

# TO THINK THAT IT HAPPENED ON MULBERRY STREET



Leadership Sketches and Reflections  
On the Occasion of the  
175th Anniversary of the  
American Baptist Home Mission Society  
and 130th Anniversary of the  
Woman's American Baptist Home Mission Society

DAVID CHARLES LAUBACH

**COVER**

American Baptist Publication Society colporteur wagon and baptism

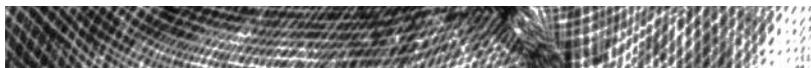
Missionary Charles H. Hampton and colporteur automobile of the ABPS  
and the American Baptist Home Mission Society

Joanna Patterson Moore

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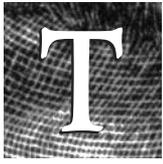
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D A V I D   C H A R L E S   L A U B A C H

## PREFACE



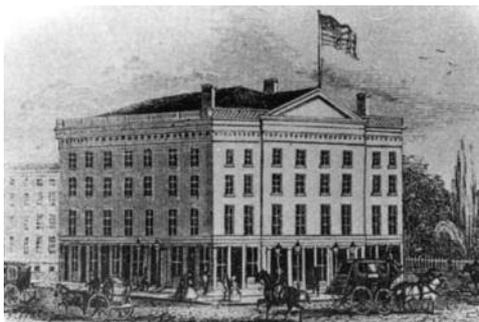
The Leadership Team of National Ministries held its 2006 annual retreat at Cardinal Stritch University in Milwaukee, Wisconsin, hosted by former American Baptist Churches USA president Rev. Dr. Trinetta McCray. The boardroom where we met displayed photographs of the Sisters of St. Francis of Assisi, whose members have served as presidents since the college's founding in 1937. "Transforming Leadership" has been the watchword for our ministry in the 21st century, and we began thinking about the leaders of the American Baptist Home Mission Society (National Ministries) in its 175-year history. This pamphlet offers brief sketches of the men and women who have been the leaders of American Baptist "home missions." The Seuss-like title, *To Think That it Happened on Mulberry Street*, points to the Mulberry-street Baptist Church in New York City where the American Baptist Home Mission Society was born April 27, 1832. The real stories of mission and mission leaders that flow from the Mulberry-street Meeting House are as incredible as the imaginary sights on Dr. Seuss' *Mulberry Street*.

## INTRODUCTION

There have been seventeen leaders of the American Baptist Home Mission Society (ABHMS) from 1832 to 2007 in a direct line of succession from Dr. Jonathan Going to Dr. Aidsand F. Wright-Riggins III. On the occasion of the 100th anniversary of the Society in 1932, Dr. Austen Kennedy deBlois, second president of Eastern Baptist Theological Seminary in Philadelphia wrote, "The Home Mission Society has been singularly fortunate in the strong personal leadership which it has enjoyed. This has been both at headquarters and in the field. An heroic self-devotion to the upbuilding of the kingdom of Christ has been the keynote. These valiant Christian heralds have been bringers of grace, mercy, and peace to the destitute and sinful. They have been purveyors of the unsearchable riches of Christ."

Seventy-five years later we re-affirm the words of Dr. deBlois and glimpse into the lives of seventeen extraordinary men along with the men and women who guided the other societies that would eventually be folded into today's National Ministries.

In 1832 Andrew Jackson was president of the United States. The last northern states had abolished slavery. The Book of Mormon was newly published, Millerism divided Baptist churches, people still traveled by horseback and stage coach, there were no telegraph wires and only 136 miles of railroad in the entire country, banks were few and far between, churches were lighted



The Mission Rooms of Clinton Hall in New York City were the ABHMS offices and boardroom in 1832.

by candle, and home fires were still started with flint, steel and lint. There were 385,259 Baptists and seven Baptist schools.

Jonathan Going had been sent in 1831 "to explore the conditions of Baptists in the West," and for three months John Mason Peck guided Going through the Valley of the Mississippi and its tributaries. Before parting, they agreed upon a new society, which was organized as the American Baptist Home Mission Society, with Going

as secretary. It was established April 27, 1832 at the Mulberry-street Baptist Church in New York City, during an adjournment of the Triennial Convention, the predecessor to the Board of International Ministries. "The great object of the society," the founders noted, "shall be to promote the preaching of the gospel in North America," especially in the Valley of the Mississippi. Representatives from 22 of the 24 United States, plus the Territories of Michigan and Arkansas, claimed this continent for Christ, including the British provinces of Canada, the Republic of Mexico and the islands. Jonathan Going, D.D., was persuaded to be the first "corresponding secretary," the 19th century equivalent of an executive director. His annual salary was \$800. ABHMS offices were in rented rooms in Clinton Hall at Nassau and Beekman Streets in New York City, a building also housing the Mercantile Library and New York University.

Tracing Going's successors to our present executive director, the Rev. Dr. Aidsand F. Wright-Riggins III, takes us on a complex journey. The Boston Female Society for Missionary Purposes (1800) and the Massachusetts Domestic Missionary Society (1802) were the parents of the ABHMS and their leaders are worthy of note. Mary Webb founded the female society to bring religion to the "non-church-going poor" and organized "Female Mite and Cent Societies" throughout Massachusetts. The Revs. Thomas Waterman, pastor at Charlestown, and Samuel Stillman, pastor of First Baptist of Boston, began the Domestic Society "to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements of these United States, or further, if circumstances should render it proper" and to "evangelize the Indians and western frontiersmen."

Four other missionary organizations and their leaders are part of the story of the ABHMS. The Women's Baptist Home Mission Society was founded February 1, 1877, with headquarters in Chicago and the Woman's American Baptist Home Mission Society was founded November 14, 1877, with headquarters in Boston. In 1909 these two societies united as the Woman's American Baptist Home Mission Society at Chicago, and in 1920 their headquarters moved to 276 Fifth Avenue in New York City. In 1955 the Woman's Society and the ABHMS integrated their organizations. The four-fold composite objective of the historic women's societies was the "evangelization of women among the freed people, the Indians, the heathen immigrants, and the new settlements of the West." In 1911 the Free Baptist General Convention, including the Free Baptist Woman's Missionary Society organized in 1873, united with the Northern Baptist Convention, and the Freewill Baptist Home Mission Society (founded in 1834) transferred its assets and missionary personnel to the ABHMS. Dr. Alfred Williams Anthony was chosen as special joint secretary of the American Baptist Foreign Mission Society, ABHMS, American Baptist Publication Society and General Conference of Free Baptists, and served from 1911-1916.

In 1824 the Baptist General Tract Society was organized at Washington, D.C. The Tract Society was the vision of the Rev. Noah Davis of Virginia, and the first agent was Mr. George Wood. The Tract Society was renamed the American Baptist Publication and Sunday School Society in 1840. The American Baptist Education Society was formed in 1888 upon the recommendation of ABHMS corresponding secretary Henry L. Morehouse, with the Rev. Frederick Taylor Gates of Minneapolis as the first corresponding secretary. In 1944 the boards of managers merged these two organizations as the Board of Education and Publication (BEP) of the Northern Baptist Convention under the leadership of Dr. Luther Wesley Smith. Following the implementation of the American Baptist Convention Study Commission on Denominational Structure (SCODS) in 1972 the BEP became the Board of Educational Ministries and the ABHMS became the Board of National Ministries and the ABC became the American Baptist Churches in the U.S.A. In 2003 the Board of Educational Ministries voted to dissolve, and assets and ministries of education and publication were transferred to National Ministries.

The Publication Society registered The Judson Press trademark in 1922 in honor of Adoniram Judson, the missionary to Burma, and National Ministries

continues to publish Judson Press titles in 2007. Earlier publishing had used “Griffith and Rowland Press,” named in honor of former corresponding secretaries Benjamin Griffith (1857-93) and Adoniram Judson Rowling (1895-1916).

The early leaders of the mission societies were called “corresponding secretaries,” a term that has not traveled well across the centuries because it no longer communicates “chief executive officer.” The corresponding secretary was a combination of development officer, human resources officer, and communications officer. The primary way early 19th century CEOs exercised leadership was through correspondence, staying in contact with agents who collected funds and interpreted the mission, sought out and recruited missionaries, made arrangements with “feeble churches” to raise partial support for pastors, and communicated with churches and missionaries they visited on the field. In 1894, Mary G. Burdette, corresponding secretary for the Women’s Baptist Home Mission Society, headquartered in Chicago, reported that she had written 8,000 letters and postcards, edited twelve issues of the Society’s publication *Tidings*, revised 21 lessons, wrote a tract, delivered 90 addresses, taught 50 lessons at the Baptist Missionary Training School and superintended the publication of 36 leaflets and books. Writing and correspondence defined the work of leadership.

Most of the leaders of the mission societies were considered progressives in their day. However, their use of exclusive language, understandings of gender roles and paternalism are out of alignment with modern sensibilities. It has been a challenge to learn the given names of married women leaders who are only identified by their husband’s names (e.g. Mrs. Thomas Nickerson). Nineteenth century letters, tracts and reports are often disturbing to 21st century minds. It is unfair to lift 19th century artifacts and attitudes out of context and judge them by contemporary cultural norms. I have chosen not to edit the words of our founders and ask the reader to remember that we too will be judged by future generations for the cultural assumptions in our publications, Web sites and blogs. An excellent example of a dissonant worldview is the anti-Catholic rhetoric in the early minutes of the Home Mission Society. Like their nativist neighbors Baptists opposed “popery,” feared new immigrants from “despotic monarchies” that threatened to unbalance the Protestant status quo, and believed that Catholic Europe was intent



**Thomas Ward Merrill,  
Commissioned  
May 11, 1832**

on subverting the liberties of the American republic. They wrote that “Popery fetters the mind and enslaves the soul” and disparaged the “votaries of Rome in the Mississippi Valley: Jesuits, Dominicans, Sisters of Charity and Sisters of the Blessed Heart” with substantial resources and aggressive evangelism plans.

There were home missionaries before there was an American Baptist Home Mission Society. Massachusetts and New York supported missionaries in the West. The ABFMS commissioned the Rev. Isaac McCoy (1817) to work among Native Americans in Indiana and John Mason Peck and James Welch to labor

in Missouri Territory (also 1817). The distinction between administrator and missionary was never a sharply drawn line. John Peck was co-founder of the ABHMS and later corresponding secretary of the American Baptist Publication Society. Jonathan Going became college president at Granville, Ohio. The first missionary commissioned by the ABHMS after its founding, Thomas Ward Merrill, missionary to Michigan Territory and older brother of Nebraska missionary Moses Merrill, co-founded Michigan and Huron Institute in 1833 (later renamed Kalamazoo College). WABHMS corresponding secretary Sophia Packard was commissioned as a missionary and teacher to found the Atlanta Baptist Female Seminary in Atlanta (later renamed Spelman College).

**JOHN MASON PECK** Born October 31, 1789, at South Farms Parish in Litchfield, Connecticut. Died in Rock Spring, Illinois, March 15, 1858. The story of American Baptist Home Mission leaders begins with this pioneer missionary, who with Jonathan Going founded the ABHMS. With his young family he



**John Mason Peck,  
Missionary 1817-1845**

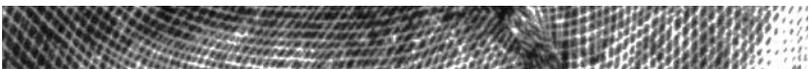
moved to Big Hollow (now Windham), New York, where the pastor of the New Durham Baptist Church baptized him in 1811. Because the pastor could only be present one Sunday each month, Peck often preached on Sunday mornings and was soon licensed and assumed other pastoral duties. Ordained June 9, 1813, he preached in Catskill and Amenia, New York., 1813-15. Inspired by foreign mission reports, he recognized that "there is an abundant field for missionary labor" in the United States and prayed for God to "open a door for my usefulness and labors in this way." Luther Rice, agent for the Baptist General Convention for Foreign Missions, visited the Warwick Association in New York, and Peck invited him to his home. Peck studied mission work under Dr. William

Stoughton, Corresponding Secretary for the Baptist General Convention for Foreign Missions at Philadelphia, Pa., in 1816, while awaiting appointment as a domestic missionary by the Triennial Convention. In May of 1817, Peck and James Welch were appointed Baptist missionaries to the Missouri Territory. With his wife and three children, he journeyed by land in a small wagon drawn by one horse to Shawneetown, Illinois, arriving late in the fall, then traveled by keelboat to St. Louis, Missouri. He spent the next five years traveling throughout Missouri Territory preaching, organizing churches and Sunday Schools, distributing Bibles and religious matter. He ordained the first African-American clergy in St. Louis. 1820 was a particularly hard year; his oldest son died and the Triennial Convention cut off his support. He faced down anti-missionary forces, founded churches and organized circuit-riding Baptist preachers. The Massachusetts Baptist Mission Society then employed him at \$5.00 a week. In 1822 he purchased property in Illinois he named Rock Spring and built a double log house. In February 1825 he went east and secured funds to establish a Baptist seminary, the Rock Spring Theological Seminary and High School for teachers and preachers, the first institution of higher education in Illinois. In 1831 it closed and re-opened at Upper Alton in 1832 as the Alton Theological Seminary (later known as Shurtleff College). While visiting from Massachusetts, Peck planned with Jonathan Going to establish the American Baptist Home Mission Society.

No one person influenced Baptist work more in the Mid-West over the coming years than John Peck. He was a pioneer of new methods, founding the first Sunday Schools, women's societies and missionary societies in the Territory. Peck also served two terms in the Illinois State Legislature and was a vocal opponent of slavery. He established and published the *Western Pioneer and Baptist*, the first official organ of the Baptist church in the West, 1828; helped to organize the American Baptist Home Missionary society in 1832; established and edited the Illinois Sunday School Banner; and was one of the driving forces in establishing the theological institution at Covington, Kentucky. He was corresponding secretary and financial agent of the American Baptist Publication Society, 1843-45, and held pastorates in Missouri, Illinois and Kentucky, 1845-58. He received the honorary degrees of A.M. from Brown in 1835, and D.D. from Harvard in 1852. He contributed to the historical societies of the northwestern states and territories, and was the author of: *A Guide for Emigrants* (1831); *Gazetteer of Illinois* (1834); *New Guide for Emigrants to the West* (1836); *Father Clark, or the Pioneer Preacher* (1855); "Life of Daniel Boone" in Sparks's *American Biography*, and edited the second edition of *Annals of the West: Forty Years of Pioneer Life. Memoir of John Mason Peck, edited from his Journals and Correspondence* was written in 1864 by the Rev. Rufus Babcock. In 1853 Peck helped create the American Baptist Historical Society.

One of Peck's "orations" published in the Belleville *Advocate* in 1848 came to the attention of Illinois Congressman Abraham Lincoln. Peck had claimed that the Americans had committed no aggression against Mexico in the recent war. Lincoln cites incidents to the contrary and writes, "Possibly you consider these acts too small for notice – Would you venture to so consider them, had they been committed by any nation on earth, against the humblest of our people? I know you would not – Then I ask, is the precept "Whatsoever ye would that men should do to you, do ye even to them" obsolete? – of no force? – of no application?" He concludes, "I shall be pleased if you can find leisure to write me." During Peck's forty years of ministry he contributed to the establishment of 900 Baptist churches, saw 600 pastors ordained and 32,000 added to the Baptist faith.

Among the first to worship together in St. Louis were the Baptists, who started meeting together in 1796 in homes. But nothing formal came about until John Mason Peck arrived in 1817 as a missionary. He and James Welch formed First Baptist Church of St. Louis with a primarily black congregation. Peck created a Sunday School for African Americans, and in 1825 ordained the great leader of the period, former slave John Berry Meachum. Within two years, Meachum was pastor at First Baptist Church, and soon thereafter was running schools for African American children as well. The Baptists were active abolitionists, as the demographics of their congregations suggest: of the 46 Baptist churches on the Missouri Association roster, the two largest black churches enrolled 1,445 members; the thirteen largest white churches had 1,023.



## LEADERS OF THE AMERICAN BAPTIST HOME MISSION SOCIETY

**1. JONATHAN GOING** Born in Reading, Vermont, March 7, 1786. Died in Granville, Ohio, November 9, 1844. He was the eldest son of Jonathan and Sarah K. Going. In 1803 he entered the academy at New Salem, Mass., at which place and also at Middleborough, Massachusetts, he prepared for college. In 1805 he entered Brown University, and during his freshman year he became a Christian and was baptized into the fellowship of the First Baptist Church, Providence, by the pastor, the Rev. Stephen Gano, April 6, 1806. After his graduation, in 1809 he spent a season studying theology with Dr. Messer, the president of the university. Returning to Vermont, he was ordained in May 1811 as pastor of the Baptist church at Cavendish. He was the first college-educated Baptist minister in Vermont. In December 1815, he moved to Worcester, Massachusetts, and remained pastor of the church in that city until 1832. During this tenure, Going helped establish the Worcester Academy and the Newton Theological Institution and was trustee at Brown University and an original trustee of Amherst College. The Baptist Missionary Society of Massachusetts, the Massachusetts Baptist State Convention and the Baptist General Convention for



Jonathan Going  
1832-1837

Foreign Missions found in him a powerful advocate and friend. The first Sunday School in Worcester County was organized in his church. During the later years of his ministry at Worcester he became profoundly interested in home missions and in 1831 obtained leave of absence from his church to visit the Baptist churches in the Western States. He attended the meeting of the Ohio State Convention at Lancaster in May of that year and gave great aid in the formation of the Ohio Baptist Education Society and the founding of Granville College. Ending his pastoral ministry at Worcester he said, "I am departing not because I love this church or Worcester less, but the whole country and the whole church more."

As the result of this visit, in 1832 Going was made corresponding secretary of the Home Mission Society. In the autumn of 1837 Going accepted the presidency of the Literary and Theological Institute at College, Ohio (later Denison University), and moved from Brooklyn to the West. At Granville he served as the second president and as Professor of Theology. In this position he remained until his death on November 9, 1844. While in Ohio his influence was felt in every good work. He was profoundly interested in the growth of the denomination throughout the State and gave much time and strength to securing funds for the education of young men.

**2. LUTHER CRAWFORD** Born November 30, 1806, in Alexandria, New Hampshire. Died in Brooklyn, New York, February 13, 1839. Crawford attended New Hampton Institute, was at Amherst College 1827-28 and graduated with A.B. and A.M. degrees from Brown University in 1831 and 1834. The Ladd family of Alexandria, who named their son after him, describes him as a Freewill Baptist clergyman. He was present at the organizational meeting of the First Baptist Church of Great Falls, NH, in 1833 as the Rev. Luther

Crawford, clerk. Crawford was pastor of the Middle Street Baptist Church, Portsmouth, New Hampshire church from 1834-36. He was appointed as assistant corresponding secretary in 1835 and corresponding secretary from 1837 until his death in Brooklyn, February 13, 1839, at the young age of 32. He left an "afflicted widow" (Almira Snowdon Everett, who had a four-year old daughter and was expecting another) and the ABHMS paid the balance of his salary to her until the end of the year. During his tenure he traveled extensively, visiting the southern and western states, more than five months away from family in one year. In 1836 his salary was raised to \$1,000 and when finances were tight reduced to \$900. In 1838 the ABHMS moved to two rooms at 118 Nassau Street. In 1837 he wrote, "The truth is, so long as water flows, there will be channels for the streams of benevolence, nor do we suppose this work will be done until the period arrives when no man shall have occasion to say to his neighbor, 'Know ye the Lord?' "The termination of our labors may soon arrive, but the work will fall into other and, we hope, more faithful hands and go on."

**3. BENJAMIN HILL** Born in Newport, Rhode Island April 5, 1793. Died at his residence in New Haven, Connecticut, January 15, 1881. His medical course at the Pennsylvania University was broken off by the unforeseen death of his father. Licensed to preach in 1815 and ordained in 1818, he ministered to churches in Leicester, Massachusetts; Stafford and New Haven, Connecticut; and Troy, New York. In March 1840 he was elected the third corresponding secretary of the ABHMS. He came to his post when the nation was still staggering under the terrible financial reverses of 1837 and left 22 years later

under the staggering strains of the looming Civil War and defection of the Southern Baptists. Henry L. Morehouse notes that in 1833 the American Anti-slavery Society in Philadelphia was organized for the purpose of ridding the land of slavery by constitutional enactments of the general government. On April 28, 1840, a three-day antislavery convention by Baptists opened at the McDougal Street Baptist Church in New York. By the time the American Baptist Antislavery Convention closed, it had issued a decree calling for the immediate emancipation of slaves. Furthermore, the convention warned the South to repent the sins of slavery. Discussion on the subject waxed warm and broke out in meetings of the Society. The climax came in the meeting at Philadelphia in 1844 when Dr.



**Benjamin Hill**  
1840-1862

Bartholomew T. Welch, of New York, answered the question by Dr. Richard Fuller, of Baltimore, "What would you do if you had the power?" The reply which electrified the great audience was this: "Do? Do? Proclaim liberty throughout all the land, to all the inhabitants thereof. That is what I would do." The next year the Southern Baptists withdrew from the Society, and also from the Baptist Missionary Union, and organized the Southern Baptist Convention. From that date until the war, twenty years later, the Southern States were closed against the Society. "When the Almighty opened the doors of access to the freedmen, the Society was swift to enter and for almost fifty years maintained its distinctive work on their behalf. Before the war, its announced policy was that its missionaries should

“deliver their message to every creature within their reach, the rich and the poor, the bond and the free.”

In many sections of the West a salaried ministry was denounced, and many otherwise sensible people looked down upon the plan of missions. Under the administration of Dr. Hill, the work of the Home Mission Society began to assume its fuller proportion of importance to American Baptists. In 1832 its principal field was the Mississippi Valley, extending from Galena to New Orleans, embracing about 4,000,000 people. But in twenty years from that time the vast stretch west of The Great River was opened up to the Pacific Ocean. What, in 1832, stood upon the maps as the ‘Great American Desert,’ became the states of Kansas, Oregon, Minnesota; while Nebraska, Washington, Dakota, Nevada and Colorado had become rapidly colonized by 1852. At the close of Dr. Hill’s service, the operations of the Society extended into Kansas and the Territory of Nebraska, 160 miles up the Missouri River from the Kansas line and up the Mississippi to its junction with the St. Croix, to the Falls of the St. Croix, and to the head of Lake Superior. The Society necessarily assisted infant churches to secure houses of worship. This was a new order of work and, at first, appropriations were made in the form of loans at a light interest of two per cent. Many of the churches were paying 8 to 12 per cent, and the aim was to help them to help themselves by making the interest as nearly nominal as might be, and when the principal was re-paid, to re-loan it to other churches for similar use. Hill published a plea for the Church Edifice Fund, aiming to raise \$100,000 for this purpose. The plan was a wise one, but the movement had scarcely been inaugurated when the financial panic of 1857 fell upon the country, and the responses in money were light. In 1866, when the funds were used only in the form of loans and the gift system had ceased, the receipts ran up to \$72,005. 13, of which \$30,000 was made a permanent fund.

**4. JAY S. BACKUS** Born February 17, 1810 in Granville, New York. Died July 3, 1879, in Groton, New York. He began his collegiate studies at Hamilton in 1831, but illness interrupted completion of his formal education. He served as pastor of churches in Groton, Locke and Auburn, New York, and then in 1850 moved on to the McDougal Street Baptist Church in New York City, the church where the American Baptist Antislavery Convention was held in 1840. He organized the Twenty-Third Street Baptist Church in 1854 and moved to the First Baptist Church of Syracuse in 1857. From Syracuse he was called to serve the ABHMS. With ABHMS leaders he visited President Lincoln who penned this response May 30, 1864.



Jay S. Backus  
1862-1874

*To read in the Bible, as the word of God himself, that 'In the sweat of thy face shalt thou eat bread' [Gen. 3:19] and to preach therefrom, that 'In the sweat of other mans faces shalt thou eat bread,' to my mind can scarcely be reconciled with honest sincerity. When brought to my final reckoning, may I have to answer for robbing no man of his goods [I Sam. 12:3]; yet more tolerable even this, than for robbing one of himself, and all*

*that was his. When, a year or two ago, those professedly holy men of the South, met in the semblance of prayer and devotion, and, in the name of Him who said 'As ye would all men should do unto you, do ye even so unto them' [Matt. 7:12], appealed to the Christian world to aid them in doing to a whole race of men, as they would have no man do unto themselves, to my thinking, they contemned and insulted God and His church, far more than did Satan when he tempted the Saviour with the Kingdoms of the earth. The devils attempt was no more false, and far less hypocritical. But let me forbear, remembering it is also written, 'Judge not, lest ye be judged' [Matt. 7:1].*

From 1862 to 1867 he was the sole corresponding secretary, but in 1867 the Rev. James B. Simmons, D.D., of Philadelphia, was appointed an additional Corresponding Secretary, with special reference to the Freedmen's work, and in 1869 Dr. Taylor was added to his colleagues with special regard to the Church Edifice Fund. Simmons was a graduate of Brown University and of Newton Theological Seminary, and had done pastoral work in Indianapolis and Philadelphia. The times were extremely trying, for the country had just passed through its severe Civil War, slavery had ceased to exist, and an unexpected change of circumstances called for various modifications in the work of the Society. The new secretaryship, filled by Simmons, sprang from these necessary changes. At the close of the war the Annual Meeting of the Society was held at St. Louis, May 1865, at which time it resolved "to prosecute missionary work amongst the Freedmen." Dr. Edward Lathrop and Mr. J. B. Hoyt were sent to visit the Southern Baptists to invite their co-operation in this work, and in 1867 a delegation was sent to the Southern Baptist Convention, at Baltimore, to further that object. That Convention reciprocated these brotherly interchanges, and appointed a similar delegation to meet the Home Mission Society, a few days later, at its annual meeting, in New York. Drs. Jeter and J. A. Broadus made addresses in which conciliation and brotherly affection abounded. Various methods of practical co-operation were suggested, but the committee which reported on the subject could do little more than recommend that co-operation should be sought that in all ways that should be found practicable.

In December 1864, a company of Baptists formed The National Theological Institute at Washington to provide religious and educational instruction for the Freedmen. At the St. Louis meeting of the Home Mission Society in 1865, it was reported that \$4,978.69 had been received by its treasurer for a Freedmen's Fund, and that the Society already had 68 missionaries laboring amongst them in twelve Southern States. The Board was instructed to continue this work. The Institute conferred with the Home Mission Society as to the best method of conducting this work, which in 1867 included schools under its direction at Washington, Alexandria, Williamsburg and Lynchburg, with \$3,000 in books and clothing, and \$18,000 in money, for their support. The result of much discussion was a recommendation made by a committee, consisting of Messrs. Mason, Hague, T. D. Anderson, Fulton, Bishop, Peck and Armitage, to the Home Mission Board, to organize a special department for this work. This being done, Simmons was chosen by the Society as secretary especially for this department. His work naturally divided itself into missionary and educational branches. All ordained missionaries, of whom there were about 30 each year, were instructed to give "religious tuition to classes of col-

ored ministers." Dr. Marston reported that in two years 1,527 ministers and 696 deacons were present at classes, which he held. Before Simmons's election, amongst others, Prof. H. J. Ripley, at Savannah, Georgia; Dr. Solomon Peck, at Beaufort, North Carolina; the Rev. H. L. Wayland, at Nashville, Tennessee; and the Rev. D. W. Phillips, at Knoxville, Tennessee were engaged in this important work and over 4,000 pupils were gathered into these schools. Teachers were impressed with the responsibility of winning souls to Christ, and those converted in the schools were sent forth to become teachers, pastors' wives, and missionaries to their own people. Fifteen institutions "for the colored people" were established with an enrollment in 1885 of 2,955 pupils, 1,391 of them young men, 1,564 young women and 103 teachers. These institutions were all designed primarily for those who were to be preachers or teachers; two were for the separate instruction of women, and one was distinctively a theological institution. Industrial education was given in nearly all of them. Simmons continued in this work till 1874. Mrs. Bathsheba A. Benedict, of Pawtucket, Rhode Island, widow of Deacon Stephen Benedict, gave \$30,000 for the establishment of the Benedict Institute, in Columbia, South Carolina. Deacon Holbrook Chamberlain of Brooklyn, N. Y., gave \$150,000 for the Freedmen's work, most of it for the founding and support of Leland University, at New Orleans, La., and others gave large sums for the same cause.

**5. NATHAN BISHOP** Born in Oneida, New York August 12, 1808. Died August 7, 1880, in Saratoga Springs, New York. At 18 he entered the Academy at Hamilton and in 1837 he graduated with high honors from Brown University, under the presidency of Dr. Wayland. In 1839 he was chosen superintendent of Common Schools in Providence, holding that position until 1854, when he was called to be Superintendent of Public Instruction in Boston. In 1855, Harvard University conferred upon him the degree of LL.D. In 1855 Bishop moved to New York City. For many years he was an influential member of the Board of Charities and Correction, and was on the Executive Board of the United States Christian Commission all through the Civil War. The general aim of the Commission was "to promote the spiritual and temporal welfare of the soldiers in the army and the sailors in the Navy, in cooperation with the chaplains." Its early activities included publication of a collection of familiar hymns, Bible readings and prayers, devotional meetings in the camps, the organization of a "working Christian force" in every regiment, and aiding and supporting chaplains. Though originally devised to provide spiritual sustenance, the activities of the Commission soon expanded into the physical and social realm, making the Commission a valuable agency of wartime relief. A special work of compassion performed by delegates of the Commission was the assembling of records of those buried from prisons and in certain major battle areas. Prisoner-of-war work, which was to figure more prominently in later conflicts, also began during the Civil War.



**Nathan Bishop**  
1874-1876

He was charter member and chairman of the Board of Trustees of Vassar College and was a member of a delegation sent by the Evangelical Alliance

to Russia to secure religious liberty for missionaries in that empire. His influence was felt in the New York Orphan Asylum, the City Mission, the Social Union, and the Home for the Aged. In 1872 he was appointed by General Grant as one of the original Board of Indian Commissioners, from which he resigned when he was unable to endorse certain measures adopted by the Board. He contracted malarial fever while visiting Indian Territory, which eventually led to his death in Saratoga Springs, New York, in 1880. He was an active member of the Sabbath Committee, on the Board of the American Tract Society and a member of the Executive Committee of the American Bible Society. His chief interest, however, centered on the work of the American Baptist Home Mission Society. In 1865 he was chosen a member of the ABHMS Executive Board and subsequently became chairman of the Committee on Education, which largely determined the policy of the Society in its work with the Freedmen. At the Annual Meeting in 1874, held in Washington, the Society elected but one corresponding secretary to take charge of the mission and educational work, Dr. Nathan Bishop; with Dr. Taylor in charge of the Church Edifice Fund. But as Taylor died that year, Bishop was left alone.

In 1874, upon the death of Dr. E.E.L. Taylor, he was appointed acting corresponding secretary and formally elected corresponding secretary in 1875. He supported himself while studying at Brown University, where he later became a member both of the Board of Trustees and of the Board of Fellows. Having run schools in both Providence and Boston, Bishop retired to engage in philanthropy.

Bishop College was founded by the American Baptist Home Mission Society in 1881 at Marshall, Texas, and later moved to Dallas. Corresponding Secretary Nathan Bishop was a key person in the movement to build colleges for African American Baptists, and his widow, Carolina Caldwell Bishop, contributed \$10,000 to the American Baptist Home Mission Society in order to initiate construction on the school. Local Baptist ministers then raised \$1,600, purchased a tract of land from the Holcomb family, and temporarily named the new facility South-Western Baptist College. In 1880 forty additional acres were purchased and donated to the school by Mrs. Bishop, and the institution was named Bishop College. The school closed in 1988.

Other historically black schools founded by the ABHMS include: Virginia Union University, Richmond, Va., founded 1864; Roger Williams University, Nashville, Tenn., founded 1864, burned Jan. 25, 1905, and reorganized under the control of the Negro Baptists of Tennessee; Shaw University, Raleigh, North Carolina, founded 1865; Atlanta Baptist College, Atlanta, Ga., founded 1867 (renamed Morehouse College in 1913 in honor of Henry Morehouse, Corresponding Secretary of the ABHMS); Benedict College, Columbia, S. C., founded 1870; Leland University, New Orleans, La., founded in 1871 (closed on St. Charles Avenue following the great hurricane of 1915, relocated to Baton Rouge in the 1920s, and closed permanently in the 1970s); Natchez Seminary (now Jackson State University), Jackson, Mississippi, founded 1877; Spelman Seminary (for young women only), Atlanta, Georgia, founded 1881; Hartshorn Memorial College (for young women), absorbed by Virginia Union University in 1932, Richmond, Va., founded 1883.

**6. SEWALL SYLVESTER CUTTING** Born in Windsor, Vermont, January 19, 1813. Died February 7, 1882, in Brooklyn, New York. Cutting received his education at Waterville College, Maine, and the University of Vermont, graduating from the latter institution in 1835. He was installed as pastor of the Baptist church in Southbridge, Massachusetts in 1837 and remained there eight years, when he became editor of the *New York Recorder*, a position he



Sewall S. Cutting  
1876-1879

held for five years. For a short time he was secretary of the American and Foreign Bible Society, and subsequently became connected with the editorial department of the *Watchman and Reflector* in Boston. After two years' service in this capacity he returned to the *New York Recorder*. He afterward was professor of Rhetoric and History in the University of Rochester, from which he resigned in 1868 to become secretary to the Baptist Educational Commission. Cutting, who blended reading of the Declaration of Independence to public audiences with patriotic exhortations, exclaimed, "Broad as is the territory of the Republic, it is not broad enough for the foot of a rebel..." Cutting also composed editorials for *The Daily Democrat*, stressing the elements of right versus wrong in the cru-

sade to eliminate Negro bondage. The high tone of the writing provoked a rival paper to tag the *Democrat* as "the Sorbonne", and to taunt it as the mouthpiece of the University; outright opponents, styled "Copperheads," spewed their venom upon Cutting. Three years later he was corresponding secretary of the American Baptist Home Mission Society, resigning in the spring of 1879. The following November he traveled to Europe. He was the author of *Historical Vindications of the Baptists*, which was published in 1858. He also wrote a number of hymns which are to be found in Baptist hymn-books, including *Gracious Saviour, We Adore Thee* and *Father, We Bless The Gentle Care*.

Father, we bless the gentle care  
That watches o'er us day by day,  
That guards us from the tempter's snare,  
And guides us in the heavenward way:—  
We bless thee for the tender love,  
That mingles all our hearts in one,—  
The music of the soul;—above  
'Tis purer spirits' unison.

**7. HENRY LYMAN MOREHOUSE.** Born in Avon, New York, October 2, 1834. Died May 5, 1917. While plowing his father's farm, he heard the call to preach and withdrew to nearby woods and dedicated his life to the service of God. Morehouse graduated from the University of Rochester in 1858 and from the Rochester Theological Seminary in 1864. He was pastor in the frontier town of East Saginaw, Michigan, for nine years (1864-1873) and then served East Avenue Baptist Church, Rochester, New York (1873-1879). While in Michigan he became influential in the affairs of Kalamazoo College. Morehouse was called from his pastorate in Rochester to become the corresponding secretary of the ABHMS in 1879. In 1880 and 1881 Morehouse

organized the Church Edifice Benevolent Fund, which provided a boon to western mission work. He oversaw the Jubilee celebration of the ABHMS in New York City in 1882 and wrote a 619-page *Baptist Home Missions in America: Jubilee Volume* in 1882-83. Morehouse took the lead to form the American Baptist Education Society (ABES), one of whose earliest efforts was the founding of the University of Chicago. He succeeded in interesting John D. Rockefeller in major support for Bacone College, the work of Packard and Giles of the WABHMS (see below), and in black education in general. Over one million dollars was contributed by the ABES to thirty Baptist schools, much of it from Rockefeller. Morehouse's education strategy gradually lost favor with Rockefeller and in 1903 his philanthropic interests shifted to the General Education Board, also directed by Gates, based on analysis and investigation rather than faith and "without regard to race, sex or creed." Morehouse strived to cooperate with Southern Baptists in the New Era Movement, which



**Henry Lyman  
Morehouse**  
1879-1893  
1903-1917

trained African American pastors and leaders for church work and in conferences promoting missionary work in New Mexico and Oklahoma.

In 1893 Morehouse resigned as corresponding secretary and began a ten-year appointment as field secretary for the ABHMS. July 1902 he was elected acting corresponding secretary and upon the death of General Morgan reluctantly returned to the position of corresponding secretary.

Morehouse was well aware of the hardships and self-sacrifices of ministers, particularly the elderly. As early as 1882 Morehouse began agitating for the improvement of those conditions. At the first meeting of the Northern Baptist Convention in 1908 a commission was appointed "to make inquiry concerning the methods and extent of aid to aged and disabled Baptist ministers and the dependent widows and children of ministers." In 1911 the Ministers and Missionaries Benefit Board was organized for the "collecting and dispensing of funds for the relief of the superannuated and disabled ministers and missionaries." Dr. Everett T. Tomlinson, a minister and distinguished educator, was the first MMBB executive director. On May 26, 1918, a memorial window in honor of Morehouse was unveiled in the Brooklyn Temple where he had been a member for 40 years. His poems included "Prayers, Means and Men for Mexico" and "My Song at Seventy."

**8. GENERAL THOMAS JEFFERSON MORGAN** Born in Franklin, Indiana, August 17, 1839. Died July 13, 1902, in Ossining, New York. Son of a pioneer Baptist preacher in Indiana, he graduated from Franklin College in 1861. He wrote in his Preface to *The Negro in America*, "My grandfather was a slaveholder. My father was an Abolitionist. While a student at college I learned to believe in the doctrine of the brotherhood of man and to hate slavery." During the Civil War he was colonel of the 14th U.S. Colored Infantry and organized and commanded the First Colored Brigade of the Army of the Cumberland. He commanded a division at the Battle of Nashville and was subsequently made brevet brigadier-general for "gallant and meritorious

service during the war." He graduated from Rochester Seminary in 1868 and his first service was as secretary of the New York Baptist Union for Ministerial Education. Morgan later served in Nebraska as a pastor for one year and then as president of the Nebraska State Normal School for two years. In 1874 he was appointed by President Grant as a member of the Board of Visitors at West Point. In September 1874 he became professor of homiletics at the Baptist Union Theological Seminary at Chicago and later Professor of Church History. In 1879 he spent four months in study at the University of Leipzig.



**Thomas Jefferson  
Morgan  
1893-1902**

Appointed commissioner of Indian Affairs in 1889 by President Benjamin Harrison, Morgan vigorously supported the educational agenda created through the Dawes Act. When Indians resisted Morgan's program, he responded quickly and harshly. In 1892 he wrote to the Secretary of the Interior, to whom he reported, that while he preferred reasoning with Indian parents,

he had also, "wherever it seemed wise, resorted to mild punishment by the withholding of rations or supplies, and, where necessary ... directed Agents to use their Indian police as truant officers in compelling attendance." Further explaining himself Morgan wrote:

*"I do not believe that Indians ... people who for the most part speak no English, live in squalor and degradation, make little progress from year to year, who are a perpetual source of expense to the government and a constant menace to thousands of their white neighbors, a hindrance to civilization and a clog on our progress have any right to forcibly keep their children out of school to grow up like themselves, a race of barbarians and semi-savages."*

Like Pratt, Morgan saw no value in Indian culture. In 1891, as commissioner of Indian Affairs, Morgan, decided, with the insistence of the military, that the imprisoned "ring-leaders" of the Ghost Dance troubles at Wounded Knee atone for their crimes by serving in Buffalo Bill's Wild West Show in Europe. With the defeat of Harrison by Cleveland in the 1892 presidential election, Morgan was removed from office and soon was in New York as corresponding secretary of the ABHMS, where he served until his death in 1902. Morgan wrote, "Indian Contract Schools,"

**9. CHARLES LINCOLN WHITE** Born January 22, 1863, in Nashua, New Hampshire. Died April 19, 1941, in Arlington, Massachusetts. He attended Woburn and graduated from Brown University in 1887. He graduated from the Newton Theological Institution in 1890, and was ordained to the ministry at Great Falls, New Hampshire, and for the next four years was pastor of the church at Somersworth, New Hampshire. At the time there was a growing population of French immigrants, and White urged the state and national organizations to send a missionary to the French at Somersworth and Nashua. In 1894 White was called to the First Baptist Church of Nashua. At both Nashua and Somersworth pew rentals were abolished at his suggestion.

The Nashua French Protestant Chapel was erected at Nashua with the aid of the Home Mission Society. After serving as general secretary of the New Hampshire Baptist Convention for one year (1900), he was elected president of Colby College in Waterville, Maine (1901-1908). From Colby he came to the ABHMS to serve as associate corresponding secretary under the leadership of Dr. Morehouse. In 1917 he became the corresponding secretary. He wrote *A Century of Faith* in 1932 on the occasion of the 100th Anniversary of the ABHMS, *The Children of the Lighthouse* in 1916, *The Churches at Work* in 1915, and *Lincoln Dodge Layman* in 1916. For 30 years he was a contributor to the *Watchman-Examiner*, and also was one of the founders of The Golden

Rule Foundation of NYC and an officer of the Foundation until his death. He received the degree of D. D. from Bowdoin College in 1902 and LL.D. from Denison University in 1924.



Charles Lincoln White  
1917-1929

Under White's leadership, Charles A. Brooks became the secretary of the Department of City and Foreign-speaking Missions of the ABHMS. Brooks denounced any form of Americanization that devalued ancestral heritage. For Brooks, this type of Americanization "amounted to race pride degenerated into race prejudice." In a 1918 report to the society, Brooks reported that "the war had made a previously indifferent populace aware of the potential dangers of a mass of foreigners unadjusted to American ways and unevangelized by the churches."

Brooks was adamant that the Americanization process must be culturally sensitive. Education and theological training were key components in the process of Americanization. Northern Baptists had organized training schools for Hungarians, Slovaks, Poles, Russians, and Italians. These schools were scattered between Chicago and New York. In 1920, the ABHMS's Department of Foreign-Speaking and City Missions, under the leadership of Brooks, sought to unite these linguistically disparate and geographically scattered training schools into one "polyglot school for training of foreign-speaking pastors and workers." This was the International Baptist Seminary in New Jersey. The minutes of the ABHMS's 1921 annual meeting demonstrated the society's awareness of the acute need for missionary work among the growing number of immigrants in the United States. In fact, immigration provided a unique convergence of international and home missions. The report noted: "No more significant work than this can be found in our country. It is a work of Home Missions ... it is also a work for Foreign Missions, as a considerable proportion of the students of our schools desire to return to their native lands to preach the gospel."

**10. CHARLES ALVIN BROOKS** Born in Watkins, New York, on January 7, 1871. Died January 11, 1931. The son of Rev. Charles W. Brooks (who was later the executive of the New York Baptist Convention), he graduated from Vermont Academy and the Newton Theological Institution in 1896. He began his ministry at Waterloo, New York, then served in Knollville and Pittsfield, New York, and Dayton, Ohio. He later was called to be executive secretary of the Cleveland City Mission Society. Brooks came to the ABHMS in 1914 to supervise work among "foreign-speaking people" and subsequently of the

Department of Social Service and Rural Community Work. Brooks House, the Christian Center at East Hammond, Indiana, was named after him. When the ABHMS departmentalized its work among foreign-speaking peoples, he was called to that post. Returning from administering relief to war-crushed



**Charles A. Brooks**  
1930-1931

Europe (the ABHMS released him to do this work in June 1919) he accepted the call of Englewood Church in Chicago in 1924. On May 1, 1930, he returned to the ABHMS as executive secretary. He also served as president and member of the Board of managers of the American Baptist Foreign Mission Society.

Although the Baptist World Alliance was founded in 1905 to bring Baptists closer together, World War I put an enormous strain on these relations. Assisting in post-war reconstruction brought Baptists back together. In October 1919 the BWA Executive Committee decided to send a survey team comprised of American (Northern) Baptist Charles A. Brooks and British Baptist J. H. Rushbrooke to the European continent to renew

contacts with Baptists and determine the needs there. When Brooks died funeral services were conducted at Riverside Church by Rev. Horace Hunt, pastor of the First Baptist Church of Tarrytown, where the Brookses were members. Memorial contributions were sent to Hospital Latino-Americano at Puebla, Mexico, to assist Dr. Meadows in his traveling clinics for the neglected mountain Indians of Mexico.

**11. GEORGE PITT BEERS** Born April 4, 1883, in Emporia, Florida. He died October 7, 1970. He was orphaned while still a high school student. At age 15 he enrolled at Colgate University in Hamilton, New York, and then graduated from Colgate Theological Seminary in 1910. While still in seminary Beers was pastor of Calvary Baptist Church in Utica, New York. Subsequently he served churches in Baltimore, Maryland, Springfield, Massachusetts, and Paterson, New Jersey. In 1933-34 he was a member of Dr.



**G. Pitt Beers**  
1934-1953

William Abernethy's (pastor of Calvary Baptist Church in Washington, D.C.) "presidential team" rendering the Northern Baptist Convention valuable service touring the churches on behalf of the "Live It Through" campaign. In 1934 he was called to lead the ABHMS. During his administration, discussions began about the unification of the Woman's American Baptist Home Mission Society and the ABHMS. A number of programs trace their inception to his interests and leadership; he developed the department of Christian Ministry to Service Personnel, the Edifice Funds Department, the Rural Church Program and a program of relief for German refugees of World War II, and later of displaced persons. He wrote *Ministry to*

*Turbulent America: A History of the American Baptist Home Mission Society Covering Its Fifth Quarter Century, 1932-1957* and *Beginning the Christian Life*. The Northern Baptist Assembly at Green Lake at Green Lake began operations in 1944 and the ABHMS's first conference was jointly sponsored with

the Department of Evangelism and the National Ministers' Council. Despite wartime restrictions on travel it was well attended. In 1945 the ABHMS began conferences for rural ministers that grew into the rural church schools and center. In 1951 the first America for Christ offering was collected. With his wife, Alice, he had made his home in the American Baptist retirement center, Navesink House, Red Bank, New Jersey.

**12. THERON M. CHASTAIN** Born April 26, 1906, in Indian Territory, now Oklahoma. Died October 12, 1970 in Alameda, California. He was a graduate of the College of the Pacific at Stockton, California, the Bible Institute of Los Angeles, and the Southern Baptist Theological Seminary at Louisville with the degree of Doctor of Philosophy. He was called from the pastorate of the First



**Theron M. Chastain**  
1954-1956

Baptist Church of Phoenix, Arizona, in 1952, to become the Associate Executive Secretary of the ABHMS. Prior to that he was pastor of the First Baptist Church of Santa Barbara, California, and director of Christian Education in Northern California. Chastain was the first chief executive from the West, serving 1953-1956. He led the campaign for Churches for New Frontiers to raise funds for church extension. The Department of Church Extension was formed in 1953 with Dr. Lincoln B. Wadsworth as the first secretary. Chastain played an important role in the integration of the ABHMS and the WABHMS in 1955. He left the ABHMS to become pastor of the Ninth Avenue Baptist Church in Cincinnati, Ohio. Later he was employed by the American Baptist Churches of the West in Oakland,

California. He wrote, *We Can Win Others: A Program of Evangelism for Present-Day Churches* (1953). The first national conference on Homes and Hospitals was held at the American Baptist Assembly at Green Lake in 1955.

**13. WILLIAM H. RHOADES** Born in Toledo, Ohio, in 1901. Died at his home in Palm Shores, St. Petersburg, Florida, March 31, 1970. He was a graduate of Denison University in Granville, Ohio and the University of Toledo where he studied law. From 1927-1942 he practiced law in association with his father and uncle. His father, Edward H. Rhoades, Jr., was former president of the



**William H. Rhoades**  
1957-1969

American Baptist Convention also budget advisor of the Convention. The Edward H. Rhoades Award for Urban Ministry is presented to a pastor at each American Baptist biennial meeting. Rhoades was the executive secretary of the ABHMS from 1957-1969. A layman, trained in law, he served in national work beginning in 1947 as the treasurer of the ABHMS, and then in 1952 as treasurer of the Woman's American Baptist Home Mission Society. Lieutenant-Colonel Rhoades served in the International Branch of the U.S. Army Air Force from 1942-1946. He received honorary doctorates from Virginia Union University, Bishop College and Denison University. During his tenure the offices of the ABHMS moved from New York City to Valley Forge, Pennsylvania. He was a member of the

Riverside Church in New York City. At a Family Service of Thanksgiving at the Baptist Church of the Great Valley, Wayne, Pennsylvania, Dr. Jitsuo Morikawa of the ABHMS, said, "Bill Rhoades has joined that company of heroes of faith, that great cloud of witnesses, who in their lifetime kept their word and fulfilled their covenant with us, with loyalty and integrity, and are now interceding on our behalf, reminding us that we are all in fact covenanted community sworn to each other because God has sworn himself to us, 'and if God is for us, who can be against us?'"

**14. JAMES A CHRISTISON, JR.** Born December 24, 1927. Christison graduated from the University of Connecticut and was a certified public accountant. He was a member of the staff of Price Waterhouse accounting company prior to coming to the ABHMS as treasurer in 1960. He completed the Advanced Management Program in the Graduate School of Business Administration, Harvard University, in 1968. From 1969-1976 he was the executive secretary of the ABHMS and associate general secretary for the denomination. He is the author of *Emphasis on Living*, a comprehensive Study of retirement housing. He carried the principle responsibility for drafting the proposal of the Study Commission on Denominational Structure, a major restructuring of the denomination voted by delegates to the annual meeting in 1972. It was this restructuring that marked the shift from Home Mission Society to National Ministries (NM). He was vice president of the National Council of Churches, assigned to the Division of Church and Society, and was a member of the steering committee of the National Urban Coalition. Under Christison's leadership, ABHMS/ National Ministries adopted a goal statement that focused on environmental wholeness and human justice. He directed programs



**James A. Christison, Jr.**  
1969-1976

towards "eco-justice" objectives. He would later become vice president for finance at Presbyterian-related Eckert College in St. Petersburg, Florida, under the presidency of Dr. Peter H. Armacost, formerly of American Baptist-related Ottawa University in Kansas. He retired from Eckerd in 1997 and resides in Florida.

**15. WILLIAM K. COBER** Born June 21, 1923, in New York. Died in Palatine, Illinois, August 23, 1998. Executive Director from 1977-1989. He was the son of the Rev. R. LaRue Cober, Baptist pastor in Rochester. Prior to joining national Ministries staff Cober served for five years as executive minister of the Kansas Baptist Convention. From 1989-1992 he served as executive minister for the American Baptist Churches of Metro Chicago. During Cober's tenure the Board of NM adopted a mission statement to guide American Baptists in the U.S. and Puerto Rico into the 21st century. "Encouraging Life in Christ" reaffirms the founding goals of the Home Mission Societies to minister through persons, faith communities and social systems. He was a member of the Baptist Joint Committee on Public Affairs, the National Council of Churches



**William K. Cober**  
1977-1989

Division of Church and Society, the General Commission on Chaplains and Armed Services Personnel and Board of Central Baptist Theological Seminary in Kansas City. He was an active member of the Exton Community Baptist Church while serving National Ministries. Earlier in his career Cober served as pastor of three churches: First Baptist, Westfield, New Jersey (1960-1972), Memorial Baptist Church, Dayton, Ohio (1950-1960) and Blackstone Federated Church, Blackstone, Massachusetts (1947-1950). Cober graduated from Colgate University and Andover Newton Theological Seminary. He received an honorary doctor of divinity degree from Ottawa University in 1975.

**16. PAUL NICHOLS** Born in Warren County, Bowling Green, Kentucky, on August 12, 1939. His brief tenure with National Ministries was from October 2, 1989 to May 27, 1990, when he died suddenly of a cerebral hemorrhage in



**Paul Nichols**  
1989-1990

Fredericksburg, Virginia. He was licensed to preach in 1957 at the New Bethel Baptist Church and ordained in 1958 at the same church. He was a graduate of Virginia Union University, the Presbyterian School of Christian Education in Richmond and earned the Ed.D. at American University in Washington, D.C. He served as pastor of the Good Shepherd Baptist Church from 1960 until his call to National Ministries. He was also a member of the faculty and dean of Virginia Union University and professor at VUU School of Theology. He had served as a member of the Board of Educational Ministries, vice-president of the Ministers Council (1983-1987) and was a member of the Commission on Pastoral Education of the Baptist World Alliance.

**17. AIDSAND F. WRIGHT-RIGGINS III** Born October 31, 1950, at Riverside, California, and raised in Compton, California. Ordained May 7, 1975, at First Baptist Church, Ontario, California, sixteen years after he was licensed as a boy preacher. He graduated from Centennial High School in 1968 and California State University in 1972. He earned the D.Min. degree from the Samuel DeWitt Proctor School of Theology, Virginia Union University, Richmond, Virginia, in 2002; did postgraduate and doctoral studies at



**Aidsand F. Wright-Riggins III**  
1991 - Present

Claremont School of Theology, Claremont, Calif. and Palmer Theological Seminary, Philadelphia, Pennsylvania; earned the M.Div. degree from American Baptist Seminary of the West, Berkeley, California in 1975; received his BA in Comparative Religions, California State University, Fullerton, California' and has an Honorary Doctor of Humane Letters from Benedict College, Columbia, S.C.; three other honorary doctoral degrees awarded. He served as associate pastor and then pastor of the Macedonia Baptist Church, Los Angeles, California, from 1984-1991, succeeding Dr. Massey. He previously served as director of Peace with Justice Ministry, Southern Christian Leadership Conference of Greater Los Angeles from 1982-89; was a new church planter, New Community Baptist Church,

Lynwood, California; dean at The Ecumenical Center for Black Church Studies, Los Angeles; and adjunct professor, Philosophy and Homiletics, at University of La Verne, La Verne, California. In California he started the first Hispanic church out of a traditional ABC black church and called a female pastor from South America in 1979.

Since August 1991 Wright-Riggins III has served as the executive director of National Ministries. Additionally, he is chief executive officer of Judson Press, the publishing arm of American Baptist Churches USA. His passion has led National Ministries to commitments of encouraging discipleship, engaging in mission and transforming the soul of a nation. He says, "We are to be an incarnate community that affirms that Jesus Christ is Lord. In the midst of our cultural, theological, racial and ethnic diversity, we want to exhibit unity as a household of faith."

He currently serves on the board of Benedict College, Columbia, South Carolina, as the chair of the academic affairs committee. He is engaged in the work of the Baptist Joint Committee for Religious Liberty where he formerly served as chair and now serves on the executive committee. Other involvements include the National Council of Churches of Christ, the Samuel DeWitt Proctor Conference and *Call For Renewal*.

Preaching the Gospel, establishing churches, making disciples and ministering to people in need are fundamental to the heritage and charter goals of American Baptist home mission. For Wright-Riggins, these ministries are essential to following Christ. He describes the full scope of National Ministries' mission as including evangelism and emancipation, spiritual formation and social justice, church planting and community transformation.

"I am unapologetically evangelical, unashamedly ecumenical and unabashedly committed to the emancipation of all people from personal and public sin and selfishness. If we can walk in the reality that we are found, free, full and forgiven," Wright-Riggins says, "faithfulness and fruitfulness will be the legacy of our lives and ministry."

Wright-Riggins is married to the Rev. Betty Wright-Riggins, a member services representative for The Ministers and Missionaries Benefit Board. He is a member of Bethlehem Baptist Church in Penllyn, Pennsylvania, where he is active in men's ministries. He enjoys jazz, gospel and "old school R&B."

## MISSIONARIES AND LEADERS OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY

**JOANNA PATTERSON MOORE** Born September 26, 1832, on a farm in Clarion County, Pennsylvania. Died in Selma, Alabama, April 15, 1916, still on the roll of the Woman's American Baptist Home Mission Society as an active missionary. Raised by Episcopal and Presbyterian parents, she joined a Baptist church after attending a revival meeting in 1851. A



Joanna P. Moore  
1863-1916

schoolteacher at age 15, a student at Rockford Female Seminary in Illinois at age 30, she learned of the needs of the freed women and children on Island No. 10, north of Memphis on the Mississippi River. In November 1863 she found herself on Island No. 10 among "1,100 colored women and children in distress" in a Union Army encampment. She had four dollars from her Baptist Sabbath School in Belvidere, Illinois, a promise of another four dollars each month, and a commission from the American Baptist Home Mission Society (without salary), the first ABHMS missionary appointed to the South, and thus began a ministry that would span 40 years and earn her the title "swamp angel of the South." In 1864 she ministered to

a group of people at Helena, Arkansas, and in 1868 she went to Lauderdale, Mississippi, to help the Friends in an orphan asylum. While she was at one time left temporarily in charge of the institution cholera broke out, and eleven children died within one week; she remained at her post, however, until the fury of the plague was abated. She spent nine years in the vicinity of New Orleans, reading the Bible to those who could not read, writing letters in search of lost ones, and especially caring for the helpless old women that she met. In March 1877 the Women's Baptist Home Mission Society of Chicago gave her its first commission. She began the Fireside Schools in 1884. Her writings included *A motherly Talk to the Young on Courtship and Marriage* in 1890; *In Christ's Stead: Autobiographical Sketches* in 1902; *For Mother, While She Rocks the Cradle* in 1903; *The Power and Work of the Holy Spirit* in 1912; and *Kind and True* in 1916. In 1934 Grace M. Eaton wrote *A Heroine of the Cross: Sketches of the Life and Work of Miss Joanna P. Moore, for Fifty-three Years a Missionary among the Negro People*.



Elvira B. Swift  
1877-1884

**1. ELVIRA B. SWIFT** Born in New York in 1830, the daughter of a Baptist clergyman, Rev. Philip Perry Brown, she married a Baptist clergyman, the Rev. Carlos Swift. They were in Madision, New York, 1860-64, at First Baptist Church of Mt. Carroll, Illinois, in 1866-72, at the Baptist Church in Kewanee, IL 1872-74 and Chicago in 1880, where Carlos Swift was a "publisher and minister." When the Women's Baptist Home Mission Society (WBHMS) was founded in Chicago in 1877, she was chosen as the first corresponding secretary. The Society was formed to "promote the Christianization of homes by means of missions and mission schools, with special reference to the freed

people, the Indians and immigrant heathen populations.” Under her leadership Johanna P. Moore was commissioned as the first missionary of the WBHMS. Moore had been at work in the South since 1863. The WBHMS sent additional assistance in the persons of Jennie Peck, Helen Jackson, Agnes Wilson and Sarah Butler. In five years there were twenty-two workers in seven southern states. She was living with her daughter Mary in Black River Falls, Wisconsin, in 1908, and she served as advisor to the WBHMS for many years after her retirement.

**2. MARY A. EHLERS** Born about 1850 in Auburn, Indiana, the daughter of a Baptist minister, Rev. Stephen. Brown Ward. Died in 1939 and is buried at



M. A. Ehlers  
1884

New Auburn Evergreen Cemetery, DeKalb County, Indiana. She married a Civil War veteran and druggist, John H. Ehlers, in 1869. Her husband died at age 41, June 22, 1882. For many years she was vice-president for the (northern) Indiana Division of the Women’s Baptist Home Mission Society, living in Auburn, Indiana. In 1884 she was the acting corresponding secretary while Swift was on a medical leave. After 1884 Ehlers traveled extensively speaking on behalf of the Society. She served as principal and instructor in the Missionary Training Department of Shaw in Raleigh, North Carolina; instructor at the Baptist Missionary Training School in Chicago; and a missionary in Birmingham. Her obituary notes that she spent 12 years “working among colored churches and schools of

the South.” Beginning in 1904 she served as an advisor to the Society. She led Bible Bands (Bible study societies for Black women) in Memphis, Tennessee.

**3. MARY G. BURDETTE** Born in Greensboro, Pennsylvania, April 14, 1842. Died September 27, 1907, after 23 years of service as corresponding secretary. In 1846 she moved to Cincinnati, Ohio and in October 1852 to Peoria, Illinois. Baptized at age 16 by the Rev. Henry G. Weston, later president of Crozier



Mary G. Burdette  
1884-1907

Theological Seminary. She graduated from Peoria High School in June 1858 and commenced teaching in that city the same year. She taught in Peoria until 1878 when she accepted the call of the Women’s Baptist Home Mission Society. She traveled on behalf of the Society and edited Sunday School literature. In January 1882 she became preceptress of the Baptist Missionary Training School in Chicago, founded in 1881. The 19th century was a period of great ferment and social change, and while the social gospel movement concentrated on the widening gap between the rich and poor, the Baptist Missionary Training School was created to address another issue—the role of women in the church. Its founder, Mrs. Rumah Crouse, possessed a vision both local and global. She created a community

for women who were “responding to God’s call as revealed in Jesus Christ” even when the church failed to recognize their call. Typical of its graduates was Joanna P. Moore, a graduate of its first class in 1881, who served in the

rural South where she worked with African Americans for more than 40 years, instituting “fireside schools” to teach literacy skills to women and children. To prepare its graduates for such forms of service, the training school innovatively combined classroom work with field education to equip its students to minister wherever the need was greatest. Long before it became a popular term, the Baptist Missionary Training School developed an action-reflection curriculum oriented around praxis. In 1961 the Baptist Missionary Training School joined the Colgate Rochester Divinity School, adding another important branch to the school’s lineage.

On Sept. 17, 1884 she was chosen corresponding secretary of the WBMHS, but also continued to serve as preceptress of the Training School. Burdette edited *Tidings* since its beginnings in 1881. She combined the work of corresponding secretary, field secretary and editorial secretary, having charge of all of these departments and doing much of the work herself. During the year ending March 31, 1894, Burdette traveled 10,000 miles and inspected the work of twenty-four missionaries. Her pastor, Rev. Johnston Myers of Immanuel Baptist Church in Chicago said that she was known as “The Little General in the East” and “The Little White Woman Chief” by the Indians.” The Kodiak, Alaska, orphanage was founded in 1893 by WABHMS.

**4. ROSE L. BOYNTON.** Born in 1862 in the village of McGraw, Cortland County, New York. Died October 30, 1930, in Fresno, California, and was laid

to rest “among her beloved Indians” at Sycamore Indian Mission, Tollhouse, California. She was a public school teacher and the pastor’s assistant at La Crosse, Wisconsin, and later a graduate of the Baptist Missionary Training School. After graduation from BMTS, she worked in a gospel settlement in Waco, Texas, was in charge of the Open Door Settlement in St. Louis, a worker at Christian Centers in Kansas City and Chicago, and assistant at the Immanuel Baptist Church in Chicago. She then accepted a position with the WABHMS to work among the Piute Indians in Nevada and later among the Monos of California. She was assistant corresponding secretary of the WABHMS and then corresponding secretary in 1907-1909 at the death of Miss Burdette.



**Rose L. Boynton**  
1907-1909

## MISSIONARIES AND LEADERS OF THE WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY

**1. SYLVINA NICKERSON** Born February 7, 1817, in Mt. Vernon, Maine. Died July 16, 1891, in Newton, Massachusetts. She married Thomas Nickerson in 1836. He was later president of the Atchison, Topeka and Santa Fe Railroad, and they resided at Newton, Massachusetts. She was the first corresponding



Sylvina Nickerson  
1877-1878

secretary of the Woman's American Baptist Home Mission Society, founded by New England women November 14, 1877 with headquarters in Boston. The four-fold object was the "evangelization of women among the freed people, the Indians, the heathen immigrants, and the new settlements of the West." The first annual report refers to the millions in Mexico also in need of the gospel. Traveling through Kansas, Nickerson read in the Arkansas City newspaper about a white captive owned by Pawnee Pete. She wrote the following letter to the newspaper editor, who described her as, "a Boston lady of wealth and refinement, showing that there is a chance among the best of people for the unfortunate beings of mankind."

*MANITOU, March 28, 1878.*

*SIR: While coming to this place yesterday from the east, I picked up a Wichita paper in the cars with an item copied from your paper in regard to the white child for sale by a Pawnee Indian. Something ought to be done, I scarcely know what. But cannot your town authorities detain the child until some movement can be made to take care of her? I am too much of an invalid just now to travel so far, but any communication in further regard to her will be very gratefully received. I would write to your mayor, who has control in your city matters, praying him by no means to suffer the child to go back with the Indian, for I take it, he is not a resident of your city, but think you are more easily reached. I am Secretary of the American Woman's Home Mission Society, and my husband President of the A., T. & S. F. R. R. Of course, it is against our laws to sell the child, is it not? But she ought to be rescued from the Indian, and I shall be glad to do anything in my power that you may suggest for herself. Very truly yours,*

The editor informed Nickerson that the captive had been placed in the school at the Pawnee Agency, through an order from the Secretary of the Interior, obtained by Mr. O. P. Houghton, and would be properly cared for.

**2. SOPHIA B. PACKARD** Born in New Salem, Massachusetts, January 3, 1824, and educated at the New Salem Academy. Died June 21, 1891, in Washington, D.C. She graduated from the Female Seminary in Charleston, Massachusetts in 1850, and taught in small Massachusetts towns, including Fitchburg, where she and Harriet E. Giles opened the Rollstone School in March 1859. Then she taught at the Connecticut Literary Institution in Suffield and then joined the faculty of Oread Collegiate Institute in Worcester, Massachusetts in 1864. Here she taught metaphysics and literature

and was co-principal with Rev. John Shephardson, pastor of the Baptist Church in Petersham. Shephardson wrote of her:

*She was a woman of powerful intellect and strong will, aggressive and energetic, with an almost masculine genius for business and capacity for leadership, and in addition was a thoroughly consecrated and devoted Christian. In spite of a dignified and authoritative manner that in some persons would have been almost forbidding, Miss Packard's strong and positive qualities of mind and heart made her a woman to inspire deeply-felt admiration and devotion, and many of her pupils were roused through her influence to an eager ambition for intellectual achievement and to a lifelong consecration to Christian service.*

Packard was forced to resign her position at Oread by Harris Greene, Shephardson's replacement, who did not want to share the administrative duties of the school with her. She took a job with the Empire Insurance Company in Boston. In 1870 Dr. George C. Lorimer, pastor of the Shawmut Avenue Baptist Church, persuaded her to give up her job at the insurance company and convinced his congregation to offer her an appointment as assistant pastor, an uncommon job for a woman at that time. Packard followed Lorimer to his pastorate of Tremont Temple in Boston. In 1877, working with a group of Baptist women, Packard and Giles organized the Woman's American Baptist Home Mission Society for the purpose of supporting women missionaries bringing education and Christianity to Native American and African American communities. Packard was first elected treasurer, then the first corresponding secretary of the new Society. In 1880 the Society sent Packard on a trip to assess the living conditions of Black people in the South. She visited homes, schools and churches in Richmond, Nashville and New Orleans. She returned to Boston to report



**Sophia B. Packard**  
1879-1881

the bleak findings of her Southern pilgrimage and proposed a school for women and girls. The Society was unwilling to support the idea of a new school, reasoning that the South was too hostile, they did not have the funds, and Packard (age 56) and Giles (age 48) were too old. Packard and Giles sold personal possessions and raised money and planned a school in Atlanta near Morehouse College, supported by the ABHMS. The Woman's Society reversed its original decision and in March 1881 commissioned Packard and Giles as missionaries and teachers to begin a school in Atlanta.

On April 11, 1881, in the basement of Friendship Baptist Church in Atlanta, the Atlanta Baptist Female Seminary opened with eleven students. Within three months enrollment had grown to 80 and additional teachers were sent by the Woman's Society. The ABHMS provided a down payment for a new campus but also there was pressure from the ABHMS Society to merge the men's school with the women's school and create a coeducation seminary. The women resisted and in 1882 had an opportunity to meet with John D. Rockefeller at the Wilson Avenue Baptist Church in Cleveland. Laura Spelman

Rockefeller and her sister Lucy had been students at Oread in 1858-59 and had met Packard and Giles on a visit in 1864. Packard's vision for the future of the school, financial astuteness and missionary piety secured assistance from Rockefeller. Mr. and Mrs. Rockefeller visited the school in 1884 on the school's third anniversary. The debt on a new campus with five frame buildings, formerly used as a barracks for the Union Army occupying Atlanta, was discharged and the school was renamed Spelman Seminary for Women and Girls in honor of Laura Rockefeller's parents. Packard became treasurer and president of Spelman Seminary when it was chartered in 1888 until her death in 1891. There were 464 students and 34 faculty at the time of her death.

**3. REBECCA M. HESSELTINE** Born December 13, 1835 at Waterville, Maine, the daughter of Stephen and Mehitabel Stark. Died October 21, 1893, at Melrose, Massachusetts. She was one of the original incorporators of the Society in 1877. April 27, 1881, the Board of the WABHMS voted that Mrs. Hesseltine receive a salary as corresponding secretary. She served at offices in Boston only through 1882. She married Lt. Col. Francis Snow Hesseltine (1833-1916), a Civil War hero, in 1861, and followed him to the front and stayed with him from Fort Sumpter to Appomattox. F.S. Hesseltine was a graduate of Baptist-founded Colby College, in Waterville. He studied law in Portland, Maine, went south to practice law in Savannah GA after the war and returned to New England with Rebecca in 1870. Hesseltine was a director of the New England Women's Club and a trusted friend of the president, Mrs. Julia Ward Howe. She worked with children in the Wide Awake Club of the Temperance Union.

**4. ELIZABETH POLLARD** Born in New Hampshire in 1818, the wife of Rev. Andrew Pollard (1814-1886) of Taunton, Massachusetts. Her funeral was in the Old Cambridge Church on June 30, 1898. Andrew Pollard was ordained at Gardner Baptist Church in the Wachusett Association and Elizabeth served there with him. They later served the Baptist Church at Hyannis. Andrew was treasurer of the Massachusetts Baptist Charitable Society. Pollard served as corresponding secretary from 1882-87. Anna Hunt wrote of Pollard, "Under her influence uninterested ones became loyal workers, purses opened to supply our necessities in those early days, as she made her earnest, forceful appeals. Discouraged ones were inspired to fresh effort by her always sweet and hopeful spirit. Perplexities were done away by her quiet and kindly advice, for she kept every part of our work in hand, and could intelligently direct at any point." Elizabeth was present when this Association resolution was passed:



Elizabeth W. Pollard  
1882-1887

THE TAUNTON BAPTIST ASSOCIATION to whomsoever it may concern.

WHEREAS, the family of our brother, Rev. EDMOND KELLEY, an esteemed and worthy member of this Association, are now held in slavery, and as he has now an opportunity of purchasing their freedom, therefore  
*Resolved*, That we commend him, his wife and four children to the sym-

pathies and confidence and liberal contributions of all who fear God and love Freedom.

*Resolved*, That a copy of this resolution be given to Brother KELLEY, signed by the Moderator and Clerk of the Association, which contributed one hundred dollars.

ANDREW POLLARD, *Moderator*.

**5. MARY C. REYNOLDS** Born about 1847 in Massachusetts. Died 1937 in Somerville, Massachusetts. She was the daughter of Rev. Phillip P. Brown and married Rev. Asa E. Reynolds, of Whitehall, New York. She was a graduate of Bridgewater Normal School and served with her husband at Cambridge, North Tewksbury, Chicago, and Wallingford, Connecticut. They were at First Baptist Church of Natick, Massachusetts after 1870. For three years she was principal of the Baptist Missionary Training School and for 23 years corresponding secretary of WABHMS (1887-1909) in Boston. The Reynolds were at Baptist Missionary Training School in 1910 following the merger of the Boston and Chicago women's societies in 1909. Mary was a lecturer for the Woman's Missionary Society in the 1920 census and back in Massachusetts at Somerville. Reynolds Cottage, the 22-room Victorian Presidents Home at Spelman College, built in 1901, is named after her. She was quoted in an American Anti-Mormon Association



Mary C. Reynolds  
1887-1909

leaflet, "I think in this great fight against Mormonism there is no 'thee and thine,' but all is for all. Anything that one person has that will influence a community against Mormonism, he should be willing to loan. It was the first issue of *Echoes* that aroused the women of the Presbyterian Church, which resulted in the woman's organization which has been fighting Mormonism at Washington."

**6. KATHERINE WESTFALL** Born in June 8, 1863 in Janesville, Wisconsin. Died October 9, 1939. She served the Woman's American Baptist Home Mission Society as corresponding secretary from 1909-1937. In 1907 she was elected to the Board of Managers of the Women's Baptist Home Mission Society with headquarters in Chicago. Upon the consolidation with the New England Society (WABHMS) in 1909, she was appointed executive secretary of the united organization. Under her leadership, the Society became a cooperating organization of the Northern Baptist Convention; the mission to the Mono Indians in California, to the Piutes at Fallon, Nevada, and to the students at the government Indian school at Stewart, Nevada, were established; the first Christian Centers, now numbered in the scores, were opened; the interests of the Society were extended to the Central American countries of El Salvador and Nicaragua; Christian Americanization methods ushered in a new department; the New World Movement made its demands on all denominational boards; and the



Katherine S. Westfall  
1909-1937

Society's headquarters were moved to New York City. She was a graduate of the Chicago Art Institute. When she retired May 31, 1937, she lived in Los Angeles. She sailed from New York to San Juan in 1919 and 1921.

**7. ALICE WORTHINGTON SMITH BRIMSON** Born April 19, 1884, in Lafayette, Indiana. Died October 11, 1981 in Alhambra, Los Angeles, California (Atherton Baptist Homes where she was a resident from 1963-1981), at age 97. She was the daughter of William George Brimson, vice president and general manager of the Quincy, Omaha and Kansas City Railroad,



Alice W.S. Brimson  
1937-1945

born in Devonshire, England, and Susan Hunt Smith, born in Massachusetts. Her parents were Baptists. She graduated from Smith College and received her master's degree from the University of Chicago. Her call to ministry was forged at a Baptist Young People's Union conference through Mrs. Helen Barrett Montgomery, who spoke on the Chivalry of Missions, and then in Atlantic City at the Northern Baptist Convention where she responded to, "If we cannot cross the ocean, we can cross the street." She was president of the Baptist Missionary Training School from 1926-37 and lifted the academic standing of the school to that of a four-year college. She was the first director of the Christian Americanization Department of the WABHMS, which was later to become the Christian Friendliness and

Refugee Resettlement ministries. Before World War I, the immigrants from central and southern Europe pouring into Chicago appealed to Brimson's conscience and she organized the Americanization program, enlisting Baptist women to call on the immigrants' homes, teach the women English, and be American friends. Other women viewed missions differently. Although they believed in traditional evangelism, many Baptist women saw important mission opportunities in education and health care. They believed that people could be reached for Christ best if first their crucial social needs were met by caring Christians. So throughout the 1930s, in spite of fundamentalist insistence on missions as preaching, mission societies made social needs, including racial equality and world peace, the heart of their work. By the 1940s Brimson, executive secretary of the Woman's American Baptist Home Missionary Society, publicly countered the persistent criticism of fundamentalists that the women were not adhering to church doctrine. She concluded that, "After twenty years of criticism, it was clear that the women were more interested in real religion than theology," and received many negative reviews for this comment. Summing up her life's ministry she wrote that God had called her "to interpret Jesus Christ to the strangers from the uttermost part of the earth – our God-sent neighbors here in America."

**8. MARGARET NOFFSINGER WENGER**, born February 4, 1902, on a farm at South English, Keokuk, Iowa, married Milo Wenger in 1925 (died in an accident November 30, 1934). Died June 30, 1997 in Scranton, Pennsylvania. Wenger was the last corresponding secretary of WABHMS before it merged its work with the ABHMS in 1955. She served from 1946 until 1955. Under Wenger's leadership the WABHMS maintained mission programs that included juvenile protection, racial tolerance, Christian Friendliness and resettlement.



**Margaret Noffsinger  
Wenger  
1946-1955**

ment of displaced persons following World War II. When the WAMHMS merged its work with ABHMS in 1955, she continued serving for two years as secretary of the newly created Department of Special Service. Following her resignation from that position in 1957, she served as assistant to the President for Public Relations at the Baptist Missionary Training School in Chicago. When the school merged with Colgate Rochester in 1961, Wenger moved to Rochester, where she served until she retired in 1964. In retirement she moved to Scranton, Pennsylvania, where she was an active member of Immanuel Baptist Church (now Trinity Baptist) and a leader in associational and regional ministries.

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## **LEADERS OF THE FREEWILL BAPTISTS AND AMERICAN BAPTIST PUBLICATION SOCIETY**

**FREEWILL BAPTISTS** The Freewill Baptist Home Mission Society began July 31, 1834 at Dover, New Hampshire, with the Rev. David Marks as the first corresponding secretary. A charter from New Hampshire was delayed because “the Freewill Baptists taught that the gospel inculcated the abolition of slavery and were actually involved in promulgating the doctrine.” Freewill Baptists founded Bates College at Lewiston, Maine in 1855, New England’s first coeducational college. Several of its earliest students were former slaves. The college was originally called the Maine State Seminary and replaced the Parsonsfield Seminary, which burned under mysterious circumstances in 1854. The Parsonsfield Seminary had been founded in 1832 by Freewill Baptists and served as a stop on the Underground Railroad. Parsonsfield’s Cobb Divinity School, founded in 1840, merged with Bates in 1870 and eventually became Bates’ religion department. (Therefore, Bates’ religion department is 15 years older than the College itself.) As with many New England institutions, religion played a vital role in the college’s founding. The Rev. Oren Burbank Cheney founded and served as the first president of Bates. He was a Freewill Baptist minister, a teacher, and a former Maine legislator. Cheney steered a bill through the Maine Legislature creating a corporation for educational purposes initially called the Maine State Seminary, located in Lewiston, Maine’s fastest-growing industrial and commercial center. In 1864 the Maine State Seminary became Bates College, named after a Boston financier whose mills dominated the Lewiston waterfront. With Cheney’s support, the first woman to graduate from a New England college was Mary Mitchell, class of 1869.



**David Marks  
Freewill Baptist Home  
Mission Society  
1834**

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**ALFRED WILLIAMS ANTHONY** When the General Conference of Free Baptists transferred its assets and work to the Northern Baptist Convention in 1911 the Freewill Baptist Home Mission Society was incorporated into the ABHMS. The Rev. Alfred Williams Anthony, graduate of Brown University and Cobb Divinity School was appointed as special joint secretary of the ABFMS, ABHMS, APBS and General Conference of Free Baptists (1911-1916). Alfred Williams Anthony was born in Providence, Rhode Island on January 13, 1860. After graduating from Cobb Divinity School in 1885, Anthony took the position of pastor of the Essex Street Free Baptist Church in Bangor, Maine. In 1887 he was elected chair of New Testament Exegesis and Criticism at the Cobb Divinity School and studied abroad at Berlin University. In 1893, he published two articles: "The Fourth Gospel" and "The Gospel of Peter." He often delivered sermons at the Freewill Baptist churches in Lewiston and Auburn. When the Divinity School was discontinued as a department of the College, he was elected the Fullonton Professor of Christian Literature and Ethics at Bates College and served in that capacity for three years (1908-1911).



**Alfred William  
Anthony  
Joint Secretary  
1911-1916**

Anthony was active in a variety of educational and religious organizations. By 1908 he was a member of the Executive Committee of the Federal Council of Churches of Christ in America and the Conference Board of the General Conference of Freewill Baptists. He was president of the Board of Trustees of Storer College, located in Harpers Ferry, West Virginia, and he was the director for the Maine chapter of the Religious Education Association. In 1910 Anthony delivered the opening address at the Bowdoin Conference of Free Baptist Churches, and that same year he delivered the opening address at the Intercollegiate YMCA Conference at Colby College.

In 1911 Anthony officially resigned his position at Bates after 23 years of service to the college. That same year he was named joint secretary for Free Baptist and Baptist Union. He was also chairman of the Committee on Goodwill between Jews and Christians. In 1918 he became executive secretary for the Home Missions Council, traveling to Baptist and Free Baptist missions in Asia and Africa. Anthony also was an active religious and civic leader in the Lewiston, Maine community, serving on a variety of commissions and boards. He served on the Maine Charities Commission and was appointed by Governor Milliken as a member of the Police Commission of the State of Maine.

In 1936 Anthony published *Bates College and Its Background*, detailing the beginnings and development of the College. It was the last in a long line of books he had written and/or edited. His other most notable books were *An Introduction to the Life of Jesus* and *The Method of Jesus*. He was awarded an honorary D. D. from Bates in 1902 and from Brown in 1908 and an L.L.D. from Colby College in 1914. In addition to Storer College, Anthony served on the Board of Trustees for Bates College, Hillsdale College, and Brown University.

**FREE BAPTIST WOMEN'S MISSIONARY SOCIETY.** The Free Baptist Women's Missionary Society was organized June 12, 1873, at Sandwich, New Hampshire, as a Home and Foreign Society. It was chartered in the state of Maine on January 26, 1883. As with many of the early corresponding secretaries of the American Baptist women's societies, the Freewill leaders were the wives of Freewill pastors such as the Rev. Benjamin Francis Hayes, the Rev. John Lowell and the Rev. Newell Augustus Avery. Two of their prominent ministries were the support of the historically Black Storer College in Harpers Ferry, West Virginia, founded in 1865 by Freewill Baptist Home Mission Society missionary the Rev. N.C. Brackett, and mission work in India.

In 1881, Frederick Douglass delivered his famous speech on abolitionist John Brown at Storer Normal School. In August 1906 Storer Normal School hosted the second conference of the Niagara Movement. Formed by a group of leading African American intellectuals, the Niagara Movement struggled to eliminate discrimination based on color. The movement's leader, Dr. W.E.B. DuBois, rejected the prevalent theory of "accommodation" espoused by Booker T. Washington, who advocated conciliation rather than agitation as a means of gaining social equality.

Financial burdens had been accumulating for a decade and, in June 1955 Storer College closed its doors forever. In 1964 the moveable physical assets of the college were transferred to the historically white Alderson-Broadus College, a Baptist college, and the college's endowment was transferred to Virginia Union University, an historically Black institution. Records of the college are maintained by Virginia Union and by Howard University. Virginia Union considers graduates of the college to be alumni of VUU.

### **Corresponding secretaries of Freewill Baptist Home Mission Society**

D. Marks, 1834

W. Burr, 1835

E. Mack, 1836-1838

S. Curtis, 1839-1868

GH Ball, 1869-1870

JS Burgess, 1871, 1875-76

A.H. Chase, 1872-1874

A.L. Gerrish, 1877-1880

Alfred Williams Anthony, 1911-1916

### **Corresponding Secretaries of the Free Baptist Women's Missionary Society**

Mrs. Arcy Cary Hayes, 1873-1874

Mrs. Julia A. Lowell, 1874-1893

Mrs. Sarah C. Goodwin Avery, 1893-1908

Mrs. Minnie A. Miliken, 1908-1910

Miss Lena S. Fenner (Dennett), 1910-11

**BAPTIST GENERAL TRACT SOCIETY** It was the Rev. Noah Davis, a 22-year-old minister from Salisbury, Maryland, then serving as pastor of the Baptist Church in Norfolk, Virginia, who took the first effectual steps toward the organization of a tract society. Very soon after his ordination in 1823, he wrote a letter on the subject to Mr. J. D. Knowles, his former classmate, a student at Colombian College, Washington, D. C., and editor of *The Colombian Star*. The letter led to a meeting on February 25, 1824, at the house of George Wood, in Washington, D.C., for the purpose of organization. The Society's "sole object is to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts." In 1835 the constitution was amended to include "publications confined chiefly to such as set forth the peculiar and, as they are believed to be, scriptural principles of the denomination." In 1840 the Tract Society became the American Baptist Publication and Sunday School Society. It was originated "as a national society, a center round which the Baptists of every section of the



Noah Davis  
1827-1830

country might rally, a fountain from which should go out streams of blessing to every corner of the land." Its support, however, for the first few years came almost exclusively from Southern Baptists. Of the \$1,010.33 received the first two years, all but \$133.73 came from the southern States.

About six weeks after the Society's organization, a few tracts were printed, and the first Depository was opened April 2, 1824, in the office of *The Colombian Star*, Washington, D. C. At first it was under the care of Mr. John S. Meehan, afterwards under Mr. Baron Stow, then a student at Colombian College. On November 14, 1826, a special meeting of the Society was held in Washington, at which it was resolved to transfer the headquarters of the Society to Philadelphia. This was done that better facilities for shipping to southern cities and elsewhere might be secured. A committee of brethren residing in Philadelphia was appointed to act in behalf of the Board and, on the 25th of December of the same year, that committee convened in the house of Dr. J. L. Dagg. The first meeting of the Society in that city was held January 7, 1827; Dr. Dagg acted as chairman and Dr. Howard Malcolm as secretary" Noah Davis died July 15, 1830, at the age of 28.

In February 1843, John Mason Peck accepted the secretaryship and general agency of the American Baptist Publication Society, hoping to unite all Baptists behind one society; this objective was largely realized before his retirement in December 1845. Peck encouraged efforts to preserve Baptist history; in 1840 he became the first secretary of the Western Baptist Historical Society, and in 1853 he urged the creation of the American Baptist Historical Society, an adjunct of the American Baptist Publication Society.

In 1887 Henry L. Morehouse, corresponding secretary of the American Home Mission Society, recommended the establishment of a new denominational body to supervise the founding of Baptist colleges and schools in the West. This work had fallen by default to his organization. Thus, in 1888, the American Baptist Education Society was established for "the promotion of

Christian education, under Baptist auspices, in North America.” Under these auspices, the present University of Chicago was founded in 1890, during the tenure of the first corresponding secretary of the Society, Frederick Taylor Gates, 1888-1892. The Society was succeeded by the Board of Education of the Northern Baptist Convention in 1911. In 1944 this Society merged with the American Baptist Publication Society to form the Board of Education and Publication. This board began operating as Educational Ministries in 1972 and voted to dissolve in 2003.

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### **General Secretaries of the American Baptist Publication Society**

George Wood, 1824-1826

The Rev. Noah Davis, 1827-1830

The Rev. Ira M. Allen, 1831-1838

Morgan J. Rhees, D.D., 1840-1842

John Mason Peck, D.D., 1843-1845

The Rev. Thomas S. Malcolm, 1846-1852

Kendall Brooks, D.D. (associate, 1852)

Herman Lincoln, D.D., 1853 – First President of the ABHS

William Shadrach, D.D., 1854-56

Benjamin Griffith, D.D., 1857-1893

Col. Charles H. Banes, 1894)

A.J. Rowland, D.D., LL.D., 1895-1916

Guy C. Lamson, D.D., 1917-1918

Gilbert N. Brink, D.D., 1919-1924

William H. Main, D.D., 1925-1932

The Rev. O.C. Brown, 1933

Prof. D.L. Jamison, 1934-1940

### **Executive Secretaries of the AB Board of Education and Publication**

Dr. Luther Wesley Smith, 1941-1956

Dr. Richard Hoiland, 1957-1963

Dr. Harold W. Richardson, 1964-1973

Dr. William T. McKee, 1973-1982

### **Executive Directors of Educational Ministries**

The Rev. Dr. Daniel Edwin Weiss, 1983-1988

Dr. Jean B. Kim, 1988-2001

The Rev. Daniel Rawleigh, 2001-2003

## NOTES

There were several resources constantly at my side as I wrote these profiles of leaders of National Ministries and predecessor organizations:

Thomas Armitage, *A History of the Baptists* (New York City: Bryan, Taylor and Company, 1887). Armitage has biographical information for Going, Hill, Backus and Bishop.

G. Pitt Beers, *Ministry to Turbulent America: A History of the American Baptist Home Mission Society Covering Its Fifth Quarter Century, 1932-1957* (Philadelphia: Judson Press, 1957).

“From Ocean to Ocean:’ The American Baptist Women’s Home Mission Society Movement,” *American Baptist Quarterly*, Vol. XIV, No. 4 (December, 1995).

Bertha Grimmell Judd, *Fifty Golden Years: The First Half Century of the Woman’s American Baptist Home Mission Society* (Rochester, NY: The DuBois Press, 1927).

Bill J. Leonard, *Baptist Ways: A History* (Valley Forge: Judson Press, 2003).

Henry Lyman Morehouse, *Baptist Home Missions in America: Jubilee Volume* (New York: Baptist Home Mission Rooms, 1883).

Robert G. Torbet, *A History of the Baptists* (Valley Forge PA: Judson Press, revised 1969).

Charles L. White, *A Century of Faith* (Philadelphia: Judson Press, 1932).

I am indebted to Dr. Deborah Van Broekhoven and Ms. Betty Layton of the American Baptist Historical Society (ABHS) for many hours of assistance in research and for providing access to the records of The American Baptist Home Mission Society, The Woman’s American Baptist Home Mission Society and the Women’s Baptist Home Mission Society. Thank you also to Ms. Nancy Blostein for doing research at the ABHS archives at Rochester, NY. Thank you to my Administrative Assistant, Ms. Susan Bogle, for assisting with research, editing and tracking important details.

Some census and genealogical records were researched using Ancestry.com for most of the sketches.

INTRODUCTION. The image of Clinton Hall at Nassau and Beekman Streets in New York City is used by permission of New York University Archives. This building was erected about 1830 by the Clinton Hall Association for the purpose of housing the New York Mercantile Library. The first classes of New York University were held there in 1831. The quotation from Dr. Austen Kennedy deBlois (1866-1945) is from the Introduction to *A Century of Faith*. deBlois was the second president of Eastern Baptist Theological Seminary in Philadelphia and earlier was president of Shurtleff College, founded by John Mason Peck and located at Alton, Illinois.

THOMAS WARD MERRILL: This image was copied from a PowerPoint presentation, “Celebrating American Baptist Home Missions 2004,” prepared by Ms. Victoria Goff; original image with American Baptist Historical Society. Helpful background information on Merrill and Kalamazoo College was found in Andrew C. McLaughlin, *History of Higher Education in Michigan* (Washington, DC: Government Print Office, 1891).

JOHN MASON PECK. This image of Peck appears to come from *A Sketch of the Life of Dr. John Mason Peck*, written by his friend John Reynolds in 1858 and published at Belleville, IL. Sources for biography on Peck include John Reynolds, *Pioneer History of Illinois* (Chicago: Fergus Printing Company, 1887 reprint of 2nd ed.); Coe Hayne, *Vanguard of the Caravans: A Life Story of John Mason Peck* (Philadelphia: Judson Press,

1931); Rufus Babcock, *Forty Years of Pioneer Life | Memoir of John Mason Peck* (Philadelphia: American Baptist Publication Society, 1864); and John Mason Peck *Collection* (St. Louis Mercantile Library). Peck's circa 1832 *Circular Address to the Baptists of Illinois* confronts anti-missionary sentiments <<http://www.carthage.lib.il.us/community/churches/primbap/JohnMasonPeck.html>>. The letter from Abraham Lincoln dated May 21, 1848, concerning the Mexican War was found in The Abraham Lincoln Papers at the Library of Congress and was transcribed and annotated by the Lincoln Studies Center, Knox College, Galesburg, IL.

JONATHAN GOING. This portrait is used by permission of Denison University Archives. Biographical information from William Cathcart, editor, *The Baptist Encyclopedia* (Philadelphia: Louis H. Everts, 1883); William B. Sprague, *Annals of the American Pulpit*, Vol. VI (New York: Robert Carter & Brothers, 1860); and *The Baptist Home Mission Monthly*, Vol. 1, No. 5 (November, 1878).

LIUTHER CRAWFORD. The minutes and publications of the American Baptist Home Mission Society provide few details about Crawford. Brown University Archives and Amherst College provided some basic information. Thanks to the Brooklyn Historical Society for assisting with research and to the Godfrey Memorial Library in Middletown, CT, for information embedded in the Luther Crawford Ladd genealogy.

BENJAMIN HILL. Engraving and biographical information from *The Baptist Home Mission Monthly*, Vol. 3, No. 4 (April, 1881). Background on Baptists and abolition and the split with the Southern Baptists was found in <<http://www.loyno.edu/history/journal/1993-4/Stanonis.html>>.

JAY S. BACKUS. Engraving and biographical information from *The Baptist Home Mission Monthly*, Vol. 1, No. 14 (August, 1879). Information about the May 30, 1864, response from President Abraham Lincoln was found in Earl Schwartz, 'A poor hand to quote Scripture': Lincoln and Genesis 3:19. *Journal of the Abraham Lincoln Association* 23.2 (2002): 23 pars. 14 May 2007 <[http://www.historycooperative.org/journals/jala/23.2/schwartz\\_e.html](http://www.historycooperative.org/journals/jala/23.2/schwartz_e.html)>.

NATHAN BISHOP. Engraving and biographical information from *The Baptist Home Mission Monthly*, Vol. 2, No. 9 (September, 1880) and *A Brief Guide to Vassar's Charter Trustees*, <[http://vcencyclopedia.vassar.edu/index.php/A\\_Brief\\_Guide\\_to\\_Vassar's\\_Charter\\_Trustees](http://vcencyclopedia.vassar.edu/index.php/A_Brief_Guide_to_Vassar's_Charter_Trustees)>. Another charter trustee was Samuel F.B. Morse, inventor of the telegraph. For information about the U.S. Christian Commission I consulted <<http://nwuscc.org/OldUSCC.html>>.

SEWALL S. CUTTING. The photograph of Cutting was provided courtesy of the University of Rochester. Biographical information from <<http://famousamericans.net/sewallsyvestercutting>> and Samuel Willoughby Duffield, *English Hymns: Their Authors and History* (New York: Funk and Wagnalis, 1886). Other biographical information from *University of Rochester History*, Chapter 7.

HENRY LYMAN MOREHOUSE. The photograph was taken in 1878 and is from Lathan A. Crandall, *Henry Lyman Morehouse: A Biography* (Philadelphia: The American Baptist Publication Society, 1919). For his role in founding The Ministers and Missionaries Benefit Board, I consulted <[http://mmbb.org/who\\_our\\_history.cfm](http://mmbb.org/who_our_history.cfm)>. For background on his involvement with John D. Rockefeller, founding of the American Baptist Education Society and University of Chicago, I found the essay by Kenneth W. Rose, *John D. Rockefeller, The American Baptist Education Society, and the Growth of Baptist Higher Education in the Midwest*, helpful. The essay was a paper presented at the annual meeting of the Great Lakes American Studies Association on October 13, 1990, at Case Western University in Cleveland, Ohio.

THOMAS JEFFERSON MORGAN. Engraving and biographical information from William Cathcart, *The Baptist Encyclopedia*, Volume II. Additional information from Thomas J. Morgan, *The Negro in America and the Ideal American Republic* (Philadelphia: American Baptist Publication Society, 1898) and *Baptist Home Mission Monthly* 18, No. 2 (1896).

CHARLES LINCOLN WHITE. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from the C.L. White "Tributes and Obituaries." Manuscript Collection, MP106, Box 1. Archives American Baptist Historical Society, Valley Forge, PA, and *Baptist Home Mission Monthly*, 1909.

CHARLES A. BROOKS. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from *Missions*, March 1931. Context from Charles A. Brooks, *Through the Second Gate: Baptists in Action Among New Americans* (New York: American Baptist Home Mission Society, 1922) and John D. Essick, "The International Baptist Seminary", *Baptist History and Heritage*, January 2005, <<http://www.encyclopedia.com/doc/1G1-130777647.html>>.

GEORGE PITT BEERS. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from the American Baptist Home Mission Society, Northern Baptist Convention and *Crusader*, 1953, American Baptist Historical Society Archives, Valley Forge, PA.

THERON M. CHASTAIN. Photo from biographical files of Mission Resource Development, ABCUSA, Valley Forge, PA. Used by permission. Biographical information from *Missions*, 1952, Vol. 150, p. 413, and *Missions*, 1957, Vol. 155, p. 4.

WILLIAM H. RHOADES. Photo from biographical files of Mission Resource Development, ABCUSA, Valley Forge, PA. Used by permission. Biographical information from *The American Baptist Magazine*, May 1970, p. 12. American Baptist Convention publicity information, 1965, and *Mission* article by Norman R. De Puy, December 1968, p. 20.

JAMES A. CHRISTISON, JR. Photo from biographical files of Mission Resource Development, ABCUSA, Valley Forge, PA. Used by permission. Biographical information from *Who's Who in Religion*, First Edition, 1975-76 (Chicago: Marquis Who's Who, 1975) and Bio File, National Ministries, September 21, 1976.

WILLIAM K. COBER. Photo from biographical files of Mission Resource Development, ABCUSA, Valley Forge, PA. Used by permission. Biographical information about Cober from American Baptist News Service communications June 2, 1988, and August 25, 1998; and National Ministries file copies of his *curricula vitae*.

PAUL NICHOLS. Photo from biographical files of Mission Resource Development, ABCUSA, Valley Forge, PA. Used by permission. Biographical information from *The New York Times*, January 29, 2007, and memorial service bulletin.

AIDSAND F. WRIGHT-RIGGINS III. Photo from National Ministries Communications office. Biographical information from the National Ministries Web site: <[http://www.nationalministries.org/leadership\\_team\\_list\\_detail.cfm?DID=1](http://www.nationalministries.org/leadership_team_list_detail.cfm?DID=1) > and interview with Rev. Betty Wright-Riggins.

JOANNA P. MOORE. Photo taken in 1880 and from Joanna P. Moore, *In Christ's Stead: Autobiographical Sketches* (Chicago: Women's Baptist Home Mission Society, 1902). Biographical information also from her autobiography, which can be read on line at the *Documenting the American South* Web site:

<<http://docsouth.unc.edu/church/moore/menu.html>>.

ELVIRA B. SWIFT. Swift was the first Corresponding Secretary of the Women's Baptist Home Mission Society of Chicago. Photo from *A Picture Gallery*, WBHMS, Twentieth Century Edition, January 1901, American Baptist Historical Society. Biographical information from *The Home Mission Monthly*, September 1881.

MARY A. EHLERS. Photo from *A Picture Gallery*, WBHMS, Twentieth Century Edition, January 1901, American Baptist Historical Society. Biographical information from *The Home Mission Monthly*, April, 1881, *Proceedings of the 107th Anniversary of the Indiana Baptist Convention*, October 15-17, 1940; "Biography of Rev. Stephen B. Ward," *History of DeKalb County, Indiana* (Indianapolis: B.F. Bowen and Company, 1914).

MARY G. BURDETTE. Photo and biographical information from *Tidings*, November 1907, Vol. XXVII, NO. 3, p. 1.

ROSE L. BOYNTON. Photo and biographical information from the "Vertical File," American Baptist Historical Library, Rochester, NY. Additional information from *The Watchman Examiner*, November 13, 1930; *Biographical History of La Crosse, Monroe and Juneau Counties, Wisconsin, 1892*; and Cortland County Obituaries #3, <<http://www.rootsWeb.com/~nycortla/obitlst3.htm>>.

SYLVINA NICKERSON. Photo from *Home Mission Echoes*, June 1903, Volume VII, No. 6. Nickerson was the first Corresponding Secretary of the Woman's American Baptist Home Mission Society of Boston. Biographical information from *Early California Wills*, California Society, D.A.R., 1952, Volume 3; *Home Mission Echo*, August 1891.

SOPHIA B. PACKARD. Photo from *Spelman College History*. Used by permission. The *Spelman College History* also adds rich biographical information about Packard, her colleague Harriet E. Giles, and the founding of the Atlanta Baptist Female Seminary: <[http://www.spelman.edu/about\\_us/news/publications.shtml](http://www.spelman.edu/about_us/news/publications.shtml)>, *History and Traditions* (PDF). Additional information was found in the *Encyclopedia Britannica's Guide to Black History*, <<http://search.eb.com/blackhistory/article-9125909>> and *Home Mission Echo*, August 1891.

REBECCA M. HESSELTINE. Research on Mrs. Hesseltine has been most challenging. She is identified only as Mrs. F.S. Hesseltine in all records. It seemed likely that she was the wife of Colonel Frances Snow Hesseltine, a graduate of Baptist Colby College. Rebecca is listed along with F.S. as a life member of the AB Foreign Mission Society. Information about Col. Hesseltine was found in Osborne Ellis, "From Colby to Colonel," *Colby College Magazine*, summer 2000. Thanks to Mr. Scott McCauley and the Reverend Veronica Lanier, who went out in sub-zero weather to read tombstones at the Wyoming Cemetery at Melrose, MA, and to the Melrose Senior Reference Librarian Mary G. Rasner, for a newspaper obituary. I believe she is also the "Mrs. Rebecca M. Hazeltine" among the original incorporators of the WABHMS in 1888. Confirmation that Mrs. F.S. Hesseltine of the WABHMS is the same person as the wife of Col. F.S. Hesseltine: In an 1882 directory of mission organizations (*The Gospel in Our Lands* from the ME Church) Mrs. F.S. Hesseltine is the secretary of the WABHMS at 16 Pemberton Square in Boston. In an 1872 Boston directory 16 Pemberton Square is the law office of Francis S. Hesseltine. Absence of any notice of her death in Baptist publications and absence of any reference to Baptists in her funeral service and obituary indicate a distancing by the time of her death.

ELIZABETH W. POLLARD. Biographical information and photo from *Home Mission Echoes*, June 1903, Volume VII, No. 6.

MARY C. REYNOLDS. Photo from *Home Mission Echoes*, January 1908, Volume XI, No. 1. Biographical information from *The Watchman Examiner*, April 8, 1937.

KATHERINE WESTFALL. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from *Beacon Yearbook*, 1941, and *Annual Report of the WABHMS*, 1939/40.

ALICE W.S. BRIMSON. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from *The American Baptist*, January 1982, Vol. 80, No. 1; draft of an article by Linda Gesling for the *Encyclopedia of Chicago Women*, n.d.; a program for the Centennial Celebration of the Baptist Missionary Training School, November 14, 1981; *The Watchman Examiner*, December 1, 1938; memorial service program from Atherton Homes, 1981; autobiographical typed notes in the Archives of the ABHS.

MARGARET N. WENGER. Photo from the archives of the American Baptist Historical Society, Valley Forge, PA. Used by permission. Biographical information from Doris Anne Younger, "Margaret N. Wenger: From Mutual Ministry to Merger," *American Baptist Quarterly*, Vol. XIV, No. 4, December 1995; American Baptist News Service communication July 11, 1997.

FREEWILL BAPTISTS. Photo of Anthony from Norman Allen Baxter, *History of the Freewill Baptists* (Rochester NY: American Baptist Historical Society, 1957). Engraving of David Marks from *The Centennial Record of Freewill Baptists, 1780-1880* (Dover NH: The Printing Establishment, 1881). Information about Alfred W. Anthony from Bates College, Ladd Library, Edmund S. Muskie Archives and Special Collections Library, Alfred Williams Anthony Papers. The list of Freewill Baptist Home Mission Society Corresponding Secretaries is found in *The Centennial Record of Freewill Baptists, 1780-1880*. Background on the Freewill merger with Northern Baptists found in the *Annual of the Northern Baptist Convention 1911*, Philadelphia June 13-18, 1911 and *Eightieth Annual Report of the American Baptist Home Mission Society*, Des Moines, Iowa, May 22-25, 1912.

BAPTIST GENERAL TRACT SOCIETY. Scan of Noah Davis portrait courtesy of the American Baptist Historical Society. Biographical information about Davis from *American Baptist Magazine*, Vol. VI, 1858, and Lemuel Call Barnes, Mary Clark Barnes and Edward M. Stephenson, *Pioneers of Light: The First Century of The American Baptist Publication Society* (Philadelphia: The American Baptist Publication Society, 1924). Background information also from *Pioneers of Light and (Fiftieth Annual Report of the American Baptist Publication Society, 7-12)*.

# LITANY—WE’VE COME THIS FAR BY FAITH

**LEADER:** In every generation God calls men and women of faith to lead and to serve. By faith Abraham obeyed when he was called. Sarah received the power to conceive.

**RESPONSE:** By faith, inspired by the stories of foreign missions, and desirous to promote the preaching of the gospel in North America, Baptists formed the American Baptist Home Mission Society, April 27, 1832.

**LEADER:** By faith Isaac invoked future blessings on Jacob and Esau. By faith Moses refused to be called the son of Pharaoh’s daughter, choosing rather to share ill treatment with the people of God.

**RESPONSE:** By faith John Peck, who in 1820 lost his son, lost the support of the Triennial convention and faced hostile anti-missionary Baptists, received support of five dollars a week from the Massachusetts Baptist Missionary Society and went on to found the first institution of higher education in Illinois, contribute to the establishment of 900 churches, the ordination of 600 pastors and the baptism of 32,000 persons.

**LEADER:** By faith Joseph, at the end of his life, made mention of the Exodus of the Israelites.

**RESPONSE:** By faith Joanna Moore, in 1863, heard the cries of 1,100 emancipated women and children, protected by the Union army on Island No. 10 in the Mississippi River, and began a 50-year mission among the freed people of the American South.

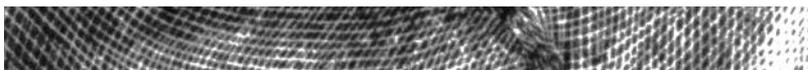
**LEADER:** By faith the walls of Jericho fell down. By faith Rachel the harlot did not perish with those who were disobedient because she had given friendly welcome to the spies.

**RESPONSE:** By faith Baptist women in Chicago and Boston formed the predecessors of the Woman’s American Baptist Home Mission Society in 1877 for the evangelization of women among the freed people, the Indians, immigrants and the new settlements of the West. By faith Baptist women founded the Baptist Missionary Training School.

**LEADER:** Time fails the writer of Hebrews to tell the stories of faith of Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.

**RESPONSE:** Teach us the stories of Thomas Ward Merrill, Sophia Packard, William Simmons, Mary Burdette, Henry Morehouse and Margaret Wenger. Help us to remember the stories of Freewill Baptists, the Publication Society, mission in Central America and Mexico, Alaska, Indian reservations and Ellis Island. Call to mind the birth of Spelman and Kalamazoo College and dozens of colleges in the north and south.

**EVERYONE:** Surrounded by so great a cloud of witnesses, let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, and is seated at the right hand of the throne of God.



*Scripture adapted from Hebrews 11 and 12:1-2.*

*Written by Rev. Dr. David C. Laubach  
National Ministries ABCUSA  
April 2007*





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