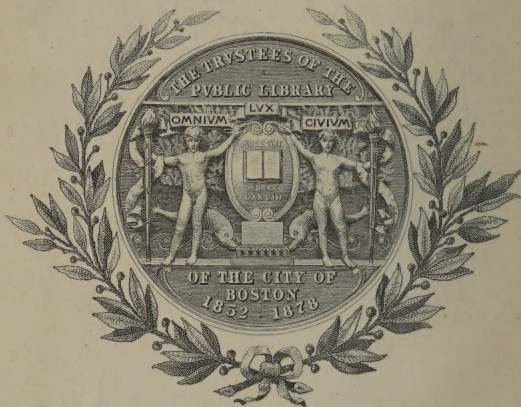


No. 4265.336



GIVEN BY

Mrs. Mary Estlin

ANTI-SLAVERY MISSIONS.

REVIEW OF THE OPERATIONS

OF THE

AMERICAN

BAPTIST FREE MISSION

SOCIETY,

FOR THE PAST YEAR.

4265.336

BRISTOL:

PRINTED BY MATHEWS BROTHERS,

BROAD QUAY.

Miss Mary Estlin
Aug. 1899

TESTIMONIALS.

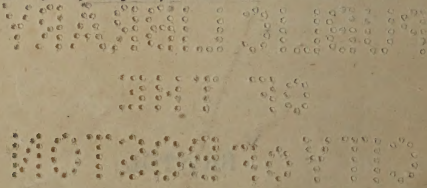
TO THE BRITISH PUBLIC.—Elder Edward Mathews, I take pleasure in saying, is a truehearted and self-sacrificing man.

Elder M. has been in the slaveholding south, and he has felt, as well as seen, the power of slavery. He was near losing his life, because of his faithful rebukes of that power.

I commend him to your hospitality, confidence, and love.
Peterboro, New York, U. S. America, GERRIT SMITH.
May 26, 1851.

TO ALL WHOM IT MAY CONCERN.—This is to certify that Elder Edward Mathews, for some time, a highly esteemed and self-sacrificing Missionary of the American Baptist Free Mission Society, who for his devotion to the cause of God and the Slave, was recently lynched and driven from the state Kentucky, U. S. the field of his labor, is now a duly appointed agent of said society. He is authorized to represent its principles and make known its objects of benevolence, among the Baptists and other Christian Philanthropists of England, Scotland, Wales, and other European Countries, and solicit their aid and co-operation,

To all such he is most affectionately commended.
By order and in behalf of the Board of Trustees of said society.
American Baptist Free Mission Rooms, ALBERT L. POST,
Utica, N. Y., U. S., A., May 15, 1851. Corres. Secretary.



EXTRACTS FROM THE MINUTES OF THE EIGHTH ANNIVERSARY

OF THE

American Baptist Free Mission Society.

THE American Baptist Free Mission Society held its eighth anniversary with the 3rd Baptist Church in Lowell, Mass., June 4 & 5, 1851.

In the absence of the President, Eld. E. R. Warren, Vice-President from Connecticut, called the meeting to order.

Reading the scriptures and prayer by Eld. Archibald, of New Hampshire, after which a hymn was sung by the congregation.

Various Committees were appointed, and in the order of business the Committee on nominations reported the following officers of the Society for the ensuing year :—

PRESIDENT : A. L. Post, of Montrose, Pa.

VICE-PRESIDENTS :

E. R. Warren, New England, Ct.	George Lyon, Pomfret, Ct.
J. Titton, Limerick, Me.	H. Archibald, Dublin, N. H.
S. Howe, Lowell, Massachus.	A. Kenyon, Kirtland, Ohio
S. Aaron, Norristown, Pa.	S. Pierce, Londonderry, Vermont
M. Bailey, Delavan, Wis.	N. Oviatt, Richfield, Ohio
C.P. Grosvenor, McGrawville, N.Y.	L. P. Noble, Fayetteville, N. Y.
G. F. Post, New Berlin, N. Y.	H. Hutchins, Charlestown, Mass.
N. Post, Newport, N. Y.	W. H. Brisbane, Cincinnati, Ohio

TRUSTEES :

J. T. Quaiffe, Whitesboro, N. Y.	J. H. Sterry, Utica, N. Y.
O. Cole, Utica, N. Y.	J. Stanton, Cassville, N. Y.
F. Prescott, Norway, N. Y.	W. Walker, Utica, N. Y.
C. B. Post, New Berlin, N. Y.	S. S. Hayward, Peterboro, N. Y.
Street Dutton, Meredith, N. Y.	S. G. Jones, Peterboro, N. Y.
J. I. Whitman, Manheim, N. Y.	

CORRESPONDING SECRETARY : R. Cheney, Wis.

RECORDING SECRETARY : George G. Ritchie, West Exeter, N. Y.

TREASURER : George Curtis, Utica, N. Y.

ASSISTANT TREASURER : J. N. Barbour, Boston, Mass.

AUDITORS : L. Lawrence ; J. R. Sterry, Utica, N. Y.

The report was accepted and adopted.

Eld. A. L. Post presented the following report of the Trustees, which was read, accepted, and referred to the Board for publication :—

REVIEW OF OPERATIONS.

THE year which has just closed, has been one of important events, calculated to test the sincerity and moral courage of Free Missionists; and yet to encourage faithful and persevering labor. The principles which, for a number of years, in a special manner, have been at war with each other on the moral battle-field, have continued in their antagonistic position, apparently more determined upon a day of speedy triumph. The one class has continued to use its weapons of impartial love, truth and faith; and the other, caste, sophistry and the terrors of physical force, backed up by the sanction of pretended law.

The distinctive principles of the Society which we have endeavored to serve, *to wit*: the sovereignty of God's law, the brotherhood and equal rights of all men, non-fellowship with wrong doing, church representation in the work of missions, and the interdiction of the known avails of wrong in the promotion of the cause of God and humanity—have met the most malicious and vindictive attacks. Leading spirits, in Church and State, have been infamous in cunning, arrogant in demands, and desperate in execution. They have, at least in their own estimation, gained a signal victory.

Under the plea of "Union," the Congress of the United States has passed, and the Executive, to his everlasting dishonor, he being a Northern and a professedly anti-slavery man, has enforced, one of the most barbarous enactments which ever disgraced a national statute book. The "Fugitive Slave Law," as the enactment to which we refer is entitled, equals, if it does not exceed in enormity of wickedness, the most barbarous and tyrannical laws, of the most barbarous ages, and despotic governments. Under the plea of obedience to magistrates, and no responsibility for the existence of organic sins, professed ministers of the gospel, having the high sounding and anti-scriptural title of "Doctor of Divinity," have been found, all over the land, to advocate, with Satanic grace and skill, obedience to that enactment.

A fallen statesman, with a misconstrued Constitution, says—"A disagreeable duty must be done;" and the fallen minister, with a mutilated or perverted text from God's Holy Book, responds, substantially, "It must be done." Backed by such authorities, heartless, mercenary men have hunted down the poor panting fugitive and dragged him back into the hopeless bondage of a Southern cotton field or rice swamp; or driven him to seek the protection of a government which our Fathers, inspired with the watchword, "Give me liberty or give me death," rising up, with strong arm threw off. Shame, shame to our country! If this be a triumph, it is the triumph of the wicked, and must be short.

It affords us great pleasure in submitting to the Society this our Annual Report, to announce the fact that so far as our knowledge extends, Free Missionists have been true to their principles. Trusting in God they have openly proclaimed their determination, cost what it might, not to heed the demands of this infamous enactment. Their words have not been vain words: wherever an opportunity has presented they have given shelter, food, a cup of cold water, and good cheer to the fugitive.

It affords us further pleasure to add, that the position which Free Missionists have occupied in this matter, has proved their sincerity, and

won friends to this Society, although the hostility of our enemies has been increased. Our cause, in the face of all opposition, is onward. God is for the right, and we have nothing to fear, but supineness and recreancy to truth. The results of mission labor have been more visible, if not more certain, than in any former year. The lives of the Officers, Missionaries, and agents of the Society, with a single exception, have been spared and crowned with blessings. The exception is that of one of your Trustees [referring to DEA. JOHN PRESCOTT, of Litchfield, N. Y.,—in sympathy with whose family, and in testimony of whose worth, the Board adopted a Preamble and Resolutions].

HAITIEN MISSION.

The mission in Haiti, or the Mountainous Island, has on the whole been highly prospered. The labors of the missionaries, pursued amidst many trials and discouragements, have been persevering, self-denying, and withal, through the divine blessing, very successful. The field of usefulness has been widening; and the prospective yield to faithful moral husbandry is now very promising. God is raising up laborers on the field,—men who have, through the devoted efforts of the missionaries, been led from the darkness of Papal superstitions into the light of the gospel; and it is by no means a tax upon credulity to believe, that the mission work, except that at a few prominent stations, may soon be in their hands. Such appear to be the indications of Providence. If such be the case, all difficulties, arising from Haitien jealousy of slavery and slavery propagandism in this country, will be obviated. An increase of contributions is greatly needed, to bring into the field and sustain those native preachers who now have an eye to this Society for support, and also to complete the projected chapel at Port-au Prince.

On the recommendation of the mission family, we have appointed Br. Jean Francis Bellevue Faure, now deacon of the Port-au-Prince Baptist Church, an assistant missionary. His natural endowments, his acquirements, and christian graces, according to their unanimous testimony, qualify him for usefulness in the work; and make it quite evident that he should be ordained to the ministry.

The importance of the chapel to the interests of the mission is evident. For want of it, the mission has suffered loss, and our beloved and devoted sister Lake has sacrificed temporarily if not permanently, her health. A considerable amount of moneys have been collected for that object, but not enough with which to purchase the needed lot of land and erect upon it the building. The work has, however, before this time, probably been commenced.

The mission family, besides the brother above named, consists of Eld. W. L. Judd and wife, and sisters Elizabeth Lake and Elizabeth Howard. They have all the full confidence of the Trustees, and have accomplished a good work.

CANADA MISSION.

LABORS AMONG THE FUGITIVE SLAVES.

At the time of the last annual meeting of the Society, our mission in Canada consisted only of three self-denying female teachers—sisters Mary Teall, at Queen's Bush, S. H. Willey, at Hamilton, and R. S. M. Huntington, at Chatham, C. W.—Their labors have continued during the year, except when hindered by sickness.—They are worthy sisters, have been doing a good work, and should be well sustained by the prayers and contributions of the friends of the mission.

SISTER TEALL, in a letter dated March 4, 1851, writes as follows:—
 “Last summer I gave some English missionaries, of the Wesleyan connexion permission to preach in my School-house. One of them, Mr Swan, came the day I got home from New York, to fulfil his appointment, and preached on the afternoon and evening of Feb. 23.

“Finding the meeting interesting, he and his wife remained. Since then we have had meetings every evening. Ten have been converted, and many are asking ‘What must I do to be saved?’ Several of those converted are, or have been, scholars in our school. Much seriousness is manifested among the children, and I trust a great work will be accomplished.”

Sister HUNTINGTON writes of the date Nov. 5, 1850, “I have an interesting school of thirty-four scholars, most of whom at the commencement of the quarter, were in the alphabet, or could only read in words of two or three letters.—They are learning quite fast now. The Sabbath School is large and interesting. Last Sabbath there were perhaps, more than sixty present, the greater portion adult, and many of them just escaped from slavery, and for the first time in school. We are in great need of a good library. Canada is fast filling up with fugitives. Amongst those who attended school last Sabbath, was one of Col. Benton’s body servants, who walked off the boat at Cincinnati, and did not find occasion to stop until he arrived in Canada. I am glad God has provided a city of refuge for the crushed slave.”

She writes again, of the date Feb. 18, 1851, that her week-day school has increased to fifty scholars, and that her Sabbath-School is large, and weekly increasing in interest.

Sister Willey’s report if sent has not reached us, and we cannot therefore give particulars.

While it was evident that these sisters were doing a great work, it was nevertheless evident to your Trustees that the mission should be greatly re-enforced. We are happy to say that this has been done.

ELD. W. P. NEWMAN, of Cincinnati, Ohio, who had formerly been in Canada, and felt a deep interest in the cause there, consented—if he could obtain a release from the pastoral charge of the church in Cincinnati—to enter upon the mission work. It was with great reluctance, and very tardily, that the people of his charge consented to part with him. He, however, early in the year, entered upon the field, and soon after moved his family to Chatham, C. W. He has had a general oversight of the Society’s operations in Canada, and has laboured in the full confidence of the Trustees, although subjected to many hardships and severe trials.

During the first three months his wife was very feeble in health, and required considerable of his attention. He, nevertheless, continued, faithfully and successfully, to labor at Chatham, Dawn, and other places, as providence would permit. Through the divine blessing his wife’s health was mainly restored, and yet his toils increased. He saw, as the result of the passage by our Congress of the Fugitive Slave Bill—that loathsome excrescence upon the body politic of the States—thousands of his fellow-countrymen in needy and suffering circumstances all around him. His sympathies were aroused, and his stirring appeals brought to his disposal the benefactions of philanthropists. The work of resuscitating the British American Institute at Dawn, which had much to do in leading him to consent to leave Cincinnati, weighed heavily upon him. All these cares and toils were too much for his physical endurance. He was prostrated in sickness, and brought, as was supposed, to the very gate of death. God, however, after many weeks of suffering, raised him up, to bless Canada, and honor the Free Mission cause.

In conclusion, upon this topic, we give the following statistics of Br. Newman's report of labors performed. He has, during the year, preached eighty-eight sermons, given four temperance lectures, attended twenty-one prayer meetings, twelve church meetings, two Conventions, one Association, two meetings of the trustees of the British American Institute, two funerals, and fifty-nine social religious meetings; visited four-hundred and seventy-seven families, twelve Sabbath Schools, and five week schools; aided in the recognition of one church, and ordination of one minister of the gospel; was instrumental in bringing thirty-eight persons into the churches under his charge, thirteen of whom he baptized; administered the Lord's Supper nine times; taught school three weeks; travelled seventeen hundred and sixty-three miles, many of them on foot; and sought out and supplied, to some extent, with food and clothing, one hundred and fourteen individuals, and three communities. "By their fruits shall ye know them."

Br. Newman now resides at Dawn Mills, C. W.

The increasing demand for labor in Canada induced your Trustees, in November last, to call Eld. Samuel H. Davis of Detroit, Mich., into the field. He responded to the call, and is with his family, now located at Dawn, C. W., as teacher of the American Institute, and missionary. He had about sixty scholars, "all children and youth under twenty-one, except four or five," as he reports.

He has a good reputation as a teacher and preacher of the gospel, and gives evidence of being well qualified for the work in which he is engaged.

We cannot leave the subject of the Canada Mission, without expressing the conviction that laborers should be greatly multiplied, and contributions should be greatly increased on the part of philanthropists in the United States. More than twenty thousand of our fellow beings, driven by the inhumanity of the laws and prejudices of our country, to seek, generally in poverty, protection and the blessings of freedom in a climate unsuited to their constitutional habits, have peculiar claims upon those who have in any respect been instrumental in reducing them to their present condition. Who can say that he has nothing to do in repairing the wrong which has been done? We add a few particulars concerning an institution in Canada which is now in charge of your Board of Trustees, and which is intimately connected with the interests of the mission. We refer to the

BRITISH AND AMERICAN INSTITUTE.

This Institution—projected some years ago by a few philanthropists, and located at Dawn, C. W.—for a while bade fair to be a great blessing, particularly to the refugees in Canada. Getting into bad hands, it however ran entirely down. Property to the amount of some seven thousand dollars was lying entirely idle, or used for private benefit.

Br. W. P. Newman conceived the plan of resuscitating it; and this, as we have before stated, had much to do in inducing him to leave a large church in Cincinnati, where he was much beloved and well sustained, to enter upon the self-sacrificing labors of a missionary. He finally succeeded in effecting an arrangement with the trustees of the Institution, by which the entire future management is to be under the control of your board of trustees. Eld. Newman, with Elders G. G. Ritchie, of N. Y., and A. Kenyon, of Kirtland, Ohio, and now a committee of the trustees, have charge of the Institution at present. The premises consists of a farm of some three hundred acres of good land; a steam saw-mill, which is now rented for four years to pay off claims against the Institution; a log chapel; and some other small log buildings in a dilapidated state.

The chapel has been fitted up, and a school commenced under the instruction of Elder Davis, our missionary. The Trustees are pledged to keep the school on non-sectarian principles. By proper management there can be no doubt as to the great good which may be accomplished by the resuscitation and enlargement of this Institution. Indirectly, it must be an important auxiliary to the cause of Free Missions, and directly, in the moral and intellectual elevation of the many thousands of refugees in Canada. It should receive a liberal support from all philanthropists of whatever party or sect they be; and there can be no rational doubt but it will where its claims are clearly made known.

Present number of scholars, sixty-two.

NEW YORK CENTRAL COLLEGE.

This child of the American Baptist Free Mission Society, although now acting under an independent Charter, and open to a participancy in the management of its concerns of all true anti-slavery men, still deserves the countenance and support of Free Missionists. It has been visited with a malady, which has taken off six students, whose deaths have been sincerely lamented. It is in many respects prospering, and promises well to meet the expectations and designs of its projectors. The twenty thousand dollar pledge has been filled up, which, it is believed, will establish it upon a permanent footing. Funds, however, are greatly needed to enlarge its field of usefulness, in training young men and women for the active duties of life, and to meet the moral, intellectual, and physical exigencies of the times. One of the Professors is a colored gentleman—the only and the first instance in the United States. Several students are colored. The total number of students is 150.

SOUTHERN MISSIONS.

It is quite probable that no country on the globe presents more personal hazards to the faithful Christian missionary than the Southern States of this Union. There is, unqualifiedly, none where the preacher of an uncorrupted and un mutilated gospel is more certain of being persecuted for righteousness' sake. The persecutions of other countries arise more generally from the fact that the missionaries are foreigners, than that they preach the gospel. In the Southern States it is not so. There, American missionaries, claiming the protection of the laws of the country, are not tolerated if they preach the whole truth. The people will not endure a gospel which condemns the darling sin that coils them in its serpentine folds. Slavery must in all the public ministrations of God's word be advocated, or entirely let alone, to work moral and political death, or the missionary must be lynched and driven from the State, if he is so fortunate as to escape from imprisonment and death. Many trials have evinced this fact, but none more signally than that by a missionary of this Society.

ELDER EDWARD MATHEWS, of the Southern Mission, commenced laboring in Maysville, Mason County, Kentucky, on the 27th of December last. He spent about two months in the State, amidst many hazards, and was finally driven from the State, after being lynched, at the peril of his life. He labored in Lewis, Bracken, Franklin and Madison Counties—preaching the gospel—giving public lectures upon the great moral questions of the day, wherever practicable—holding conversations with individuals—and distributing peace, temperance, and anti-slavery publications. He found some few friends, of whom honorable mention may be made. Among these was Elder John G. Fee, of Cabin Creek, Lewis

ounty, a missionary of the American Missionary Association—a man who has endured much persecution for his anti-slavery sentiments.

On the 16th of Feb. last, Br. M. visited Richmond, Madison County, and requested of the different denominations, respectively, the privilege of lecturing “on the moral and religious condition of the slave population,” and met with a refusal in each case. In the evening of that day he attended worship with the congregation of colored people, with the expressed object merely of witnessing their order. Unexpectedly he was invited by the preacher, a colored Baptist brother, to preach, and did so, taking for his text, Phil. 4. 6., and making the subject of prayer the theme of remark. On leaving the house, at the close of the meeting, he found himself surrounded by a band of men, who threatened him with a coat of “tar and feathers,” if he did not leave the place in fifteen minutes. After insulting him in various ways, they led him out of town, to a pond, and attempted to throw him into it, but he escaped.

Some two days afterwards he was passing through the same town on his way to fill an appointment. He was pursued and overtaken by four men upon horses. The narrative of the barbarous treatment which he received, a portion of which was his being violently thrown, ten times in succession, into the wintry pool, will be found in his own language in the *American Baptist*, vol. 7. No. 37.

The blood chills at the narration, and we can scarcely make ourselves believe that this was done in a land which boasts of free and Christian institutions. But so it is. The constitutional rights of citizenship—the instincts of humanity—and the precepts of Christianity, are all disregarded, and neither the executive of the State nor of the Union, demands their enforcement. The country is disgraced, and Kentuckians have proved themselves unworthy of the life freely offered in the Gospel of Christ.

Br. Mathews, however, acted a noble Christian part, cleared his skirts of the blood of Kentucky slaveholders, and honored the principles he professed, and the Society which appointed and sustained him in his work. God, who preserved Daniel in the den of lions, and the Hebrew worthies in the furnace of fire, also preserved Br. Mathews from death by the hand of slave-holding violence; and to Him be the praise.

CORRESPONDING SECRETARY.

In former years none of the officers were paid a salary. It was believed, at the commencement of the year now having closed, that more time should be devoted to the duties of Corresponding Secretary, and that this could not be done without compensation. Eld. A. L. Post, the Corresponding Secretary, has been employed in behalf of the Society in the duties of that office eight months during the year. When the duties of the office did not require his direct and immediate attention, he has been employed as an Agent or Missionary, preaching to destitute churches, attending protracted meetings, presenting the claims of the Society, and collecting funds.

WESTERN MISSIONS.

The Missionaries in the Western States, who are Free Missionists, are now, with few exceptions under the patronage of the Western Free Mission Convention, and the Wisconsin Free Mission Society. A small amount of the funds of this Society has been placed at the disposal of the latter. It is only matter of regret that the amount could not have been much greater.

The missionaries who have labored directly under the patronage of this Society are, Elders J. E. Ambrose, of Elgin; A. W. Anderson, of Quincy; and D. W. Elmore, of Fayville, Illinois.

ELD. AMBROSE has had a general supervision of the Society's operations in the West, and has travelled extensively. Considerable of his labor has had the character of an agency; and yet, with wonted zeal, uniting energy and faithfulness, he has performed the work of a missionary. His labors have been abundant, and very successful. His report may be found under the head of "Agencies."

ELD. ANDERSON has been laboring under the patronage of this Society since the 15th of Dec. last, with good success, so far as we are informed, amidst many privations. His first quarterly report shows, as the result of his labors, the revival of the Springfield and Jacksonville churches, and the baptism of nine persons. He had travelled four hundred and eighteen miles; preached, on an average, two sermons each week; given five lectures on the claims of this Society; and made many religious family visits.

Two months from the 15th of March last, he spent in a missionary tour in Southern Illinois. In the time, visited St. Louis by the request of the pastor of the 2nd Baptist church of colored brethren in that place, with whom he fell in company at a ministerial conference in Brooklyn, St. Clair County, on the opposite side of the river. There he preached to some 400 white and colored people. "While speaking," he says, "I thought of Br. E. Mathews's treatment in Kentucky, and felt that if there was any honor in the ministry, it was in suffering for Christ and his cause, and I felt really to crave that honor; consequently I preached to the extent of my ability the truth as it is in Jesus."

He found a Baptist church of colored people in Bellville, Illinois, and preached to it three days. He says—"The church heartily receives Free Mission views. Here the pastor took up a collection for the missionary."

He preached to a Baptist church called Salem, seven miles N. E. from Lower Alton. Of this place and visit he writes—"If ever I felt the Holy Spirit, it was on this occasion. Two came forward and requested the prayers of Christians, and many saints exclaimed aloud, 'Glory to God.'" This church has for its pastor Eld. James H. Johnson, a very promising minister.

ELD. ELMORE labored, we have not the means of knowing how long, as missionary, colporteur and agent in Kane County, Illinois.

We hardly need say that the Western field is very large, and constantly increasing in importance. The tide of emigration from other countries gives it the importance of a foreign and domestic field. There are many good men and true scattered through the West, particularly in Wisconsin, and most of the churches are really with us in sentiment. The leaven of Free Mission principles is widely diffused, and with suitable efforts "the whole lump" might be leavened. An imploring hand is stretched out from these States for a vastly increased amount of aid, Shall it not be heeded? Heaven grant that the desired number of men, and amount of means, may be furnished speedily.

AGENCIES.

The Agencies employed by the Trustees have been, as in years before, mostly missionary. The Agents have preached the gospel in many cases to the destitute; set forth the principles of the Society in lectures; and labored to convert men to the truth;—feeling that this was more important than the collection of funds. Contributions have been greatly needed, but could not be solicited by a compromise or concealment of truth.

ELD. J. E. AMBROSE, of Elgin, Illinois, has labored faithfully during the year, in Wisconsin, Illinois, Michigan, and Indiana. As a specimen

of the character and success of his labors, the following extract is given from one of his quarterly reports:—

“I have preached sermons and delivered lectures to the number of forty. Have visited two associations; attended the semi-annual meeting of the Society; obtained and forwarded fifty new subscribers for the *American Baptist*; collected over fifty dollars for the paper; raised for missionary purposes—for the relief of the fugitives from slavery in Canada, 162,45 dollars—in all, 334 dollars. I have written about one hundred letters to individuals on missionary business, and the *American Baptist*. I have done what I could.

“I have forwarded to the care of Br. Newman fifty-five barrels of flour, and about one hundred dollars’ worth of clothing and bedding.”

ELD. A. J. JOSLYN, of Elgin, Illinois, has labored a few weeks, gratuitously, under appointment from the Trustees in behalf of the refugees in Canada. Success crowned his labors. Br. Ambrose says that twenty-six barrels of the flour should be credited to him. He has certainly set a praiseworthy example, and we hope many pastors of churches will follow it.

ELD. SETH EWER has been employed as a Missionary Agent in Western N. Y.; and has accomplished a good work, although unlooked for and unrighteous influences have been exerted against him. Elder SMITH has labored a short time in the same region.

DR JAMES MERENESS has labored in Otsego, Herkimer, and some other counties in the northern part of the state of New York.

ELD. C. B. POST has spent some months preaching, lecturing, and collecting funds in Central New York, for fugitives.

ELD. G. G. RITCHIE has been employed as an agent in behalf of the refugees generally in Canada, and especially in behalf of the Institute at Dawn.

ELD. A. M. PIPER, of Troy, N. H., has spent some little time in the service of the Society. All other Agencies in N. E. have been in the employ of the New England Baptist Free Mission Society.

FINANCE.

The Financial condition and operations of the Society are exhibited in the Report of the Treasurer.

That shows an increase of receipts and expenditures above those of any former year.

The demands for money in behalf of New York Central College have been so pressing, that it is doubtless the fact that considerable sums have been turned to that noble institution, which otherwise would have come into our treasury. At this we do not complain, as that institution is part and parcel of the great enterprise in which we are engaged. We could only ask greater sacrifices in behalf of the Society and the College too.

The crisis relating to fugitives has directed, doubtless, considerable amounts from the general purposes of the Society to them. We have had, therefore, as Trustees, to direct our labors in the direction of funds, to a considerable extent. We profess, and practice as we profess, to be a rational fiscal agent of the churches and individuals who have hearts and moneys, with which to do good, upon right principles.

Many obstacles have been in the way of thorough and systematic efforts in raising funds. More efficient measures have been in contemplation, and it is hoped may be adopted by the Trustees the ensuing year. Additional funds are greatly needed to carry on the operations of the Society, and answer the demands for missionary labor in fields which

are white to harvest,—and from which the Macedonian cry comes with touching pathos—“Come over and help us.”

It is said truly that free missionists are comparatively few. The greater obligation rests upon the few—the greater amount of sacrifice to be made, and labor to be performed.

The Treasurer's Report shows Receipts to the amount of 9,611 dollars, 64 cents ; Expenditures, 9,355 dollars, 65 cents.

The report of the Editor will show the financial condition of the paper. The debts should be immediately paid, and it should be placed above pecuniary embarrassments. It may easily be made a source of revenue instead of expense.

AUXILIARY BODIES.

Besides churches, there are now a number of missionary organizations, auxiliary to this Society,—the Wisconsin Free Mission Society, the Western Free Mission Convention, the Amherstburg Association, the Vermont Free Mission Conference, and the New England Free Mission Society. Each of these organizations is rendering important aid in the promotion of the principles of this society, and advancing the cause generally.

The first named has charge of the missions in the State of Wisconsin, and has received aid from the parent Society. More has been asked, and had it been in the power of the Trustees they would freely have rendered it. The field is important ; and the churches and ministers more generally with us, than perhaps, any other section of our country. There are noble spirited men in that State—men of sound heads and philanthropic hearts.

The second has charge of the missions in Ohio and Indiana.

The third is made up of churches, the members of which are mostly refugees in Canada West. They aid in the promotion of our principles, and need the sympathies, and pecuniary aid of this Society.

The fourth, renders direct aid, without desiring exclusive charge of the field it occupies.

The last named has charge of the free mission interests in the the New England States, and it is believed is doing a good work.

It is expected that some, if not all of these organizations, will report to the Parent Society.

In concluding this Report the Trustees feel bound to express their abiding conviction of the correctness of the principles of this Society, the wisdom and benevolence that called it into being, and the magnitude of the work which, under God, it is called upon, as a missionary and reformatory agent to perform. They feel still more strongly bound to express the conviction, that however desirable popular favour, numbers, and large contributions may be, in the general promotion of the interests of the cause ; uncompromising integrity and spirituality on the part of free missionists, the living energies of the Holy Spirit, and the approving smiles of a God who “hates robbery for a burnt-offering,” beaming through the blood of the everlasting covenant, are infinitely more desirable. Before the former are purchased at the expense of the latter, may this Society be scattered to the winds. Heaven grant that such may never be the case. “Obedience is better than sacrifice,” and faithfulness becomes the household of God.

May the blessing of the Lord rest upon the present anniversary, and all the future efforts of the Society, to promote his glory and the good of man.

By order and in behalf of the Trustees,

A. L. POST, Cor. Sec.

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