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MEMORIAL CONCERT



Abraham Lincoln

... and ...

American Liberty

UNDER THE AUSPICES OF THE

AMERICAN MISSIONARY ASSOCIATION



KEY - THOUGHT

The only enduring LIBERTY, for men associated together regardless of race or color, is a FREEDOM based on PHYSICAL LIBERTY, perpetuated by INTELLECTUAL LIBERTY with the aid and for the sake of SPIRITUAL LIBERTY

CONGREGATIONAL ROOMS
FOURTH AVE. AND TWENTY-SECOND ST.
NEW YORK CITY

? Before 1300

Hymn—"AMERICA: Land of the Noble, Free."

PHYSICAL LIBERTY—THE BASIS.

Superintendent and School.—Physical liberty is freedom of the body from the control of another.

"If not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty."—MILTON.

"For one is your Master even Christ, and all ye are brethren."

Supt.—Who secured this equal freedom to the inhabitants of the United States?

S.—Abraham Lincoln, the sixteenth President of the United States, by his Act of Emancipation delivered on the 22d day of September, 1862, and made effective by the outcome of the Civil War and the amending of the Constitution.

Supt.—Who was Abraham Lincoln and how did he express his convictions about liberty?

EXERCISE BY THE LITTLE FRIENDS OF LINCOLN.

Friend the first.—Abraham Lincoln was born of American Highlander stock in Kentucky in 1809. The family was very poor and moved to Indiana when he was seven years old. He taught himself to read but he owned only three books. In later life he worked on a farm, in a store and on a flat-boat. As his ability became more evident, he served as post-master, member of the Legislature, member of Congress, and, finally as President of the United States. During his administration the War of the Rebellion was fought and resulted in the preservation of the Union and the emancipation of 4,000,000 slaves. The issue cost the nation of united freemen its beloved leader, who prophesied his own immortality when he said: "If my name ever gets into history it will be for this Act of Emancipation, and my whole soul is in it."

Friend the second.—Reading of Extract from the Emancipation Proclamation.

"Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power vested in me as commander-in-chief of the army and navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforth shall be, free, and that the Executive Government of the United States, including

the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

“And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

“And I further declare and make known that such persons, of suitable condition, will be received into the armed service of the United States, to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service.

“And upon this act, sincerely believed to be an act of justice warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.”

Friend the third.—Reading of Extract from the Second Inaugural.

“The Almighty has His own purposes. ‘Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh.’ If we shall suppose that American slavery is one of these offences, which in the providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern there any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman’s two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, that ‘the judgments of the Lord are true and righteous altogether.’ With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in.”

Supt.—How can the work begun by Lincoln be made permanent?

S.—“The nation is imperiled by the inability of the Negro at present to sustain the burden of sovereignty thrust upon him; and by the opposition of others who seek to prevent his rising to his capacity; and by the inflow of ignorant immigrants and the acquisition of territory populated by backward races. To the successful avoidance of these perils there is but one path. THESE PEOPLE MUST BE LIFTED, DEVELOPED IN MORAL CHARACTER, INTELLECTUAL FORCE AND CHRISTIAN IDEALS, AND BE GIVEN THE OPPORTUNITY, EVERY MAN, TO RISE TO THE HEIGHT OF HIS WHOLE MANHOOD. These results are possible only by sacrifice on our part to secure the rights of others. Not less deserving of monuments than the soldiers who saved the Union are those soldiers of Christ who, with equal sacrifice and heroism, are saving it to-day.”—HON. A. H. WELLMAN, of Massachusetts.

Hymn—“Fling Out the Banner.”

INTELLECTUAL LIBERTY—ONE MEANS.

Supt. and School.—Intellectual liberty is emancipation from ignorance and superstition.

SCRIPTURE RESPONSE.

Supt.—For wisdom is better than rubies, and all the things that may be desired are not to be compared with it.

S.—I, wisdom, dwell with prudence and find out knowledge of witty inventions.

Supt.—The fear of the Lord is to hate evil; pride and arrogancy and the evil way and the froward heart do I hate.

Supt.—By me kings reign and princes decree justice.

S.—By me princes rule, and nobles, even all the judges of the earth.

Supt.—Ye shall know the truth, and the truth shall make you free.

S.—When He, the Spirit of truth, is come He shall lead you into all truth.

Supt.—How are we securing this liberty to the weaker members of our Republic?

S.—Through the American Missionary Association, which began its work among the most needy people in 1846.

Supt.—Who are these weaker brothers of ours?

Class No. 1.—“One of these races, the one most closely linked to us, is the Negro. The other races with which we are to have most national concern are the Indian, Alaskan, Porto Rican, Hawaiian and Filipino. Improvable, capable of higher things, given into our hands by God’s providence, every motive of patriotism and philanthropy urges us to lift them, and from the regal presence of the Christ, looking down on them and us, rings out: ‘These, too, are mine. That comfort, honor, light, advancement which have come to you came not for yourselves alone, but to be shared. To that which you have attained lift them!’ The task is that of the elevation of races, not simply of individuals. The outlook is not simply for to-day and to-morrow, it is for generations.”—PRES. F. G. WOODWORTH, D.D., Tougaloo University.

Class No. 2.—“To the American Highlanders, Indians, Chinese, Alaskans, Porto Ricans, this Association carries its ministries of blessing, till from Savannah to San Francisco, and from San Juan to Cape Prince of Wales, a reach of 8,000 miles, and to people of seven different races, it is bearing the blessings of Christian civilization. And away across the Pacific are eight million more only waiting the declaration that the Philippines are a province of the United States to claim the ministration of this bearer of good.”—REV. J. W. BRADSHAW, D.D., of Oberlin.

EXERCISE BY BOYS REPRESENTING THE WORK OF THE A. M. A.

Supt.—We shall now hear in turn of the work that the American Missionary Association is doing for these peoples.

THE NEGROES.

The four million Negroes made free in 1862 have now increased to nearly ten million and own more than four hundred million dollars’ worth of taxable property. There are six universities devoted to their higher education and a proportionate number of normal and graded, primary and common schools. Ex-Gov. Stone of Mississippi has commended the work as follows:

“For many years the Legislature has made an annual appropriation in aid of the normal department of Tougaloo University, and I do not hesitate to express the belief that no appropriation ever made for the education of the colored race of Mississippi has yielded as good returns.”

Rev. Wm. Lawrence Tenney, in speaking of the product of these universities, has said:

“There is not an institution in the North which might not well be proud to have in its chair of Sociology a Professor Du Bois of Atlanta. Together with Southern whites, graduates of the State Universities of Alabama and South Carolina, I have taken my place in a

Haryard Seminar with this graduate of Fisk, and quickly did we, Southern and Northern whites, give the pre-eminence to this man."

The large number of Negroes scattered in the country on the old plantations have been very inadequately reached as yet, but we may feel great hope for the ultimate success of the undertaking when we consider the declaration issued by the Negro Young People's Educational Congress at Atlanta last summer:

"Whatever of burdens we may still have to bear, of wrongs which we may still have to endure, of adjustments which are yet to be made, we throw ourselves upon the justice and fair play of the American people, North and South, and declare our unreserved conviction that in the end it will prevail."

Hymn—"The Battle Hymn of the Republic."

THE AMERICAN INDIANS.

Among these former owners of our land we have six schools, among which are the Santee Normal Training School in Nebraska, the school at Oahe, S. D., and the Fort Berthold Home School of N. D. Mr. F. B. Riggs has said:

"The purpose of Santee Normal Training School was from the first to educate and train native teachers and missionaries. During the years of its existence many more than a thousand young Indian men and women have gone out from it as helpers in the Christian civilization that has been gaining widespread and firm hold upon their people. The success of the school is proved by its results as represented in the training of Christian workers everywhere, as well as native teachers and pastors."

THE AMERICAN HIGHLANDERS.

Among these descendents from the old Huguenot, Scotch, Welsh and English stock we have eleven schools. Driven to the mountains by their hatred of slavery, sturdy fighters, as proven in the Civil War, they show the terrible effects of isolation. There is great hope when the race produces such men as Abraham Lincoln.

THE PORTO RICANS.

These interesting people in their lovely island home, so recently brought under the Flag of the Republic, number about 900,000. There are two schools already established among them, one at Santurce, just out of San Juan, the other at Lares, up in the western mountains. "The development of a safe, intelligent Christian citizenship is absolutely essential. Patriotism, as truly as Christian obligation, urges us forward in this important and interesting work."

THE ALASKANS.

Not far from seventy thousand people are resident in this province. The first mission was established in 1890 at Cape Prince of Wales. An original and unique feature of this mission is the establishment and care of a reindeer herd. Reindeer were introduced by the Government in 1893, and the different missions were assigned each a herd to be cared for by the

missionaries and the natives. The mission herd has increased in numbers and proved of very great value. Milk, meat and transportation are all provided by these reindeer. The people are gentle and receptive and the work among them is hopeful. They are considered to be of Mongolian origin.

THE CHINESE.

Among these people of the almond eyes, representatives of a race noted for its business integrity, there are conducted twenty schools scattered along the Pacific slope. Many have gone back to China from these schools to spend their lives in bringing China into the Kingdom of God.

THE JAPANESE.

Two years ago there were 10,151 of these people of the Sunrise Kingdom in California and a total of 85,986 in the United States. The work among them has but recently been established and is centered in Los Angeles. If we can send back their young men and their older men to Japan filled with the ardor of the Christian faith, we shall have made a long step toward the conquest of the Orient for Christ.

THE WORK IN GENERAL.

“By the last census report of the United States there are nearly twenty million brown-skinned people in the body politic of the United States. They are increasing with great rapidity both in Continental and Insular United States. They present every element of a home missionary problem and a foreign missionary problem. Not only are they a mission field in the abstract sense, but they demand the development of safe, wholesome, Christian citizenship, or they become a menace to our whole nation and will inevitably militate against its power in the evangelization of all foreign heathen nations. This throws a dual responsibility upon us in reference to those who are under our flag, occupying our national domain and a part of our own body politic. Patriotism and Christian responsibility march together, and both fail if either fails.

‘As close as sin and suffering join,
They march to fate abreast.’”

—SEC. C. J. RYDER.

Male Quartette or Male Chorus—“Brightly Beams Our Father’s Mercy.”

Another Means—SPIRITUAL LIBERTY—The End in View.

“*UT OMNES UNUM SINT.*”

Superintendent and School.—Spiritual liberty is emancipation from the power of sin unto the power of doing good.

SCRIPTURE RESPONSE.

Supt.—For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

S.—Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage.

Supt.—And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.

S.—Neither pray I for these alone but for them also who shall believe on me through their word that they all may be one.

Supt. and S.—Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

Supt.—Is this kind of emancipation being given to these weaker races of our republic?

S.—All the work of the American Missionary Association has that end in view, and it is notable how frequently the demand for a church has arisen directly out of the development brought about by the schools already established.

Supt.—Is there any real distinction between the so-called secular work and the so-called religious work?

S.—“The true missionary motive is getting to be a little better understood. There was a time when there seemed to be a kind of contradiction between the missionary impulse and the humanitarian impulse; when the things which we affirmed about missions appeared to contradict the fundamental truths respecting our relations to God and our neighbor. The missionary motive and the humanitarian motive are no longer, in the mind of any intelligent Christian, contrasted or divergent motives. Evangelical religion and philanthropy are no more twain, but one. The appeal which is made on behalf of missions is one that takes hold of all sound-minded and right-hearted men. There is no quixotism or fanaticism in it; it is compact with common sense and common humanity.”—WASHINGTON GLADDEN, LL.D.

Supt.—What other motive than Christianity impels to an adequate undertaking of such a great task?

S.—“It is not charity we are exercising in behalf of the South. They do not ask our alms. Possibly many resent what we have done. Self-protection is an ample reason for every effort put forth to fulfill the ideal which I have stated above. The whole country is threatened with such ruin as the Goths and Vandals never could have visited upon Roman civilization, if we let breed the millions whose ignorance and vice multiply beyond computation and call in requisition no force to counteract them.”—PRES. J. G. MERRILL, D.D., of Fisk University.

Supt.—What method is the Association using to bring about such complete and essential liberty?

S.—“It is not simply the proclamation of the gospel message, which must ever be first in the order of time and in importance; it is not simply an effort to quicken and train the mind; it is the gospel of the Son of God incarnate in a wise and patient teacher who leads the way from the primary school to the heights of intellectual attainment and efficiency. This work commends itself more and more to thoughtful people because it is so broad and thorough and all inclusive.”—REV. GEORGE E. HALL, D.D.

Supt.—Inasmuch as this work makes so powerful an appeal to our patriotism as well as our Christian motives what can we do about it?

S.—The two hundred and fifty-four churches with their fourteen thousand members and the eighteen thousand students in the various schools and colleges do not at all represent the results possible if the Association had five hundred thousand dollars to expend instead of a little over three

hundred thousand. A movement is afoot, begun at the Annual Meeting at New London, Conn., to secure an increase of twenty per cent. on all gifts for the coming year.

Supt and S.—"We give Thee but Thine own,
What e'er the gift may be,
All that we have is Thine alone,
A trust, oh Lord, from Thee.
May we Thy bounties then
As stewards true receive,
And gladly as thou blestest us
To Thee the first fruits give."

COLLECTION.

HYMN—during collection—"Onward, Christian Soldiers."

ADDRESS by Superintendent or Pastor.

CLOSING HYMN.

BENEDICTION.



ABRAHAM LINCOLN'S BIRTHPLACE.

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