12-31-1892

Negro Education and Evangelization. Supplement to the Christian Standard, December 31, 1892

Isaac Errett

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Second Sunday in January, 1893.

At the close of the war there were in the North, 1,000,000 negroes; now there are 4,000,000.

In 1871 there were 28,000 negroes in attendance at the schools established and maintained by Christian philanthropy in the South.

There are more negroes in the South today who can not read and write than there were twenty-five years ago. Education has not kept pace with the growth of population.

The churches in Hurdas and Bilaug, India, have contributed $25.66.

It is said that the negro is lazy and shiftless, and this is included in the greatest cotton crop known to history, so that cotton fell from $1.50 cents a pound to seven cents a pound.

The ordinary price paid for field labor in the South is, for men, forty cents a day, and for women, twenty-five cents. The usual price paid for house servants is seventy-five cents a week.

If you wish to know the way you should proportion your giving to the great missionary enterprises of the church, read the proportion given by other religious bodies.

TAX cash contributions this year should not fall below ten thousand dollars.

How many churches which neglected to take up the collection near its appointed time, thinking to do some other time, did so during the year? Delays are dangerous.

The M. E. Church, North, gives nearly one-third of all it bestows on missions to this field, and other churches have given nearly in the same proportion.

In the voluntary contributions, Kentucky leads all the states, contributing one-third of the whole, and during the year about 50.

This usual rent paid by the negro in the South for a cabin is fifty cents a week. He shows his discontent, not by migrating, but by moving from one cabin to another. The holes are not in the same place.

Thomas Phillips gave $25 to the Southern Christian Institute. Four of the returned missionaries have given liberal contributions.

It has been pronounced by all who labor in the most fruitful mission field in the world.

Anna Doyen gives $25 for the B. N. E. E.

Reasons for Liberal Giving.

The SECOND SUNDAY IN JANUARY.

1. The work of education among the negroes has been sadly neglected by us. We should pay interest on the neglect of the past.

2. There is the greatest return for the outlay of any mission field in the world.

3. Their need is greater, they are poor, and ignorant, and sinful, and helpless. They appeal greatly to our sympathies.

Second Sunday in January, 1893.
4. They welcome all aid sent to them in the railroad towns, who will meet you more than halfway as you go to their assistance.

5. They have not *any* hand. We may go to their assistance without great expense or delay. They are the least bit willing to help.

6. All other religious bodies are giving liberally of men and money for their elevation. "Our brethren are already in the field: why stand we here idle?"

7. Will all that has been done, the need is increasing. There are more illiterate in the South than there were twenty years ago. The educational situation has grown faster than education.

8. We should give to this mission out of the church and brotherhood of South. We could confer no greater good upon the white man of the South than to free the negro. A people is always affected by its surroundings. We should labor to be like them.

9. The marvelous success of others should go on in the work. "Nothing succeeds like success."

10. They are among the "every creature whom God commanded to redeem."

Anna Doyen's Canvas.

Anna Doyen has been making a canvass of the churches, in the interest of the Southern Christian Institute, and has accomplished, under great difficulties, quite a wonderful work. The fame of her work has spread abroad, and not only to the near acres to the churches. Her work has increased in power the longer she has been gone. In six weeks she has raised in cash and pledges over $800.

She comes to the churches with authority from the Board; she has a great mission. She is a forcible speaker, who can influence people.

She has been gone for the payment of the thousand dollar note. The old Board will retire to the life of the Institute, which was not included in the mortgage of the Institute, and repairs on buildings, which had to be made, and order to preserve them; so that the money which now comes from the collection, will be used for the payment of the thousand dollar note. The old Board will retire to the life of the Institute, which was not included in the mortgage of the Institute, and repairs on buildings, which had to be made, and order to preserve them; so that the money which now comes from the collection, will be used for the payment of the thousand dollar note.

The plantation upon which the Southern Christian Institute is located contains eight hundred acres of land, being a mile and a quarter long by half a mile wide. It is situated on the Big Black River, on the direct road between Jackson and Vicksburg, being the old road from the Big Black River to the bank of the Mississippi River, and nearer than the latter. It is two miles from Edwards, which is the nearest town. The plantation is Mount Beulah. The Vicksburg and Meridian Railroad passes near the plantation, which is not a flag station.

This year it has the best cotton in the plantation, and a large quantity of these fruits have been preserved and gathered for the use of the school. In the midst of the plantation, and on the banks of the Big Black, are two quite extensive cane-brakes. Small gumes, such as the bob-white and rabbit and turtle, are abundant, and, with all together, it is one of the most beautiful and interesting and fertile spots in Mississippi, upon which we must build an institution which will be a credit to us as a people and a blessing to the negro.

A Southern Christian Institute—Main Building.

The North can be raised here to advantage. There is a fine peach and pear orchard, which has been planted since it came into our hands. Wild plums of small size but fine quality grow up in abundance. There is also a superabundance of large and delicious blackberries, many bushes going to waste every year. There is also at the west end of the close kin to the above, is that he will succeed, and these two facts have had a great deal to do in alienating sympathy and keeping back aid. I insist neither to contradict nor discuss these statements. But the question is, "Is the negro by nature untruthful, and hence a thief, or is it naturally a matter of education?" The proposition might be affirmed with

average wages for field labor for a man forty sons a day, and they board themselves. Hence it is impossible for any one thing to keep up. As a matter of fact, they do not demand it. I asked my cook how much it would take per week to support two children, and pay her rent, and not eat; she replied, one dollar and a half a week, which I pay. She will work for that money; the average negro woman if hired in the same way. It is my experience that when you expect him to work, he will not betray the trust. If you treat him as you expected him to work, he will take your expectations. Negro girls frequently come to me to borrow money; I have discretion as to whether they are offered higher wages, and if I do not let them have the money necessary, I keep them thousands of dollars in this way. I have never lost but three dollars, and with but one exception I have paid out of my first month's wages; but I always talk to them as though I expected them to be honest, and if other men have had different experiences, it may be they expressed a doubt in regard to their fulfilling their engagement. As an illustration of their being truthful, according to their ideas of truth, and not untruthful according to correct standards, if any one says anything different, I will refute him. My servant Jim will be sure to deny it, no matter whether the accusation be true or false. As a matter of fact, it is true to me, regardless of truth, and he will make the denial just as strong as I do. As a matter of fact, I will be sure to deny it, no matter whether the accusation be true or false. As a matter of fact, it is true to me, regardless of truth, and he will make the denial just as strong as I do. As a matter of fact, I will be sure to deny it, no matter whether the accusation be true or false. As a matter of fact, it is true to me, regardless of truth, and he will make the denial just as strong as I do.
James G. Keys, the subject of this sketch, was born in Monroe County, Mississippi, April 18, 1836, and was a man of forty years of age. In 1852, at the age of ten years, he withdrew from school to enter the Baptist church, and soon after began preaching in that church. He was called out to his work of the ministry by his friend, John James Keys, to preach to the church in that locality through gelists have raised more money in
Bro. Keys than the churches did two years ago.

He was dark-skinned even for his race, is
Bro. Keys said in his heart, "That's the evangelist takes care of two dis-

baptist of his times, he has been ridiculed by his friends, for, thought they, how can he go to school with
this young black hero of God
and fought for the same blood stained
Bro. Keys was chosen as way the state treasury is kept up,
<i>Christian Standard</i>—Supplement. (25) 1111

We are coming to your aid, and you will see that we are
not less than thirty-five hundred nor

Bro. Keys said in his heart, "That's the Church of Christ;" tr
that school had been continued to the present
demand for such a school;
Walter S. Miller

The subject of this sketch was born in South Carolina, April 25th, 1828. He was born in South Carolina, April 25th, 1828, and was carried by his master into the state treasury. They have

He became a member of the Christ

One college

The last two of the prerequisites

They had several small co-

when he began to feel that he could You may have confidence now that

Within one hundred and seventy-five

Baptist of his times, he has been ridiculed by his friends, for, thought they, how can he go to school with

Years ago a school was established

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Arkansas is not an insignificant one, and will bring in a handsome rent, furnish and supply the produce a full crop of cotton. This is the best that could possibly be done. J. B. LEHMAN.

The influences are usually found, but yet is not near a city where all the bad influences are usually adapted for peaches, pears and apples. Walter Miller, William Burns, and scores of others, whose names are written in the Lamb's Book of Life if they do not appear in this paper.

This man was one of the free negroes in the American South. He was used to work and to be useful exclusively for the education of the negro. J. F. Slater Fund, one of nine million dollars (ex-President Hayes

CAREER

Maryland Havens, Miss., Oct. 19, 1892.

C. C. Smith.—Yours of the 28th ult. to hand. In reply I would give same of the white brethren that have always shown me a brother's love. Through the kindness of Bro. James Sharp, the state work among the negroes is greatly assisted in purchasing property in Fort Gibson. He used his influence in the purchase, and gave one hundred dollars cheaper. At the same time, knowing our struggles in giving the negroes a chance, he has done his best to assist their cause. What shall I do if, after having sent a million dollars (Ex-President Hayes to help evangelize the world.

The United States is composed of seven-eighths white and one-eighth negro, and perhaps six-eighths of the seven-eighths are foreign-born, in all that term can imply. The foreign element has its ears largely stopped by rationalism and religious bigotry. The negro is wandering in the wilderness. He is ready either to become an idle lover of an American and an implicit follower of Christ, or a most dangerous criminal. What a responsibility! The destiny of a mighty nation put in our hands!

The principal topic that all our propositions deal with is, "How can we teach our people to give?" Giving is a part of the negro's religion. In foreign lands, we must first raise Lazarus, and then look and say, that the signs are, the negroes, we find that God has raised Lazarus and nearly boomed him, and we need only to spend a little

mighty nations gone by, because the strong ceased to care for the weak.

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money to go to, to help evangelize the world.

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