

BAPTIST  
HOME MISSIONS

IN

NORTH AMERICA;

INCLUDING

A FULL REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE  
JUBILEE MEETING, AND A HISTORICAL SKETCH OF THE  
AMERICAN BAPTIST HOME MISSION SOCIETY,  
HISTORICAL TABLES, Etc.  
1832—1882.



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BAPTIST

HOME MISSIONS

NORTH AMERICA

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## ERRATA.

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Page 364, Ninth line from bottom, for "granddaughter" read "daughter."

Page 505, Eighth line from bottom, for "1869" read "1880."

Page 542, Second line from bottom, for "54" read "354" Broome Street.

Page 547, Seventh line from bottom, for "Martin W. Runyon" read "Runyon W. Martin," and Fifth line from bottom, for "D. E. Whitman" read "D. C. Whitman."





## PREFACE.

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This volume, concerning the work of American Baptists through the American Baptist Home Mission Society, contains the Annual Report of the Executive Board, showing the extent and character of the Society's operations during its fiftieth year; a stenographic report of the proceedings and addresses of the Jubilee meeting in New York city; a full historical sketch of the Society; also, historical tables giving for each State, Territory, etc., the names of the mission stations for fifty years, and names of missionaries laboring therein, together with date of the commencement and the duration of their services; also a numerical missionary table for each State and each year, and other valuable tables concerning the growth of the denomination; the numbers and distribution by States of the native and the foreign born, and of the white and the colored populations for the whole country. The volume has been prepared in the midst of unremitting attention to the Society's extended affairs, so that the progress of the work has been frequently interrupted for weeks together and its publication unavoidably delayed. The original intention was to devote about fifty pages to the historical sketch. A more thorough treatment, however, was deemed necessary, in order to make it of real value for reference; hence its growth to thirty-one chapters of two hundred and fifty pages. An occasional repetition of a statement has its explanation in the design to make each chapter or each topic treated complete in itself. The historical tables have required great labor, and, so far as we have knowledge, are the only tabulation of this sort by any missionary organization.

Before going to press the historical sketch has received the careful attention of a competent committee appointed by the Board. It would be remarkable if, in a volume containing thousands of dates, names, and figures, no mistake whatever should occur, though great pains have been taken to secure accuracy. The author expresses his appreciation of the valuable services of the Assistant Corresponding Secretary, W. W. Bliss, Esq., and of the kindness of others who have placed at his disposal original material or otherwise aided in the preparation of the work. This slight contribution to American Baptist history, as related to the work of the Home Mission Society, is now sent forth with the hope on the part of the Executive Board and their servant, the Corresponding Secretary, that it may awaken in the denomination a deeper and more intelligent interest in the evangelization of this land, whose influence with every passing year becomes more potent in the world's affairs.

HENRY L. MOREHOUSE,  
*Corresponding Secretary.*

NEW YORK, April, 1883.



1832.

1882.

THE

# American Baptist Home Mission Society.

FIFTIETH ANNUAL REPORT

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OF THE

EXECUTIVE BOARD.

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*Presented at New York, May 24, 1882.*

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The great object of the American Baptist Home Mission Society is "to promote the preaching of the Gospel in North America."

God has ordained that through the preaching of the Gospel, by those whom he calls to this service, men shall be saved. He has set the seal of His approval on the preaching of the Gospel as the pre-eminent agency for the evangelization of mankind. The consecrated servant of God, going to men who will not read His word nor come to the light lest their deeds be reproved; gathering and shepherding flocks that without the watch-care of an under-shepherd languish; developing their spirituality; arousing them to active coöperation in seeking the lost; cultivating their benevolence for the conversion of those beyond their personal influence; such a man, instinct with the spirit of the Master, stands first and foremost among the means for the salvation of men.

To promote the preaching of the Gospel by sending and sustaining such missionaries among the weak and the destitute, is part of the Society's work. "How shall they hear without a preacher? And how shall they preach except they be sent?" And how shall they be sent but by a society which gives exclusive attention to the wants of its field, and, as the executive of those interested, receives and appropriates their offerings for this purpose?

Again, the preaching of the Gospel is promoted by the erection of houses of worship within whose undefiled and peaceful walls congregations gather to hear the preacher. A stated place for preaching and prayer ever has been, ever will be, an indispensable condition of

the highest permanent results; hence the Society's Church Edifice work is the right arm of its missionary operations.

Again, the preaching of the Gospel is promoted by the training of men for the work of the ministry. Where organized and effective agencies for this purpose already exist, the Society does nothing in this direction; but among those who, like the Freedmen and the Indians, have no such provision for securing a qualified ministry and are unable to furnish it, the Society must do this work, else the religious teachers will be the blind leading the blind, and a distorted and grotesque Christianity be the result. Coupled with our Lord's last command to preach was that to teach. But how shall men teach unless they first be taught? And how shall they be taught unless Christian instructors and facilities be furnished?

This triple service, sanctioned by its constitution and approved by the denomination, has been performed by the Society, during the past year, on a scale hitherto unknown in the fifty years of its history. With devout thanksgiving to God for the blessings of the year, does the Board herewith submit the Fiftieth Annual Report to the Society and to the multitude of friends and supporters through whose confidence and coöperation so great things have been accomplished.

#### OBITUARY.

While the year has been crowned with mercies it has also brought many bereavements. Thirteen Life Directors and twenty-seven Life Members have died since the last annual meeting. Their names appear elsewhere. Among them is the name of Hon. William Stickney, who for two years was President of the Society. He was a broad-minded, large-hearted Christian gentleman, who was honored, not only by the denomination, but by the Government, with important trusts.

It is a singular circumstance that in four successive years, four eminent brethren who have been Corresponding Secretaries of the Society have passed away: Dr. Backus in 1879; Dr. Bishop in 1880; Dr. Hill in 1881; and Dr. S. S. Cutting, Feb. 7th, 1882. Few men have been longer or more prominently identified with denominational affairs than Dr. Cutting, who, from the Fall of 1876 until his resignation in 1879, devoted himself with great assiduity to the duties of the Secretaryship of the Society. He was conspicuous in our deliberations and will be greatly missed in this gathering. Among others widely known are the names of W. T. Brantly, D.D., V. R. Hotchkiss, D.D., Aaron Perkins, D.D., E. J. Goodspeed, D.D., Rev. J. O. Ma-



truth obtain a foothold and adherents, it is equally our duty on these benighted home fields, where the blighting errors of a low type of Romanism have held sway, and where its yoke has become well-nigh intolerable, to establish our churches, even though the cost be greater than in purely American settlements.

It is a subject to which the Board asks the consideration of the Society, whether the ultimate success of this missionary work in Utah and in the southwest does not depend, to a great extent, on the establishment of Christian schools in connection with each mission? The main hope in this work must be in securing the intelligent assent of the rising generation.

The Society has decided that such work is constitutionally permissible whenever it is thought advisable. In 1853 this question was referred to an able committee, of which M. B. Anderson was chairman, upon whose recommendation it was voted "that the Society authorize the Board so to interpret the second article of the Constitution, that they may raise and appropriate funds for the purpose of building meeting-houses, and the support of Christian teachers in those places where the interest of religion shall require it; provided, however, that such funds shall be specified for these purposes by the contributors." In 1873 there was a formal re-affirmation of this view, when it was also decided that the work of Christian teaching is "germane to the great object" of the Society, viz: "to promote the preaching of the Gospel in North America."

Later, the Society voted to abolish the feature of designated funds in their application to educational work, leaving the Board at liberty to use the general contributions of the Society for this purpose, as might seem necessary, without special embarrassment to missionary operations. The question now is, whether the Society will authorize the Board to establish and maintain Christian common-schools in these localities in connection with its missionary work, by the application of the General Fund to this object. It is believed that \$5,000 thus expended would maintain ten schools during eight months each year.

#### THE CHINESE.

There has been no material change in the condition of our Chinese missions. The mission at Portland, Oregon, is doing earnest, aggressive Christian work, and has shown its appreciation of the Society's interest in it, by sending to our treasury a Jubilee or thank-offering amounting to \$85. This from fifty members, who have little property, is surely an offering of sweet savor unto the Lord.

Fung Chak, our missionary, writes: "Oh, is there no money for the Chinese, however much there may be for others? Must they be despised and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel and will gather and listen attentively to its preaching." He adds: "It can hardly be realized in the East what a strong arm of the work in China is the work on this coast."

What the future of this work is to be we cannot conjecture. What has been gained must be kept. For the time being, though principle is sacrificed to the unhallowed spirit of party supremacy, and the people whom Providence was bringing to the light are relegated by the legislation of a nominally Christian nation to darkness and isolation from Christian civilization, yet, confident that reason and righteousness, not to say self-interest, will reverse this legislation in the near future, we deem it duty to sustain our Chinese Missions for the sake of the heathen here, and that the sacred flame be kept alive for others in the days to come.

#### INDIANS.

In the Indian Territory 12 missionaries have been under appointment, 9 of whom are natives. They report 58 baptisms and an attendance of 896 members in their churches, and also 1,148 attending the Sunday-schools under their care. Over 100 have been gathered into the churches, about two-thirds by baptism. The Board has aimed to develop the contributions of the churches toward the support of their pastors by the proffer of a small amount, on condition that they raise a given sum for the same purpose.

Through the generosity of a lady, whose gift secured the erection of a chapel at Tahlequah a year ago, another chapel like it is in process of erection and another soon to be begun.

The "Indian University" at Tahlequah reports an attendance of 68, among whom are four students for the ministry. A change of location has been deemed desirable, in order that the institution may be more easily accessible to students from all sections of the Territory. This is the more important, as this school for higher Christian education is established, not for one nation, but for all the Indian nations and tribes. Last Fall the Creek Council passed an act granting permission to this Society, through trustees appointed, to found "an Indian University, which shall be to the Indian Territory, as nearly as practicable, all that State Universities are to the several States in which they are located, and shall be open to the reception of students from the Creek Nation and other Indian tribes or nations." A Board



# PROCEEDINGS

OF THE

American Baptist Home Mission Society,

AT ITS

FIFTIETH ANNIVERSARY MEETING,

May 24th, 25th and 26th, 1882.

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## FIRST SESSION.

WEDNESDAY MORNING, MAY 24TH.

### INTRODUCTORY EXERCISES—OBITUARIES—INDIAN MISSIONS.

The Fiftieth Annual Meeting of The American Baptist Home Mission Society was held in the First Baptist Church, New York City, commencing Wednesday, May 24th, 1882. The meeting was called to order at 10 A. M., by the President, Hon. James L. Howard, of Hartford, Conn.

After the singing of the hymn, "Sound, sound the truth abroad," led by W. H. Doane, Mus. D., of Cincinnati, Edward Lathrop, D. D., of Connecticut, read the 72d Psalm.

The Convention was led in prayer by T. D. Anderson, D. D., formerly pastor of the First Church, now of Boston, Mass.

THE PRESIDENT: I have now the pleasure of introducing to you the REV. DR. JOHN PEDDIE, the pastor of this church, who has some words of welcome for us.

## ADDRESS OF WELCOME.

MR. CHAIRMAN AND BRETHREN:—No more pleasant task was ever assigned to me in connection with our beloved denomination than to extend to you some words of welcome and Christian salutation. The thought that runs like a thread of gold through Paul's epistles was fellowship for all lovers of his Lord. Others might set down what he had to say on doctrine and duty; but when he would express the fullness of his heart for his brethren, his own hand grasped the pen and wrote the glorious greeting. Strong attachments often arise from oneness of occupation. No one lays his hand aright to any trade till he gives his heart to those engaged in it. And so we need not be surprised at the springing up of these "great brotherhoods" of thought and toil in our own and other lands. But there can be no bond between human souls like the high calling of God in Christ Jesus. And, if we sometimes behold men crossing states, continents, and mighty seas to attend labor conventions and assemblies of science and art, surely the sight of this morning ought to be much more welcome to our eyes. Brethren, the thoughts that bring us together within these walls are the greatest that can touch and thrill the human heart. Largest earthly enterprises dwarf before the magnitude of the questions you are to discuss and deal with here. The causes to which you are to give your words of counsel, help and cheer, are not those of to-day and to-morrow, but of all time and eternity, and are fed by the fountain thoughts of man's sin and sorrow, the grave, God, and immortality. It is said that when the gladiators appeared in the Roman amphitheatre they halted before the emperor and shouted, "Cæsar, men about to die salute you!" Then the monarch waved his hand in recognition; the sentiment swept like a wave over the multitudes, and echoes rent the air as the crowds cheered the combatants on to conquer or die. And when we see a body of men striving to meet and answer the great questions of eternal life and destiny for themselves and mankind, if we do not feel for them—greet and bid them Godspeed in their sublime endeavors—it is because there is nothing in us capable of responding to the high, the noble, and heroic in either life or death. Well might the busy world of mammon pause and look on in sympathy, and the secular press crowd its columns with what you say and do. (Applause.)

Friends of our Home Mission Society, we welcome you! This country, that we fondly call our own, you claim must forever belong to Christ. It was founded on this principle. This republic was



have been promised to the Indians and which formed part of the consideration for which they ceded their lands; and the officials of the United States are calling for troops to prevent the Indians from leaving their Reservations in quest of food and to compel them to starve quietly; and this situation is the forerunner of massacres, the guilt of which will be upon the Nation.

We therefore most earnestly request your bodies promptly to make the appropriations demanded by justice, by humanity, and by the national honor. We also represent that the Indians ought not longer to be kept in a position of dependence and tutelage, and that it is time that the wards of the Nation became of age. We therefore urge that they be no longer pauperized, but be enabled and encouraged to be self-supporting; that they be supplied with the implements of labor and with cattle; that their lands be given to them in severalty and be made inalienable for twenty years; that they be made citizens of the United States and that the Indian Territory be constituted a State.

The memorial was adopted.

Dr. Morehouse, at the request of the Committee of Arrangements, announced the exercises for the following day.

After the singing of the Doxology, Dr. S. D. Phelps, of Connecticut, pronounced the benediction, and the Society then adjourned.

## THIRD SESSION.

THURSDAY MORNING, MAY 25th, 1882.

### WORK AMONG FOREIGNERS—CHINESE—EUROPEAN POPULATIONS.

The Society was called to order at 10 A. M. by President Howard. Dr. C. C. Chaplin, President of the Texas Baptist State Convention, conducted the devotional exercises by reading the 60th chapter of Isaiah and offering prayer; after which the hymn, "All Hail the power of Jesus' name," was sung by the assembly.

THE PRESIDENT: We will now listen to the report of the Committee on Chinese Missions by the REV. DR. H. M. KING, of Albany, N. Y.

### REPORT OF COMMITTEE ON CHINESE MISSIONS.

Your Committee on Chinese Missions respectfully report as follows:

The Chinese question, politically, has been exalted to unusual prominence during the past year by the discussions in Congress and the final passage of a bill, which by the signature of the President has become a law, prohibiting Chinese immigration to this country for a period of ten years. We earnestly deprecate such discrimination in our immigration laws as contrary to the fundamental principles of our free government and opposed to the spirit of the Christian religion. We believe that such legislation as has been effected was not demanded by any actual peril to our institutions or our industries. Though as it now stands, it may be made to appear to be no violation of existing treaties, yet it has been brought about by an unchristian race prejudice and the rivalry of political parties ambitious for power, and will be an ineffaceable stain upon our national honor.

The number of Chinese immigrants in this country is insignificant in comparison with other immigrant populations, and in the very nature of things it must remain insignificant. The Chinese are not a migrating people. If they leave their native land, it is with the expectation of a speedy return. The presence of the paltry number of one hundred thousand Mongolians on this vast continent, whose coming has hardly exceeded an average of three thousand per annum, and who for the most part are quiet, industrious and frugal citizens, could not have occasioned the agitation which it has, or aroused such outbursts of Congressional eloquence, or led to such formal restrictive legislation, had not the Chinese question been made the important pivot on which may turn a Presidential election.

But these heathen are on our shores. In the providence of God they are



within the territory covered by the operations of this society. They are part of the world for which the Son of God shed His sacrificial blood. They are part of North America, which we are laboring to conquer for Christ. Our Christian duty to them is plain, being no greater and no less than the obligation under which we are to the millions of practically heathen who have come to us from the nations of Europe. Not whence came they, but what are they, and what is their spiritual destitution and peril, are the questions which concern us.

The labors of our missionaries in China, and also the results of work here at home, prove that the Chinese, though difficult of access, are not inaccessible.

This year, like previous years, has had its gracious and encouraging fruits. Hearts have been opened to the faith of the Gospel of Christ; minds have been emancipated from their dark and degrading superstitions; souls have been saved. The two points at which our missions for the Chinese have been established, viz., at Portland and Oakland, on the Pacific Slope, should be strengthened and multiplied as fast as practicable. Whatever may be the effect of recent legislation upon the future of Chinese immigration, our present duty is imperative.

Moreover, we are not only laboring for the salvation of the Chinese in America, but through them we may strengthen the hands of our missionaries in China, and go to their help. These voluntary exiles from the Flowery Kingdom will return. What impression shall they carry back to their people of this nominally Christian land and the character of its religion? Shall it be the impression of vice and cruelty and persecution, which comes from sand-lots and city-slums? Or shall it be the impression of a better faith, a purer life and a blessed immortality, which comes from a personal acquaintance with a genuine spiritual Christianity? "If we could only keep them here, and intercept all their correspondence home, and finally bury them in our own soil, it would be far easier work for our missionaries in China." This is the painful confession of a recent traveler. But such a course is impossible. Then let them be brought under the enlightening influence of the Gospel of Christ, and they will carry back ten thousand inextinguishable lights to help on the dawn that is creeping over the Eastern hills.

H. M. KING, D. D., Mass.

REV. NORMAN FOX, N. Y.

REV. S. B. MORSE, Cal.

REV. JOSEPH STOCKBRIDGE, N. J.

FUNG CHAK, Oregon.

*Committee.*

DR. KING: Mr. President: I hold in my hand a letter from our Chinese missionary laboring at Portland, Oregon, who is one of the members of the Committee on Chinese Missions. Not being able to be in conference with the Committee, he has forwarded some expressions of his own thought and feeling with reference to this matter. This letter was not received until after the report had been prepared. With your permission, I will read the letter which has been received from him.

## LETTER OF MISSIONARY FUNG CHAK.

There is much, very much to do, but who shall perform the labor? When shall there be workers, and when shall there be means to carry on the work for the Chinese on this Coast? There are many here, and many more on the way to this country; but where, and how, and by whom are they to hear the Gospel?

The Chinese, in coming to America, meet with all its vices, but very few of its virtues. They see the worst side of all classes and very little of the better. The Baptists have so far accomplished very little for the Chinese on this Coast, but the need of work to be done is oh, how great! In Oregon, Washington Territory, and Idaho Territory, there are now thousands of Chinese. I have no means at hand of knowing accurately just how many there are, but there is no place for them to hear the Gospel with the exception of Portland. There are thousands of Chinese now employed on the construction of the railroad. Seattle is another centre in Washington Territory from whence many Chinese separate into the surrounding country.

But what can we do? We can only with aching hearts see these thousands of precious souls sinking into hell, with never a hand to save or a voice to warn. Oh, is there no money for the Chinese, however much there may be for others?

Must they be despised and hated themselves, and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel, and will gather and listen attentively to its preaching; but we have no wealthy converts yet, and so we cannot by ourselves carry on any great work, or employ missionaries. We are deeply grateful for the assistance that has been granted us by the Board thus far, and we pray that such assistance may be continued in time to come. Portland is a centre through which all the travel of Oregon and the upper country passes, so that not only many of the resident Chinese hear the Gospel here, but many who go out to work in various directions are also to a greater or less extent benefited. We trust and pray that the Board will fully sustain the mission here. We feel that the mission here must be sustained. The Chinese must not be wholly left without the Gospel. Whatever may be, do not think of helping the Chinese less. Think of thousands of souls without the Gospel, without one voice to warn them from the vortexes that yawn on every side to engulf them, and drag them down to endless ruin.

If such work is neglected not only are souls lost, but there is a reaction against those who refuse them the Gospel, by creating darkness where there should be light. It can hardly be realized in the East, what a strong arm of the work in China is the work on this Coast.

We have converts in China, while many have been to China and returned to this country.

There are also many who have heard the Gospel through this mission, and though they are not yet openly Christians, yet an impression has been made that can never be wholly effaced, and ideas have been introduced that will never be forgotten. Yet, comparatively, we can reach but a few of the many.

There is an immediate necessity for the appointment of another missionary; there should be two—one to look after the work in Washington Territory, making his home at Seattle, while the Chinese on the railroad and in the towns springing up in eastern Oregon, Washington and Idaho Territories, should have some one to tell them of the better way. The mission at Salem should not be allowed to come to nought. One of our mission scholars has had a little school



at Astoria since last Summer. The scholars have paid room rent, bought some books, etc., but they are in nowise able to sustain a mission, and the effort must sooner or later be discontinued. Thus there seems opportunity to extend the work for the Chinese, if means could be granted for that purpose; and we trust the Board will in the future find it possible to more fully improve this needy and important field,

With great respect and Christian regards, I am, truly your Brother in the  
 Lord Jesus Christ, FUNG CHAK.

THE PRESIDENT: "The Christian View of the Chinese Question" is the topic of discussion incident to the report. The first speaker will be the REV. DR. G. S. ABBOTT, of California, whom I have the pleasure of introducing to you.

### THE CHRISTIAN VIEW OF THE CHINESE QUESTION.

Mr. President, Fathers and Brethren of the Baptist Denomination: The report just read is political in character, and the thoughts I utter must bear on the political as well as the Christian phases of this question. I am before you to utter a conviction, as a proposition to start with, that I do not believe that the American Republic can stand a helot or a slave immigration. I believe in *desirable immigration*, in that immigration which tends to add vigor and potency and health to our American life; but I do not believe in any force or vigor coming to us, as a Republic, from the scum of the world, notwithstanding the most beautiful illustration we had yesterday of the enriching effects of the refuse of the sewers of Paris upon the outlying districts. Grass may grow out of mud, as the tulips out of the mud in the Sacramento River. I hold that to be an erroneous exegesis of the Word of God, that deduces from the Fatherhood of the race in God the practical amalgamation or assimilation of different race stock.

Ethnologically speaking, there are three races under appointment and foreordination of the Almighty on the face of the earth: the Mongolian, the Caucasian, and the Negro or the Black. Three colors fall on your vision to-day—the great colors of the earth—the white, the yellow, and the black. Now, what are these colors? The white with the black absorbs it and the mulatto ensues; the white with the Indian absorbs it and the white ensues; put the mulatto with the white and we have the quadroon or the octoroon. Now for the most tremendous thought that has come to me for many a day. The union of the white with the yellow, with four hundred millions of vitality and guardianship of race stock back of it, and the

white goes under ; and the Chinese eye appears in many succeeding generations. To what am I leading? I am leading to this: That by all proper means and measures, you and I are justified in any national self-preservation that shall be consistent with our prestige as a Christian people. (Applause.) And I hold that the immortal author of the Declaration of Independence would have drawn one long breath before he had formulated its first statement, if he had thought that you and I were to accept Nihilism and Socialism and Agrarianism and Romanism and Jesuitism as the equals of all of us in the rights and privileges of this grand American Republic ; and I believe he would rise from his grave to-day and leap from the dust, as those old legendary warriors at the battle of the Huns, to deny the interpretation of the Constitution as put upon it at the present moment. To-day, even, we deny naturalization to the Indians. But many an Indian is in advance of Russians and Portuguese. Why not make him the equal of us all ?

We cannot stand immigration by the wholesale, irrespective of moral equality or condition. The idea of universal suffrage is one of the great questions to be determined by the twentieth century. *Desirable immigration from all parts of the earth* ; but no immigration from any helot nation, tribe, or country. The Cantonese have sent their representatives from that district, in area only 15,000 square miles. There may be Chinese immigrants from other parts of China ; but the Chinamen from Manchuria, for instance, are tall, erect, and splendidly proportioned men. The Chinese from Canton are the people who are recognized and held by these, as the Galileans were held by Israelites. We are to thank China herself for her opposition to the emigration of her own people. If she should favor the emigration of her people by as much as she has opposed it, this question of Chinese immigration would have been settled long ago, beyond recall of our American people.

My time is passing. I am the man to be most commiserated in this house this morning. I have the largest theme on my thought to be presented before the Baptist people in New York City this year ; and I have but twelve minutes to speak to you. I ask you to hear me for a few moments more. What are the relations of Christian people to this Chinese immigration? Well, my own relation, I trust, has been that of a Christian. I have never honored "sandlotism" in my whole life. (Applause.) I shall never do it ; and I stand erect, I trust, as any of you in the dignity of a Christian gentleman in the presence of a civilization before which you and I



any day may bow. We should treat the Chinamen here in the Providence of God with the utmost civility. Before any one of these Chinamen in Dr. Simmons' church or in Brother Hartwell's church in San Francisco, who saved our Baptist Chinese work from utter overthrow, and in the presence of those Chinamen in Mrs. Bradway's school in Oakland, you and I can stand, as Napoleon at the pyramids, and say: "Forty centuries of national life look down upon us." To say that we respect the Chinamen as Christian men and women, every one of us but does his duty. And so I think I hold myself second to no man in the inspiration of a Christian heart for the development and the evangelization of the Chinese.

The work in California has been cut short, as a result of a sentiment in our own Baptist denomination, the like of which has been existent in no other. The Presbyterians and the Methodists and the Congregationalists have spent in all, through this agitation, nearly \$10,000 a year; but we have spent, as an American Baptist Home Mission Society, for the last year nothing in California, though \$300 for a year or two were given to Brother Chu Yow, who will be here with you this morning. Our generous work there in years past has been demoralized as a missionary force. We have lost that peculiar respect which a Chinaman is sure to have for Christian work; and our missionary instinct has all been lost, because of "sand-lots" expressions and agitation.

I present myself, therefore, before you this morning, with this divergent thought, which I know you will respect, and which I know you will properly consider, all along the line of your editorial and repertorial construction of the state of this case to-day, as the thought of California which I represent—not of myself at all. I believe that I represent the most advanced thought of the Pacific Coast. Dr. J. A. Benton, than whom there is not a more scholarly and conservative man in California, on the train with me to this city, said: "Mr Abbott, you have the question of the hour, state the case." And he told me to state the case as I have stated it in the proposition with which I began. *Our American people cannot be preserved as a race on any theory of universal immigration.* Emigration tends to barbarism. If I had the time, I could enlarge that point. The removal of your family stock from New England to California and Oregon, has in ninety per cent. deteriorated your family life. Immigration is not desirable as a principle, but undesirable. Our Puritan Fathers were not immigrants, but colonists. The Chinese coming to this country are not immigrants in any true sense of this word. They

have neither family life, nor thought of permanence as American citizens. They are a helot population, coming to this country to contest the question of labor. Let my brother who requested you to go down to Castle Garden, hear me as I speak, and let me use his own illustration. You go down to Castle Garden and see your 25,000 men and women and children who have passed through it out to your Territories during the past few days, and you go down there to recognize your duty. Should they abide in New York City and all along the coast hereabout, contesting the question of labor with your laboring men and reducing the average wages of your working men and women to starvation wages, you will find that our laboring people in California have a right to stand for the interest of their own family life. (Applause.) The family life of America is to be perpetuated. The family life is the primeval government on the face of the earth. The absence of family life in America is its present prophecy of doom. What is the American type. It is the Caucasian or Indo-Germanic. This blood we can stand, and not deteriorate.

Let us then be heedful and careful in our utterances to-day; and while I have with me a brother, whose eloquence surpasses my own and of many of us, and whose words ensure a hearing as often as he speaks, yet I regard him one of the unbelieving Thomases on this question of labor. (Laughter.) One of the grandest men however was the man Thomas, who passed from his doubt to a belief in his Lord. (Applause.)

May a wise consideration of this question, associated with the deepest moral purpose of a grand denomination to recover all that is lost of missionary effort on the Pacific Coast with the Chinamen who are here, be yours; and our ultimate national life be a life that shall be intact as such. Asia for the Asiatics, Africa for the Africans, and America for Americans, and all for the Lord Jesus Christ! And when the day comes, and all these nations in the ascending series of humanity shall have come to the occupancy of the world, then shall our Lord Jesus Christ, the true Messiah, be indeed King of kings and Lord of lords; for unto Him, blessed be God! shall the gathering of the nations be. (Applause.)

THE PRESIDENT: The discussion of this topic will be continued by REV. J. B. THOMAS, D.D., of Brooklyn, N. Y.

DR. THOMAS: I was Dr. Abbott's predecessor in San Francisco. I am happy to be his successor in this discussion. (Laughter.)

No man who knows the courage and fidelity with which he has recently fought so great a battle for us on the Pacific Coast can have



listened to him except with deference and sympathy, or doubted the conscientiousness of his utterances. Indeed, nothing but a chivalrous loyalty to his convictions could have prompted him to undertake the defence of a view of this question so unpalatable here. Doubtless, he has made the best defence possible of the worst cause conceivable. (Applause.)

But a question affecting so grave consequences, and involving so deep principles, ought not to be embarrassed by personal considerations, or local or ephemeral prejudices.

How far men may be warped into obliquity of vision by their environment may be illustrated by the following morsel from the official report of the Congressional Investigating Committee who visited California to gather information on this subject. It is worthy of attention, not less for its substance than for the tone in which it treats so serious a problem. Mr. F. M. Pixley, late Attorney-General of California, being under examination, soberly testified as follows, viz.:

“In relation to their religion, it is not our religion. That is enough to say about it; because, if ours is right, theirs must necessarily be wrong.

MR. BROOKS: What is our religion?

MR. PIXLEY: Ours is a belief in the existence of a Divine Providence that holds in its hands the destinies of nations. The Divine Wisdom has said that He would divide the country and the world as the heritage of five great families; that to the blacks he would give Africa, to the whites he would give Europe; to the red man he would give America; and Asia he would give to the yellow races. He inspires us with the determination not only to have preserved our own inheritance, but to have stolen from the red man America. And it is settled now that the Anglo-Saxon, American or European group of families, the white race, is to have the inheritance of Europe and of America, and that the yellow races of China are to be confined to what God Almighty gave them, and as they are not a favored people, they are not to be permitted to steal from us what we robbed the American savage of.”

The same distinguished exponent of California ethico-legal sentiment summed up his conclusions by expressing the conviction, that “the Chinese have no souls to be saved, and that if they have they are not worth saving.”

I do not assume, of course, that these views, in their coarsely exaggerated and absurd form, would command the approval of the majority of the Christian, or even of the respectable, people on the Pacific Coast. But when it is assumed that the alleged unanimity of the popular verdict there is to be conclusive, or seriously to influence our judgment here, it is worth noticing that an aspirant for and recipient of political favor thought it prudent to confront the people with

such words. For every shadow, however unsubstantial or grotesque in itself, is the shadow of something real, though not perfectly defined by it. Politicians do not wantonly affront their constituents by insulting their opinions or battering their prejudices. Those prejudices are the more powerful because they refuse to recognize themselves in their extreme form, and are the harder to meet because of their vagueness. It is not easy to reason *out* what has not been reasoned *in*.

The pith of the argument against Chinese residence in the United States, as glimmering through the above statements, and more distinctly announced here to-day, may be comprised in two objections, the one based on *Providential*, the other on *prudential* considerations. It will be observed in considering them that these objections have a bewildering variety of range, part of them legitimately tending to restrict *all unlimited* immigration, part to oppose *all vicious* immigration, part to cut off immigration from *all alien races*, part to hinder *all Chinese* immigration as such—none of which cases are touched in our recent national legislation, by which this question is made practical, and scarcely any bearing have they on the sole point in issue, viz.: the exclusion of the *Chinese laborer*, because he is a *laborer*.

Under the head of *Providential objections* it is urged :

1. That the Caucasian and Mongolian are not varieties of a common race, but radically and originally distinct races, whose intermingling nature has forbidden, under penalty of gradual decay, or the stamping of the "Chinese eye" on their posterity, as the prolonged badge of inferiority.

To this it may be answered that, since the doctrine of the aboriginal unity of mankind, as alleged in the Bible, once ridiculed by scientific skeptics as absurd, has now been reaffirmed on scientific grounds, it seems late in the day for Bible students to deny both the Bible and science in behalf of a prejudice. Supposing, however, radical diversity of race once admitted, the laws of nature usually reveal and enforce themselves through implanted instincts—if these forbid it is needless, if they do not forbid it is useless, to attempt to regulate alien intermarriage.

But the question in hand is not properly a social, but a political one. Abraham might dwell in Canaan, though his children might not marry there. Politically, it is important to know, not whether the immigrant belongs to the Caucasian, but whether he belongs to the *human* race. If so, he has the common and universal right of a man to "life, liberty and the pursuit of happiness." (Applause.)



2. It is claimed, again, that God gave the Caucasian and the Mongol each a home, and that the latter may not invade the already occupied domain of the former. He hath determined the "bounds of their habitation," but those bounds are not determined permanently and by local origin, else Israel erred in pushing on to Canaan. He hath also determined the "times before appointed." He has ordained history as well as geography—to shape the career of the race. Migration has, in fact, been as essential to civilization as time has been to mental and moral progress. The collocation and growing of the continents, the drifting and alluring forces of congenial soil, climate and social surroundings, have been the shaping forces of the migratory flow of humanity. If this be so, let it be remembered that, though the American Congress made the law forbidding Chinese immigration, God had long before made this continent, having eastward a European and westward an Asiatic climate, wet and dry, with peculiar adaptation to the culture of silk, tea and rice, the staples of Chinese agriculture, so providentially inviting before they forbade. "He that reproveth God let him answer it." He hath "determined the times." And marking the recent opening of the world's highway across the mountains, and from continent to continent across the sea, along which the world's feet ought to journey backward and forward unmolested by toll-gate or banditti; marking also the crimson footprints with which avenging justice had just before trodden out the hateful doctrine of ostracized race in fratricidal blood, it would seem that their "time" was now and henceforth. (Applause.)

But aside from such theoretic discussion are the objections urged on *Prudential grounds*. Self-preservation is confessedly the first law of nature, and this for nations as for individuals.

It is insisted, therefore,

1. That the teeming populations of China, banked up behind the dykes of age, long prejudice, and inertia, and crowded forward by misery and despair, need but a crevice opened to whirl down upon us in an angry flood, drowning us and obliterating our civilization.

A very small triangular cork will bottle up this impending deluge.

*First.* History cannot show a single instance of national migration eastward. Until the tides and the sun's course turn backwards we need not expect it.

*Second.* The crevice *has been* opened over 200 years, through one of the Chinese ports, and for thirty years a capacious sluice-way, in the Pacific Mail Steamship line, to our shores—with what meagre results we see.

*Third.* Legislation should attack the actual, or at most the probable, not the barely possible; certainly not the fanciful. There are no sudden freshets or new signs of embankments giving way China-ward. When they appear, legislation is possible and timely; before then, it is neither courteous nor politic.

Before we look to the Pacific, to enjoin the spray from rising against the mighty downpouring of the Niagara of human progress, let us notice the Westward sweep of the river itself—and put our legislative cobwebs in front of that. A net average of 3,000 annually have come from China to sojourn for a little time; a million this single year are coming from Europe to stay.

*Second.* But European immigration adds homogeneous, as Asiatic adds heterogeneous, elements to our population, it is answered; and the permanence of our national life depends on the homogeneity of our population. Neither of these statements will endure scrutiny. As to stock it is impossible to draw definite and impassable lines of demarcation, saying of these, they are assimilable, and those not so. Feature, temperament, and faculty, in the scale of race, glide into each other as subtly as the tints of the spectrum. You can distinguish red from blue plainly enough, but where red ceases to be red, or blue begins to be blue, you cannot tell. Nor dare you pronounce that by increase or decrease of vibration either may not melt at last into the other. What is possible to man, so far as we knew, is possible under congenial conditions to every man. The Chinaman may well borrow Shylock's words: "Is not a Chinaman fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?" It was Confucius who said: "Sages of whom we have spoken had the wisdom to discern that all men on earth are of one family." "It is the spirit of man that deserves respect, not his form."

But if by homogeneity be meant actual immediate affinity of family or congruity of life and thought, this has never existed here. Our early population and continual increase have been almost endless in diversity, in physique, language, religion, political and social culture, nation, rank, and race temper. If you seek a people homogeneous in race and religion, look to the Spanish Catholic morass of South America, and the miasma of ignorance and lassitude that invests it. The Latin races, the Slavonic, the Ottoman, have sought success in homogeneity in vain. Our national motto is not meaningless. Not the government only, but the people is "*E Pluribus Unum.*" New stones in the Mosaic need not shatter the design.



*Third.* But we are "ruined by Chinese cheap labor," it is urged again. "The laborer must be protected." Protected against whom? against what? Are laborers naturally destroyers, or producers? Are they naturally foes, or comrades? Is the plough-maker wronging the corn-planter by helping him to produce bushels where he got kernels before? Does the corn-planter in turn defraud him by furnishing him bushels of food instead of kernels in return for his plough, and do more ploughs and more planting mean poverty, or wealth? The sweat of the brow is the dew of wealth, and the thicker the beads upon the nation's brow, the richer her coronet of prosperity. More willing hands make space and leisure for more thinking brains. Woe to the land that repels her offered helpers, and throttles the natural courses of her growing life.

Probably no State in the Union has greater natural resources than California; in none are they less developed. None is forced to pay so high wages for lack of sufficient workmen, yet none seems so fastidious and inhospitable to the laborers best trained and fitted to cover her tulé swamps with rice, her southern savannahs with tea, and enrich her with the silk industry that has allured the ships of the world.

*Fourth.* "But these immigrants are 'coolies'—slaves in effect under another name; and against their importation, with that of vicious and diseased persons, there should be stringent laws." To which last clause let all the people say 'Amen,' not only as to China but as to all lands. There *have been* most rigorous laws precisely to that effect for many years, both here and in China; the offending broker there being beheaded without ceremony on detection. The uncomfortable and shameful fact is that our recent legislation precisely excludes these baneful classes from its prohibition: so, tacitly opening the door for them, and substituting in their stead for exclusion the "laborer, skilled, or unskilled." So that to-day, for the pauper, gambler, and idler, our national door flies open with a welcome, while the laborer is branded as a felon and the door shut in his face.

This may seem at first a political, or at most an ethical question. But those who believe that God orders times and events in the interest of the coming kingdom cannot regard it with indifference.

The light of missions in China has long seemed muffled in a choke-damp. The unhappy end of the Tae Ping rebellion in superstition and fanaticism—a movement which was associated in its origin with the New Testament—reminds us how preoccupying thorns may choke the Word. The patient and heroic efforts of Prince Kung and his sympathizers to stir the stagnant nation into ambition and receptivity,

and so lead the way to a new era of progress, yet baffled and clogged on every side, these also call for appreciation and help from Christian lands.

Now God providentially sends to us masses of the plastic, energetic life of the empire—holding its future in charge—not to stay here, not to inundate us, but to catch the meaning and spirit of Christian civilization, and return to leaven the remaining masses. So by degrees, as in the rising and falling circuit of moisture in dew and sap and rain, the earth is softened and mellowed for the sowing, that imperial field is getting ready for the “seed of the Kingdom.” He who has shaped the world and the movements of man hitherto, will not be thwarted by the madness of politicians or the gusts of popular passion. Local breezes may wrinkle the tidal wave, but cannot stop it. We need not fear for our country, nor seek to put it under the carrion wing of selfishness. “*Qui transtulit sustinet.*” Many a time in our history we “had been swallowed up quick” had not God been for us, and if to-day our only hope were in the devices of men, we might safely call a coroner’s inquest to morrow.

With or against men, God “will work and who shall let it.” It may be we cannot much help, but we need not doubt, nor fret, nor take sides against Him. (Applause.)

DR. ABBOTT: I am in the condition of the one jurymen who retired with the other eleven and found himself unable to carry their conviction; and he said he thought the other eleven jurymen were the worst set of men he ever saw. (Laughter.)

Now, I do not feel that this argument to which you have listened has touched that one point upon which I struck; and which I claim to have made; and that is, that this country cannot stand a helot immigration. I have not taken issue with immigration as a principle, of a desirable class; but I have taken issue with this universal principle, which our brother’s argument must carry if it is to carry anything at all. I know you cannot accept what I present to you this morning as at all consistent with your conviction. It would be impossible for me to carry your hurrahs at this point; but I am sure of this, I have told you a truth that you will carry away with you to think over and talk about; and that I have lodged an opinion on your thought which it is well for you to have; and that is all, fathers and brethren, I care to say this morning.

I must, however, speak of the Christian Chinamen. I have had the pleasure of baptizing many Chinamen; and I am prepared to say, that for constancy and steadfastness of Christian life and average piety,



every one of the Chinamen, converted in Oakland, and baptized by me, bears a most favorable comparison with respect to these qualities with any other converts on the Pacific Coast with which I am acquainted.

(A voice : Were those Chinamen helots?) Not in the first sense of slaves ; but in the sense of the constituency they represent, in the sense of their immigration from China, in the sense of the servile control of the Chinese Company, in the sense of a people that come to California to conquer the situation and to get possession of the industries so far as possible. I will give you one case, and that only, and take but a moment of your time. A lady who came from Massachusetts to Oakland, came into my office and said : "Mr. Abbott, isn't it simply awful?" "What is awful? Mrs. Dudley," I said. "Isn't it simply awful?" "Well, what is awful?" "Well," said she, "a friend of mine here came into my office in the machine room (where this lady is a clerk), and said that although she was not dependent upon her work for her living, still she had so much character and personal independence she desired to support herself so far as she could ; so she went into a furnishing house where the undergarments of the women and children of San Francisco and Oakland were made by the Chinamen ;" (and you can imagine the relation of that fact to the poor young men and women, of a poor people, for we are not rich in California. Never forget that. We are as poor a State as any State in the Union, and possibly poorer ; and we need all the advantages of the industries and pay for our labor we can have.) "This young lady said : 'What will you give me per piece for this tucking?' and the man said : 'I will give one dollar and fifty cents.' Well, said she, if I should work from sunrise to sunset and take but little nooning at six days a week, I could then yet barely earn an honest living." A Chinaman by her side said : "I will do that work for twenty-five cents."

And he can do it, and all along the line of our labor he can do it ; and, my friends, that question is a practical one to the industries of California, and you will find it so if you have your immigration by the wholesale on your continent ; for this question is coming over this continent, and the last word I have to say is this, that this question is but a typical question. This reversal of the national policy is the first of its kind, and it is yet to be seen whether this reversal of the national policy is not to cover this whole question of undesirable immigration to the American republic.

DR. THOMAS: Let me make one statement about the misuse of the term "helot." The term helot will inevitably be understood to mean

slave. Let me say that there has existed upon our statute books for years a stringent law against what is called "coolie importation." The laws of China are so severe that if anyone is found *particeps criminis*, in aiding or abetting it, he is judged guilty of murder and beheaded on the spot, and they don't wait for any Guiteau processes. (Applause.) They dispose of them at once. More than that I want to say that when the present legislation was inaugurated, our commissioner, Mr. Seward, had been negotiating for an extension of the law to include not only coolies, but paupers and criminals and immoral and diseased persons, who were allowed to be transported. But the commissioners under whom our present legislation has been effected distinctly disavowed that, and said the Government isn't interested in that. They said we don't care to particularize those classes; what we want is, to keep Chinese laborers out of this country; it is as to them that we are particularly troubled. And the present law does not provide for the exclusion of slaves except to do menial labor. A slave may come over here as a waiter to a gentleman or engage in any other work in a suit of livery; but he cannot come over as a working man. A slave can come, and an immoral person; but a laborer cannot come. The one thing that unfits him is the honest use of his hands. I am prepared to show that by the documents.

DR. A. K. POTTER, of Mass.: It is not anything to laugh at, after all, to say that a man does not believe in God, and by this statement to say that the Christians on the Pacific Coast do not believe in God; and that brings one phase of this question to you, that nine-tenths of the Christian thought and sentiment on the Pacific Coast are on the side which my brother Abbott presents to-day. What will you make of that? As they sometimes say in New England, that is a "stunner" for you. That is one thing that has led me to give a sober second thought to this question. I once stood with my brother Thomas, in his views on this question. Now, it is a fact that the best thought, the best morals, the Christian churches and the leading men out there, that are doing Christian work for the Chinamen,—it is true that the best thought of that Pacific Coast stands with brother Abbott this morning. What are you going to make of that? There are certain elements of this question that we don't understand, just as there are certain elements in the negro question at the South.

Now, let us look this question soberly in the face. If you will spend a year in California, doing your work there, you will come back and stand by this man. Now, I suppose, that we all stand for restricted



immigration, do we not? Of course, we do; a man *must* stand and we all stand for restricted immigration. I am glad that my brother Thomas stands for restricted immigration; he wanted to say that he held to that and that he didn't believe in the helot kind; and week by week, they are sending back, I believe, from Castle Garden, undesirable immigrants. Why, you stand all of you for it. The question is, where to draw the line.

There is another thing for us to think of. This is the most serious question, to me, of any that is connected with the outlook for our work in this country, the work of the evangelical church in this country. It is not the Chinese question. We can do our duty to them. It is the question of the wedge that is being driven in between the church of God and labor in this country. This is something that you ought to think of. It is the wedge which is being driven in between labor and the Christian Church; and we practically say to-day, really by this report, which I admire, that we haven't much sympathy with the labor question. Brethren, let us be careful how we stand by the Declaration of Independence, with all its generalities, while we stand for the other principle, with all its sentiment. Let us look out that the laboring men of this country do not find the Christian church and the Christian ministry taking side against them.

DR. W. W. BOYD, of St. Louis: I think we have become convinced that this is a question between selfishness on the one hand, and Christian motive on the other. The distinguishing difference between the natural man and the Christian man is, that the natural man holds the world indebted to him, and the Christian holds himself indebted to the world. No one admires the course of Dr. Abbott in California more than I do; no one respects him more; but every argument he has advanced this morning is a naturally selfish argument. (Applause.) Of course, nine-tenths of the church memberships in San Francisco and on the Californian Coast are opposed to free immigration of the Chinese, from the selfish motive that it affects their pocket-books; and we are all aware that this selfish motive would influence us, in our churches at home, if it were brought to bear closely upon us. But, in settling this question, we ought to regard it from a higher point of view. Those people are our brethren, say what you will about the exegesis of that passage. What are any distinctions, social or tribal, before that Scripture of God, that made one and every nation to dwell on the face of the whole earth?

It seems to me, dear brethren, that we ought to draw the line here

and stand to the Christian idea of self-sacrifice in this matter, and meet these people as they come to our shores with the Gospel, even though it costs something to do it. (Applause.)

THE PRESIDENT: I beg to say that the hour has passed for the second order of the morning, and without the consent of the body I do not wish to continue it.

A motion to extend the discussion fifteen minutes was adopted.

DR. D. G. COREY, of Utica: I would like to ask Brother Abbott one or two questions. What would probably be the influence of the prohibition or shutting out of the Chinese for the next ten years from our country, upon our missionary work in China? Would it disturb our missionary work there? I think it is a very important question. The Chinese have common sense as well as ourselves.

DR. ABBOTT: I am not authorized to speak in answer to your question, Dr. Corey. I don't think it would materially harm our mission interests in China. I wish to say, Brother President, that I believe the entire body would be satisfied to rest the discussion with the allowance of another Californian to speak. But one Californian has had the privilege of speaking to-day, and four or five others have spoken. If it is your pleasure, Mr. President, and the pleasure of the house to listen for a moment to another Californian, I would like to have you introduce Rev. Mr. Henry, of Sacramento.

THE PRESIDENT: I will say that the REV. J. C. BAKER, of Oregon, is also on the platform, and, with the permission of the house, I will give him five minutes.

REV. J. C. BAKER: I should greatly prefer to listen to Brother Henry; but there are one or two things touching this question that I should like to give utterance to.

In the first place, I think that the Christian people of the North Pacific Coast, with which I am more particularly acquainted now, than with California, are not opposed to legitimate Chinese immigration. We are opposed to the bringing of the Chinese in the numbers that they are bringing them to the Pacific Coast, and in the manner in which they are brought there, which I believe to be a violation of national laws already in existence. But I do not believe that the legitimate Chinese immigration would affect the labor question in California or in Oregon at all.

I want to give utterance to another thought—(A voice, What do you call "legitimate?") That which would come naturally, without the interference or the help of these Six Companies who are bringing



them over here as servants of their own. Touching the system of coolie traffic, we have laws already against it. If that point could be touched in legislation, we should be as safe on the Pacific Coast to-day, as you are from any other foreigners coming to you on the Atlantic Coast.

If I hire a Chinaman in the City of Salem to do a day's work, I have to pay him from a dollar and a half to two dollars; and if you put a Chinaman into your house for a house-servant, on the Pacific Coast, you have to pay him from five to seven dollars a week.

If, to-day, you should take the Chinese off the Pacific Coast, it would stop our manufactories; it would stop our railroad building, and it would take the house-servants from our families. I only wish to say this concerning the Chinese Christian work, that if this Chinese immigration is to continue, or not to continue (and the law that has already been made will have very little effect upon Chinese immigration), but if it is to continue or not, the work of Christianizing these men on the Pacific Coast is on the hearts of the people who love the Lord Jesus Christ. We believe that the Gospel is for the Chinese; and we believe that we ought to meet the incoming tide of immigration to that Coast from China, as well as from Japan, and every other country around it, with the open Bible; and we believe that the Lord our God has had a hand, at least, in sending the Chinese to the Pacific Coast (applause); and we believe that instead of stopping to discuss this question as touching the legislation of our country concerning it, we, as Christians, ought to be discussing the question, how much can we do to evangelize them and bring them to the Lord Jesus Christ.

The church of which I am pastor in the City of Salem, the capital of Oregon, has sustained a Chinese Mission for four years, and never have asked the Home Mission Society, or any other society, to help us in this work. We have done it ourselves, and we have done it gratuitously; and there have been converted a large number of Chinese in that Mission, and one at least of that number belongs to Brother MacArthur's Church in this city to-day; and I consider him to be as good a Christian at heart and in practice as any we have in our churches. And there is another in Dr. Simmons' Church; and I believe that the Lord God has his hand on this Chinese work and in bringing the Chinese to this country. (Applause.)

REV. J. Q. A. HENRY, of California: Mr. Chairman and Brethren: I am not here this morning to take any decided ground in reference to this Chinese question, because it seems to me there are argu-

ments on both sides ; and there have been some statements made this morning which ought to be modified. It has not occurred to me that the Christians on the Pacific Coast are all supremely selfish as indicated by Dr. Boyd ; that nine-tenths are opposed to Chinese immigration or believe in Chinese restriction from selfish motives. There seems to be some ground for such feelings.

Now, there are arguments that may be used on both sides—arguments that may be urged against Chinese immigration. I believe also that the Christian Church in California has not been all that it might be, and yet there is such a spirit of benevolence and self-sacrifice in the hearts of the brethren, as Brother Baker, of Salem, has already said, that for four years a Chinese Mission School without the aid of any fund from the American Baptist Home Mission Society has been sustained by his church. It was so in Oakland and it has been so in Stockton, and wherever this work has been done, it has been largely done through the self-sacrifice of the churches as churches.

And there is another thought. It seems to me not a question of dollars and cents, but a question which ought to be considered upon a higher plane. It is a question that touches not only the spiritual and religious life of every man in California, but a question of home life, that which is most sacred and tender to every heart. As Dr. Potter has said, it is this question that confronts us,—that when the nine-tenths of all the Christians in California believe in Chinese restriction, what shall we say about it?

There are a good many reasons why there should be some limitation of this immigration. My experience with the workers among the Chinese in California has been to this effect, that one of the obstacles which they have to meet has been the fact that the Chinese do not remain long enough for any great impression to be made.

And then there is another argument, and that has already been touched upon, and that is relating to labor and also the home and social life. It is a great question, and every minister of the Gospel feels it ; and every Christian in California feels it ; and we feel it more than anyone else ; and I don't believe those who have not been in California are competent in every respect to talk upon this question.

REV. DR. D. B. CHENEY, of Illinois : Mr. President : The first thing I have to say is that this discussion this morning seems to me not to be a relevant one, unless we are trying to influence the action of Congress.

I understand that we have a law, that has already been passed, and



it seems to me that the law of this country relating to the question of Chinese immigration is not a practical question, although it has been declared, again and again, to be the supreme question of the hour.

Being an old Californian—having lived among this people for eight years—I have formed some opinions on this Chinese immigration question, and I have urged this, that if we do not get our hands under these Chinese and lift them up to a higher plane of civilization, the inevitable result will be that they will drag us down toward theirs. They are here. We cannot avoid it. They are among us. And, Mr. President, while we talk a great deal about enthusiasm in Mexican and Foreign Missions let us not forget this fact. I do not know enough to say whether they shall come or not. The practical question, as it seems to me, is the one brought to us by Brother Baker, of Salem. The question of this hour ought to be, "What shall we do for the Chinese who are here; and how shall we give them the Gospel? What shall we do to evangelize those who are here in this country, and lift them up to a Christian civilization?" This is the practical question, as it seems to me.

THE PRESIDENT: By the rule of the house, the time has arrived for taking up the next subject before us this morning. The question is upon the report. Brother Abbott desires me to say, in presenting it, that his remarks have been made in reference to the question of legislation taken up in the report. Are you ready for the question on the adoption of the report?

A MEMBER: Will the adoption of the report as printed express our approval of it as a whole? If so, I move that the report be referred to a committee, with Brother Abbott on that committee.

DR. ABBOTT: I do not wish to be so placed.

The question being called, the report was adopted.

THE PRESIDENT: We will now listen to the report of the Committee on Missions among Foreign Populations. I have the pleasure of introducing to you REV. DR. G. W. LASHER, of Ohio, the chairman of that Committee.

## REPORT OF THE COMMITTEE ON MISSIONS AMONG FOREIGN POPULATIONS.

To the thoughtful observer, one of the most remarkable characteristics of American civilization, is the power to assimilate and unify the various and diverse elements of which the population of the United States is made up.

In all attempts to form a correct idea of American character, these foreign elements and their influence must be taken into the account; and the man who loves his country, especially the Christian who desires to see it held for and made over to the Lord Jesus Christ, can but be anxious, when he contemplates the possibilities arising from the accession to its population of vast numbers of people, invited to the enjoyment of all the rights and privileges of American citizens, yet, of necessity, unfamiliar with our system of government, often mistaking liberty for license, and having but little sympathy with our evangelical religious faith. A New York daily recently said: "There are Jews coming to the United States from Russia, Irishmen from Munster and Ulster, cordially detesting one another; Republicans and Bonapartists from France, German Socialists and Imperialists; Italians, some of whom believe that the Pope has been cruelly wronged, and others that he should be driven from Italy. To assimilate all these and blend them into a harmonious homogeneous political society, is a task which no other country in the world could successfully undertake."

At the close of the Revolutionary War, the population of the several States aggregated barely 3,200,000, of whom 565,000 were colored, and for the most part slaves. During the next forty years the immigration was comparatively small—so small that it is rarely taken into the account as affecting the general character of the population. The whole number coming to us between the years 1790 and 1820 is estimated at only 250,000, or about one-fourth as many as it is expected will reach our shores during the current year, 1882.

In the year 1832, that in which this Society was organized, the entire population of the United States was about 15,000,000, of which not more than 352,000 or but little more than two per cent. were foreign born. During the ten years from 1822 to 1832 the whole number of immigrants was 152,000, or an average of only 15,000 per year. In 1882 the population of the United States is 52,000,000, of whom 8,000,000, or nearly 16 per cent., one-sixth of the whole, are foreign born; and no year since the discovery of the continent has witnessed such an influx of foreigners as is witnessed in this year, 1882. A dispatch from New York to a Cincinnati paper says: "Look out for one million of immigrants this year." Another paper says: "The number of immigrants that arrived in New York during the month of March is larger than in the same month in any previous year. The total number of immigrants who arrived in this city during the past three months is 73,433, as against 47,847 for the first quarter of 1881, and 32,702 in 1880." And still another paper says: "During the month of March there arrived in the customs districts of Baltimore, Boston, Detroit, Huron, Minnesota, New Orleans, New York, Passamaquoddy, Philadelphia, and San Francisco, 69,067 passengers, of whom 65,234 were immigrants, 2,463 citizens of the United States returned from abroad, and 1,370 aliens not intending to remain in the United States. Of this total number of immigrants, there arrived from England and Wales, 4,840; Ireland, 5,221; Scotland, 1,301; Austria, 1,437; Belgium, 139; Denmark 1,367; France, 541; Germany, 23,251; Hungary, 1,071; Italy, 4,213; Netherlands, 995; Norway, 607; Poland, 660; Russia, 900; Sweden, 2,688; Switzerland, 1,216; Dominion of Canada, 10,797; China, 3,792, and from all other countries, 197."

According to statistical tables for 1882, made up with great care by Col. Carroll D. Wright, of Boston, Chief of the Bureau of Labor Statistics, the whole



number of immigrants from 1832 to 1882—50 years—was 10,704,839, coming from different countries, as follows:

From Gr. Britain and Ireland.....	5,060,000	From Italy.....	100,000
“ Germany .. .. .	3,300,000	“ Spain .. .. .	30,000
“ Sweden and Norway.....	400,000	“ France.....	400,000
“ Denmark.....	50,000	“ Canada (French).....	600,000
“ Austria and Hungary.....	65,000	“ Switzerland (part French).....	100,000
“ Belgium.....	25,000	“ American Countries.....	100,000
“ Netherlands .. .. .	50,000	“ Asia.....	240,000
“ Poland.....	20,000	“ Countries of the Pacific.....	15,000
“ Russia .. .. .	50,000	“ All other Countries.....	99,839

Present foreign born population in the United States, about 8,000,000.

In this calculation the negro is treated as a native, and no account is made of his previous condition and present ignorance. If, however, we include the negro among those who are to be assimilated into the body politic, and taught the fundamental principles of American civilization, we must write down the totals at not less than 13,000,000, or one-fourth of the whole population. And yet we speak as though every man born on American soil, even though of foreign parentage, were so far an American as to be imbued with American ideas of civil government and evangelical religion, a view by no means justified by the facts.

In estimating the work before American Baptists, we have regard chiefly to the Germans, Swedes, Norwegians, Danes, and French Canadians. Not that all the others are either Christian, on the one hand, or beyond the reach of the Gospel, on the other, but that the so-called Latin races, such as the Spaniards, the European French, the French Switzers, and the Italians, religiously more nearly akin to some of the other religious denominations—are so largely Romanists that a general work among them has not yet been seriously contemplated by us (though the day may soon come when we shall be encouraged to engage in it), while the Teutonic races have hitherto afforded all the field which we have found ourselves able to occupy. The English among us are quite generally connected with the Church of England, or easily find their places in some one of the denominations, while the Irish are so generally Romanists, and are so largely under the direct influence of a watchful and jealous priesthood as to offer but little encouragement for special labor in their behalf.

Of the Teutonic races there are in the United States about 3,700,000; of these 3,250,000 are Germans, and 450,000 are Scandinavians. Of these the Germans are exerting by far the greatest influence upon our national character, not only because of their numbers, but because of their previous education, and their religious, or rather their non-religious habits. Their tendency is to city life; they are eminently social; they love beer and music, and, bringing with them the customs of their own land, they neglect the house of God, gather into halls and beer-gardens, and spend the Sabbath days in conviviality and social enjoyment. Like their fellow immigrants, the Irish, they are fond of official position, are active in politics, and often seem to think that offices are created for their advantage. They cling to the language of their native land, and insist upon its study in our public schools. Though generally law-abiding, their pecuniary interests are with them supreme, and some of them do not hesitate to band themselves together to resist and nullify our Sabbath, and other wholesome laws. Religiously they are divided between Romanism and a weak Lutheranism, of

which the former is by far the more wholesome in its influence. The latter has quite generally given place to an infidelity, not far removed from Nihilism.

And yet these people are by no means beyond the reach of the Gospel. On the other hand, the feeble efforts for their evangelization thus far put forth have been eminently successful, and have yielded most encouraging results, so great that our Methodist brethren have been induced to appropriate \$40,000 to missions among the Germans this year. Pede-Baptists by birth and education, they are yet ready to listen to Scriptural arguments for the baptism of believers only, and consequently large numbers of them have been gathered into Baptist Churches. And yet such is the pressure upon the treasury of this Society that during the year 1880-81, only \$6,380.37, and during the past year only \$6,593.71 could be devoted to missions among these people—an amount so small as to bring a blush to our cheeks as we name it.

The Scandinavians among us number some 450,000, viz., 250,000 Norwegians, 150,000 Swedes, and 50,000 Danes. These people are agricultural in their habits, and have gone largely to the great Northwest, where they are among the most industrious and thrifty of the population, though many Norwegians have been inveigled into the net of Mormonism in Utah. Religiously these people come to us Lutherans, and their Lutheranism but little removed from Catholicism. They have large and strong institutions from which they send out their literature in every direction. Yet the Scandinavians really belong to no church, being given over to skepticism, materialism or indifferentism. Among these people the American Baptist Home Mission Society has been at work for years with encouraging results. They readily receive Bible doctrines as taught by Baptists, receive the Baptist missionary with great kindness, and become exceedingly zealous for the truth, making the greatest sacrifices for its propagation. They readily embrace American ideas and are fast becoming excellent citizens. There are now in this country between 6,000 and 7,000 Scandinavian Baptists. Yet the American Baptist Home Mission Society was enabled to expend among them in 1880-81, but \$3,491.65 and in 1881-82, \$6,497.16, while our Methodist brethren have appropriated to them for this year \$17,600.

Beside these Teutonic races, we have come to be specially interested in those who have immigrated to us from the Dominion of Canada, are generally of French origin, and religiously Romanists. It is estimated by Col. Wright, to whose tables reference has before been made, that there are at present in this country 600,000 of these people, of whom 175,000 are in New England. The inducements for the native New Englander to "go West," has left room for these Canadians, and they have come in, with others from over the sea to take the places thus vacated. The report of the Bureau of Labor Statistics closes with these words: "The prosperity of New England demands the rapid progress of all her industrial forces, and of these the French Canadian element is certainly one of the most important." Most of this immigration has taken place within the last twelve years. They gather in our towns and cities, where strong French Catholic Churches are established, and thus make the population more stable. The proportion of illiteracy among them is large. They are social in their natures, and are capable of rapidly taking on our ways and adapting themselves to our institutions. They furnish comparatively few criminals, are docile, industrious and frugal, given to dancing, music and jollity, are great smokers, and fond of strong drink.



And yet these people are by no means inaccessible to the messenger of the Gospel, and when converted, they make devoted Christians. During the year 1880-81, the American Baptist Home Mission Society appropriated to the work among them \$2,824.27 and during 1881-82, \$3,060.92.

In this review we have not mentioned the 20,000 Poles, the 25,000 Belgians, the 30,000 Spaniards, the 50,000 Russians, the 100,000 Switzers, the 100,000 Italians and the 400,000 European French, among whom we as Baptists are not putting forth any noticeable efforts. If not cared for by others, they are left to their superstition, to their Romanism, and their un-American habits.

For the Scandinavians we have a school of great efficiency at Chicago, and for the Germans one of no small celebrity at Rochester; but what can these schools do towards supplying ministers and missionaries for the vast multitude, now increasing by such additional multitudes weekly? Or if the men can be trained in the schools, how can they preach except they be sent?

No thoughtful man can fail to be impressed with the magnitude and the pressing necessity of the work here contemplated; no observing citizen can fail to notice the danger menacing our institutions from the accession of this vast multitude of people from beyond the sea, strangers to our polity and our national traditions; no Christ-loving heart can fail to be deeply moved by the fact that they are "as sheep without a shepherd;" no Baptist can fail to feel the strongest desire that the Gospel carried to these people may be unmixed with Papal errors, unadulterated by human traditions. That something is done for the foreigner in some of the States by State Conventions, and that a good work is carried on by our German brethren through their Eastern and Western German Conferences, we are glad to acknowledge; but, after all that has been done by these means, and all that can be done by them, the truth still remains that there are hundreds and hundreds of thousands of them still unreached; while they are our fellow citizens, at our doors, and to their children as well as to ours must be committed the great interests of a country beloved by every one of us above anything else than the kingdom of our Lord and Savior Jesus Christ. Your committee therefore recommend that the Board of the American Baptist Home Mission Society undertake to devote to missions among the European population of this country during the now current financial year, a sum not less than \$25,000.

G. W. LASHER, D.D., Ohio.

A. J. ROWLAND, D.D., Pa.

REV. S. P. MERRILL, Me.

REV. C. P. JENSEN, Ill.

REV. G. A. SCHULTE, N. Y.

*Committee.*

THE PRESIDENT: You have heard the report of the Committee. The discussion upon it will open upon that portion which relates to the condition of our missionary enterprises among non-English speaking peoples from Europe. I have the pleasure of introducing to you REV. J. N. WILLIAMS of Mass., General Missionary to the French in New England.

## THE FRENCH IN NEW ENGLAND.

Mr. President : Great questions have been before you. As the French would say, "*brûlant*" questions, burning questions. There is another question, more important, I fear, than I can make it appear ; a question looming up in New England.

We have something over 200,000 French Canadians ; the French estimate is 500,000, but I think an estimate not above the fact is 300,000. You have listened to others with deep interest ; I hope you will listen to me with kindly interest, as I speak of these 300,000 French in New England. They have been called by the representatives of the Government, recently, the "Chinese of the East," because, it was thought, that the question touched material interests, that they came here to earn money and take it back to Canada. But they have had to back squarely down from that position. More and more, they are coming to be of us ; and talented men are now going from place to place, to persuade them to become naturalized. One of the main arguments used is this : "Then we can manage our school funds." For the opinion is being manufactured by the clergy, that it is nothing less than persecution to be obliged to pay taxes to support Protestant schools.

The Roman Catholic clergy have frankly told us what they intend to do, what they want to do, with these 300,000 French Canadians. I quote the saying of a priest ; and I am responsible for it, and heard it and translated it. He was a representative and very talented man from Montreal. Speaking at the laying of the foundation stone of a large French Canadian church, he said : "God has sent you here into New England, to do here what you have so grandly done in Canada, to bring everything into subjection to our holy father, the Pope." They have that idea ; and the laity are just as frank. The Saint Baptiste Society of laymen has its branches in nearly every community of French in New England ; and it has for its motto : "*Notre langue, notre nationalité, notre religion*"—our language, our nationality, our religion. If the priests can prevent it, no Protestant Frenchman can become a member of that national society. Yet we, with full knowledge and with utter disregard of that very motto, say, "not America for Leo XIII., but for another Leo, the Lion of the Tribe of Judah." (Applause.)

They have appointed missionaries to labor among this class of people ; and as they speak French, a foreign tongue, we cannot fulfill the great commission towards them by preaching ever so much in Eng-



lish. You remember Paul's words, that he would rather speak five words in a language that could be understood, than ten thousand in an unknown tongue." And I argue from that, that our five sermons in French are worth ten thousand sermons in English—at least for the French. (Laughter.) It takes ten thousand English sermons to do what we are doing every Sunday, and week day also!

We believe in this work, in connection with missionary work; and I have taken the pains to run over, in my memory, those who have been led to Christ, counting up to the number of about a thousand; and it seems a great field to us, who know how difficult it is to get them out of the quarry of Romanism. One of our missionaries, who labored a long time in a granite quarry, used to call himself a "blaster." Well, that is just the idea; for you have to get them, one by one, out of this granite quarry of Romanism; and we thank God that we can speak of such numbers in New England.

We would like to have all the Protestant Frenchmen in New England in a few chosen places, and then we would be shepherds over large flocks; but Providence has willed it otherwise and scattered them all over New England; for Providence wanted witnesses of God's truth in all these different communities—wanted a little light in every dark place in New England—wanted a few kindling sparks to build the beacon fires of God's truth all over New England; and we rejoice.

I once knew three French families, who earned a little money in factories; they wanted to go West and buy farms on those prairies, about which you have heard so much. They wanted to be furnished with books. Now there happened to be a servant of God in that place, a faithful brother, who got out three granite rocks out of that quarry. And there was a Christian woman, all alone, in one of these communities, not long ago; and in her earnest desire for the conversion of her country people, she wrote to a missionary. He went to work. That led to the conversion of scores of French Canadians. More than thirty united with the Baptist church, and many others with other churches in that place. There was another town in Connecticut; the first time the missionary went there, he was greeted with tin pans and kettles by those who came and intended to discourage him; but now, one of the most interesting congregations to which I am permitted to preach, is right in that place. One of the most influential and intelligent men in that place, one of our recent converts, is a Brother Farley, a thorough business man. Now he loves the Bible; but the priests don't love him. (Ap-

plause.) We are very sure of that. There is some "boycotting" in our land of liberty, just as well as in Ireland. The priest pictured him quite clearly in his sermon before the congregation there. "There are men here who have left the religion of their fathers. Men should have nothing to do with them; but avoid them as you would serpents." That no one might mistake the reference to a dry goods dealer, he said; "Goodness knows there's plenty of shoddy in their goods; but they themselves are shoddy all through." Well, that brother will probably lose more in his business than most of us will give for missions this next year. I won't say all—for I expect that the amounts will roll up to \$20,000, and \$30,000, and \$50,000; in some cases perhaps enough to give us just what we need, a theological department to bring up and educate young men for mission work.

Well, there is "boycotting," and there is one case that answers so fully to that term, that I must tell you a little about it. It occurred in Maine, a place where Roman Catholics are in great numbers; where Romanism does not put on any mask, but shows itself in its true character. The first time I went there—I remember it very well—we were stamped down when we tried to speak or sing; and we had to give it up that night. The next night we had a policeman on each side of the room, and the city marshal right in the middle; and we enjoyed liberty of speech, with the policemen and city marshal to guard us. (Laughter.)

The last time I must tell you about. I shall never forget it. As I spoke words of truth, looking one side, something whizzed by the other side of my head. Now, what do you suppose it was? Well, if it had been sticks or stones I would have been a little sustained and felt a little martyr-like; but it was the most unpoetic and unromantic thing in the world. Why, if it had been rotten eggs, I should have felt a little sustained; but it was nothing but—a quid of tobacco! (Laughter.) Well, I have been cultivating myself for a long time, and I would have laid down my life for that people; but it almost made a shipwreck of me that night (laughter); and if any of your missionaries have fared worse than that, I should like to compare notes with him. (Laughter.)

I also wish to speak of one case I gathered, not so much from my own observation as from that of a brother pastor, who has done a great work in another place. This is of a boy, about fifteen years old, who had been saved by "sovereign grace." He went right into one of the most bigoted Catholic families and saved a soul. I have



not time to tell you how this boy was brought to Christ by reading a Bible belonging to a Christian woman, with whom he worked in the cotton mills. You know what the Bible can do in a heart of young or old. Well, he was led to Christ. Why should you wonder at this miracle? The last time I was in that place I met him after the meeting, and asked him how he was getting on. "Very well, but I have had a rough time of it lately. Father and mother, last Wednesday night, tried to make me promise that I would not read the the Bible any more or ever go to a Protestant meeting again; and mother became excited because I refused to promise; and she took my hymn-book and threw it into the fire and then took a stick and beat me unmercifully, and my back is sore." "Poor, dear boy," I said, "I hope God helps you. Does this not discourage you?" "No," said he, "it never will; but I expect another whipping when I get home to-night, because, during prayer, I heard some one climbing up, as if to look over the curtain, and I know my mother has my brother to watch me." I said to him: "You tell your parents that, if they whip you again unmercifully, you will make it known to all the public here;" and I hoped that publicity and fear of interference or something would save this young disciple from the lash and martyrdom in this land of freedom. I have learned from the pastor that they did not cease, and that they beat that disciple until he has had to find a refuge somewhere else.

DR. MOREHOUSE: Bro. A. P. Seguin, of New York City, whom many may have heard of, a converted Catholic priest, will occupy five minutes.

MR. A. P. SEGUIN: Mr. Moderator and Brethren: It is my pleasure to talk to you to-day about the work that has been done among the French since I have come out from Rome. At the request of Dr. Morehouse I was invited to come and say a few words about that work.

I was a priest of the Church of Rome for fourteen years. I was glad to hear Brother Williams, who reminded me of so many things about the French Canadians. I am a Canadian myself. I am now out of Rome two years. I was converted by the preaching of Father Chiniquy, who has been the instrument of converting over sixteen priests (and, as one, I thank the Lord), and of over twenty-five thousand French Canadians. Now, brethren, you are aware of the great war, as Brother Williams has told you, that is fought between Christianity and Romanism. Brother Williams has spoken to you about the three hundred thousand French Canadians that are in New England. As

I am a late comer (I am here only a year and a half), I don't know if New York is in New England, but what I know is we have got here twenty-seven thousand European French. Much has been said about the Chinese. I think we have got our Chinese in the proper French, in the regular French, in the European French, and they don't work any better because they are being poisoned by the preaching of the Church of Rome. By these poisonous teachings they have become infidels ; and I think they are worse than the Chinese.

Unity of action should be our motto. The unity of a family consists in love. Love is the essence of the religion established by Christ. Now, my dear brethren, I don't want to occupy many minutes. I have not come here prepared. Fortunately, I find some little thoughts in this little writing. I am going to preach in Paterson in the church of Mr. Washington. I am just going there, and I always have my tools with me in case that I meet with the Irish people; and I thought I would take this paper. This is a lecture I have prepared for the purpose of saying what has been done among the French people.

Now I have opened a mission in Paterson. I have got with me at present a student for the priesthood. He is converted. Thanks to the Lord. I have got another gentleman, a public notary from Canada. He has come to Christ, and he will be baptized very soon. We want to train this people, we want to establish a mission among the five thousand French Canadians in the quarter where I come from, East Seventy-seventh Street. They have opened there a Roman Catholic church; and I told that young student to stand at the door of that church last Sunday and distribute some books, entitled "My reasons for leaving the Church of Rome." Twenty-three have accepted that book, and the seed is in the ground now, and we give to God the glory for it. Now we are working, my dear friends; and I recommend to you most cordially this French work of which Mr. Williams has spoken so favorably; and I call your attention to that work; and I think, with the help of God, many things can be done. You will excuse my poor English. (Applause.)

REV. DR. JOHN GORDON, of Buffalo : Mr. Chairman : May I say one word upon this question? It is simply an encouragement of our eats todo greater things without having any immediate prospect of seeing the fruits.

This brother, who has addressed us, tells us that he was brought to Christ by the labors of Father Chiniquy, of Montreal. How many priests have been converted we have also been told. Who was the



instrument in God's hands of leading Father Chiniquy to Christ? It was the venerated Brother Roussy, of the Grand Ligne Mission. Who started the Grand Ligne Mission? The grand, precious Madame Feller, from Switzerland. Who sustained the Grand Ligne Mission? First, the contributions of all Christians; then afterwards the Baptist Churches of Canada; but the time came, sirs, when the Baptists of Canada could not sustain the Grand Ligne Mission in its work, and what were they to do? They came, sirs, to the American Baptist Home Mission Society and said: "Help us us, brethren;" and this Society helped for years, when our Canadian brethren, now rich, were poor; and through Brother Roussy Father Chiniquy was converted, and I could tell you this morning, Mr. Chairman, why Father Chiniquy didn't become a Baptist. He knows he ought to have done that; and he knows why he didn't do it, and so do I. Never mind about that. Souls have been saved and we are to-day reaping fruits.

THE PRESIDENT: We will now take up the second topic of the discussion: "The unification of this work; the relations of the Society and of State Conventions to it, and to each other in the prosecution of it," by the Rev. J. S. GUBELMANN, of Pennsylvania.

#### UNIFICATION OF THE WORK AMONG FOREIGN POPULATIONS.

Mr. President: I ought to say that I am not here from my own choice. I believe that the speeches of great men ought to be like angel's visits, few and far between; and it was only two years ago that I inflicted an address upon this Society. I am the substitute of one who was appointed to speak on this question, though I speak regarding it with all my heart.

Last year, it is reported that the number of immigrants that landed in this country were at the rate of about two thousand per day. In this present year, if the immigration continues as it is now going on, it is computed that the immigration from Europe will amount to nearly 1,000,000. It is estimated that in 1890, the population of this country will have risen from fifty millions to seventy millions; and that of these seventy millions nearly one third will be of foreign birth, or the immediate descendants of those who are foreigners. Under these circumstances I think we are all agreed, that there is a mighty problem before us.

It is not within my province to discuss that plan by which it is pro-

posed to reach these thousands of immigrants without the use of their own native tongues; but, lest I be supposed to be beating the air in what I shall say in regard to the strengthening of the present plan of operation, let me express my firm and earnest conviction, based upon many years of observation and experience, agreeing with the observation of those who have labored among the foreign populations of different nationalities, that unless we give to these people the Gospel in their native tongue, we shall have to surrender or give up the thought of evangelizing the present generation.

I do not speak of exceptions; but I am speaking of rules; and if I had the time to point out that necessity, I would like to do so. Why, my brethren, there are thousands upon thousands coming into this country from day to day who have reached an age in life in which it cannot be expected that they will yet be reached through English preaching. Again, there are thousands upon thousands coming into this land who are placed into positions, who are put into associations and relations of such a nature that to reach them in any other language than their native tongue is a positive impossibility. You must either continue this whole work, if it is to have any influence upon foreigners, in their native tongue; you must turn it over to other denominations who are earnest and zealous in it, or you must consign it to socialists and infidels, or you must take a hand in it and do in it what you can for Christ. (Applause.)

If this Society is interested the question comes up; Are we doing what we can to meet this claim? I think it is evident, my dear brethren, that under existing circumstances the efficiency of the operations of the Society for this work ought to be greatly augmented. There is a vast responsibility in the present hour, a responsibility which is of paramount importance. All over the land there are fields opening; there are harvests crying for reapers; and if we are courageous and wise we will just now, in this auspicious, sublime hour, do something which will tell upon the future ages and upon the welfare of this country for all coming time.

What we need is—to speak of it in brief—unification of this work. First, the unification of superintendence and of effort. We need a unification of superintendence. We need some one to whom can be specially given this particular branch or department of the Home Mission Society's work. It must no longer remain an adjunct of this Society's work, but must become one of its most prominent departments; and there must be some one appointed who is able to see the opportunities and to step in and to guide the work and to take hold of it in



cent. financially, and we cannot tell what per cent. spiritually. If you go through this country you can raise ten dollars for your faith, and invest it permanently in a house of the Lord, where you could not get it for any other purpose. So it is in the dedication of churches throughout the land. Why, says one, we could have held this town for \$300, or \$500. The Methodist bishop was here, our families were scattered. We lost the opportunity; we raised little dribblets of money; a few hundred dollars would have saved us. I knew a brother well who occupied a post in the Northwest, who said to me, "Brother Everts, I could have taken fifty towns in Minnesota for a few hundred dollars, but our people could not see it, pretentious in their faith, and claiming all America for God, and lacking foresight, while a delving devil took possession of their chartered rights." I undertake to say, from more knowledge than most men have of church building, that where without a house there are five hundred members, a thousand might be gathered and located if there were a church edifice. Our brethren are doing the work, and they have got the right policy. We can build five thousand churches if necessary; and you will be blessing the world, blessing the whole country, and founding your faith, by building these church edifices *now*. (Applause).

THE PRESIDENT: It was expected that Dr. Ellis, of Massachusetts, would discuss the next point on the programme: "The Facts about the Destitution of Church Edifices, and the Relative Claim of this Work on American Baptists To-day," but Dr. Ellis, having been sent abroad by his people, we shall have pleasure of having as a substitute, Rev. DR. P. S. HENSON, of Chicago. (Applause.)

### CLAIMS OF THE CHURCH EDIFICE WORK.

Mr. President: I take it for granted that most of the good people present are Eastern people, and this cheering is so hearty because I am announced as from Chicago; and I am here feeling very much bigger, broader, and a better man in spirit, especially as I see our Eastern friends from Boston. Who can answer for Boston but Boston? I am not from Boston—more's the pity—for Boston! (Laughter.) I only wish I had been sent abroad, so as to escape this ordeal.

I was asked to-day to say a word with reference to this question, and with preposterous temerity I consented. I always fancy if a thing is a little remote I can do it. Like other Chicagoans, I have come to invest in "futures;" but when the time for settlement comes

I am often short. (Laughter.) I hate corners, and so am distressed to find myself in a corner ; but I will say what I was expected to say, although just what that is I am not sure.

I want to say this, however (it may be pertinent or impertinent, possibly irrelevant) : I do thank God that it is possible to worship Him without a house at all. Said our Saviour to the woman at the well, in that marvelous sermon, "The hour is coming and now is, when neither in Jerusalem, nor in this mountain, shall ye worship God." And that hour has come, and anywhere beneath Heaven's canopy you can kneel and lift up your heart and worship God, for all places and all times are sacred. "The woods were God's first temples," and I believe in open air preaching. It was in the open air that the great Master loved especially to preach, by the shores of the sounding sea, and with the mountain for his pulpit. I thank God that my early experience was in preaching out of doors, and I think it good for the health, accustomed as I was to preaching in the midst of all manner of disturbing sights and sounds out in the woods.

And yet, while the woods were God's first temples, He did not mean that they should be the last. It is possible to worship God out doors, and under Heaven's blue canopy. There is such a thing also as a disembodied spirit; but a body is a very necessary adjunct for our present state of being. It is possible to worship God without a house, but it is mighty helpful to have a house.

There are purely spiritual transcendental worshippers, that reduce religion to absurdity. It was never more happily put than in one of our papers some years ago, referring to a Unitarian church (if "church" it might be called), that failed to recognize the headship and divinity of our Lord ; that had concluded that it was not worth while to have the table spread with bread and wine, that it was enough to contemplate the bread and wine as though they were present, and so the elements were not produced at all ; whereupon the sagacious editor suggested there was never a finer illustration of the eternal fitness of things than a creed with nothing in it, and a table with nothing on it. (Laughter). This, sir, was a *reductio ad absurdum*, of transcendental spirituality.

We need a house for work. The extent of the fruitage depends upon the rootage ; and each house of worship is a sort of banyan tree planted in a place, striking down, stretching up and spreading out, forming fresh centres, spreading and widening until the continent shall be covered with the fruitage and power of Christian civilization.



Said Archimedes, the great philosopher of Syracuse, "Give me a place where to stand, and a lever long enough, and I will move the world." That lever is the glorious Gospel of the grace of God; that place where to stand is your meeting-house; and it is the power that goes out from the meeting-house that lifts the world.

I came along across the continent on the lightning express train from what I used to think was the distant West; but I have been grievously disappointed, for I have been like the boy that hunted for the bag of gold at the end of the rainbow; and the end of the rainbow was beyond in the distance. I have got as far as Chicago, but they tell me out there that is not the West at all. But rushing across the continent, along the track of a thousand miles, and looking out of the window, and seeing the spires of the houses of worship pointing heavenward, I knew the people, and my heart went out to them, as I saw the places of worship, where Sabbath after Sabbath and week after week we show our love for our common Lord; and from which clouds of incense go up, and prayers and praise to Him who loved us and gave Himself for us. I believe in fighting in open field, but I believe also in fortifications, bristling with heavy guns, and well supplied with all the resources of war.

We had to-day a discussion of the Chinese question. How I longed for an opportunity to speak a piece! How my heart burned within me as the brethren talked by the way! How I felt my spirit stirred, as Paul's was at Athens; but I think this is a larger question than that of the heathen Chinese; it is a question of Asia, Africa, and Europe; it is a question of Christian civilization; it is a question of the perpetuity of American institutions; it is a question affecting the destinies of a race, and the glory of Him who is God over all, blessed forever more. And I ask how this question is to be met? What is to be the salvation of America? What is to be the result of this exodus from other lands, sweeping through the Golden Gate,—and through other gates that are not golden—sweeping through your New York gates, and through the gates of San Francisco, and every gate that is open. You cannot stop the tide of immigration. "You might as well attempt," as one said of old, "to dam up the waters of the Nile with bull-rushes;" you might as well attempt to stay the course of the sun, or to bottle up the clouds. There are perils springing from the presence of the multitudinous population that is being poured in upon us like an avalanche, and that threatens to bury us as Herculaneum and Pompeii were buried of old. America is the dumping-ground of the garbage of the nations, as well as the recipient of all

that is noblest in humanity, struggling to be free, and hastening to these shores where it may escape from the pestilence, the choke-damp, that strangles the life out of it in other lands.

I am sure that no embargo that emanates from Washington is going to turn back the tide that will float this way, so surely and as long as water goes down and fire springs upward. You cannot fight against gravity, nor fight against God. I believe in my heart that the Lord Almighty has destined America to be the place where the world's greatest progressive community shall rest, where the regeneration of humanity is to be evolved, only let us have a fair deal every time. I fear not for the truth if we have a good chance. They that be for us are more than those against us.

But what is our duty? Wherewithal shall we fortify ourselves, as iniquity comes in like a flood? The Church should lift its standard, and that standard should be this mission-work. I do not rely upon the newspapers. I desire to speak with bated breath, and with humble voice. I speak not of the newspapers of New York; they are immaculately pure, of course (laughter), but I speak of those newspapers with which I am more familiar, and they are either open sewers or breeders of pestilence. I sometimes feel like suppressing all of them, except our religious weeklies. I do not believe such enlightenment as comes from the secular press will save us; nor do I believe that salvation will come from Washington. The politicians have been very frank as they wrestled with this Chinese question; they have verified what was once written over the door of a turner in London, and we might almost say it of every one of them: "All sorts of twisting and turning done here." "These are my sentiments," said one of them: "I am a politician, and an honest man; if these sentiments don't suit you, I can change 'em." (Laughter.) I have no faith in Congress, or statutory enactments. In these ten years we have had compromise, and like all compromises, they have been compromises of principle, opposed to all moral and social experience—time-serving policy. It will fail to serve the purpose; it will do what all compromises have done before in American history, whenever once the public faith is shaken.

Education only means "clever devils," unless the education be permeated by the power of Christianity. You make a man no better at heart because you develop his brain. It is but a Sharpe's rifle in the hands of a Modoc. I have faith in God; I have faith in God's book; I have faith in God's church; and I believe that the best way to avert the tide of destruction that sweeps in upon us is by the erection of



just such levees, just such parapets, as are proposed by this Church Edifice Fund of the Home Mission Society.

Let us plant churches all over the land, that the Spirit of the Lord may resist the incoming encroachments of the enemy. Just think of it, 2,500 homeless Baptist Churches, 1,500 of them west of the Mississippi! The money spent upon a single church here would almost house those 1,500. I thank God for what I hear of one church in the city of New York, and the house it proposes to build to the glory of God's grace. God forbid that I should sneer at the Judas Iscariots of the churches, not because they do not care for the poor, but because they carry the money-bags and clutch them with miserly grasp and say, "Why this waste? We have never wasted anything." They never will. The only waste is the breath they take, the ground they occupy, save that in which they will be buried—that is a good investment. (Laughter.)

As a rule, take a church, one spending \$25,000 for a house, and another of equal ability that spends \$100,000 for a house; and the church that gives the most in the building of its house will give the most for everything. When the woman brought her costly box of ointment there were those who thought it wasteful; but that precious box has filled the world with its perfume, and we breathe it to-night. God be thanked for those who know how to make sacrifices for Him. The money spent for a single building East would house a thousand West. The men are in this house to-night who could do it. What a blessed thing if you would do it! How it would cheer! If he that makes a blade of grass to grow where there was none before is a public benefactor, what shall be said of him that plants a house of the Lord, a light-house to fling its radiance to the stars, and all down the ages? What a comfort when one comes to lay his head for the last time on his pillow to realize that there is a house of the Lord that his money helped to rear; a house where prayer goes up, where the gospel is preached, where souls are saved; and with what joy he will look down from Heaven and watch the long processions as they file through the gates on earth and file up to the gates of glory, and feel that in the salvation of each one of these he has had some humble share. God grant that the heart of many a rich man here may be opened; that this work even to-night may receive an impulse that shall send it down to all coming time; and make the next Jubilee of the American Baptist Home Mission Society all radiant with the glory of our God. (Applause.)

The Chairman of Committee of Arrangements, in behalf of the lady

managers of the Baptist Home for Aged Women, invited all members of the Society to visit this Home before leaving the city. The Committee also presented the Programme of Exercises for Friday, which was adopted.

THE PRESIDENT: The discussion will be continued by REV. H. A. DELANO, of Norwich, N. Y., speaking to the third point: "How Shall the Necessary Means be Secured for this Work?"

### THE MEANS FOR CHURCH EDIFICE WORK.

Mr. President, Ladies and Gentlemen: The question on the programme is simply this: How shall the necessary means be obtained? It reminds me of a story I once heard of an elderly widow, who gained the consent of a gentleman to marry her. She told him soon after the wedding that they must be very economical, husband their means, and be a kind of co-operative society of ways and means. He told her if she would find the means he would provide the ways. I thought a year and a half ago, when I frequently came in contact with that wonderful man who comes nearest to being everywhere present of any man I know, Chaplain McCabe, who has charge of the special church erection work of that great body, the Methodist Church, I thought he was the greatest general of the kind I had ever known, the greatest general of the kind in the world; but I believe there is a man on this platform (his name is Morehouse) who can provide more ways than Chaplain McCabe, and I am sure, from what we have seen in the past, that he will provide the ways if we will provide the means.

First, let me suggest, my brethren, as there is a frontier, so there is a rear. Churches are going up day after day, sometimes one, sometimes two, under the auspices of this work. I have read of some of your gospel tents in the city of New York. I suppose you do not feel so much veneration for the tent when the work is done, as during the five or eight weeks' work; not sufficient veneration to make you say, "Hands off; you must not touch that dear old tent, because of the work it has done, the grand work it has done!" As I closed my sermon a few mornings ago, a man stood on the platform and said to me: "I want you to come over where I am, only a little way from here, and preach a sermon to us, and tell us what to do with our meeting-house." I said: "Us, how many have you there of membership?" "Well," he said, "I think there are about five left." "About five left? what is your meeting-house worth?" "So many thousand dol-



Some of you, if not all, know of the Baptist missionaries who are preaching the Gospel in Mexico. They are Brother T. M. Westrup, Brother W. M. Flournoy, and Brother Quirino Montez. Brother Westrup, who is appointed by your Society, has under his charge the four churches in the Nuevo Leon State. The first and central one of these four churches is the one at Monterey, the capital of the State; second, the Montemorelos church, seventy-five miles toward the south from Monterey; third, the Los Ebanos church, about one hundred and fifty miles toward the southeast from the capital; fourth, the Santa Rosa church, distant from the first about fifteen miles north-east. He visits each of these once every month. Brother Westrup is much loved by the people. He is a wise, good man, and well-educated in the Bible, and is, therefore, able to teach the people. I see, since I have been in the Seminary at Louisville, that Brother Westrup explains the Bible and lectures very much like the professors do. He understands French and Greek, and is studying Hebrew, and, though an Englishman by birth and raising, he can instruct me in the Spanish, my native language. I call him a good missionary, full of love, patience, and humility.

Brother Flournoy is the missionary appointed by the Southern Baptist Convention. He attends to the Coahuila State churches, which are, first, the Villa del Progreso church; second, the Juarez church, about twenty-two miles north from the first; third, Musquiz church, sixty-five miles westward from the first. He also visits these once every month. He is highly spoken of by the people. I do not know him so well as I know Brother Westrup.

Brother Montez is appointed by this Society to help Brother Westrup in his work. He is one of the natives, and does much good. He is not educated like Brother Westrup, but he has the truth in his heart, and loves to work for the Master. I have now given you an idea of the Baptist missionaries and their work. The number is too small, the laborers too few for the great work to be done in Mexico. Let us pray the Lord of the harvest to send more laborers.

Let me speak briefly about the needs of the churches. Our churches in Mexico are in great need of houses for worship. We must have more of these in order that we may be able to carry on preaching at different places. We need Sunday-schools, too, very much. Here the Bible can be taught to the people. The people now are ready for the Bible. They want relief from the oppressions and impositions of Rome. They want the Bible. They say the priest is corrupt, and they wish the priest no longer. I know this is

true. All classes feel it. The ignorant and educated, the lawyers and other professional men want a change. So we must have Bibles and tracts, and books for the people to read. Then they can see the beauty and purity of the true religion. Mexico, my brethren, is now like the plowed fields waiting for the seed, and it seems like the great God of our salvation is ready to water the ground if we will sow the seed. Then, Christian friends, let us go forward and possess the land for the Master. The superstitious Catholics begin to see that there is not purity and piety in the priests, and they wish to confess to the true priest—Jesus Christ, the great high priest of the Christians.

The great thing is to give them the Bible. By doing this we will give them the light which will chase away the darkness of night and bring them from under the dreary shadow of Rome ; for David says, "the entrance of Thy words giveth light." Then we must have more men to teach the people. The man of Macedonia comes to Paul in a vision by night. He says to Paul, "Come over into Macedonia and help us." And straightway Paul sought to go to them. I hear the sad and anxious cry of my people, "Come over into Mexico and help us." Now, will we be like Paul? Then go straightway and help the needy. Go while the sound rings in your ears, give them the news, teach them about Jesus, give them the message of life and salvation. I could speak much to you about this—my people need your help, and my heart is sore for them. Let the thirsty have the living water, and the hungry the bread of life. (Applause.)

I speak a word in addition and close. I wish to thank this Society in behalf of the Gospel churches in Mexico for all your benefits to them, for preachers you have sent them, and the other help you have bestowed. May God's rich grace and blessing reward your kindness. May the help you give be like the widow's oil, like the mustard seed, like the fishes and loaves that fed the multitude ; and it shall be so, for God says concerning His truth, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Great applause.)

DR. MOREHOUSE : I have the pleasure now of introducing our brother, and a former missionary of this Society in Oakland, California, CHU YOW, and I will ask Brother Abbott, of whose church he was a member, to say just a word of introduction.

DR. ABBOTT : I wish to say that the papers this morning have misrepresented me as to the point of my own conviction; and I wish to



say that I have never said in your hearing that I am opposed to Chinese immigration as a whole—only to the helot immigration.

With respect to my brother, a better brother and truer Christian and more faithful servant to the Lord Jesus Christ, to the extent of his ability, I have never known. I take great pleasure in seconding the first introduction of our brother in Christ, CHU YOW.

Chu Yow then made a few remarks concerning his missionary work in Oakland, California. No report was obtained.

DR. MOREHOUSE: I have the pleasure of stating that we shall be favored with a Chinese rendering of the hymn "Happy Day," by Brother Chu Yow and Brother Hock Ling.

DR. THOMAS: Mr. President: before you go on, just let me say, Brother Hock Ling is the superintendent of our Chinese School of about forty members, in Brooklyn, and Brother Chu Yow is from Oakland; and Brother Abbott and myself shake hands in Christian fellowship.

"Happy Day" was sung; after which Hock Ling sang alone, "The Home Over There."

The singing was greatly applauded.

DR. MOREHOUSE: I have the pleasure now of introducing WAL-LE-LU, whose English name is Nathaniel Potts, an Indian student in the Indian school at Tahlequah, Indian Territory.

WAL-LE-LU: Brethren of the Home Mission Society: It is with much diffidence that I appear before you. I have never, till now, been beyond the limits of the Indian Territory, nor been permitted to mingle with white men, excepting the very few who dwell among my people. Seeing now, and realizing more fully the benefits of your civilization, makes me the more grateful for an opportunity of speaking a few words for my people. (Applause.) I have learned somewhat of the great work which your Society is doing in the country; that through its agency churches are built up, pastors and missionaries are sustained, and in various parts of the country schools for the training of preachers and Christian teachers are aided; and it all seems to me a grand work, for it tends to elevate and Christianize the people, and thus extend the cause of Christ. It shows me that you are putting forth large endeavors to secure what you express in your motto, "North America for Christ," and that you are endeavoring to make these words true words. But it seems to me when you say "North America for Christ," that means the Indian, too. I am glad that you are doing so much for the Freed-

men, the Chinese, the Germans, and the people of all nationalities as they settle in the country. I am glad that you endeavor to follow them so readily and speedily to their Southern and Western homes, with the missionary and the Bible.

But there are my people, the original inhabitants of this land, how have they been driven, with no secure abiding place, rather than followed with the missionary and the Bible! It is for them now, so long a time after their contact with the whites, that I speak; for them, many thousands of whom are still uncivilized and counted savages, so long a time after the door was open for the white men to give them schools and churches and a Christian civilization. What grand achievements have been wrought in the world, and by the American people, since Christianity and European civilization were first brought to these shores. Great strides have been made in all material progress, and the work of civilization is now going on in almost every land under the sun. Yet, the Indians, who have always inhabited this land in common with you, are still counted savages, and with some, even at this late day, the question of their ultimate civilization is still a doubtful one. They are a people that know their rights, and have always dared to maintain them so far as they have been able. (Applause.) They are not destined to a final extermination so long as the bright sun shines upon this broad continent of ours. (Applause.) But where they have a fixed and unmolested habitation they are increasing in numbers, as though it was their settled purpose not conveniently to die out and thus rid the American people of their responsibilities regarding them. (Applause.) And could the various tribes that have been removed from place to place, in different parts of the country, be induced to make, of their own accord, their permanent abode in this Indian Territory, it would be the best thing that could be done for them. The necessary inducements, the cost of their removal and their care, would be less hostile and less expensive business for the Government, and they would be brought into closer contact with the more civilized tribes, and more immediately under the influence of the missionary and educational work that is carried on in that territory. You would find them gradually laying aside their blankets and engaging in labor and adopting the habits of civilized life. This would be a long step toward the settlement of the Indian question, and would help to a realization of what some of my people are thinking about, who look forward to the day when they shall become an Indian State in this great Republic. (Loud applause.)



THE PRESIDENT : We shall have the pleasure of hearing the Hon. JAMES BUCHANAN, of New Jersey, upon "Our Forces and Resources for the Work."

### OUR FORCES AND RESOURCES FOR THE WORK.

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Mr. President : I wanted to make my speech yesterday. Then I had something to say ; I wanted to tell about a new Bible I am getting up ; a sort of a revised edition for the revised Christianity of the last quarter of the Nineteenth Century. You know that, in the days upon which we have fallen, every man is his own reviser. And if he happens to have two or three extra days of leisure, he gets up an entire new edition, all by himself, apparently forgetting that it has been said that a certain kind of people rush in where angels fear to tread. But I haven't contented myself with a mere revision. The old lady said that the New Testament was a very well-written book, and had a great many very good things in it, but she always had thought that John Wesley had made a great many improvements in it. Now the exigencies of the times require improvements, and I have endeavored to supply them. I will give you a specimen or two : In the account of Peter's vision of a great sheet let down from heaven containing all manner of beasts, this verse is to be added : "And one of the beasts was labeled, 'This is a Chinaman ; Peter, don't you touch him!'" (Laughter).

And then, where we are told of the nobleman making a feast and inviting in his neighbors, and they politely excused themselves, and thereupon he sent his servants out into the by-ways to gather in the halt, the poor, and others, this further instruction to the servants is to be added : "But, if you see a Chinaman, kick him over the hedge." (Laughter).

I have no doubt this version will have a great sale in certain quarters ; and I think of appointing that eminent friend of humanity, the Statesman of the Sand-Lots, as agent for the work.

*Brethren, God Almighty made no mistake when he left the Golden Gate wide open !* (Applause.) That is what I wanted to say yesterday. Now to the subject in hand.

I have been requested to open the discussion upon the topic of "Our Forces and Resources for the Work,"—the "Work" we have been considering.

The time actually needed for this is, at least, one hour. The time actually at my disposal is just twelve minutes. Result :

*First.* No further prefatory remarks.

*Second.* Condensation of discussion to the very verge of mere baldness of statement.

“Our forces and resources,” taken in the broadest sense, include :  
1. Membership ; 2. Money ; 3. Brain ; 4. Heart ;—and a word as to each.

1. *Membership.* The Year Book for 1882 gives us a membership in the United States and Territories for 1881 of 2,336,022, gathered into 26,273 churches. These are combined into 1,155 associations located in 36 States and four territories. Georgia leads off with 2,896 churches and a membership of 238,975, being one Baptist to every 6.4 of the population, and Arizona closes the column with 14 members in one church, being one Baptist to every 2,988 of population.

This aggregate membership is geographically distributed as follows (following the old time division) :

To the Six New England States.....	119,702
To the Four Middle States.....	211,053
To the Western States and Territories—North.....	260,856
To the Southern and Southwestern States and Territories, including Indian Territory and excluding Delaware. .	1,744,411
Total.....	2,336,022

Taking our whole population at 55,000,000, this gives us one out of every 23.5 of the population.

This grand army of about two and one-third millions, is officered by 16,514 ordained ministers, over 50,000 deacons, and about 110,000 trustees or other corporators. It sustained the past year, 14,473 Sunday-schools with 120,678 officers and teachers and 1,006,412 scholars.

2. *Money.* Here we cannot be so exact. The aggregate wealth of our aggregate membership is unascertained and unascertainable. No method can be devised by which reliable statistics on this subject can be gathered. Men will not state definitely the amount of their wealth. We must, therefore, content ourselves, in prospecting this field, with a few “surface indications.”

One of our denominational papers remarked, sometime ago, that the mission of the Baptists seemed to be to the “middle classes.” The remark has provoked some severe criticism, and yet, if we apply a proper meaning to the term, we may well ask whether, after all, there is not some truth in the remark. Our simple service, as simple as when the Master sat on the mountain side and taught His



disciples, or as when Paul stood on Mars' Hill and proclaimed the truth to the wondering Athenians; our rigid requirement for admission to the church, of evidence of a regenerate heart, and a personal confession of Christ as an accepted personal Saviour; our unyielding adherence to the apostolic form of the initiatory rite into the church;—our entire eschewal of priestly robe and popish form, do not recommend us to the self-appointed lords of earth, or to those who desire the chief seats in the synagogues. And, on the other hand, the lower classes, and by the term I do not mean the poor, but the idle and the vicious, have never flocked to us. Taking the phrase "middle classes" to include the great multitude of toilers, whether with brain or hand, or both, and is not the remark true? Have we not succeeded best right here? Have not our ranks been recruited from the diligent, rather than from either the *dilettanti* or the dregs; and by dregs I mean *dregs* of society? Do they not include some of the sturdiest muscle and strongest sinews of the nation? And, if so, is it not fair to estimate the wealth of our members at, at least, the full average? It is true that we have our millionaires, some of whom make princely gifts; but we have for the sure, steady streams of benevolence this grand army of workers.

Another "surface indication" is the fact that we support 94 theological seminaries, colleges, and academies, having a total property of \$12,512,533, and endowments of \$5,495,554.

Another of these indications is that the contributions as reported for 1881 from the churches (and the figures are not yet complete) aggregate \$4,600,910.87.

Add to this, the fact that this year over \$1,000,000 have been raised for three societies: the Foreign Mission, the Home Mission, and the Publication Society. Add another fact; in the centres of trade, of commerce, of manufacture, we have secured a firm foothold. In Boston, New York, Brooklyn, Philadelphia, Richmond, Chicago, Galveston, and other important points, we have strong churches with wealthy memberships.

Add to these still another fact. Can not many of you here present recall, without the aid of any memoranda, individual gifts, whether for denominational or other purposes, by wealthy Baptists, outside their regular contributions, and aggregating millions of dollars? When I recall to your minds the names of Vassar, Bishop, Colgate, Colby, Deane, Bucknell, Crozer, Trevor, Wyckoff, Peddie, Constant, Rockefeller, Pyle, and many others, you certainly can.

Yes, although we may not be able to state the exact number of

aggregate millions held by Baptist membership, we have the money and have it abundantly.

3. *Brain.*—The cattle upon a thousand hills are the Lord's. The gold and the silver are His, and yet it takes human intelligence to properly herd these cattle, and to delve for and to refine the gold and the silver. And so it takes brains to use the Lord's money in His work in the proper way. Men of clear vision, of breadth, and comprehensiveness of view, who can look far ahead, and wisely plan the structure and lay solidly the foundations, are always in request for God's work. This work, and it seems to me the work of this Society, above all others, needs to be conducted not only with reference to the needs of the present, but with an eye ever on the possibilities and demands of the future. To a large extent, the moulding of the future life and thought of the great western half of our continent is in its hands. Those who carefully watch the operations of our benevolent societies will, I think, agree with me that in each department brains are at the helm. In only one instance does there seem to be any question as to wisdom of management; and that bids fair to be speedily settled.

4. *Heart.*—A willingness to give because of love for the object. Of this the membership possesses much. The contributions coming up increasingly large year by year show it. And yet we need vastly more. Many of you, no doubt, know men in our churches who possess their millions, and yet return but little of this wealth to the Lord. The most touching appeal for aid may be made, aid that may save a struggling church, that may bear the tidings of salvation to those who never heard them, and who else may never hear them, or aid that may be imperatively needed to seize and hold some important point for Christ: and yet they calmly fold their arms, and say, by action at least, "Am I my brother's keeper? Oh! if such could only realize how utterly stripped of all possession they will one day stand before the Great Judge, methinks they would here act more like stewards, and less like masters and owners.

But this is not all our subject, "*Our Forces and Resources for the next fifty years*" is the full wording. We have dealt only as to the present; what of the future? Here, again, we are not without great encouragement. Two facts alone must suffice. Our membership is increasing at a ratio greater than the increase in population, and our contributions are increasing at a ratio greater than our increase in membership! In 1869, our numbers were in the United States, 1,221,349, a fraction over one-half our present number. The total



receipts of the Home Mission Society for that year were \$144,032.05—about two-fifths of the receipts of this year. Or, to go farther back, we find the ratio still more startling. Fifty years ago, the population was about 14,000,000, and our membership was a little rising of 385,000; we then had one in every 37 of the population. Now, as already stated, we have one in every 23.5. Then we gave almost nothing for Home Missions, and but little for Foreign. Last year for Home Mission work alone, through the various organizations, we raised and paid about \$750,000.

But no estimate of our forces and resources can be complete, which fails to take into account the disposition of these forces, and their methods of operation. The work of the evangelization of North America is, so far as the Baptists are concerned, at present, in the hands of several organizations. This Society has its missionaries located all through the West from Oregon to Mexico. The Publication Society has its colporteurs, its Sunday-school missionaries, and its missionary agents in the same field. The Southern Baptist Convention has its men upon some of the same territory. The German Baptist Conference and the Woman's Home Mission Society also have laborers there. Add to these numerous State Conventions and General Associations, in the same field, and we have a host of organizations occupying the same territory for the same, or kindred, objects. It certainly behoves us to consider whether this is best. Perhaps no organization can be spared; but may there not be a greater unification of effort? An army certainly needs artillery and cavalry as well as infantry; but unless they co-operate, the battle may be lost. The successful general may divide his army into separate divisions under the lead of separate commanders, but unless a unity of purpose animates the whole, the army becomes but an aggregation of unwieldy, incoherent fragments. This subject demands more than the passing thought we can give it here.

One word more. I thank God for each time I am permitted to attend our national anniversaries. I earnestly wish that more of our laymen might attend, and see and hear for themselves what grand things for God the Baptists of America are doing; to be thus able to realize what grand possibilities are open to us to go up and possess the land. Coming as we, the representatives of the State Conventions, do from our local and narrower fields of effort, and "troubled about many things," it does us good to be lifted up for a little while to a higher plane—a plane of national effort. As officers and members of the State Conventions, we are each battling the enemy in our

immediate front; but we do not forget the wings of the army. My own State this year gives this Society, to be expended outside her own borders, more than twice as much as she retains for her own home State work. And as we gather here now, it cheers our hearts to know that there is such a grand advance along the whole line.

Our forces and resources, then, comprise a noble army of over two and a third millions of Christian men and women (because it must be remembered that in the Baptist army there is no *infantry*). It comprises a goodly portion of the wealth, the brain, the activity of the age. It is grandly organized, magnificently officered, and has for its leader the Lord of Hosts himself! What may it not do? Let it be true to itself, its mission, its Leader, and those words, "North America for Christ," shall not be merely a sentiment, but shall become a glorious, living reality.

The Corresponding Secretary read extracts from the Report of the Board touching the future of the Society's work.

DR. MOREHOUSE: It was supposed that representatives formally appointed by the Southern Convention would be present. The Secretary has received no communication concerning the appointment of these brethren, but it was understood that some were prepared to stand as representatives of the Convention. We should be very glad indeed to welcome any such who feel authorized to speak.

DR. J. A. BROADUS, of Kentucky: Mr. President, I rise for the purpose of explaining the exact position of that question. The Southern Baptist Convention resolved that any member of the body who might be present here be authorized to act as a representative of that body to the Home Mission Society; but I believe it is true that most of those who are present were also appointed to represent some State Convention, or General Association; and some of us have a sort of a notion about States, you know. (Laughter.) So we have been sitting back, not at all from reluctance to present ourselves as fraternal messengers, and not because we love the Southern Baptist Convention less, but because of that notion about the States; that is all.

For the rest, I have only this to say, that I have had very novel sensations the last two days. I have attended these anniversaries a number of times and have always had some speech to make; but this time I came as a peaceable gentleman, a looker on, and have endeavored to do some first class listening, which is a very agreeable employment for the most part. I believe it is a saying, or should be



the Erie Canal had connected the water of the Great Lakes with the Atlantic Ocean, and every acre of land in the Northwest had been trebled in value. In 1819 an American steamship had crossed the Atlantic. In 1829 the Dutch had shown that steam navigation between Holland and the West Indies was practicable and economically profitable. In 1838 the *Great Western* entered New York harbor, as the precursor of the vast fleets of steamships which now vex the waters of every sea. The very year of our Society's birth saw the commencement of railroad and telegraph systems. Our fathers were in sympathy with these great providential events, which were soon to make a new distribution of the population of our States, and to precipitate so many millions of people from the Old World upon our shores. They foresaw the future and organized their scanty resources that their coming responsibilities might be met. These responsibilities they shared with other Christian bodies. We shall not be deemed unmindful of what other organizations of evangelical Christians have accomplished, if, on the present occasion, we confine ourselves to the consideration of our own history, work and duties. Let us, then, address ourselves to-night to a rapid *survey of the field* before us; *the motives which impel us to action*; and some of the *methods in which our responsibilities are to be met*.

#### THE FIELD BEFORE US.

Our field of action is so vast, that it is difficult to compass it in the imagination. We are accustomed to compare our country with the great States of Europe, without thinking that in superficial area and capacity to support population, it is larger than all of them united. We have measured ourselves by our population, rather than by the enormous area into the empty spaces of which the people of the Old World are pouring with a rapidity which finds no parallel in the world's history. You will pardon me for presenting a few facts in detail, which may aid us in bringing before our minds and emphasizing the importance of the awe-inspiring mission with which God has entrusted us. Without taking account of the Arctic territory of Alaska, our country includes an area of 3,034,399 square miles in extent. Excluding Russia, European Turkey, and the insignificant and disorganized States south of Russia and east of the Austrian Empire, we find that the nations and States of Austria, Germany, France, Spain, Italy, Portugal, Greece, Sweden, Norway, Great Britain and Ireland, the Netherlands, Switzerland, Belgium and Denmark, comprise altogether 1,478,540 square miles of

territory—or less than one-half the area of our country, Alaska, as I have already said, being excluded.

The population of these nations whose territory has just been estimated is about 217,956,500 souls. These nations, with less than one-half of our area of land, are weighed down by national debts amounting to nearly *sixteen thousand millions of dollars*. Their productive capacity is reduced, also, by standing armies computed at 1,954,334 men. The men composing these armies are withdrawn from profitable labor, and supported by the taxation of their fellow-subjects. Those also who are nominally engaged in the arts of peace are, at any outbreak of war, liable to a conscription which may double or treble these vast and expensive armies. It is this tremendous pressure of money taxes and army service which is the main agency in forcing the hundreds of thousands of emigrants from Europe to our shores. As migration from these countries is increased, the burden of taxes and army service upon those who remain will grow heavier, and the prudential motives inducing emigration will accumulate in a rapidly augmenting ratio. Besides, the cost of transportation is constantly becoming less, and our continent is constantly developing new attractions, which are set forth in the immense correspondence of the emigrants with the relatives and friends left behind them. The cost of the transportation of agricultural products from our Western States to the sea-coast, and thence to Europe is constantly becoming cheaper, and the supply more abundant. This has the effect to reduce prices in the European markets, and by consequence to diminish the rents of farming lands, and the demand for agricultural labor. Landed estates are thus becoming less desirable as investments, and capital is finding its way in great amounts to our country. The labor which this capital has employed must follow the capital itself which crosses the Atlantic. In the same proportion that large landed estates become unprofitable, will the political influence connected with their possession pass away. The transportation into Europe of the agricultural products of our Western States is now quietly and silently undermining the aristocratic organization of European society, and bringing more and more of the younger sons of the nobility and gentry to our shores in search of wealth and position. The money centres of the world have been steadily tending westward since the dawn of European civilization. Never has this tendency been so strong as it is to-day. A sober induction of economical facts points us to the conclusion that at no distant day New York will replace London as the commercial metropolis of the



world, and that the population of the British Islands will become insignificant and provincial relatively to the great body of English-speaking people which will crowd the vast areas of Australia, Canada, and the United States.

From these considerations—and many more might be added—we are driven to the conclusion that the tide of the Old World's population, whose flow toward our country has been so deep and strong for the last fifty years, is but the ripple of a mountain brook compared with what the next half century will show. When our Society was formed, fifty years since, our population was about thirteen millions. We have now fifty millions, an increase of nearly fourfold within this time. Is it unreasonable to expect, in view of the motives to emigration to which we have alluded, that the centennial of this Society will see our population augmented to two hundred millions?

The character of the immigration presents by no means a fair average of the moral and intellectual condition of the countries from which it comes. It is notorious, that by the connivance and by the agency of the local authorities of various European States, and by the criminal carelessness of our own government, paupers, criminal, insane and idiotic persons have reached our country in large numbers. In our own State nearly three-fourths of our dependent classes are of foreign birth. We are now supporting paupers from every country in Europe. Assuming—what is true—that the great mass of these immigrants will become honest and productive citizens, we cannot and ought not to be blind to the fact, that the influence for good of these healthy additions to our population is, in a great degree, neutralized by the elements of evil by which they are accompanied. With the sober, thoughtful, God-fearing, and industrious immigrant, we are absorbing into our population the French Communists, who barely failed in their effort to extinguish the life of the new French Republic, in robbery, anarchy, and blood. We have the Nihilists, who have reduced murder to an industrial art. They are beginning to try the effect of their imported infernal machines upon the homes of peaceful New York citizens. With these have come the Sunday concert and the beer garden. The barbarous terms "Boycotter" and "Mollie Maguire" have been added to our vocabulary, and practical illustrations of their significance have been supplied. The brigands and lazzaroni of Southern Italy have accompanied the peaceful Piedmontese and Savoyards. Our Mormon harems are recruited among the ignorant peasants of Scandinavia and Great Britain. With all the capital and labor which the Old World is giving us, we are re-

ceiving a vast amount of the most dangerous population which its centuries of misgovernment have developed. Our Pacific Coast confronts the over-populated deltas of Eastern China. In spite of the new interpretations of solemn treaties with which Congress has been struggling, under the inspiration of that eminent publicist, Mr. Dennis Kearney, and his confreres of the "Sand-lots," the Chinese will sooner or later force themselves upon our care and attention. In this survey of our field of labor, we *must not* be unmindful of these agencies for evil with which the Old World is poisoning our moral and political life.

Among our own native population, dangers peculiar to our country and its social organization have grown up. The constant redistribution of our people by the new discoveries in economic geology, the rapid growth of our railroad system, the enormous area of rich grain lands laid open, and inviting the people of the old States to their cultivation, have had the effect to change moral habits which have been the growth of centuries, to break up our churches, to interfere with the education of the young, to remove them from the healthy atmosphere of Christian homes, to expose them to all the temptations peculiar to frontier life. The "cow-boy," the "road-agent," and "lynch-law" judges are of indigenous growth. The unexampled rapidity of our increase in wealth and the facility with which uneducated and undisciplined men obtain public office, develop special and peculiar temptations. Few men can bear safely the moral strain imposed by suddenly and easily acquired office, wealth, or reputation. Too often such persons, finding that neither of these can secure recognition in the world of fashion, are ready to put their religious convictions and religious character into the market, and barter them for the phantom of social position. The conditions for the healthy training of children are neglected, and fortunes are scattered in luxury, profusion, and vice, more rapidly than they have been accumulated by the homely virtues of industry and economy.

Among the native difficulties in our field of operations, we must take account of the Freedmen in the South, our Indian population, and the new Saracens in Utah and the adjoining territories. Each of these present problems will task all the wisdom and self-sacrifice which the Church of the future can command.

The social change to which our colored people have lately been subjected was vast and sudden to a degree unparalleled in the entire history of the world. The relics of slavery and serfdom in Western Europe are still evident to the historical student, though centuries



have passed since their abolition, and no race-marks distinguish the descendants of the master from those of the bondman. The Freedman question with us will demand centuries of positive and wisely-directed labor for its adequate solution. Our own work, and that of other evangelical bodies for this end, has only been begun. It is not enough that they be gathered into our churches. They must be trained in the elements of letters and science, in trades, in farming, in thrift, in social morality, in the care of their health, in cleanliness, in all that goes to constitute the highest product of civilization—a pure and healthy Christian home. We question whether the most thoughtful Christians and statesmen among us have yet grasped the full breadth and significance of this tremendous problem. The merchants and seamen of our Northern States brought the slaves from Africa, and the planters of the South purchased them for profit. God in His wisdom has imposed on the North and South, alike, the terrible necessity of transforming these men into Christian citizens. We have given them their rights; we must teach them their duties, we must show them that over against every right, as a condition of its possession, there stands an imperative obligation, binding on them as well as upon all of us to be servants—servants of our fellow-men, of our country and our God. If we fail in our duty, they will drag our civilization down to the level in which a century of bondage has left them. Besides, we may believe that, through the black race, God has designs of mercy for the vast continent from which their fathers were torn in misery and pain. In caring for the Freedmen, we may be caring not only for our own future, but for the future of Africa as well.

I do not propose to discuss the Indian question. Our country seems to be on the point of adopting views of Indian policy which will be in some degree worthy of a Christian nation. This, like the Freedman problem, involves the Christian training of the coming generation of Indian children and youth. I verily believe that, if the 50,000 children of our wild Indian tribes could be properly trained under Christian missionaries and Christian teachers for the next ten years, the worst elements of the Indian problem would be finally and adequately eliminated. The work of Captain Pratt at Carlisle and Fort Marion, and of General Armstrong at Hampton, has brought before the country at large a specimen of the work in which missionaries have been engaged for a century, under every disadvantage, in the face of the covert, and often open, opposition of our State and General Governments. Under the pressure of Christian

public opinion, our politicians are slowly coming to see that our Indian policy in the past has been one stupendous blunder, and that the missionaries are their best teachers of the kind of statesmanship required in dealing with these savage tribes. I know of no grander vindication of the work of Christian missionaries than the late initiation of their processes under the sanction of the Department of the Interior.

Another element of danger in the pathology of our moral condition is found in Mormonism. I have incidentally designated the Mormons as the new Saracens. I think the term was rightly applied. For, like the Saracens of the East, their system absorbs the State into the organization of a false and immoral religion. It abolishes liberty of the person, of conscience and thought for the men; and through polygamy enslaves the bodies and souls of the women. They resemble the Saracens in their intense and bloody fanaticism, and in the moral barbarism which has followed in their train. We may do something to stop the spread of this moral pestilence by the adoption of some severe political measures; but nought but a missionary spirit as intense and vital as that which spread the gospel over Asia Minor, after the stoning of Stephen, can purge the fair valleys of Utah from their corruption, and recover them to morality and Christian civilization.

It is by no means with the spirit of the pessimist, or of that unhealthy type of religious sentiment which exaggerates the forces of evil, and weakens faith in the power of God, that I have sketched in outline the darker features of that immense field of labor which the coming half century will hold ready to be occupied by our successors in missionary work. I have a solid faith in the future of our country, of the church, and the world. God is not dead. His chosen people are not disloyal to His government, nor recreant to their duty. There never was a time since our Divine Redeemer ascended to Heaven, when such a mass of moral and mental power was in action for the fulfilment of the great ends of His life and passion. Never were the motives to Christian labor so clear, intense and manifold as to-day.

We claim to be patriots. It seems but yesterday that our country was heaving with the throes of a new birth of freedom, unity, and power. Thoughtful men, North and South, are now rejoicing in the issue of that terrible conflict which baptized our continent in tears and blood. Throughout the South there are thousands who, while they honor the bravery and sacrifice of those who suffered or died for



the "lost cause," have come to thank God that the "lost cause" was lost—that no slave breathes our air or treads our soil—that one vast cincture of constitutional guarantees holds our States together in one nation, whose sovereign laws can be executed in the remotest corner of our domain. Slowly but surely, we believe that this feeling will come to dominate in all hearts from the Great Lakes to the Gulf, from the landing-place of the Pilgrims to the Golden Gate of the Pacific.

CHRISTIAN MOTIVE TO ACTION.

What is the constructive law and formative force in this great national organism, for whose vigor and continuous life we so devoutly thank our Father in Heaven? It is threefold: (1) That all men are equal before the law. (2) That the government represents, through established forms, the rational will of the citizens. (3) That the laws which are the outcome of this rational will are authoritative, binding and supreme.

These are all moral principles grounded on the "ought" and "ought not" of conscience, as purified and enlightened by the teachings of our Lord and His apostles. The public and the private law of our land are at bottom nothing but principles of Christian ethics, which, by the thought and sacrifice of centuries, have been crystallized into clear and definite formulas. These formulas have no power in themselves. They are effective for good, only so far as they are vitalized and made effective by the moral convictions and moral force of the body of our people. The practical value of all our Constitutions and codes of law is determined by the moral atmosphere of the time. The *forms* of the British Constitution have continued intact under every sort of corruption, oppression, and misrule. The Roman law reached its highest theoretical perfection at a time when despotism, injustice, and anarchy were sapping the foundations of the Empire.

"Laws are but words, and words but wind,  
Too feeble instruments to bind."

Law rests upon public and private morality; and there is no stable foundation for public or private morality, but a pure religion springing from the fear and love of a holy God. All history shows that the religion of Christ is the only agency which has been effective in ejecting the moral malaria from the atmosphere of human society. Every patriotic motive, reverence for the heroes of the past, every throb of love for the dear land that bore us, and in which our fathers

died, urges us on to give new power to this Society in its divine work of preaching the Gospel in North America.

We boast of the increase and wide distribution of the means of physical well-being in our country. We point with pride to our merchant princes, to the wealth lying everywhere within the reach of the poorest man, through the honest exercise of industry, thrift, and intelligence. We may ask ourselves the question—Of what do these possessions consist? The only proper answer is, that they are a vast accumulation of “rights to things” inhering in moral beings through the sanctions of moral law, of which civil law is the echo and imperfect counterpart.

Let the moral convictions of society be disintegrated, and the God-ordained sanctions of morality lose their power over the minds of men, and the right of the poor man to the rewards of his labor and of the rich man to his wealth would vanish into air. Our statutes would become impossible of execution, and if not repealed, would be practically replaced by the rule of the robber or the Communist. The Gospel gives the clearest and most effective sanction to every man’s right to himself, to the products of his own labor of head or hand, to his right to exchange these products by contract with other moral beings. The economical interests of all human society—of the rich and the poor alike—are bound up with the success or failure of efforts to impress upon the minds of men the imperative obligations of right and duty.

It is a peculiarity of the Christian faith, that its principles regard human life as a continuous whole, and dignify the life that now is, by connecting all its activities—social, political, and economical—with a worthy preparation for that which is to come. In proportion to the greatness of a man’s wealth does our work appeal to him, as supplying the only sure safeguard against that decay of social morality which finds its first and most natural manifestations in attacks upon the right of property.

I have not alluded to the positive opposition to our faith embodied in the various phases of skepticism which are thought by many to be new, and peculiar to our own day. In these systems the thoughtful student of history sees little else but old foes with new faces—foes who have again and again been routed and put to flight. From the earliest time, we find those who would replace the Creator by the uncaused movements of eternally existent atoms, and explain the mind of man by the chemistry and physics of the brain. The methods of Democritus, Epicurus and Lucretius are, in all fundamental respects,



## CHAPTER XXVI.

### MISSIONS TO THE CHINESE IN AMERICA.

“And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.”—Lev. xix.: 33, 34.

From the millions of immigrants from the old world across the Atlantic, we turn our gaze westward to a different class from the older world beyond the Pacific. Those are at least nominally Christian; these are pagan.

It is in 1842 that the Chinese wall of non-intercourse and exclusiveness is battered down by British guns, and the ports of Amoy, Foo-Chow, and Shanghai, in addition to Canton, are opened to commercial intercourse with the outside world. In 1858, after the end of the great Chinese rebellion, other ports are opened, and a more liberal policy adopted towards other nations.

Communication between the Pacific coast and China is opened up quickly after the discovery of gold in California in 1849. In 1852 it is computed that about 22,000 Chinamen have come to California. The first missionaries of the Society to California go in 1849, and the Board soon after give attention to the subject of evangelizing the Chinese immigrants. In 1852 Dr. Hill, Corresponding Secretary, writes to Dr. Dean, missionary in China, to ascertain whether a native Chinese missionary can be obtained for service in California. In 1853 it is said:

“From the commencement of immigration by this people, it has been a favorite plan of the Board to secure a proper missionary to labor among them, and much effort has been made to accomplish the object. We regret to add, as yet without success.”

Dr. Dean, on a visit to this country, attends the meeting of the Society in 1854, and makes a powerful plea for the immediate establishment of a mission to the Chinese in California, as “the appropriate work of this Society.” But efforts to secure native Christian laborers prove unavailing. Years pass. At length individual churches in California begin to feel special responsibility for the heathen at their very doors. Dr. Jesse B. Thomas, of San Francisco, writing in

the latter part of 1868, says: "One of our sisters begins a Chinese class in our school next Sabbath."

In 1869 the Board secure the services of Rev. John Francis, who begins work in San Francisco, in April, 1870. Fung Seung Nam is appointed his assistant the same year. The work opens auspiciously. Large and attentive congregations of the Chinese hear the Gospel in their own tongue. Six Sabbath-schools, with from 60 to 100 teachers and about 250 pupils, are gathered. The headquarters of the mission are established in the basement of the First Baptist Church.

In 1870 the committee on missions among the Chinese on the Pacific coast, report through Dr. Cheney, saying:

"There is now a Chinese population there of about 100,000, very largely composed of men. They for the most part speak the Cantonese dialect of the Chinese language. As early as 1854 the Board of the Southern Baptist Convention sent the late Rev. J. Lewis Shuck to Sacramento, to labor among the Chinese. Mr. Shuck soon became pastor of the Baptist Church in that city, giving to his labor among the Chinese a secondary place. He, however, preached to them once a Sabbath, and there was scarcely any preaching in California in those early days that was more blessed in the work of conversion. In January, 1860, he organized a church of nineteen Chinese, whom he had baptized on profession of their faith.

"Your committee heartily approve of the attempt to gather the Chinese in Sunday-schools, and are glad to know that there are as many as one hundred and fifty who gather each Sabbath in the First Baptist Church, San Francisco, who are taught by members of that church."

The report, after considering the best methods of labor, the need of more preachers for the Chinese, and the wish of the California brethren concerning a special mission house for the use of the Chinese, concludes with the following recommendations, which are adopted by the Society:

"1. That your Board be instructed immediately to open correspondence with the Board of the Southern Baptist Convention, with a view to securing, if practicable, the services of Rev. R. H. Graves [missionary of the Board of the Southern Baptist Convention to Canton] for a period of not less than two years, to inaugurate this work; and that the Board be recommended to appoint Mr. Graves to this service, provided an arrangement can be made eventually satisfactory to the two Boards.

"2. That your Board be further instructed to take such early measures as they shall deem expedient to secure a suitable mission property in the City of San Francisco, special reference being had to the property of the First Baptist Church in that city."

"The ministers' meeting of San Francisco and vicinity," the en-



suing year, memorialize the Board of the Baptist State Convention of California on the importance of securing the First Baptist Church for a mission house with a view to enlarged and efficient work among the Chinese. They exhort the Convention to press the subject on the attention of the Board of the Home Mission Society. They say that "within a few steps of the First Baptist Church in San Francisco, brother Ah Fung preaches every Sunday to congregations in the streets, numbering from five hundred to fifteen hundred. If this Church were now secured, nearly a thousand heathen could be gathered within its walls every Sunday."

The State Convention address the Board of the Society urging the purchase of the property for the permanent establishment of the mission, and say: "Chinese converts are already multiplying, inquirers are increasing, and some are coming from pedo-Baptist folds, asking to be taught the way of God more perfectly."

The Board vote to provide \$20,000 for the establishment of such a mission, so soon as the balance necessary should be provided for by the brethren on the Pacific coast. The whole project, however, receives a death blow by the decision of the legal adviser of the Board, that the Board could not constitutionally use the Society's money or pledge its credit to purchase real estate, as thus proposed. Hence, the Board re-consider their action, and with the re-consideration end also negotiations to secure the services of Rev. Mr. Graves. These facts are stated to show the deep interest and activity of Baptists, at this period, in California and elsewhere, in the evangelization of the Chinese.

Rev. Mr. Francis continues the mission, invests about \$2,000 in mission property, and offers it to the Society if the remaining \$3,500 can be secured by special gifts. The financial crash of 1873 follows. Changes in the Secretaryships of the Society in 1874, and the death of Dr. Taylor the same year, derange somewhat the workings of the Society, and nothing is done concerning the proposition. Mr. Francis, to the regret of many, thereupon tenders his resignation.

Early in 1874 he writes that there are "three native preachers, who preach to thousands in the streets in their native tongue every Sabbath. There is no mission of any denomination on this coast so prosperous as ours." He reports 125 Chinese pupils in daily attendance, and Sabbath-schools in San Francisco and Oakland in which 275 Chinese are taught, chiefly in the Scriptures.

Upon his relinquishment of the work, the Board in 1875 secure the services of Rev. E. Z. Simmons, returned missionary from Can-

ton. The school returns to the First Baptist Church. The denomination is again appealed to for means to purchase the property. The times are unfavorable for the movement. Other denominations have their expensive property for Chinese mission work. In 1876 the Board state that during the year they—

“Have given a long and careful consideration to the best method of carrying on mission work among the Chinese, and are of the opinion that the plan of former years should be modified. They are also of the opinion that the responsibility of establishing and sustaining Chinese mission schools on the Pacific Coast should be left with the English speaking Churches, in the places where such schools are needed, as in Portland, Oregon; Oakland, and several other places in California.

“Your Board, through the Corresponding Secretary [Dr. Bishop], have made this suggestion to the Churches in California, at the same time pledging the Society to make as liberal appropriations as the condition of the treasury will allow.”

Renewed communications from pastors on the coast, for the purchase of the property, are submitted to the Committee on Chinese Missions in 1876. The Committee, in referring to these, say in their report, through Dr. Ashmore :

“Among the means of advancing this work, the establishment of a central station at San Francisco, at an expense possibly of \$40,000, has received consideration. The great good that may crystallize around such a centre is fully recognized, and the time may not be far distant when such a consummation would be feasible. The decision of this question involves a discussion of the comparative advantages of centralization and decentralization, upon which our brethren have not attained oneness of opinion, and it would not be well to hasten much in advance of that opinion.

“In connection with this, the present demands upon the treasury, and the urgency of the claims of other places, are so great that it would hardly seem judicious to assume at the present time the responsibility of so expensive an undertaking.”

The Committee close by recommending the policy announced by the Board.

In California for two years ensuing, the Board co-operate with the Metropolitan Baptist Church in mission work for the Chinese, and in Oregon with the First Baptist Church of Portland, where, through the agency of Rev. E. Z. Simmons, Nov. 11, 1874, a mission was established, which has since, with short interruptions, received aid from the Society, and the results of which have been exceedingly satisfactory. The growing opposition of many Californians to the Chinese, in 1877, seriously interferes with the mission, and in 1878,



causes its suspension. In 1879, however, work is resumed in co-operation with the First Baptist Church of Oakland.

The committee, through Rev. B. S. McLafferty, report to the Society that there is no necessity for a superintending missionary, nor for expensive mission premises, and favors work in connection with Churches.

In 1880, the memorable year of the culmination of the anti-Chinese agitation on the coast, in which certain of the denomination bear an unenviable part, the Society seeks to strengthen the hands of true men by the unanimous adoption of the following resolution presented by Rev. A. K. Potter, of Mass.:

*“Resolved, That the members of the American Baptist Home Mission Society hereby express their appreciation of the efforts of those brethren on the Pacific coast who are trying to save the Baptist name from dishonor and make it worthy of the respect and confidence of the great Baptist denomination.”*

The two Chinese stations in 1882 are Portland, Oregon, and Oakland, California.

The Home Mission Board of the Southern Baptist Convention, for many years, has done an excellent work, at considerable expense, among the Chinese of San Francisco and vicinity, Rev. J. B. Hartwell being the efficient superintendent.

Forty Chinese converts have been received into the Portland church, the whole number at all stations being estimated at about one hundred. Many other Chinese have been deeply wrought upon by the Gospel. With surprisingly few exceptions, the converts have proved faithful, liberal, devoted believers, thus furnishing a shining illustration of the transforming power of the Gospel of Christ, and this, too, in the face of public sentiment openly and offensively antagonistic to their presence.

The restrictive legislation by Congress, in 1881-82, against Chinese immigration, is well known. The Society, at its Jubilee meeting in 1882, passes resolutions deprecatory of this action, as “contrary to the fundamental principles of our free government, and opposed to the spirit of the Christian religion,” and declaring that “the presence of the paltry number of one hundred thousand Mongolians on this continent,” is not a peril so grave as pictured by politicians who would make it “the important pivot on which may turn a Presidential election.” The adoption of the resolution is attended with a very animated discussion. The position of the Board is fairly expressed in the language of the Annual Report:

“For the time being, though principle is sacrificed to the unhallowed spirit of party supremacy, and the people whom Providence was bringing to the light are relegated by the legislation of a nominally Christian nation to darkness and isolation from Christian civilization, yet, confident that reason and righteousness, not to say self-interest, will reverse this legislation in the near future, we deem it duty to sustain our Chinese missions for the sake of the heathen here, and that the sacred flame be kept alive for others in the days to come.”