced. It is at this time that we are compelled to plan the work, and make estimates, for the next fiscal year, beginning October 1st. We are now endeavoring to cut down these estimates to the lowest possible point, but if, before the close of June, there shall be no marked reduction of this balance, we shall be obliged to cut still further, even to the arresting or crippling of work already begun. We ask our friends to rally to the rescue.



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A NOBLE WORD FROM THE OHIO CONGREGATIONAL ASSOCIATION.

REPORT ON THE A.M.A. BY REV. WASHINGTON GLADDEN, D.D.

The work of the American Missionary Association appeals to the churches of Ohio with cumulative urgency. "A.M.A.," as our stalwart brother Pike used to say, are letters that stand for the darkened races of this continent—the American, the Mongolian and the African. To the Christian people of America, these tribes are entrusted; for their enlightenment and Christianization, we are responsible.

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The Government at Washington can do something toward protecting these people in their political rights; but there is very little, after all, that can be done for any people which does not know how to assert and maintain its own rights. Liberty can never be a gratuity, it must always be an achievement. Peoples, as well as individuals, must work out their own salvation. The Negro at the South is cheated out of his political rights, simply because he does not know how to claim them; the Indian on the plains is defrauded of his property, because he does not know how to protect himself. No matter how favorable the laws may be to these hapless people, they will be oppressed and impoverished and kept in a condition of semi-slavery, unless they know how to use the laws in their own advantage. Education, therefore, is the only effectual remedy for their wrongs. To awaken their minds, to arouse the energies of hope, to show them that they are made in God's image and that they have a right to all the liberties of the laws of God, is the only way to complete and secure their emancipation from bondage and from barbarism.

This is the work to which the American Missionary Association calls us all. It is our just pride as Congregationalists that through this Association more has been done for the true enfranchisement of the freedmen than through any other agency, and it is our duty to see that this great work, in which we have borne so large and honorable a part, halt not nor slacken in its energy because of our failure to keep its treasury replenished and its faithful laborers re-enforced and supported by our gifts and our prayers.

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FACTS AND FIGURES.

The sum total of all the contributions of all the benevolent agencies for the evangelization and education of the Negro in the South, is seventeen cents per year for each person.

This seventeen cents includes whatever is done in missionary colleges and in all educational missions, as well as in the direct church work.

In twenty-one years from 1841 to 1861 there were twenty-one crops of cotton raised by slave labor, which aggregated 58,441,906 bales. {149}

In the twenty-one years from 1865 to 1885 there were twenty-one crops of cotton which aggregated 93,389,031 bales.

That is, by free labor there was an excess over the productions of slave labor of 34,947,125 bales, or nearly 35,000,000 bales. The value of 35,000,000 bales of cotton



produced by free labor in excess of the product of slave labor cannot have been less than \$2,000,000,000, or about the full valuation of all the slaves who were made free by the war, had they been sold at the ruling prices. The gain is due not only to the emancipation of the blacks, but to the emancipation of the whites from enforced idleness.

The cotton factories of the world annually require about 12,000,000 bales of cotton, American weight. Good land in Texas produces one bale to the acre. The world's supply of cotton could be grown on less than 19,000 square miles, or upon an area equal to only seven per cent. of the area of Texas.

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THE COLOR-LINE QUESTION: WHAT IS IT?

1. It is not the question of *social* equality. No one doubts the right of individuals, or the family, or the social circle, to draw their lines of association and fellowship at their own pleasure, whether at wealth, rank, fashion, talent, or anything else. To confound this with the real question, is not candid.

2. Still less is it the question of the inter-marriage of the races. Here, individual preference is undeniable. To claim that this is the question, and to ask tauntingly: "Do you want your daughter to marry a *nigger*?" is ungentlemanly and unworthy of an answer.

3. The question is: Shall a line be drawn between the white and black races, giving rights and privileges in Church and State to the one race, which are denied to the other, solely because of race or color? In other words: Shall a line be drawn which shall separate the Negroes, and assign them as a race to the position of inferiors irrespective of merit or character, and merely on the ground of race or color?

To narrow the discussion, we leave out of view the civil or political aspect of the question and confine ourselves to the religious, and we propose to give a few illustrations. A Negro in every way qualified, in character, piety, and intelligence, applies for membership in a white church. Shall the color-line be drawn and he be refused admission for no other reason than that he is a Negro? This does not imply that the whites and blacks should be urged or persuaded to unite in all churches or in any church. It may be conceded that the blacks generally do not desire to unite with white churches, and that, in their present state of culture, it may not always be for their edification to do so. But where an individual Negro *does* believe that it would be for his edification and growth in grace to belong to a white church, shall the color that God stamped on him, or the race in which God gave him his birth, be a sufficient reason {150} for refusing him? The question and the principle apply equally if the Negro should be given to understand that while he would not actually be refused admission, yet the preference of the church would be that he should not apply; nay, we do not see why the principle is not the same if the well-known attitude of the church on the race question should be such that the Christian self-respect of the Negro would not allow him to make the application.

Again, shall colored churches, conferences or presbyteries be formed on the same territory *in order that* the colored members may not unite with the white churches, conferences or presbyteries? Shall a line be run between the races on the simple ground of race or color, and irrespective of character, convenience or choice, so that the Negro as a church member shall not be allowed to choose the church he shall join,

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or as a minister the option as to his conference or presbytery? For one race to demand such a line of separation, is to consign the other race to a position of inferiority as humiliating as it is discouraging. Such is the demand of race prejudice, and such the position of inferiority in which it insists on placing the Negro. Slavery held the Negro there, and since emancipation, this race-separation is intended to accomplish the same purpose. The Southern white man makes no objection to the race or color of the Negro, but only to his position as an equal. He was not merely tolerated, he was more than tolerated, as a slave, and he is now as a servant.

The present controversy in regard to the color-line is calling forth some frank admissions from intelligent white men at the South. Thus the Rev. Wm. H. Campbell, an Episcopal clergyman of South Carolina, vindicates his refusal to sit in Convention with the Negroes by the inferiority which the Almighty has stamped upon them. Mr. Campbell says:

“The Bishop does not understand or appreciate the reasons why some of us cannot, under any circumstances, sit in Convention with Negroes. The objections commonly made need not here be referred to. The difficulty with some of us is not ‘on account of color,’ as it is usually, but not with strict accuracy, put; for some Negroes are as white as some white men, but because they are of an inferior race, so made by the Almighty and never intended by him to be put on an equality with the white race, in either Church or State.”

The question at issue is not one of expediency, but of principle; and, among Christians, whether in the individual church or the ecclesiastical body, it is a question of Christian duty to be settled by the Divine authority of the Master himself. We propose no argument on the subject, but content ourselves by quoting a few well-known passages of Scripture, which, though familiar, have lost neither their significancy nor their authority. In the end, the voice of God must be decisive.

“And hath made of one blood all nations of men for to dwell on all the face of the earth.”

“God hath showed me that I should call no man common or unclean.”

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“Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted with Him.”



“There is neither Jew nor Greek, there is neither bond nor free,
there is neither male nor female, for ye are all one in Christ.”

“Inasmuch as ye have not done it unto one of the least of these, my
brethren, ye have not done it unto me.”

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Secretary Roy, in the *Advance*, controverts the statement of the *Herald and Presbyter*, that the Congregationalists have come to consent to separate ecclesiastical bodies on the ground of color. Dr. Roy supposes that this conclusion may have been jumped at because of the formation of a new Congregational Association in Georgia, which is an outcome from the Congregational Methodist churches there. The *Interior*, evidently with gladness, makes the same assertion. The *Christian Union* replies to this, saying, "We do not think this is true; *but, if it is, so much the worse for the Congregationalists!*" We may say with Dr. Roy, that nothing is more certain than that in the New Empire that is growing before our eyes, the Congregational churches of this century will not turn towards the dark ages, and will not put themselves to shame by refusing to fellowship with the disciples of Christ on the ground of caste. Such a proposition would have the scorn of our National Council.

The Christianity of our churches will not fall behind the humanity of Victor Hugo, who said, "I have had in my hand the gloved and white palm of the upper class and the heavy black hand of the lower class, and have recognized that both are the hands of man."

The Congregational churches may not be quoted as countenancing this great wickedness against God and man.

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FROM ADDRESS OF REV. E.T. FLEMING OF GEORGIA, IN THE BROADWAY TABERNACLE OF NEW YORK.

"I suppose it will be necessary to tell you that I am a Negro, that I was born a slave. We are struggling against difficulties. We meet with a great deal of opposition. A case comes to mind which shows something of this opposition. I went out into what we call the Bottom District. The church there was dirty. I went to work and got a sufficient amount of money to buy a barrel of lime. It took me a week to get enough money to buy a barrel of lime. Another brother and myself got the barrel of lime there on a wheelbarrow. We whitewashed the church inside and out, and finished the job about half-past eleven o'clock. It was too late to return to the city, and we agreed to sleep in the church. The next morning, I was surprised to hear a great noise on the outside, and opening the door, looked out and saw a lean, lank, white woman. She was calling to her daughter, "Louisa, Louisa, come here." Her daughter {152} came to her mother and said, "My — — —, they have painted the nigger church white. We must put a stop to that." They said we would have to move the church, on the ground that they were not going to stand anything of that kind. These are the things that meet us in opposition there. I was myself refused admittance to a Gospel Tent where a distinguished evangelist from the North was preaching."

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A STRIKING STATEMENT.

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In one of the hotels in Columbia, South Carolina, among the collections of an excellent library, is a book which bears the seal of the State of South Carolina, giving much statistical information as to the geological character of the State, its agricultural resources, its mineral products and the peculiarities of its population. From its pages, the following extract is taken, which is reproduced here for its suggestiveness. It seems incredible, and yet the authority is wholly Southern and has the imprint of the State. It is as follows:

“No effort adequate to even an approximate determination statistically of the intermixture of the White and Negro races has as yet been undertaken. Mr. Patterson, quoted in an authoritative work upon ‘*The Resources and Population of South Carolina*,’ and published by the *State Board of Agriculture* in 1883, as one who has given much attention to the subject, says, even now there are no longer Negroes. One-third has a large infusion of white blood, another third has less, but still some, and of the other third it would be difficult to find an assured specimen of pure African blood. This, continues the report, is a startling statement; but in the absence of statistics, whoever puts it to the test among his Negro acquaintance will be surprised at the degree in which it conforms to the facts. If the lineage of those Negroes whose color and features seem most unmistakably to mark them as of purely African descent, be traced, indubitable evidence may often be obtained of white parentage more or less remote.”

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MISAPPLIED BENEFACTIONS.

The judicious placing of benefaction is a large part of the good of it. Is it wisely located? Will it be permanent? Will it be reproductive? Will it be in the hands of persons suitably responsible for the administration of it? Will it be under a fitting supervision? The cause appeals to sympathy; does it also carry the mark of good judgment? For lack of this double endorsement, not a little of generous giving is thrown away. It is a fine piece of romance; does it proffer a sufficient security upon the proffered investment of the Lord’s money?

A worthy Christian woman brings the scheme. It is laid upon the mountains of East Tennessee, thrust up into notoriety by the writing of Charles Egbert Craddock. A lady of faith and hope and energy, {153} proposes to build up an industrial farm-school of high quality for the neglected girls of that mountain district. She has already been teaching a common-school among them. She comes up to a city of New England. She lays her plan before some of the noble women there. They take it up without further inquiry as to the feasibility of the undertaking. With their first contributions an old worn-out farm is bought in the lady’s name, and in the cheap farm-house a small school is opened. The location is in an out-of-the-way

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neighborhood, three or four miles from the little, old, tumble-down county seat. Now a fine building is to be secured. The lady patrons raise their offerings up to six thousand dollars. Fine architectural plans are devised at the North. Meantime, speculators on the ground, who for a few cents an acre have bought up a great quantity of land adjoining and would be glad to sell it at a dollar an acre, have donated a hundred acres, more or less, to the school. On this tract the building is located and goes forward. The frame is put up and pretty much enclosed. For want of money the enterprise comes to a stand, and now for these four years the stranded structure has been taking damage from the storms.

The place has been visited repeatedly by the superintendents of the A.M.A., to find the state of the case and to see if anything could be done to utilize the partial plant. The pastor of the lady donors became interested to save the investment through the A.M.A., or to stop the pouring of more funds into the venture, but after all his correspondence and personal conference, he found that, if the whole property were to be offered to the Association, it could not afford to accept it and undertake to carry forward the school. It already has a prosperous academy in that county and another in an adjoining county, and these, wisely located in congenial communities, are all that is needed for those and for contiguous counties. There is no way to utilize it, Alas, "Wherefore this waste?"

An Orphanage for colored children is a tempting charity. The A.M.A early undertook such work. At Wilmington, N.C., and at Atlanta, Ga., it bought lands and erected ample buildings, but the experiment satisfied the authorities that the Association was not called to that department of work. The children's god-fathers and god-mothers, in devotion to their covenant, or grand-parents from personal interest, would soon be taking them out, and others having care of them would call them out as soon as, by some growth and training, the scholars were made profitable for work, and so those properties were sold and the avails put into the ordinary educational process. Then the conclusion was reached that this was the obligation of the local communities, and *not of foreign charity*. According to this idea, an Orphanage in a Southern city, undertaken not by the patronage or approval of the A.M.A., though made to appear so because the originator had been under its commission there as a missionary, has been transferred to a local board and to the support of the city {154} and county. That is as it should be. Those local authorities ought to take care of their own orphans, and not appeal to the charity of the North to relieve them of their proper burdens of humanity.



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Another so-called Orphanage at still another Southern city, started as an individual venture. It was allowed for a short time to have a conditional endorsement from the A.M.A., which was soon withdrawn and the enterprise disowned. This has swallowed up thousands of dollars of the money of benevolence, and yet it has all the time been a sham and a falsehood. There was nothing of it. When a lady newspaper correspondent called to visit the institution, ten or a dozen children from a neighboring private school were borrowed and paraded as orphans, when at the time there were only two little children in the concern, and they had grandparents living near and abundantly able to take care of them. "Wherefore this waste?"

In yet another Southern city, a couple of young ladies start a school. Having once been under commission of the A.M.A., in connection with its institutions, they appear to many to have its endorsement and they make appeal to its constituents. Money comes along for a work irresponsibly begun and without supervision. Only a year goes by before they appeal by their leaflet-paper for several thousand dollars to buy land and build a home and school property. Who but they shall hold and own the property? Whose shall it be when they marry or grow weary of the work and leave? What protection is there for such misplaced benefaction?

By no means would the Association seek to interfere with donations to individuals where the donors investigate for themselves and assume the responsibility, but it is not fair that we should be held as apparently responsible for movements that we disown, and it is not fair to our constituents that we should allow them to remain under the impression that in giving to irresponsible projects, they are favoring such as are endorsed by us.

Thirty-five years ago the Congregational Union was initiated in the Albany Convention on purpose to protect Eastern friends from the miscellaneous and irresponsible and persistent solicitation for individual church enterprise. It is the business of that Society to receive, inspect and decide upon all such applications. Take it away and the flood gates would be lifted again. No less in the cause of missionary education is such discretionary service needed.

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THE NEGRO QUESTION.

This is the title of a recent brochure by George W. Cable, published by the American Missionary Association. With the most vigorous and courageous devotion to the question that "is the gravest in American affairs," Mr. Cable addresses himself to the problem and to the answer that should be made to it. His apprehension of injustice is so keen and true, {155} and his seriousness, in view of the weariness and offence that the whole subject gives to a great majority of the people, is so urgent, that the paper has been criticized as pessimistic, and as an impatient cry against evils that are speedily being rectified. We may say that the optimistic view of evils never did much to

correct them, and that those who are patient with wrongs will never create a sentiment against them. To us, this seems the voice of a prophet pleading for righteousness to man and righteousness in the land.



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OUR WHOLE COUNTRY.

Among the recent issues of the press, none has been more effective and deservedly popular than the pamphlet entitled, "OUR COUNTRY," written by our esteemed friend, Rev. Josiah Strong, D.D. It has aroused public attention in a remarkable degree, and has opened the way for a career of most promising usefulness to the author.

Our only regret in reading these stirring pages, has arisen from the fact, that in its survey it leaves almost entirely out of account nearly one third part of our country, namely, the South, a part, too, that contains as many elements of future trouble to the nation, and elements, too, that if properly dealt with, can minister as largely to the nation's future prosperity, as any other portion. Our object in penning this item is to suggest that some man of equal diligence in collecting facts, and of equal skill in handling them, shall write a book entitled, "Our *Whole* Country," that shall omit no part of it.

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A SAMPLE OF SOUTHERN CHURCH WORK.

The Rev. G.W. McClellan, a graduate of Fisk University and recently a student at Hartford Theological Seminary, has formed a "*Boys' Christian Association*" in connection with his church work in Louisville. The boys meet on Friday evenings for literary exercises, and the following are some of the questions debated this winter.

1. *Resolved*, That Washington was a greater general than Grant.
2. *Resolved*, That capital punishment ought to be abolished.
3. *Resolved*, That strikes are right and necessary.
4. *Resolved*, That boys, as a rule, after graduation from the High School, should go to College.

* * * * *

EXTRACTS FROM EXAMINATION PAPERS.

Question. *What was the Dred Scott decision?*

Answer. "The Dred Scott decision declared that slave owners could carry their slaves into any territory except their own." {156}



Another Answer. "Dred Scott decision was, that protected tariff should be kept out of the territories."

Question. *What are ocean currents?*

Answer. "The Ocean currant is a celebrated meal-storm on the coast of Norway."

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A STRAW.

A few days since, there was an examination of candidates for positions as teachers in the New Orleans public schools. Four of our Straight University girls presented themselves, three graduates and one an undergraduate, and all passed the examination, receiving respectively 94, 93, 92 and 87 per cent., and three were at once given good positions.

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IN MEMORIAM.

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Another good man has gone to his reward. Rev. Geo. J. Tillotson, who has perpetuated his name in the Tillotson Institute, Austin, Texas, died March 29th, at his home in Wethersfield, Conn. His useful life was spent in that State. He was born in Farmington, Feb. 5, 1805, was graduated at Yale in 1825, studied theology in the Yale Seminary one year and at Andover for two years, completing his theological studies in 1830. He had several long pastorates, which he filled with great fidelity and success. From 1876 he was not employed as a pastor, but devoted himself with great assiduity to various modes of promoting the Redeemer's kingdom. He had practised economy and had the means to give, and this he did with a discriminating, and yet a liberal, hand. To the founding of the Tillotson Institute, he gave not only from his own resources, but devoted his time and energies to collecting funds from his friends. But his benefactions were not confined to one object; he had a broad sympathy for every good cause. He was a man of genial temperament, and closed his useful career after a short illness in the 84th year of his age.

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THE RADICAL FORCES OF CHRISTIANITY, AS EXHIBITED IN THE WORK OF THE AMERICAN MISSIONARY ASSOCIATION.

BY REV. J.W. COOPER, D.D.

The work of Christ is the work of Christianity. By the "radical forces of Christianity," we mean the simple spirit of the Master, in its original and energetic operation. We are dealing with no abstractions, neither are we considering the operation of human agencies. What Christ was in his earthly ministry, that Christianity is, because of His living presence {157} in the church to-day. Wherever we discover the working of those principles which were exemplified in his life, there He is present in living power, the inspirer of the endeavor, and the strength of it. The claim that the work of the American Missionary Association makes upon our attention, may be presented in a variety of forms. Its work is commended to us, for example, because it is patriotic, that is, it makes its appeal to our self-interest. The instinct of self-preservation demands that we sustain it. Four and a half millions of Negroes in our Southern States are utterly illiterate. Half that number of Southern whites are in the same deplorable condition. These men are citizens. They hold the ballot. Our free institutions are not safe in such hands as these. Education is an absolute necessity. This wide-spreading and dense ignorance, among masses of free American people, must be speedily overcome. We do not wonder, therefore, that Andrew D. White in his scholarly address, "The Message of the 19th Century to the 20th," puts the education of the South first among the many great and pressing problems that claim the attention of statesmen. It is a matter of self-interest and self-preservation.

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This work commends itself, also, because of its justice. It appeals as a duty, to every enlightened conscience. The ignorance of the Negro, and the degradation of the Indian, are more our fault than theirs. We owe it to them, as a matter of simple justice, that we now make reparation, as best we can, for the wrong done to them in the past. If we, as a nation, have helped push them down, we ought to help lift them up. It is a burden which stern justice lays upon us.

But I turn from all such impressive arguments as these, to find another and altogether different motive to this work, one which the statesman may consider of little worth, the appeal of which mere conscience may not feel, but, which to the Christian heart must ever be more powerful and persuasive than all other motives that can be named. This work commends itself to us, because it is a Christly work. The spirit of the Master is in it. The radical forces of Christianity are exemplified by it. This Society may stand forth before the world to-day, and without any sacrifice of humility or reverence, opening the book and finding the place where it is written, it may say, in concert with the Master himself, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to bind up the broken-hearted, to proclaim deliverance to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord that He might be glorified." And here is its strongest claim upon our sympathy and support.

That this representation is not an exaggerated one, and that the claim is in no way overstated, we shall see more clearly as the comparison is followed out in detail. The work which this Association has in hand will {158} bear the test of analysis. It is not only a Christian work, it is a work which, from the beginning, has called into exercise the fundamental principles of Christianity. It exemplifies Christianity in its most original and essential features.

I.—A RADICAL FAITH.

As I look into this work, the first thing that impresses me is the faith that inspired it. It was a most sublime undertaking. It began, so far as relates to its present fields of labor, with the millions of freedmen just emancipated from two and a half centuries of bondage. What this bondage signified, this present generation will find it difficult to realize. For years it had been a crime to teach them the alphabet. They had been bought and sold like cattle. Their lives were a daily school in sensual immorality, deceit and dishonesty. Every manly aspiration, and womanly feeling, was smothered at its birth. They had come from savagery to slavery, and in a day, without training or preparation, they were set free. It is no wonder that they were ignorant, indolent, degraded and despised. As one of their own number says, "We came into bondage naked and destitute of worldly goods, we went out of it penniless, homeless

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and almost characterless.” Now it was this mass of degraded humanity that this Association set itself to elevate and Christianize, and it did it with a calm assurance and serene hope which no obstacle has as yet been able to disturb. The road has been a long and hard one, but it did not anticipate an easy time or miraculous success. It has met with new and perhaps unexpected difficulties. It may be that all the workers would say what the President of Talladega writes in a recent letter, “The magnitude of the obstacles are more and more real to me as I live and work.” But they still live and they still work, never doubting the final result. If you want to find men who have undying faith in the future of the black race, go to those who, in the spirit of their Master, are toiling night and day, under the commission of this Society, for its elevation.

In the same spirit, also, this Association has welcomed new labors and entered into new fields. When Chinamen were to be Christianized, immediately it had great faith for the Chinese. When the Indian missions were laid upon it, then it saw wonderful possibilities in the red man. And now, last of all, when some million or two of long-forgotten and neglected “Mountain Whites” are brought to its attention, it sees in these abjectly poor, dispirited and superstitious people, only another opportunity for elevating humanity, and proving the power of Christianity to restore the lost manhood of every race.

These servants of God are not engaged in a forlorn hope. They have faith. Wherever they work there they expect results, not only in the saving of individual souls, but in regenerating whole races of men. A Christian woman, missionary to the poor whites among the mountains of East {159} Tennessee, under the inspiration of her great faith, writes home to her friends, “We can almost hear the bells ring in unrequited steeples, and hear the songs from choirs that are as yet totally oblivious to the spirit of melody, and enter into the heart-worship of the prayer meetings that are to be when shall have been fulfilled the prophecy, that ‘to the people which sat in darkness and the shadow of death, light is sprung up’.” Such buoyant, hopeful faith as this, so clear and beautiful in its confidence in the promises of God, is one of the “radical forces” which command, while they inspire, this holy work.

II.—A RADICAL LOVE.

But what may be called the special characteristic of this Society among missionary organizations doing work in our own land, that which establishes its special claim upon hearts of Christian people, is the radical spirit of love there is in it. It exemplifies in a most practical way, the brotherhood of man. It repudiates caste. It is absolutely color-blind. It works for the despised. It helps those who are themselves the most helpless. This is no newly-discovered fact. I remember the first sermon I ever heard in behalf of this work, more than twenty years ago;

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it was drawn from the Parable of the Good Samaritan. The text was, "Who is my neighbor?" The address of the honored late President of this Association at the close of the last Annual Meeting which he attended, was in the trend of this very same Scripture. "This organization," he said, "is the Good Samaritan, loving to bestow its aid upon the poorest and most despised, the most severely wounded races of our country." The sermon, a score of years ago, told us that our neighbor was the Negro, just then made free. So said President Washburn, "If you can point out to this organization any race that needs its assistance, whether colored or white, there is the legitimate field of this Association."

It would seem that a law so emphatically taught by Jesus Christ as the common brotherhood of man, and so familiar to the world, would long ago have been accepted and adopted in the practice of Christian nations, especially by a Christian Republic within its own borders. But, instead of that, it is the hardest of all laws for us to learn and the most difficult of all to put in operation. Our policy toward the general colored races in this land has been one of cold-hearted and cruel selfishness. As ex-Senator Brace has said, speaking in behalf of his own people, "From the red race was taken their lands, from the yellow their labor, from the black their persons. The red race was gradually driven toward a setting sun; the yellow race, the rabble demanded to be driven from the country; the black man was a slave in chains, with no rights which the Constitution recognized."

These unjust prejudices are by no means altogether a thing of the past. They are not as violent as they once were, thanks to the influence {160} of this Association, but they still exist. "Niggers," are still ordered out of Southern churches. Many a professed Christian still wants his Indian "dead." This work has all along been compelled to fight its way against suspicion, bigotry and hatred; it must do so still, because it recognizes man as man, whether his skin be white or black, red or yellow; and, in taking this radical ground, it is interpreting to the world the benevolent spirit of the Saviour, and is preparing the way for that universal reign of love on earth which He came to establish. Such a work as this is the salvation of our Christianity. Without it, one of the chief evidences for Christianity would be taken away, and the spirit of it would die. Standing before a congregation of white men, Negroes and Indians, with a Chinaman or two to make the tale complete, President Mark Hopkins last May dedicated the new chapel at Hampton to the worship of Almighty God. He voiced the sentiment of this whole Association when he said, "Here will be taught and promoted a Christianity as narrow in its creed as revealed truth, and as broad in its love as humanity!" "A creed as narrow as revealed truth." Yes! we want no inspirations from outside the sacred book. "A love as broad as humanity." By all means, yes! for no smaller measure will satisfy the demands of that book or fulfil the will of the Master.



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III.—A RADICAL CONSECRATION.

Another principle required in this work and exemplified by it, is a thorough-going consecration. The men and women who have taken up this work, have followed Christ in his self-abnegation. There is no worldly honor in it. It is not an easy life. You know well enough how these devoted missionaries have braved social ostracism, and shut themselves in to their lowly ministry. With the Christly "sympathy of identification," they have made themselves one with their despised brethren, bearing their burdens, sharing their privations, stooping to meet their needs. What almost infinite patience it has sometimes required, what forbearance and charity, we cannot know, but they have served willingly and cheerfully, and found the sacrifice to be a joy. And there are many of them, in school and church and home, in our Southern land and in the Western wilds, who are serving there in a spirit of self-abnegation and patient sacrifice, and whom God will honor. These faithful workers are not martyrs; but there is something heroic in their lives. It is the heroism of those who lay upon themselves the lowliest duties, and perform them in the spirit of the loftiest devotion. The work that calls forth such consecration as this, so disinterested and sincere, bears its own letter of commendation. The spirit of Him, who "came to minister, and to give his life a ransom for many," is exemplified by it.

IV.—A RADICAL METHOD.

There is one thing more that I would mention. It is the radical {161} method which this Association has adopted in doing its work. It has never been satisfied with surface culture. It strikes down to the roots of character. Not "quantity," but "quality," is manifestly its motto. As an illustration of intelligent thoroughness in Christian service, therefore, this Association commends itself to our regard.

A decided advance was marked in missionary work when the church came to see that not only the conversion of the heathen, but their establishment in Christian character, was a legitimate object of missionary endeavor. Francis Xavier in ten years visited fifty kingdoms and baptized a million converts, but the ten years' labor of some of our modern missionaries, spent in laying solid foundations and thoroughly training a few chosen men, may, after all, come to more in its permanent results upon the world, than all that was done by Rome's great apostle. Jesus gave the best part of his three years of public ministry to the training of twelve men. He might have baptised a million. He preferred to do thorough work with a few. This Association has acted upon this principle. It has sought to develop manhood and womanhood after the pattern and by the power that is in Jesus Christ. It calls to its aid every possible force. It educates the mind, the heart, the conscience, the hand. It uses the church, the school, the workshop and the Christian home. Character-building is its vocation,

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the foundation Jesus Christ, the superstructure such as should stand the test of fire. These oppressed races need above all things else leaders from among themselves. It has been the endeavor of this Society to furnish them—men and women of such moral and mental quality as shall be fitted for the responsible position. They have been taught to think, to work and to live. Because labor is a moral force in establishing character, industrial education is introduced. Nothing is too great to be attempted, nothing too trivial to be omitted, the object always being the substantial development of moral and Christian character.

Such is this mission. It has gone forth in the spirit of Christ, with faith and love and consecration, seeking to do an honest work with thoroughness. God's blessing has been upon it. It has results to show in the renovated and ennobled lives of thousands who have been the subjects of its ministry; and its broader influence in the elevation of the oppressed and despised races, begins even now to be clearly apparent. It has been a faithful monitor to the churches which have sustained it, an inspirer of their benevolence, an almoner of their gifts, and an honor to their name. And beyond all this, standing for those principles which are most essential and fundamental in Christianity, it has glorified God by exhibiting to the world the power of Christian faith and sacrifice. Those who have been bound of Satan, lo, these many years, are loosed from their bonds and made free in Christ. War has struck off the chains of human bondage. Love shall now complete the emancipation.

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THE SOUTH.

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“NOTES IN THE SADDLE.”

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

The following, which was taken from the public records of a *white* school in Tennessee, illustrates the intellectual condition of a portion of the white citizens of that and the other Southern States. It also shows what kind of men have charge of public instruction in some districts throughout the South.

“TENN July —, 188-.

“Rulus for scoul No 4.



Teacher will not low the scoulers to scouful or clime or swhisparn in time of Books; the Teacher can ad eney rulus to this he thinks needud and eney Larg secular can not comer ounder rulus will have to quit the scoul.”

These “rulus,” as the word is spelled, were signed by two members of the School Board by whom they were written. How strange, that in localities in which there is such frightful illiteracy the school authorities should fail to welcome, with large-hearted cordiality, teachers who come among them. The white people, as well as the colored, need missionary schools, as the illiteracy among them is appalling.

Think of it! Seven-tenths of one per cent. of the native white population of Massachusetts are illiterate, while twenty-three per cent. of the native white population of Georgia, and thirty-one per cent. of the same population of North Carolina are illiterate!! Why should not Georgia be proud of her educated (?) citizens, and do all she dare to drive some of the best teachers there are in the State outside her borders?



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Right in this connection it would be interesting to read the following letter. A brief word of history, however, is necessary that it may be understood. In 1878, a young man, a graduate of one of the leading New England colleges, enlisted in the great army of A.M.A. teachers. He was a quiet, unassuming, Christian student. The amazing ignorance of the Southern people, both white and black, awoke his pity; and his love, for his Saviour, and for his country, led him to give himself to this most needy field. He was embarrassed and badgered by those who ought to have welcomed him, and helped him in his work. This mean and unworthy opposition with which our A.M.A. teachers are so familiar, culminated in his case, in a series of letters in which his *life* was threatened. It was just before the election of President Cleveland. There was evidently, a well-matured plan to drive him out of the community, and to intimidate the Negroes so that they would not dare to vote. The following was one of these letters: {163}

“Mr — deer Sir It is for your own good That I write This letter to you you are an advocate for Social Equality with the white and the Black race and the People are not going to Put up with any Such doings and I write you this letter to warn you of The danger and the great danger That you are in You must leve The country right away for The People have Pledged Them Seves to get you out of the contry or Kill you and That in a mity Short time Now as a frend I do beg you to give this matter your emmediate attention I am very truly your well wisher meaning Exactly wat I Say”

I saw all these letters, and received this one from the hand of this Christian hero. He said to me:—“I went to bed a good many nights thinking that quite possibly I should be dragged out of my bed, and beaten or hanged before morning.” Notwithstanding this, he wrote on the outside of the envelope the following words, and passed them around among those whom he knew to be conspirators against him:

“In answer to the enclosed, I will say to my 'Democratic and inquiring friends,' that I expect to leave on or before Jan. 1st, 1940, and that though I hoped to vote for 'St. John and Prohibition,' I have now decided to vote for 'Blaine and the Protection of all citizens in their political and civil rights.'”

When he gave me this letter, he took a promise that it should not be published until after his death. He passed away in the triumph of his sweet, but heroic faith a few months ago. He died where he had suffered and dared for Christ's sake, in the midst of this ignorance and sin.

Such stories as his ought to be told. It is cowardly timidity for those of us who know them, to keep them from the Christian public. Heroes and heroines answer to the roll-call of A.M.A. workers. I have met them and mingled with them, the past three years, and I know the sinew and fibre of their courageous faith. You, who send them out, and

who support them in the field, ought to know what they endure, and hear, now and then, an incident of their heroism.



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Two cases of heroic self-denial have come under my notice recently. In Macon there lives a colored woman whose husband is in an Insane Asylum. Their home was recently burned to the ground. She has four {164} small children with her, the eldest of whom is eleven years old, who are dependent upon her for support. She earns just eight dollars per month, and yet she sends one girl, aged fifteen, to Atlanta University!

A young man, whose father was a white man and who is himself a blonde, has been urgently invited by his white grandmother to come to her home and take the position of her son's child. She is a wealthy woman, owning a large plantation. The young man's father, her son, is dead. The boy would have all the privileges of a wealthy young white man and inherit the property on his grandmother's death. The sole condition which the grandmother makes is that he shall give up all association with his octoroon mother and refuse to recognize her in any way. Thank God, the boy is too true to his gentle and loving mother to enter into any such arrangement, even though the bribe offered is thousands of dollars and a social position of great attractiveness. There is a great deal of this quiet but heroic self-sacrifice among the colored people in the South, that never finds its way into print.

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THE ALABAMA ASSOCIATION.

PRESIDENT H.S. DEFOREST.

The thirteenth annual meeting of the Alabama Association was held at Salma, March 30th to April 3d, when the floods were at their highest, yet fourteen of our seventeen churches were represented. The Sunday-school Association convened a day earlier, and one afternoon the Woman's Missionary Association had a session by itself.

The opening sermon by Professor Andrews, was a powerful exposition of Christian love, from the 13th of 1st Corinthians. One evening was given to the higher, Christian education; one to three papers on "How to Secure Homes," "The Home Indoors," and "Home Piety;" and the last to three phases of the temperance question. Pastor C.B. Curtis, whose church most generously entertained the Association, read a very suggestive paper on "Self Support of the Churches," a pressing and difficult question. Almost of necessity, when there is so much to be done, and the resources are so small compared with the magnitude of the undertakings, practical rather than theoretical questions come to the front and engage earnest attention.

After a most satisfactory examination, six young men from the Theological Department of Talladega College were licensed to preach, and it is noteworthy, that, besides this

latest gift of Talladega to the ministry, eleven of the fourteen churches represented at this meeting of the Association are ministered to by Talladega College or its graduates. It is a wonder that some man wishing to put a comparatively small sum

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of money where it would increase with a compound interest of blessedness till the latter-day glories have fully come, does not endow the chair of Theology at Talladega, and his brothers take up the same line of usefulness till both {165} College and Seminary are presided for. Some who were taking the rudiments of learning here but a few years ago, and who have continued their training at very email expense, are now acceptably filling difficult and responsible positions in school, in business and in church. There is more of this work to be done, and to be allowed to help seems a privilege precious enough to make life vastly desirable.

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TEMPERANCE WORK IN OUR SCHOOLS.

Our esteemed neighbor at 58 Reade Street, Mr. J.N. Stearns, Publishing Agent of the National Temperance Society, recently made a visit to Florida. On his return trip, he visited several of the A.M.A. schools in the South, and his practiced eye of course detected the facts in regard to temperance instruction and influence. We quote the following items:

At Beach Institute, Savannah, under care of the American Missionary Association, Miss A.A. Holmes principal, I found 230 pupils and a strong temperance sentiment. The entire school receives sound temperance instruction. Stirring temperance songs ring through the halls. A Band of Hope holds regular meetings. "Mother Goose and Her Temperance Family," was performed with great satisfaction by the pupils, and a photograph group of the actors taken and preserved as a memento of the occasion. "Alcohol and Hygiene" and the "Catechism on Alcohol" are among the studies.

At Charleston I found Avery Institute slowly recovering from the effects of the earthquake which effectually scattered its students. Over 200, however, were now in attendance, under the auspices of the American Missionary Association, with Professor M.A. Holmes principal. Temperance is a cardinal virtue here, but they greatly need a temperance library and other literature. All these schools have a severe struggle to sustain their ordinary work, and must depend largely upon outside help for temperance literature. They can use to great advantage and carefully distribute, without expense, to the community round about if only the material is furnished.

At Wilmington, N.C., a great work has been accomplished. It has 20,000 inhabitants, 12,000 of which are colored. In 1881, when the vote on prohibition was taken in the State, it was all against the proposition. A wonderful change for the better has taken place. I had a most pleasant visit to Gregory Institute of 250 pupils, Mr. George A. Woodard principal. This is also under the American Missionary Association. "Alcohol

and Hygiene” is taught in the higher branches and temperance pervades every department. An open temperance society, with Rev. George S. Rollins



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president, holds regular evening meetings, with temperance songs, recitations, dialogues, essays and speeches, for entertainment and instruction. The regular meeting occurred the evening I was in town, and I greatly enjoyed the exercises. Carolina Mills was proposed for {166} membership, and a committee of three appointed to “investigate and report.” The report was “favorable,” and read in regular order and adopted. The candidate came forward to take the pledge, and proved to be a young man of genuine African descent. The entire programme was rendered with great credit to all concerned.

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THE INDIANS.

LETTER FROM AN INDIAN CHIEF IN DAKOTA.

My Dear Sir:—Will you Please I have got your letter and I was vey glad—and vey Good letter—and I tell My Indian friends all good men and We are vey glad to see your good paper. And, Now, We Mandans Indian We are maken houses this River south sides and We are farmes And we have Great fields—and We like Vey much the White man Ways—and We are White mans—and We are a Friends to the White, and We hear much talk of you and we are good Indians Mandans. We do not do foolish to the Whites, and We are a good Friends to the Whites—And now I wants to know the Great Fathers Wishes to us. Please good tell me the Great fathers what he say to us—When you get this letter Please Write to me Yery soon. Good buy—

I am Very your truly friends,

MR. WOLFE, Chief.

Fort Berthold West, 30 miles from here I live and have 16 acres and I am glad. I have a cow, 6 horses, a wagon, a plow. I have three houses and a store. I live south side this River. Yours,

MR. WOLFE, Chief.

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THE CHINESE.

EVANGELISTIC WORK.



It is now nearly five months since our evangelists went forth, and the record of their work, if I had both grace and space to give it in graphic detail, could not but interest the readers of the MISSIONARY. Chin Toy was to labor in our more northern missions, *viz.*, Stockton, Sacramento, Marysville and Oroville, and Loo Quong was to go south to Santa Barbara and San Diego and certain other cities where Chinese had congregated, but in which there appeared to be none to care for their souls. Subsequently another brother entered the field, Yong Jin, laboring first at Santa Cruz, and now at Tucson, Arizona.

The intention was to give one month of service at each mission, and one gratifying feature of our experience has been that at no point has this {167} one month been deemed sufficient. In every case an urgent plea has come for a longer visit and a larger work. In some cases, as with Chin Toy in Sacramento, and Loo Quong at San Diego, it has been necessary to yield to these appeals. The work needed could not be fulfilled in the month assigned. But in general we have adhered to the original plan, so as to cover the whole field.



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The results have justified the undertaking. The work of these brethren has been greatly blessed, first of all, to those who were already believers in Jesus. They have been taught the truth more perfectly. They have had their conceptions of a Christian's duty and a Christian's privileges raised. They have been brought into closer harmony with each other. It is too much to expect, perhaps, in view of facts as they transpire in churches of American Christians—Christians “to the manner born”—that our little groups of Chinese believers born as “aliens from the commonwealth of Israel and strangers to the covenants of promise,” should be free from all envies and jealousies, walking always in brotherly love. We wish it were so, but our wish is, as yet, but partially fulfilled. Our evangelists have so presented Christ, and so magnified the duty and the blessing of brotherly love, and so exercised, also, their gifts of Christian diplomacy, as to become peace-makers, and to restore a truly spiritual order at points where chaos seemed impending.

They have been “in labors abundant.” The following from Yong Jin, at Santa Cruz, puts in fewest words their ordinary work: “This school has nineteen or twenty scholars. About sixteen come to take the lesson every evening. Mrs. Willett teach and I teach. [*i.e.* during the usual school session from 7 till 9 p.m.] After the school is out, I teach them the Bible lesson about half so long. [*i.e.* from 9.15 till 10.15 p.m.] Monday, Tuesday and Thursday evenings gave them the Bible lesson of Chinese. Wednesday and Friday evenings, the Bible lesson of English. Saturday evenings we have meeting. Sunday noon, I did preach in the street—three times since I came here.” With this is associated constant visiting of such Chinese as either cannot or will not attend the school, seeking to sow beside all waters. Also study; in some cases aided through the kindness of some resident pastor, for these brethren have entered upon this work untrained except in the work itself, and one point of greatest moment in their present service is to learn how to render better service in the years to come. Street preaching is undertaken wherever possible. What a hearing can be secured if only some American Christians will cooperate, was well illustrated in the experience of Loo Quong at San Diego. I cite the following sentences: “This afternoon we have a grand time in preaching the good news of Jesus to the Chinese. There were more than *ten* good people who had gathered there to help me in the singing. After half an hour of hard talk, [*i.e.*, earnest laborious speaking,] then Mr. Kirby, an old gentleman, next is Rev. Dr. Harwood, then a stranger. {168}

All these speakings I have put in Chinese and they were listened to by at least a thousand Chinese and whites. Among the helpers were Mrs. Noble and Mrs. McKensie and the whole family of Rev. Dr. Harwood. Besides these were many other good Christian ladies who stood around me and were given willing lips to join the singing. I cannot tell you all about our street preaching here. I will leave it for you to think about and enjoy. Amen.”



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God has used this preaching of the Word, not only to edify the brethren, but to bring men to repentance. The numbers may seem small when compared with those reported by our American evangelists laboring among the tens of thousands in our great cities, but, under the circumstances, they are very cheering. At Stockton, 1; Sacramento, 1; San Buenaventura, 3; San Diego, 3; Oakland, 4; San Francisco, 5; Tucson, 5; Santa Barbara, 7; Santa Cruz, 11. Total 40. This is the harvest of the past five months. If the work of the whole year should yield corresponding returns, it will be the most fruitful of our whole history. Much remains unsaid, for which I may find space hereafter.

WM. C. POND.

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The Chinese have been considered by many impervious to Christian influence, but the following paragraph shows that by "deeds, not words," the Oriental, sometimes, expresses his gratitude. Sometime ago a Chinaman in a Sunday-school was taken ill, and, through the influence of its superintendent, admission to a hospital was secured, until he was able to return to his native land. But no word of thanks was given for the faithful care and unwearied attentions he had received, and only the assurance of the Master's approbation cheered the hearts of those who had sowed the gospel truth in his name. The weeks went by, when from over the sea came a living testimony of the gratitude of this Chinamen in the form of his young son, whom he had sent to America with the injunction to find the unforgotten superintendent, and go to her Sunday-school. For five months now he has been under her care, and at the recent reception given by the Chinese scholars to their teachers, on their New Year, he wrote in a clear, well-defined hand, every word correctly spelled, this letter to his teacher, who had sent him her regrets that she could not be present.

My Dear Teacher:

I thank you for your letter. I am sorry you could not come to the supper last Monday night. I am glad you can teach me every Sunday. I like to go to Sunday-school. Please write to me again.

Yours truly—

Five months ago this boy was unable to speak or understand a word of English; now he can read, write, and repeat the Lord's Prayer from memory, a task he studied long and patiently to accomplish.

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BUREAU OF WOMAN'S WORK.



MISS D.E. EMERSON, SECRETARY.

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WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.—Woman's Aid to A.M.A., Chairman of Committee, Mrs. C.A. Woodbary,
Woodfords, Me.

VT.—Woman's Aid to A.M.A., Chairman of Committee, Mrs. Henry
Fairbanks, St. Johnsbury, Vt.

CONN.—Woman's Home Miss. Union, Secretary, Mrs. S.M. Hotchkiss, 171
Capitol Ave., Hartford, Conn.



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N.Y.—Woman's Home Miss. Union, Secretary, Mrs. C.C. Creegan, Syracuse, N.Y.

ALA.—Woman's Missionary Association, Secretary, Mrs. G.W. Andrews, Talladega, Ala.

OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio.

ILL.—Woman's Home Miss. Union, Secretary, Mrs. C.H. Taintor, 151 Washington St., Chicago, Ill.

MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich.

WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis.

MINN.—Woman's Home Miss. Society, Secretary, Mrs. H.L. Chase, 2,750 Second Ave., South, Minneapolis, Minn.

IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa.

KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. Addison Blanchard, Topeka, Kan.

SOUTH DAKOTA.—Woman's Home Miss. Union, Secretary, Mrs. S.E. Young, Sioux Falls, Dak.

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The Woman's Missionary Association of Alabama held its annual meeting in connection with the State Association, April 2d, at Selma. The meeting was well attended, and encouraging reports were had from many of the auxiliaries. The advantage of the local missionary societies to the church and Sunday-school work was emphasized, and a desire for more thorough local work was very apparent in the meeting. Many subjects of interest were discussed. Among them the following: Industrial Training in our Schools; Industrial Training in our Homes; Should there be a Woman's Missionary Society in every church? If so, the reason why every sister in the church should be a member; What shall we do to make our Local Societies more active?

Greetings of the Second Woman's Temperance Union of Alabama, were presented at this meeting. This Union is composed of colored women of various views, together with Northern missionaries and teachers. There is no doubt that their work for purity and



sobriety is most efficient, yet this Union can have no dealings with the other Union, though color hinders neither of the vices which the Unions oppose.

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The Woman's Home Missionary Union of Michigan leads with "Lesson Leaves" for its auxiliaries on the work of the different National Societies. We give the programme for the A.M.A. for the benefit of any who may wish to follow this example.

Hymn.—"Work, for the night is coming."

Bible Reading.—I Chronicles 29: 1-18. {170}

Special Subject for Prayer.—That obstacles in the way of the speedy coming of Christ be removed.

First Topic.—When, Where and How did this Society originate? (See "History of American Missionary Association," also "A Catechism.")

Second Topic.—What are some of the results and a general summary of the work done in forty-six years? (See same papers, and also "Pamphlet No. 10—Forty Years of Missionary Work, Past and Present.")



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Third Topic.—What are the four grand divisions of its work, and where are its various fields of operations? (See same papers.)

Fourth Topic.—When was the Bureau of Woman's Work organized, and what is its special department? (See "Forty Years of Missionary Labor," page 17; also, Leaflet "Bureau of Woman's Work," "Freed Women of the South," and "Sewing Needed.")

For pamphlets and leaflets mentioned above, apply to Miss D.E. Emerson, 56 Reade St., New York.

* * * * *

The ladies in the North who are engaged in every good work for the Lord will be glad to find that there are those in the South who share their burdens, and their faith, also. The letter below was written by one of our most intelligent and earnest Christian workers—a colored lady educated in one of our schools.

"Our usual lines of work have gone on with about the same results, except among the women. Our Woman's Prayer Meeting shows unusual fervor, and we are expecting to make this meeting *felt* in the community and church. Satan seems on the war-path, and we women feel that we must be wide-awake and closer to the Lord, if the power of evil is to be checked. In our last meeting the one feeling each expressed was: 'What can I do? I feel that I am called to work for the Master, but *what* can I do for Christ?' In the struggle for bread, the time of many of the women is used all the day; then the house must be cared for, and when this is done, strength fails. I tried to impress the thought that much is gained when a soul is anxious to work for the Lord, and that such a soul will not be left unguided, which seemed to comfort many a tired mother.

"My difficulty is different. I am perplexed to know which of the many phases of Christian work to adopt for these women, and how to keep up interest and attendance without multiplying meetings. I am confident that our regular four weekly meetings and the regular monthly meetings are all they can attend, yet they *need* others. I am often reminded of my dear mother's prayer which she used to cry out when greatly tried in the days of slavery: 'Oh! for Job's patience and Joshua's resolution, that we might all pull together like Pharaoh's horses.' And I would add: 'Oh! for Solomon's wisdom and Samson's strength, that we might understand and do the Lord's work.'"

* * * * *

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 Greensburg. Mrs. H.B. Harrington 5.00
 Hudson. First Cong. Ch. 10.00
 Kent. Cong. Ch., 16.83; S.S. Class, 2.50 19.35
 Mansfield. First Cong. Ch. 192.55
 Marietta. First Cong. Ch. 67.10
 Medina. Mrs. Thompson's S.S. Class, 5; Opportunity Club, of Cong. Sab. Sch., by Kate J. Stow, Sec., 2.10 7.10
 North Ridgeville. S.S. Class, Cong. Ch., *for Williamsburg, Ky.* 0.88
 North Springfield. Mrs. Walker, Pkg. of C., *for Athens, Ala.*
 Oberlin. First Ch. 68.93
 Oberlin. By W.E. Wheeler, *for Student Aid, Williamsburg, Ky.* 2.00
 Paddy's Run. Cong. Ch. 25.50
 Ravenna. Cong. Ch. 22.00
 Strongsville. First Cong. Ch. 10.00
 Tallmadge. Young Ladies' Home M. Soc., by W. Alling, *for Woman's Work* 20.00
 Toledo. Y.P.M. Soc., *for Austin, Tex.* 12.00
 Wakeman. Cong. Ch. 6.03
 West Andover. Cong. Ch. 16.72
 Ohio Woman's Home Missionary Union, by Mrs. Phebe A. Crafts, Treas., *for Woman's Work:*
 Akron. L.M.S. 10.00
 Austinburg. Miss V.A. Haight 3.20
 Conneaut. Cong. Ch. W.H.M. 8.00
 Madison. First Cong. Ch., W.B.S. 26.07
 Medina. Cong. Ch., W.M.S. 10.00
 ----- 57.27

INDIANA, \$15.00.

Bloomington. Mrs. A.B. Woodford, *for Fisk U.* 15.00

ILLINOIS, \$660.44.

Amboy. *For Mobile Ala.* 1.00
 Aurora. Sab. Sch. of First Cong. Ch., *for Fisk U.* 25.00
 Bone Gap. Mrs. Lu Rice 10.00



Chicago. South Cong. Ch., 25; Soc. of Inquiry, Theo. Sem., 10.40 35.40
Crystal Lake. Cong. Ch. 7.00
Earlville. "J.A.D." 50.00
Farmington. Cong. Ch. ..60.75
Galesburg. Mrs. M.A. Hitchcock, 2; Miss Colton, 1; Mrs. S.B. Holmes,
1, *for Fisk U.* 4.00
Galva. Sab. Sen. of First Cong. Ch., *for Sherwood, Tenn.* 38.25
Geneseo. Mrs. Nourse, 20; Mrs. Huntington, 5, *for Fisk U.* 25.00
Hinsdale. Mrs. S.L. Kennedy, *for Fisk U.* 10.00
Hinsdale. Mrs. J.C. Ripley, Pkg. of Papers, *for Athens, Ala.*
Lawn Ridge. Mrs. Kiterage, 1; Miss Lock, 50cts 1.50
Lowell. "A Friend" 10.00
Millington. Mrs. D.W. Jackson 0.50
Morris. Cong. Ch. 15.25
Newark. Mrs. F. Haverhill 0.50
Oak Park. Sab. Sch. of First Ch., 28.86; Mrs. Huggins, 3, *for Fisk
U.* 31.86
Paxton. Cong. Ch. 40.00
Payson. *For Mobile, Ala.* 4.00
Peoria. First Cong. Ch. 100.00
Peoria. Mrs. Griswold, *for Fisk U.* 25.00
Plymouth. Miss A.A. Burton 5.00
Poplar Grove. Cong. Ch. 4.77
Princeton. Mrs. P.B. Corss, 10; Cong. Ch., 1.50, *for Fisk U.* 11.50

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Princeton. First Cong. Ch. \$15.00
Providence. Cong. Ch. 7.03
Rio. Sab. Sch. of Cong. Ch. 4.20
Rockford. Mrs. John L. Page, *for Atlanta U.* 25.00
Rockford. Mrs. W. Talcott, 10; Mrs. J.L. Page, 3; T.L. Robertson, 10,
for Fisk U 23.00
Seward. Woman's Miss'y Soc., by Alice Day, *for Woman's Work* 5.00
Shirland. Cong. Ch. 6.25
Winnebago. Cong. Ch. 7.00
Woman's Home Missionary Union of Ill., *for Woman's Work:*
Englewood. L.H.M.S. of First Cong. Ch., *for Indian M.* 21.68
Englewood. King's Children, First Ch., *for Kindergarten, Tougaloo U.*
3.50
Englewood. King's Children, Juniors, *for Tougaloo U.* 6.50
----- 31.68

MICHIGAN, \$155.91.

Allegan. First Cong. Ch., 5.16; Y.P.S. of C.E., 1; *for Fisk U.* 6.16
Calumet. Sab. Sch. of Cong. Ch., *for Student Aid, Talladega C.* 40.00
Canandaigua. Cong. Ch. 3.10
Cold Water. "A Friend" 5.00
Covert. A.S. Packard, *for Fisk U.* 25.00
Detroit. Mrs. G.N. Fletcher, Bbl. of Goods, *for Talladega C.*
Grand Rapids. South Cong. Ch. 7.00
Grass Lake. Cong. Ch. 10.65
Hancock. W.M. Soc. of Cong. Ch., *for Talladega C.* 25.00
Kalamazoo. Mrs. J.A. Kent 10.00
Morenei. Cong. Ch. 4.00
St. Ignace. Cong. Ch. 5.00
Saint Joseph. J.H. Lee, *for Fisk U.* 10.00
—— "A Friend" 5.00

WISCONSIN, \$135.81.

Clintonville. Cong. Ch. 4.75
Durand. Pilgrim Cong. Ch. 9.22
Eau Claire. "Cheerful Givers," by Bertha Duganne, Treas. 17.50
Emerald Grove. Cong. Ch. 2.37
Lake Geneva. Cong. Ch. 12.25



Madison. First Cong. Ch. 66.49

Madison. Mrs. Amelia E. Doyon, Pkg. of Books, *for Sherwood, Tenn.*

Mazomanie. Cong. Ch. 1.50

Menomonee. Sab. Sch. of First Cong. Ch. 7.72

New London. Cong. Ch. 4.25

Oak Creek. Cong. Ch. 4.85

Racine. Welsh Coog. Ch. 3.05

Salem. Cong. Ch. 1.86

IOWA, \$259.84.



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Anamosa. Mrs. Mary G. Flake, *for student Aid, Straight U.* 5.00
 Clay. Cong. Ch. 17.02
 Clear Lake. C.E. Soc., by M.J. Thompson, *for Beach Inst.* 1.50
 Creaco. Cong. Ch. 6.61
 Des Moines. Miss'y Concert, *for Fisk U.* 4.64
 Durant. Mrs. T. Dutton (5 of which *for Oahe Indian M.*) 15.00
 Grinnell. Sam'l P. Cooper, 100; Mrs. Magoun, 1; *for Fisk U.* 101.00
 Grinnell. Cong. Ch. 13.94
 Hull. Cong. Ch. 10.00
 Lyons. Cong. Ch. 12.05
 Maquoketa. Cong. Ch. 50.55
 Quasqueton. Cong. Ch. 8.53

MINNESOTA, \$72.45.

Minneapolis. First Cong. Ch., 25.06; Plymouth Ch., 22.10; R. Laughlin,
 1.50 48.66
 Saint Paul. Lyman D. Hodge, 10; Class of Boys, 1.50; *for Student Aid,*
Talladega C. \$11.50
 Winona. First Cong. Ch. 12.29
 Winona. Box of Material, *for Sewing Room, Marion, Ala.*

MISSOURI, \$33.60.

Garden City. W.B. Wills, 10; Miss. A.C. Wills, 2; F.P. Morclan, 1;
 P.M. Wills, 1 14.00
 La Grange. German Cong. Ch. 1.00
 Peirce City. Cong. Ch. 18.60

KANSAS, \$34.62.

Larned. "Our Missionary Box," by Mrs. S.C. Boardman, 5.65; Miss F.A.
 Locke, 5 10.65
 Paola. Cong. Ch. 22.17
 Plevna. Cong. Ch. 1.80

DAKOTA, \$110.00.

Gladstone. "A Friend" 100.00
 Ponca Agency. Ponca Mission, *for Indian M.* 5.00
 Dakota Woman's Home Missionary Union, by Mrs. Sue Fifield, Treas.:
 Sioux Falls. W.M.S. 5.00

----- 5.00



NEBRASKA, \$114.95.

Ashland. Cong. Ch. 12.58

Columbus. Cong. Ch. 4.04

Exeter. First Cong. Ch. 8.00

Greenwood. Cong. Ch. 4.25

Hastings. First Cong. Ch. 7.08

Santee Agency. Miss H.A. Brown, 30; Miss S.L. Voorhees, 25; *for Indian M.* 55.00

CALIFORNIA, \$1,376.37.

Belmont. Mrs. E.L. Reed and daughters, Miss H. Reed and Mrs. F.A.

Blackbrun, 20; Willie Reed, 35c. 20.35

Grass Valley. Edward Coleman, 100; Cong. Ch., 27.27 127.27

National City. Cong. Ch. 38.50

San Francisco. The California Chinese Mission 1192.25

WASHINGTON TERRITORY, \$7.00

Medical Lake. First Cong. Ch. 7.00

DISTRICT OF COLUMBIA, \$188.66.

Washington. First Cong. Ch., 175; Lincoln Memorial Ch., 8.66 183.66 Washington.

Mrs. J.H. Jennings, *for Student Aid, Williamsburg, Ky.* 5.00



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MARYLAND, \$3.00.

Baltimore. "A Friend," *for Student Aid, Savannah, Ga.* 3.00

KENTUCKY, \$677.43.

Lexington. Tuition 215.28

Williamsburg. Tuition 459.90

Williamsburg. "A Friend" 2.25

TENNESSEE, \$1,307.72.

Jellico. Tuition 80.00

Jonesboro. Public Sch. Fund, 21; Rent, 1.50 22.50

Jonesboro. Tuition 10.10

Memphis. Tuition 436.75

Nashville. Tuition, 536.12; Rents, 6.50 436.75

Nashville. Rev. H.S. Bennett, *for Fisk U.* 30.20

Pleasant Hill. "A Friend," *for Boarding Hall* 50.00

Sherwood. "Friends," *for Student Aid* 135.55

NORTH CAROLINA, \$226.98.

Pekin. Cong. Ch. \$1.00

Strieby. Cong. Ch., Christmas Gift 1.00

Troy. S.D. Leak 1.00

Wilmington. Tuition 156.50

Wilmington, Cong. Ch., 58.48; Miss H.L. Fitts, 10 68.48

SOUTH CAROLINA, \$220.00.

Charleston. Tuition 214.00

Charleston. By Rev. Geo. C. Rowe 6.00

GEORGIA, \$534.85.

Macon. Tuition 217.55

McIntosh. Tuition 33.00

Savannah. Tuition 205.25

Thomasville. Tuition 71.55

Thomasville. Sab. Sch. of Conn. Ind'l Sch., *for Indian M.* 7.50

ALABAMA, \$612.85.



Athens. Tuition 63.45
 Marion. "C.W.L." for Marion Ala. 12.50
 Mobile. Tuition 221.15
 Selma. Miss Julia Andrews, for Student Aid, Talladega C. 8.00
 Talladega. Tuition 307.75

FLORIDA, \$10.00.

Sanford. Mrs. Moses Lyman 10.00

LOUISIANA, \$331.00.

New Orleans. Tuition 331.00

MISSISSIPPI, \$121.60.

Tougaloo. Tuition, 117.50; Rent, 2 119.50
 Tougaloo. "Helping Hand," for Indian M. 2.00

TEXAS, \$249.40.

Austin. W.A.H. Evans, 100; Miss M.J. Adams, 25; for Austin, Texas 125.00 Austin.
 Tuition 124.40

CONG'L CHURCHES IN THE SOUTH, TOWARD EXPENSES OF REV. JAMES
 WHARTON,
 EVANGELIST.

Louisville, Ky. 2.60
 Nashville, Tenn. 12.00
 Birmingham, Ala. 12.00
 Jenifer, Ala. 5.60
 Marion, Ala. 7.75
 Selma, Ala. 18.00
 Talladega, Ala. 25.00
 ----- 82.95



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MEW MEXICO, \$8.00.

Santa Fe. Ramona Sch., Sarah E. Moore. 8.00
— \$75.00.
— *For Indian M., Hope Station* 75.00

CANADA, \$5.00

Montreal. Chas. Alexander 5.00

EAST AFRICA, \$30.00.

Inhambane. Rev. B.F. Ousley, *for Fisk U.* 30.00
=====

Donations \$22,313.80
Legacies 1,800.00
Tuition 3,821.25
Rents 10.00

Total for April \$27,945.05
Total from Oct. 1 to April 30 158,921.20

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FOR THE AMERICAN MISSIONARY.

Subscriptions for April \$65.90
Previously acknowledged 647.18

Total \$713.18

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RECEIPTS OF THE CALIFORNIA CHINESE MISSION,

from Oct. 1st, 1887, to March 16th, 1888. E. Palache, Treas.:

FROM LOCAL MISSIONS.—Alameda, Chinese Mon. Off's, 2; Cong. Ch., O.M. Goddard, 10.—Anniversary Coll., 25, to const. REV. W.W. SCUDDER, JR., L.M.—Marysville, Chinese Mon. Off's, 33.05.—Oakland, Japanese Mon. Off's, 4.20.—Oroville, Chinese Mon. Off's, 7.15.—"Friend" 6.—Sacramento, Chinese Mon. Off's, 31.75—San Diego, Chinese Mon. Off's, 6.25; Ah Quinn, 2.—Santa Barbara, Chinese Mon. Off's, 64.25; Chinese, *Special for books*, 11.50; Anniversary Coll., 4.50; Annual Memberships, American, (2 of which from Mrs. J. Bates), 10.—Santa Cruz, Chinese Mon. Off's, 29.40; Chinese *Special, for refitting and furnishing Mission house*, 60.85.—Stockton, Chinese Mon. Off's, 27.90.—Tucson, Chinese Mon. Off's, 15.70 \$354.25



FROM CHURCHES.—Oakland, First Cong. Ch., 150.—San Francisco, Bethany Ch. (Americans), E.P. 2.50; From Chinese Central Mission, Monthlies, 23.15; Barnes Mission, Monthlies, 7.95; West Mission, Monthlies, 17.90; Ng. Hing, 4 205.50 FROM INDIVIDUAL OFFERINGS.—Mrs. Jane Sanford, 12; Edson D. Hale, 2 14.00 FROM EASTERN FRIENDS.—Bucksport, Me., Miss Julia Barnard, 5.—Marlboro, Mass., Miss H.F. Alexander, 1.—Albany, N.Y., Mission Sab. Sch., by J.C. Hughson, 14.—Spring Valley, N.Y., Miss M.C. Waterbury, 30 50.00 ALSO RECEIVED FOR ENLARGEMENT AND FURNISHING OF MISSION HOUSE SAN DIEGO.—San Diego, W. Collier, 50; Mrs. L.C. Gunn, 25; Mrs. W.W. Steward, 25; Daniel Stone, 25; Bryant Howard, 25; O.S. Hubbell, 20; Mrs. Babcock, 20; San Diego Lumber Co., 15; Mrs. J.P. Noble, 15; G.W. Marston, 10; Mrs. J.H. Ferry, 10; Mrs. C.T. Hamilton, 5; Mrs. A.H. Panly, 5; Emma R. Sheldon, 5; Geo. M. Hitchcock, 5; Mrs. A.A. Thomas, 5; Mrs. A.E. Gilbert, 5; Mrs. H.L. Story, 5; M.L. Brown, 5; Mrs.



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Bennett, 5. Mrs. E.W. Morse, 5. Mrs. M.M. Kew, 5; M.T. Gilmore, 5; J.H. Smith, 5; Mrs. Dr. Powers, 6; Mrs. J.C. Packard, 5; Mrs. J.H. Harwood, 5: Friends through Mrs. M.A. McKenzie, 79; Other friends, in sums of 2 or less, 19.60; Anniversary Coll., 21.40 440.00 Pittsburg, Pa., Hazelton Miss. Soc 7.00 Detroit, Mich.," Bright Shining Stars," by Mrs. Black 5.00 FROM CHINESE.—An Quinn, 20; Quon Seney, 17; Him Que, 5; Quon Man, 5; Quon Sue, 5; Jay Young, 5; Ah Soon, 5. Lee Fook, 5; Ah Sing, 5; Charley Min, 5; Quon Soon, B; Hom Wee, 5; Charley Sing, 2.50; Other offerings of 2 or less, 27 116.50 ----- \$1,192.25

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H.W. HUBBARD, Treasurer,

56 Reade St., N.Y.

* * * * *

Footnote 1:

Deceased.