

Col. W. M. Cockran,
With compliments of
The Author.



A. D. Williams.

Frontispiece.

FOUR YEARS
—OF—
CO-OPERATION,
—IN—
NEBRASKA and KANSAS.

"Nothing extenuate, nor aught set down in malice."

By A. D. WILLIAMS, D. D.

KENESAW, NEB.
WESTERN FREE BAPTIST PRINTING CO.
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PREFACE.

Three yearly meetings in Nebraska and Kansas are working under a somewhat unique plan, called a "System of Coöperation." It is a "new departure," in the sense of being a new combination of old principles and methods, but not in the sense of not being sanctioned by admitted usages or acknowledged principles. Its working has been unique as itself—and thus far unusually successful. It has been misunderstood—perhaps in different directions; in one, as being more than it is; in another, as being less.

It seems, therefore, a good work to describe its workings. By its fruits ye may know it. Hence this volume. It describes the history and results of this "system" thus far—its trials and its triumphs—nothing extenuating, and nothing set down in malice. It contains a somewhat minute account of Freewill Baptist developments in Nebraska, and so much of those in Kansas as is connected with said Coöperation. It contains also pictures of several houses of worship built under this system, portraits

of several of its workers, and brief biographies of most of them.

One of its more valuable features is perhaps not sufficiently pointed out elsewhere. It is the ready communication between all parts of the field, and the better understanding of the spirit, wants and prospects of all, gained through the medium of the visits of the chairman of the executive committee to all the quarterly meeting sessions and other visits to all parts of the field. By this means, measures are more intelligently and better adapted to circumstances, forces are more effectively utilized and directed, unity and concentration more readily secured, difficulties avoided or remedied, and efficiency promoted.

As a whole, its promise lies mostly in the direction of quickening, utilizing and concentrating scattered or non-assimilating forces, arousing the lethargic, encouraging the desponding, restraining the turbulent, and uniting the ineffective littles into one unitary and powerful whole. Its danger is that of an excessive individualism, weakening sympathy, repelling coöperation, pressing personal interest or will at the expense of the cause, or unwilling to respect law and the judgment of the majority.

The work has been written at some disadvantage, the printer putting it into type as fast as written, without the ordinary opportunity of amendment or revisal. A consequence is more or less inaccuracies of style and repetitions or omissions of matter. It

has also been printed in a small, country printing office and on an old-style hand press, without many facilities that would have added to its mechanical excellence. It therefore partakes in these respects also of the ruggedness and lack of finish incident to most pioneer work. As to its subject-matter, the author has had personal knowledge of most of that concerning which he has written; and, making due allowance for misconceptions, his statements are as nearly correct as such knowledge and an honest intention can well make them.

The work is commended to our brethren at home, to the denomination at large, and to the world, as an example of what blessings God, in this western land, will bestow on well-directed, persistent coöperation, assuming to undertake that every church has a preacher and every preacher a field—above what can be expected from random, intermittent, non-concurrent efforts.

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CHAPTER I.

PREVIOUS HISTORY.

In the spring of 1868, Revs. L. C. Chase and J. M. Kayser, teachers in Atwood Institute, Ohio, read from the *Morning Star* a sentence, in substance as follows:—"By an act of the legislature, the capital of Nebraska has been removed from Omaha to Lincoln, a point some forty miles west of the Missouri river." They "warmed up" over the theme, and planned for homes and church work in that distant state. The more they talked, the more they warmed up, and it was finally decided that Mr. Chase should go and spy out the land.

He went, wrote communications for the *Star*, pointing out at some length the promise of the new state and its new capital, resulting in bringing a number of Freewill Baptists into the State, among them Rev. H. B. Richey, a young man of ability and promise, and his brother, Lawrence. Rev. Kayser followed, visiting northern Kansas and eastern Nebraska. Finding some Freewill Baptists at Salem, Richardson county, a council, consisting of Revs. J. M. Kayser, A. Curtis, then of Carson, Kansas, and Prof. Francis Wayland Dunn, of Hillsdale College, was convened, and May 23, 1869, organized a Freewill Baptist church there, consisting of Mr.

RICHEY.

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and Mrs. F. A. Tisdale, Mr. and Mrs. E. Howe, D. A. Tisdale, P. Hall, W. W. Abbey, J. S. Davis and Miss Hattie Fuller. Mr. Kayser preached for them on the following Sunday; and, on April 9, 1870, Rev. A. Curtis and wife became members of the church, and brother Curtis was elected pastor. In July following, Rev. Rawson Dunn, D. D., and wife, also united with the church.

In the mean time, Mr. Richey was preaching in Lancaster county, and organized a church of twelve or fourteen members at Palmyra, which was speedily followed by the organization of the Salem quarterly meeting, at Palmyra, Revs. Dunn, Richey and others being present. Bro. Richey taught school, worked on his homestead, and preached, so overworking himself that his life paid the forfeit, in the late winter of 1871—among the first of our pioneers in the state, and the first to fall.

A little before his death, Rev. L. C. Chase, A. M., came to Beatrice, and took charge of the public schools of that city. By the advice of brother Curtis and others, he resigned this position, upon brother Richey's death, and took his place in the gospel field. Organizing Sunday schools and pushing out into new fields, within a year, he organized a third church, at Bennett, which joined the Salem quarterly meeting. Brother Chase labored for some two years as pastor of the Palmyra and Bennett churches, laboring also at other points. But a failure of crops and failing health compelled him leave

the field, and these two churches eventually lost their visibility. Other churches, however, were raised up in Northern Kansas and united with the quarterly meeting, and it still lives, a member of the northern Kansas yearly meeting. *

In the winter of 1876-7, a revival occurred in Cass county, a little west of Weeping Water, under the auspices of the close baptists and congregation-
alists, resulting in the conversion of a large number, many of whom, while being baptists, could not join the baptist church, on account of close communion. There were also several members of the baptist church who did not believe in that dogma. Hence, a committee was appointed to wait on Rev. Edward Root, who had not long before moved into the vicinity, and request him to organize a Freewill Baptist church, which he did, on March 25, 1877, with nineteen members, called Centerville church. Rev. E. Root was elected Pastor, and remained such for ten years, with much success. Edward Williams and A. C. Beach were elected deacons and B. F. Allen clerk, all remaining such to the present time.

The second Freewill Baptist house of worship in this state, the first being at Salem, was built and paid for by this church, and dedicated by Prof. Ransom Dunn, D. D. It is a very tasteful edifice.

The Belmont church was organized in January, 1874, with thirteen members. At one time, it num-

*We are indebted to Prof. Chase for the foregoing facts.



Rev. R. N. Bouché.

Chairman Nebraska Executive Committee.

bered some seventy members, the result of an extensive revival, in which Revs. Stone, Root and Lansing participated. Soon after a heavy migration occurred from that part of the country, carrying off most of its members, reducing it to a weak interest, scarcely maintaining visibility.

These churches were organized into the Cass county quarterly meeting, April 10, 1880, at Belmont, B. F. Allen being elected clerk and I. Stone treasurer. The prominent workers in the quarterly meeting from the first have been Revs. E. Root and Isaac Stone, assisted somewhat, at intervals, by Revs. Peter Lansing, S. F. Smith and others.*

An account of brother Root's life is given elsewhere. Brother Stone migrated from Indiana, where he was for a long time successfully associated with Rev. I. Adkinson, as the two wheel-horses of the old Switzerland quarterly meeting. Since coming to Nebraska, like others, he has been much tied down to a farm; but has done faithful service in the vicinity where he lives, and to some extent elsewhere. He was a prominent factor in the great revival at Grand View, in 1886. He is a strong and a good man, and the only regret is that he does not give himself more fully to the work. He has been a member of the Nebraska legislature.

About this time, Rev. S. F. Smith settled near Fairbury, in Jefferson county, and organized the

*For these facts, I am indebted to brother B. F. Allen and sister M. P. Stone.

Fairbury, Dry Branch and Marshall churches. Rev. Ives Marks organized the Rose Creek church, and these, with others in Kansas, were organized into the Jefferson quarterly meeting; and it, with other Kansas quarterly meetings, were organized into the northern Kansas and southern Nebraska yearly meeting, in the fall of 1877. At a later day, Mr. Smith also organized the Grand View church, now a prosperous interest in the Nemaha River quarterly meeting. Subsequent changes are narrated elsewhere.

Rev. Ives Marks organized a church just across the line in Kansas, called Oak Creek. Rev. J. L. Elliott soon after organized another, some twenty-five miles distant in Nebraska, named Batin. These, both in the country, were organized into the Batin quarterly meeting, and C. H. Fahndrich, a German brother, ordained to the ministry by Dr. Elliott.

Rev. A. M. Totman also organized a church at Aurora, in Hamilton county, in 1870, that eventually became incorporated into the Nebraska yearly meeting.

Rev. Ives Marks, now dead, was an able, devoted, conscientious and efficient, though eccentric, minister in this antecedent period. Rev. Peter Lansing, an old and true veteran, also contributed much, and still lingers on the verge of heaven.

CHAPTER II.

ORGANIZATION.

What was then the Northern Kansas and Southern Nebraska Yearly Meeting held its seventh annual session, September 7—9, 1883, at Fairview, in Republic county, Kansas. Cass county quarterly meeting was represented by Revs. Edward Root and Rolland N. Bouck, the latter then only just licensed to preach. The Batin quarterly meeting was represented by A. D. Williams, who was authorized by the quarterly meeting, either to ask admission to the yearly meeting or to unite with the Cass county quarterly meeting in forming a new yearly meeting, as might seem most advisable after consulting with the other parties interested.

Upon conferring with Messrs. Root and Bouck, they at once expressed themselves favorable to the organization of a new yearly meeting. Their distance away was so great that their connection with the existing yearly meeting was scarcely more than nominal, and a smaller body nearer together seemed preferable to the larger but so distant one, with which the connection was so slight—while there was reason to expect more or less growth. At a

yearly meeting nominally held within the Cass county quarterly meeting, previously, only one delegate, (Rev. S. F. Smith,) was present from the other quarterly meetings.

The matter was then referred to the yearly meeting conference, which appointed Revs. Ruel Cooley, a visiting brother from Wisconsin, S. F. Smith and E. E. Harvey a committee to consider the propriety of a new organization. This committee gave the subject mature and careful consideration, and reported unanimously in favor of an organization in Nebraska, to consist of the Cass county and Batin quarterly meetings. This report was also unanimously adopted by the conference, and Revs. I. T. Bradbury, E. E. Harvey, S. F. Smith, H. W. Morse and E. A. Phillips were appointed a council to consummate the organization.

This council proceeded to a careful examination as to the fellowship, doctrine and usages of the quarterly meetings, and found all satisfactory. They then proceeded to recognize the two quarterly meetings as a yearly meeting, under the name of the Nebraska Yearly Meeting, Rev. S. F. Smith giving the Hand of Fellowship, and Father H. W. Morse making the Consecrating Prayer. Both parts of this exercise were very appropriate and touching—Revs. Morse and Smith being both veterans in western pioneer service, and gave utterance to their deep and strong sympathy, and their earnest faith in the ultimate efficiency of the new organization.

The new yearly meeting then elected Rev. Edward Root moderator and Rev. R. N. Bouck clerk. The yearly meeting constitution in the Treatise was read, considered, and adopted, except the second article, touching representation, and the last article, concerning alteration or amendment. These were left open for the consideration of a subsequent meeting, when it was anticipated there would be a larger representation, and also to give time for more mature consideration.

It was also thought that means should be adopted to secure a closer coöperation and greater unity of action, more fully concentrating and utilizing the forces both of the ministry and the churches—that, as far as possible, nothing be lost. On these points, there was entire unity of sentiment and feeling, and Revs. A. D. Williams, Edward Root, J. L. Elliott, M. D., W. H. Edger and A. M. Totman were appointed "a standing missionary committee, the chairman to be superintendent of missions for the state, and to have general charge of missionary operations, the others to be advisers in their respective quarterly meetings or vicinities." *

A request was made for admission to the Freewill Baptist General Conference, a session of which was to meet in October of the same year, at Minneapolis, Minnesota, and A. D. Williams, D. D., was appointed delegate to the same, with Rev. Edward Root as alternate.

*Yearly Meeting Records.

Feeling that there might be need of an extra session before the time of a regular annual session, the conference adjourned, "to meet at such time and place as the moderator shall call." *

The two quarterly meetings entering into this organization were composed of two churches each—Centreville and Belmont in the Cass county quarterly meeting, and Batin and Oak Creek in the Batin. Of these the Centreville was in a country community, with a respectable house of worship, costing about a thousand dollars, and virtually paid for. Its membership were mostly fairly well-to-do farmers, and held a strong and commanding influence in that community. The Belmont church had suffered heavily by emigration, and had become reduced practically to a small and weak band. The Batin church was in a back settlement, inhabited largely by Bohemian Catholics. It was, however, prospering under the pastoral labors of Dr. J. L. Elliott, until it included the larger portion of the scattered American population of the vicinity. The Bohemians soon succeeded in turning them out of the (sod) school house, and Dr. Elliott, through age and infirmity, and who lived at a distance, found himself unable to keep up appointments—since which time the church has not flourished. The Oak Creek church had even then been virtually broken up by the Free Methodists—deacon Woods, however, sticking bravely to the wreck. The whole

*Yearly Meeting Records.

four churches nominally had 93 members—Centreville 41, Belmont 27, Batin 18, and Oak Creek 7—only about half of whom were practically effective. It was rather a frail bark. We shall see what became of it.

CHAPTER III.

AT GENERAL CONFERENCE.

The General Conference at Minneapolis readily admitted the wee sister, brethren S. F. Smith and J. S. Manning especially interesting themselves in her behalf.

Her delegate, feeling the need of more denominational efficiency in church extension work, drew up a petition to the Conference, asking the establishing of a special and separate church extension society or agency, as in other denominations, and secured the signatures thereto, besides others, of three-fourths of the members of the Conference. But it soon became apparent that a number of leading members, including the controlling influence in the parent home mission board, were strongly averse to any separate agency. The petition was referred to a hostile committee, and the outcome was only a recommendation that the home mission board inaugurate a special church extension movement—that thus far has not been a brilliant success. At the same time, the Nebraska delegate, without his knowledge, was made a member of the home mission board—as some western members suspected, perhaps without cause,

AN APPROPRIATION.

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to buy him off. At all events, if this *was* the object, it failed of its purpose.

When the board came to act on the appropriations for the coming year, an appropriation of \$200 was asked toward erecting a house of worship at Kenesaw, Nebraska. On one pretext and another, the application was put off until all the other cases were disposed of, when a motion was made to adjourn; whereupon the Nebraska member, with some warmth, said the board should never adjourn with his consent until the Kenesaw case was acted on. After some sharp words, the appropriation was made. One of the officials of the board afterwards said—"I rather guess it *was* the intention to adjourn without acting on that case."

The appropriation however was a turning point in Nebraska matters. Had it not been made, it is virtually certain that up to this day there would neither have been a Freewill Baptist house of worship, nor church, at Kenesaw; and, without a start at Kenesaw, and with such a rebuff from the board as such an adjournment would have been, it is more than probable that no effective movement would have been made anywhere in the state.

But, all is well that ends well, and the appropriation proved an inspiration to our feeble forces.

CHAPTER IV.

AN EXTRA SESSION.

After consultation and correspondence with most of the Freewill Baptists known to be in the state, it was deemed best to have an extra session of the yearly meeting. Accordingly, Father Root called an extra session, through the *Morning Star* and *Free Baptist*, and also by private notice, to meet at Kenesaw, Adams county, Nebraska, December 14, 1883.

In the mean time, a church that had been organized some time before by Rev. A. M. Totman at Aurora, but had been weakened by the removal of Bro. Totman and other members, was somewhat revived, and services resumed. Some ten or twelve members, much scattered, were found, and others afterward gathered up. A church of ten members was also organized November 18, 1883, at Kenesaw, and delegates from these two churches met at Aurora, the first Saturday in December, 1883, and were organized into a quarterly meeting, named the Hastings Quarterly Meeting, Rev. S. F. Smith acting as council in the organization. Hon. B. F. Isaman was elected standing clerk, Bro.

Smith preached a powerful sermon to a large congregation on Sunday morning, in the Presbyterian meeting house, which had been kindly opened for the occasion. This body sent delegates and asked admission into the yearly meeting, at the extra session, and were cordially received.

The attendance at this extra session was very encouraging. There were Revs. Edward Root, Isaac Stone and R. N. Bouck from the Cass county quarterly meeting, Rev. J. L. Elliott, M. D., from the Batin quarterly meeting, and Hon. B. F. Isaman, Dea. Lewis Currier, James Currier and A. D. Williams from the Hastings quarterly meeting, with Rev. W. H. Edger from within its bounds. The meeting was in all respects a harmonious and encouraging one, the brethren going away saying it was a better meeting than they had anticipated, and encouraged with the prospect for the future. Father Root was re-elected moderator.

The question of coöperation and of the best utilizing of our forces, which had been considered and partially acted on at the organization, had also been a topic of discussion at nearly or quite every formal or chance meeting of Freewill Baptists within our borders after that time. It was found that there was but one sentiment on the subject, and that was in favor of a closer coöperation, that should more fully unify and utilize our forces, and as far as possible provide every field with a preacher and every preacher with a field, in harmony with

our denominational usages, and avoiding vexations and mischievous interregnums, as well as unnecessary and expensive removals.

Accordingly, the whole history and usages of our denomination were closely canvassed, to find what would meet the case, and so should be in some sense a new departure, and yet should *not* be a new departure in the sense of not being justified by previous and admitted usage.

It was found that Randall, and the Fathers and brethren contemporary with him, had been accustomed at their yearly and quarterly meetings—the preachers on their own behalf and the lay-brethren on behalf of their churches—to consider how the churches could best be supplied until the next meeting, and how the preachers could best be employed, ending sometimes with an “agreed” and sometimes less formally that one preacher should supply at a certain place or places and the others at others.

It was found also that a similar and almost identical practice had prevailed in various other parts of the denomination, within the memory and personal knowledge of some of our own number. We had some of us been parties to such arrangements. It was moreover found that no question had ever been raised by any of our bodies of the propriety of such a procedure. It had been practised by “The Fathers,” it had been practiced in later times, in widely separated places, without question, and had always been commended rather than otherwise.

Why, then, might we not practice regularly and systematically what they had practiced without formal proclamation, and sometimes with more or less protracted intervals. Neither the frequency nor the formality, or the lack of them, could have anything to do with underlying principles. If it was right at all, and did not violate denominational principles in one case, neither would it in any other. If it was not only right but commendable, when done spontaneously and without system, surely it were even better to be properly promulgated and carried out with an understood regularity and system. On this point, then, there seems to be no room for dispute. Formally to adopt such a coöperating arrangement, would only be to add system to an unquestioned usage, as old and almost as wide as the denomination itself.

And then, the churches being independent, and having an unquestionable right to act in any given case as seemed to them best, and to act either as a whole, or by committees or delegates, there is nothing to hinder even the employment of a pastor through a committee or delegation appointed by themselves for the purpose. The Minneapolis church once sent a single one of its members a thousand miles to employ a pastor at his discretion, and no one to this day ever raised a question of the rightfulness or even the expediency of the transaction. Other similar occurrences, involving the same principle, have frequently occurred among us.

and equally without a whisper of question of their propriety. But, if one church may properly thus do, then there is nothing to prevent two or more churches uniting and employing committees, or even the same committee, to secure them a common pastor, or different pastors, as they may elect. And if these principles are correct, there is nothing to prevent the churches empowering their delegation to the quarterly or yearly meeting to act in the same manner, in securing pastors for themselves alone, or in conjunction with other churches. And, if they may do this in any one case, they may do it in two or more, or in as many as they choose. And, if they may do this in as many instances as they choose, then clearly they may choose to do it constantly, and by a mutual regulation with as many other churches as choose to enter into this arrangement, or coöperation, with them. If not, where is the boasted independence of our churches? To deny this right to them, is to set up over them an intangible and irresponsible dictatorship, against which they may not rebel, and from whose dictum they may not depart.

Such a system is a very different thing from the Methodist system. With them, the stationing power—the bishop and the presiding elders—is entirely an extraneous one. The General Conference elects the bishop, and he appoints the presiding elders; and neither of the parties interested—the preachers and the people—have any voice in the

matter. On the other hand, and exactly the reverse, no extraneous power has anything to do with the matter under this method. The preachers, one of the parties to the arrangement, and the churches by their representatives, the other party, come together and mutually enter into an arrangement for their common good. It differs in no respect in principle from the ordinary single engagement between preachers and people. It differs only in method.

The preachers, at one and the same time—rather than one at a time—meet the representatives of an indefinite number of churches. The churches, also, find an indefinite number of preachers at the same time and place, from among whom to select the man they like best. They may find some other church wanting him. But that is only what happens under any method. The preacher may not secure the place he wants. Neither may he under the ordinary method. This method avoids a great loss of time and money to the preacher in "candidating," and to the churches in hunting candidates, and saves both parties another often greater loss, both pecuniarily and spiritually, in delays between engagements.

Another material advantage is in mutual counsel. All congregational bodies believe in "councils," both for beginning and ending ministerial engagements. They do not always practice it—though it were better if they did. But they all believe in it.

It is engrafted into the usage of them all. Now here is the best possible "council"—all the active, working preachers and representatives from all the churches, in the district included—all the wisdom and experience and grace of the whole body, to counsel each preacher and each church in this very most important matter for which councils are called, and in which they are of the most value.

Practically, after all, perhaps one of the greatest advantages is that of more fully unifying and utilizing both forces and opportunities. Places are found for preachers, where they may be useful, who otherwise would have remained unemployed and idle. In other cases, they are counseled and assisted to places where they will be useful, when otherwise they might have remained where usefulness would not be attained. Preachers also are found for churches that otherwise would have remained pastorless, or churches counseled to preachers who will be more efficient than would otherwise have been secured. The world is full of men in wrong places. Blessed, everywhere and evermore, is the agency that assists the right man to the right place. And so, agencies are utilized and opportunities improved, where but for such coöperation much less would be accomplished.

Moreover, it has been the sad experience of the denomination to lose a large amount of church property through lack of efficiency and denominational loyalty. Forty thousand dollars of hardly-

gathered dollars from all parts of the West went this way in Chicago. Kewanee, and we are told on the best authority "more than a score" of others, in Illinois alone,* present a similarly disheartening record—a record that of itself alone ought to be a

*Concerning things in Illinois, one who knows says:—

The plan at present being pursued by the Illinois Yearly Meeting relative to churches and parsonages is as follows:

I. All property is being transferred from the hands of the local Trustees of the church to the Board of Trustees of the Yearly Meeting.

II. All property coming into our hands, such as churches and donations for all purposes connected with church work, is lodged in the hands of the Yearly Meeting Board, and by them to be held in trust:

1st. For the use and benefit of the local church where situated,

2nd. For the use and benefit of the Yearly Meeting, subject to the incorporated rules of the Board.

The reasons for this course are for the purpose of securing said property from loss to us in case of any failure that may overtake the local church.

That such failures have resulted in losses in our Yearly Meeting are shown by reference to many facts connected with local interests.

The church at Kewanee is in point. Here the church had a membership of 53, the church was out of debt, and had money in its Treasury. But owing to local dissensions its pulpit became vacant, and dissatisfied parties used their influence, which resulted in the sale of the property, and for less than one half of its cost. The church was thereby hopelessly scattered. The funds are now in the hands of local Trustees, with no human prospect that their successors will ever be elected.

This is only one case where had the church building been held by the Yearly Meeting we could to-day have had a strong and flourishing church, whereas we have only a monument of Free Baptist folly. This is but one of a large number. I refer to Quincy, Fairbury, Minden, Chicago, Salem, and a score of others that might be mentioned.

Our plan has a double effect: 1st. The property cannot be squandered or disposed of without the consent of the Yearly Meeting, after careful consideration; 2nd. It serves to unify us in our work. True we sometimes feel it to be wise to make a change, and sometimes to sell a church, as

sufficient reason for calling a halt, and adopting a safer and better policy. But Illinois is not alone. All through the West, at least, are scattered monuments of Freewill Baptist folly, in first raising money by the hardest, and then committing it to a managing policy by which it has been lost. It is sad to speak of these facts. But their contemplation is essential to the seeking and the finding of a remedy.

In some instances, especially where the parent home mission board has given material aid, safety has been sought in deeding the property in trust to that body. This secures safety from loss of the property. But the board is too distant and its members too unfamiliar with local circumstances, to operate with sufficient efficiency in its management—working to the detriment of local interests. Some middle course is obviously needed, that shall both save the property, and still in the best manner subserve local interests.

Evidently this is to be found in some body that is near enough at hand to understand the wants of the community for which it is raised, and trustworthy enough both to preserve the property and to see that it is faithfully used for its intended purpose.

About as evidently the Yearly Meeting meets the necessities of the case more nearly than any other

in the case of Hamilton; but the money is safe to build at some other point, where we can and do hope, and expect, to succeed.—J. S. DINSMORE, in WESTERN FREE BAPTIST for Jan. 1886.

body among us. Not only do churches frequently fail, but the same is true of quarterly meetings. But the yearly meeting seldom fails—need never do so, and almost certainly never would, were such interests and agencies committed to its trust. If its churches or quarterly meetings fail, the safe possession of their accumulated funds would be an agency by which new interests would be built up and the cause be made to prosper—where otherwise in such a case all would be lost.

Especially will this be true where the yearly meeting keeps some active agency in the field, to watch over and care for all its several interests. Such agency will know the wants of all its members, and cannot well fail to be composed of such men as will honestly and faithfully guard and promote the interests of all. Or, if some unworthy or unfaithful man should get into such a position the yearly session is always not far off, and, through annual elections, will displace him. Nor could one such man, or even two, do any material harm before he would be superseded; while it will be very seldom indeed that even one such will secure a place there.

The value of such an agency, no matter what you call it, missionary committee or board, executive committee, or what you please, is coming to be widely felt, not only in the West, but everywhere, and the signs of the times plainly indicate that its necessity will hereafter be even more strongly felt. It cannot very well help becoming a settled feature

of at least all our western yearly meetings—recognized as something of the kind virtually is both by our Treatise and the later action of the General Conference.

Yet even such an agency needs to have a head. He may be called Yearly Meeting Missionary, or by some other name. But he needs to know the wants alike of every field—needs to be ready to respond to every emergency anywhere—needs to be ready to heal difficulties, and still better to prevent them—needs be at hand to help discouraged pastors, and to advise, encourage and help those who may have no pastor—needs to be a medium of communication and assistance between all parts of the field and the central agency, or board. Even the Congregationalists find need for such a man, and their "State Missionary," in many states at least, while nominally having no authority, actually wields more power than the Episcopal bishop of the same field—and almost invariably for good; and it is largely this that has given them such wonderful success in Nebraska and elsewhere.

All these, and other considerations, had been patiently and fully canvassed before the extra session, and had resulted in an entire unanimity as to the substance of what was best to be done. Accordingly when the brethren came together, one of the first things was to appoint A. D. Williams, W. H. Edger and Isaac Stone a committee "to take into consideration the subject of coöperation in

ministerial work." * This committee subsequently unanimously reported in favor of what was called a "System of Coöperation." Not much thought was given to a name. But there was so much desire for "system" on the one hand and for "coöperation" on the other, that the name virtually suggested itself, and was adopted by a general spontaneity.

The name of the central board—Executive Committee—probably grew out of the fact that one of the committee reporting this "system" had recently returned from General Conference, where he roomed with several Rhode Islanders, and heard considerable about an "Executive Committee" among them, whose powers and duties as to "mission" interests were substantially identical with what we gave to our committee as to all our interests—for among us are they not *all* "mission" interests? And what had received the sanction of such good authority could hardly be questioned anywhere; and what violated no principle, and was in harmony with our usages, as to mission interests, could certainly violate no principle as to any interest, that interest being willing and ready to adopt and be governed by it.

This "system" was considered and acted on section by section, and adopted by a unanimous vote—every Freewill Baptist present voting. Then the article in the Treatise concerning amendments was

*Yearly Meeting Records.

also adopted, and so the whole Constitution in the Treatise, with the modification of the second article as to representation, as is almost always done, was adopted. Thus it will be seen that the System of Coöperation does away with nothing in the Treatise, accepting and using it all to the fullest extent, and the "system" has the same basis as the various regulations, more or less, that are adopted by all our quarterly and yearly meetings, beyond what is found in the Treatise.

The following is the System of Coöperation as then adopted.

SYSTEM OF CO-OPERATION.

COMPOSITION OF THE CONFERENCE.

ART. 2. (Of Constitution.) The Conference of this Yearly Meeting shall consist (1) of delegates from the several Quarterly Meetings of which it is composed, every Quarterly Meeting being entitled to one delegate from each of its constituent churches of ten members or less, and one for each additional twenty members, and (2) of all ordained or licensed preachers who take work under the direction of the Yearly Meeting.

POWERS AND DUTIES OF THE CONFERENCE.

ART. 3. The Conference, at or near the opening of each annual session, shall elect an Executive Committee of at least five members, but who shall hold their offices until successors are elected and enter upon their duties, who shall perform the following duties:

(1.) Shall be the legal corporation of the Yearly Meeting, under sections 40, 41, 42, 43 and 44 of the statutes of the state of Nebraska on corporations, with the corporate name of the Executive Committee of the Nebraska Yearly Meeting of Freewill Baptists.

To be a Board of Missions and Church Extension, to sequester, hold, use and convey funds, in money, houses or lands, for the propagation of the Gospel in connection with the Free or Freewill Baptist denomination, and to secure

lands and erect houses of worship, parsonages, school or other buildings, for said denomination. In all cases where it affords aid for such purposes, the deeds or other title to such property shall be held in trust by said Committee for the churches or purposes for which it was secured. But the Committee shall have no power to convey property secured for any church or society, without a legal vote of said church or society, and not then so as to divert the property from its original purpose, unless said church or society has become extinct, with no prospect of resuscitation—of which the Committee shall be judge—or has taken itself out of the denomination, without a reasonable prospect of another Freewill Baptist organization taking its place—of which the Committee shall also be judge; in which cases, the Executive Committee may, if it deems it best for the cause, dispose of the property, or any part thereof, and devote the proceeds to a similar purpose in some other locality.

To receive, hold, manage, use, control or convey any property entrusted to the Yearly Meeting for any purpose, in accordance and only in accordance with the purpose of the donors.

(2.) Shall arrange a schedule of fields of labor for all the preachers belonging to the Conference, and, if possible, provide preaching for all the churches of the Yearly Meeting, or promising fields within its bounds for raising up churches, and report the same for each annual Conference near its close, for its adoption or modification, and between the sessions of the Conference it shall adjust and direct all ministerial changes or supplies.

ART. 4. It shall be the duty of the Executive Committee to appoint one of its members as Treasurer, in whose hands all funds entrusted to the Yearly Meeting shall be placed, and who shall give bonds satisfactory to the Committee in an amount as near as may be double the sum that will come into his hands, and said Committee may from time to time require new or increased bonds.

ART. 5. It shall be the duty of the Chairman of the Executive Committee to exercise a general supervision over the whole field occupied by the Yearly Meeting, to attend each session of each quarterly meeting, to labor for the building up of churches, for the erection of houses of worship, parsonages, etc., for the healing of difficulties, for promoting fidelity and devotion in Christian work, and to incite the churches to give proper support to the ministry. He shall also, in his visits at different points, take up collections to supply the Committee with funds for the advancement of the Gospel.

ART. 6. A preacher may become a member of the Conference by vote of the Conference, and it shall be the duty of each preacher in the Conference to accept and faithfully labor in the field assigned him by the Conference or Executive Committee, and a failure to do so shall forfeit his ex-officio membership in the Conference. It shall equally be the duty of each church to receive the preacher assigned to it, and coöperate heartily with him in building up the cause, and shall contribute for his support as the Lord has prospered them.

ART. 7. All the preachers of the Conference shall be subject to an annual examination as to their christian and ministerial character, and any one whose character is not passed at the annual meeting shall not be considered in good standing, unless he make satisfactory explanation or amends to the Executive Committee.

ART. 8. Each preacher in the Conference shall pursue such a course of study as shall be indicated by the Conference, and shall be examined in the same at the annual sessions, under the direction of the Conference.

ART. 9. It is the duty of each church in the Yearly Meeting to appoint a Committee on Finance, to see that proper compensation is secured for its preacher, and that funds are provided for other proper expenses.

ART. 10. In building houses of worship, parsonages, etc., it is the duty of the whole body to assist each church in turn, under the direction of the Executive Committee, concentrating for the time on one place, or a few places, and so making the work lighter and easier for all, and also surer of success.

ART. 11. It is the duty of scattered brethren to join the church most convenient to them, and to meet with it as often as practicable, and help it, as well as the Yearly Meeting at large, as far as their circumstances will permit.

ART. 17. It is the duty of the brethren generally to supply the Executive Committee with funds for the advancement of the Gospel, and in the disposition of their property by will to devote a goodly portion to the same purpose, according to the following

FORM OF REQUEST.

I hereby give and bequeath to the Executive Committee, of the Nebraska Yearly Meeting of Freewill Baptists, a Corporation under the Statutes of the State of Nebraska, the sum of _____ Dollars, to be used by said Committee for the Propagation of the Gospel (or as a

Permanent Fund, the interest only to be used for the propagation of the Gospel,) in said State of Nebraska, in connection with the aforesaid Freewill Baptist denomination.

Upon the adoption of this system, the conference proceeded to elect a chairman of the executive committee by ballot, A. D. Williams receiving five votes, E. Root one and W. H. Edger one, whereupon the election of A. D. Williams was made unanimous. Edward Root, J. L. Elliott, W. H. Edger and A. M. Totman were elected the other members of the executive committee.

The following Address was also adopted, and ordered circulated among the brethren.

ADDRESS.

DEAR BRETHREN OF THE NEBRASKA YEARLY MEETING:—The foregoing System of Co operation was adopted at the late session of the Yearly Meeting at Kenesaw, with great unanimity. It is the conviction of all that it will tend both to the more effective use of our ministerial force, and also to the more adequate supply of the churches with preaching and pastoral labor. It is confidently believed that you will give it a fair and thorough trial. If it is good, we all want the full benefit of it. If it is bad—as we fully believe it is not—its inadequateness would best be shown by the failure of it after such honest and hearty trial—such as we confidently expect you will give it.

The prospects before us are better than ever before in the state. There is a general awakening among our brethren, and a longing for coöperation among the people of their choice. Churches are springing up in several localities, and openings for others are apparent. Scattered brethren are disposed to come together into churches, even from considerable distance. Other Christians are inquiring after our doctrines and usages, and are almost astonished to find how nearly our sentiments accord with their own convictions. Best of all, the unconverted in many localities seem disposed to listen to our call for a converted heart, a consecrated life, and the workings of a free gospel. Free will, free communion, free grace, and a free salvation, are welcome sounds to many thirsty souls.

We therefore ask that you receive the laborers that may be sent you with all love and the most hearty coöperation. Aid them by your presence at their ministrations, and especially by your faithful participation in the social services. Aid them, also, by liberal contributions for their support and that of their families. "The laborer is worthy of his hire." Divide with them of the good things with which God has blessed you. Remember that money, properly used, may be made effectively to preach the Gospel. Especially see to it that each church has a judicious and faithful Committee on Finance. This is an important thing, on which success or failure largely depends.

But ministers cannot do all the public service that is necessary. There needs be lay preachers, singers like Sankey, Sunday school teachers, exhorters, healers of difficulties, and the like, in which many brethren may do, and ought to do, effective service. God calls men to such works as these. But sometimes we mistake his call for such a work as this for a call to the ministry; and so a good lay worker is sometimes spoiled to make a poor—frequently an entirely inefficient minister. There is a diversity of gifts. The gifts of prayer, exhortation and singing are among the choicest in the church. A sweet singer is often more useful than a brilliant preacher. A praying and singing band, under proper guidance, is one of the most efficient agents for the conversion of men. Try to find out what your "gift" is, and then exercise it with all diligence. Above all, let personal piety be deep and strong. Seek the largest measure of the Spirit of Christ. Cultivate love, meekness, long-suffering, humility, earnestness, devotion, and every Christian grace, and avoid hatred, strifes, emulation, back-biting, envying, jealousies, suspicions, and every evil work. Live for God and the Life to come, assured that such living really makes the most of this life, also. He that loseth his life for Christ's sake shall find it—find it both here and hereafter—a thousand-fold in this present time, and in the world to come, Life everlasting.

Arise, therefore, and build! Build up the fires of devotion in your own hearts. Build up your family altars. Build up the churches and the ministrations of God's house. Build houses of worship. Attend faithfully all the means of grace. Be in your place, and do all your work, as a steward of the manifold grace of God. And the God of peace, and love, and salvation, be with you, and bless you evermore!

After the adoption of this System and Address,

one hundred dollars were solicited from the parent home mission board, toward sustaining an evangelist, Rev. W. H. Edger having offered to go into the evangelistic field for twenty-five dollars a quarter, above what should be given him in the localities where he labored.

The executive committee made out and reported to the conference the following schedule of

FIELDS OF LABOR.

Aurora, etc.—Senior preacher, to be supplied; Junior, R. N. Bouck.

Batin and Oak Creek.—J. L. Elliott, M. D.

Cass County.—Edward Root and Isaac Stone, until spring.

Kenesaw and Kearney County.—R. Cooley, to be supplied until April '84, by Evangelist.

Long Pine.—A. M. Totman.

Yearly Meeting Evangelist.—W. H. Edger.

This schedule was adopted by the conference without dissent, whereupon the extra session adjourned.

CHAPTER V.

DEVELOPMENTS.

It was anticipated that some dissent might be found in some of the churches against the system, and that some friction would occur as to the assignment of the preachers. But in fact nothing of the kind occurred. Both churches and preachers accepted the result with all readiness and heartiness. The action of the Yearly Meeting in adopting the System, was heartily endorsed by all the quarterly meetings, and by them referred to their churches only to receive the same cordial endorsement at their hands. Every one declared it had in it the promise of better things.

The system was not printed in the *Morning Star* or *Free Baptist*, feeling that it was better that it should work out results, and so be judged by its fruits, without any previous blowing of trumpets. It was, however, with the address, printed on a leaflet, and so found its way into the hands of many outside members of our denomination. Responses came from many quarters, in private correspondence. All of them were favorable, many of them strongly so—with one exception. One prominent individual

suggested something to the effect that he thought Freewill Baptists might about as well be content with what they could accomplish by their old-time methods—not very complimentary, to be sure, to the old-time methods, and not very suggestive of progress.

After a while, the matter got into the *Morning Star*, but altogether in an incidental way. Two or three articles from different quarters gave the system a more or less hearty endorsement. One or two others questioned some of the statements of the other articles, but on points not involved in the system. No Nebraskan engaged in the discussion, all being content quietly to await the tests of time.

Upon hearing from the home mission board, it was found that our request for help was unsuccessful. One of our own number then contributed the amount, (fifty dollars) for two quarters, and Mr. Edger entered upon the evangelistic work. He held a series of meetings of some seven weeks duration, at Kenesaw, in which quite a number were converted and eleven joined the church, six of whom were baptised. He also held meetings for a time at Centreville, with some success; and another short series at Belmont, with less visible results.

During the early spring, Rev. George W. Knapp, B. D., from Granville, Pennsylvania, came to our assistance. He had been a Freewill Baptist from his youth, had been a student at Hillsdale College,

and is the oldest living graduate of the Theological Department of Bates College, Lewiston, Maine. He had been a loved and successful pastor in New England, New York and Pennsylvania, but had long felt a drawing toward the West. We did not dare greatly to encourage him, fearing we could not properly support him. But he came without encouragement, and settled at Aurora, preaching also more or less for a time at Marquette and Central City, and assisting at each place in the organization of a church, and leading in an extensive revival at Central City.

Early in the summer of 1884, an acquaintance was made with Rev. John C. Dazey, through an article of his in the *Free Baptist*. He came from the Separate Baptists in Illinois, and was preaching to a church of some ten members, some ten miles south of Sutton, in Clay county. He and his church were visited several times, and the question of their uniting with the Freewill Baptists thoroughly canvassed. The result was that the church disbanded, and Mr. Dazey and nearly all the members, together with some others, were organized into a Freewill Baptist church, called Grove, that united with the Hastings quarterly meeting.

A fourth church, this season, was organized near Clay Centre, which was in some sense a resuscitation of a small church organized there some time before by Bro. S. F. Smith and called Marshall. It, however, did not manifest much more life than



Rev. G. W. Knapp,

Pastor at Kenesaw and Aurora.

before, though its fragments have since been gathered, with others, into the now prosperous Prairie Dale church.

What had been the Jefferson, Nebraska, quarterly meeting, and the Republic, Kansas, quarterly meeting, had been consolidated into a single organization with a double name. But it was found that when a session was held either side of the Republican river, there were few or no delegates from the other. So, in the summer of 1884, it was resolved to divide. But the division was not on the old lines. The churches west of the Republican, became the Cloud and Republic quarterly meeting, those on the east, in Kansas, the Washington, and those in Nebraska the Jefferson.

This latter included the old Rose Creek church, whose name was changed to Reynolds, the Fairbury, the Dry Branch, and the Silver Creek—all small and weak, except the latter, which though nominally larger was perhaps the weakest of all. This quarterly meeting naturally gravitated toward the Nebraska yearly meeting, which it joined at its next session. Soon after, a church of some ten members was organized by Rev. J. M. Nickell, near Diller, and joined this body.

In August, 1884, a visit was made to Father William Thatcher, living near Geneva, in Fillmore county. Father Thatcher had been a devoted member of the Freewill Baptists in western Pennsylvania, and had not lost his attachment to us on

coming out West. He had attended the extra yearly meeting at Kenesaw, and at that time joined the Kenesaw church, though living fifty miles distant. It was found that there were other Freewill Baptists in the neighborhood, and some others who were with us in sentiment. Accordingly, a meeting was held Thursday evening, August 14, 1884, and the Pleasant Plain church organized with seven members. It also united with the Hastings quarterly meeting. For a time, it was found difficult to supply it regularly with preaching, and it seemed well-nigh to lose its visibility. But eventually the Lord revived his work there, under the labors of brethren J. D. Frye and J. C. Dazey, and the church is now strong and vigorous.

On the following Saturday, a visit was made to Long Branch, in Johnson county, where brethren A. A. Taylor and G. W. Carmine lived, who had been Freewill Baptists in Illinois. The next day, Sunday, August 17, 1884, Bro. and Sr. Taylor, and Bro. and Sr. Carmine and Miss Mary Carmine, with one other, was organized into the Long Branch church. There was present at the same time Bro. J. J. Murphy, representing the Grand View church of five members, that had been organized some time before by Bro. S. F. Smith, and the two churches of eleven members, all told, were then and there organized into the Nemaha River Quarterly Meeting. It was emphatically a day of small things. But the little mustard seed has grown to vigorous proportions, as we shall see.

CHAPTER VI.

MEETING HOUSES.

During this time, services were kept up regularly, though sometimes only once a month, at most of these points. But it soon became apparent that not much headway could be made in towns without houses of worship; and it was deemed of the highest importance to take and hold centres of population and influence. As it was sometimes phrased:—"Freewill Baptists are good enough to occupy towns as well as the country." Accordingly, the question of securing meeting houses soon became an absorbing one.

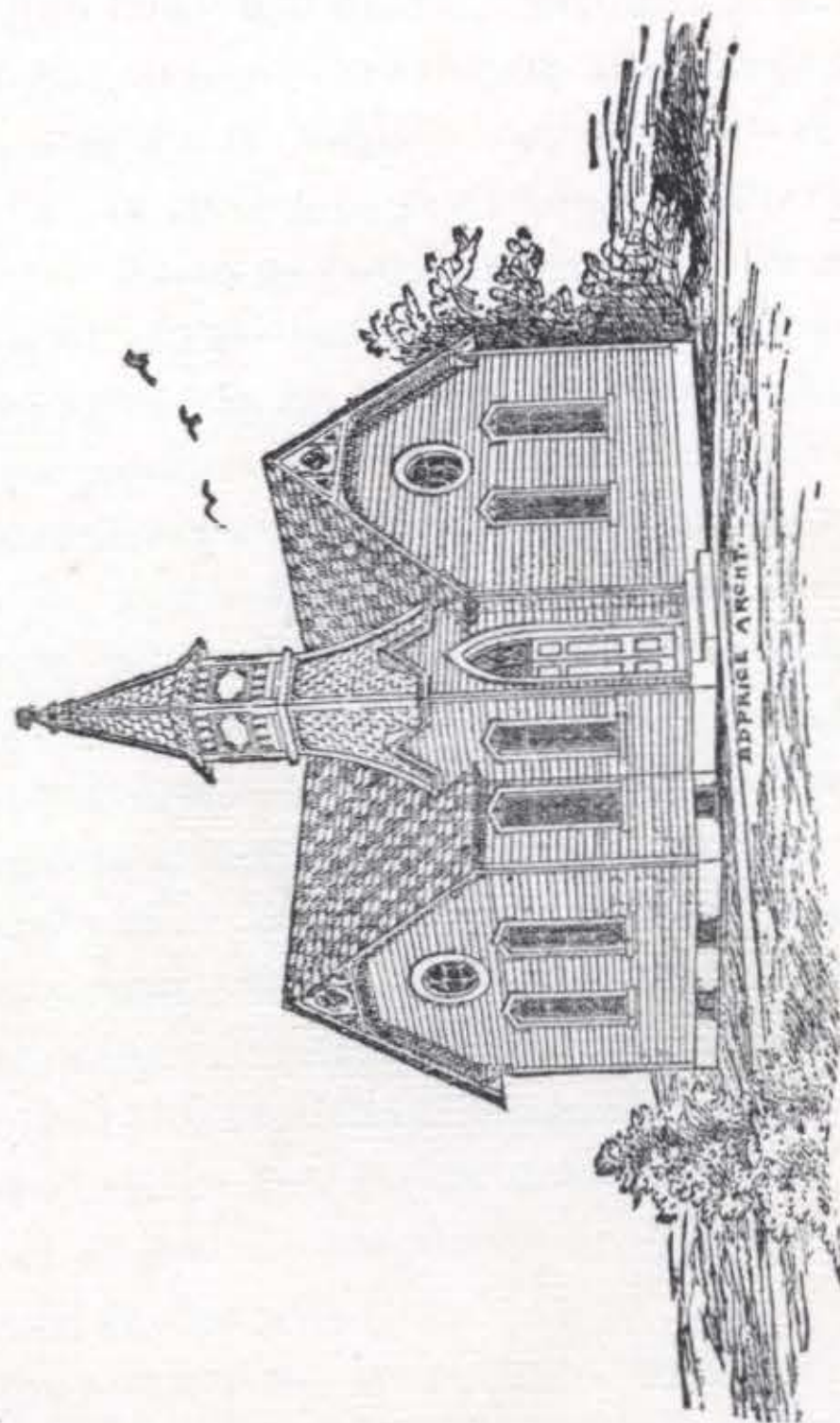
After a careful survey of the situation, the conclusion was reached that houses could be built in towns wherever there was sufficient call for them, whenever three hundred dollars could be secured from outside the locality. It was also ascertained that one hundred dollars for each such place could be secured within the state, if two hundred could be secured from without. Accordingly, appeals were made through the *Star* and in private correspondence, on the basis that every two hundred dollars sent us from abroad for that purpose would

secure a house of worship for our people in some Nebraska town.

This soon brought out a response from Mrs. J. R. Batchelder, of St. Johnsbury, Vermont, proposing to be one of two hundred to furnish the means for the erection of one house. This was published, and a call made for the other "190 and 9"—in consequence of which this came to be called the "190 and 9" fund. Responses came along somewhat slowly until about eighty-five dollars were received, when the movement came pretty nearly to a stand-still. In consequence, the Executive Committee and afterwards the ensuing Yearly Meeting, recommended a visit to the East, to make it up, which visit was made at the time of the anniversaries in October, 1884, and with some difficulty the whole two hundred dollars secured. The expenses of this trip were all defrayed from private funds.

A while after the response from sister Batchelder, came a response to a private appeal to an old Pennsylvania friend, Benjamin H. Steevens, of Canton, formerly of East Troy, promising another two hundred dollars for another church edifice, at such point as should be deemed best. This pledge was redeemed in due time.

In the mean time, encouraged by the appropriation of the home mission board, a building movement was started at Kenesaw, even before the organization of the church. Something over a thousand dollars was pledged for the purpose.



Kenesaw Freewill Baptist Meeting House.

But winter came on, and the actual building was deferred until the ensuing spring.

Upon the inauguration of the System of Coöperation, the whole matter of building church edifices, where aid was asked, was turned over to the Executive Committee, which had been duly incorporated under the statutes of the state, as directed by the yearly meeting. Hence, at a meeting of the said executive committee, January 21, 1884, the location and plan of the Kenesaw house were decided, and the chairman of the committee, A. D. Williams, appointed to collect subscriptions and superintend the erection of the building, either by contract or day's work, as should seem to him most economical and best. *

Under this arrangement, the house was commenced early in the spring, and was so far advanced as to be dedicated by Prof. Ransom Dunn, D. D., July 13, 1884. The expense, however had been greater than was expected, exceeding collected subscriptions and what was raised at dedication, by somewhat over three hundred dollars. A tin-and-copper bell was also purchased for the house, costing, all told, one hundred and sixty dollars, less than sixty dollars of which were raised by subscriptions. But it had already been assumed as a principle, from which there was to be no deviation, that no locality was to make any debt in building beyond what it would itself be responsible for.

*Executive Committee Records.

Hence, this indebtedness of over four hundred dollars was assumed at Kenesaw, and eventually paid, leaving the property entirely clear of debt, and the yearly meeting without any entangling responsibility therefor.

In the mean time, it was deemed advisable to build at Central City. Aid was asked; but, at first, Mr. Edger, the pastor and prime mover, objected to deeding the property under the system of coöperation. Accordingly, the subject was referred to other members of the executive committee, and Mr. Edger was afterward informed that there was no way of affording him the aid sought without such deeding—the incorporated portion of the system explicitly declaring—"In all cases, where it affords aid for such purposes, (houses of worship, parsonages, school or other buildings,) the deeds or other title to such property shall be held in trust by said committee for the churches or purposes for which it was secured."

At length Mr. Edger yielded, not only promising to have it deeded "under our system of coöperation," but, somewhat to the surprise of the other members of the committee present, declared he was as much in favor of the system as the chairman, (the writer.) Accordingly, the chairman's subscription of one hundred dollars, which had before been refused, was made, and, at Mr. Edger's special request, the so-called "190 and 9" fund appropriated to the Central City house, the specific and unanimous

action of the executive committee being as follows, Mr. Edger being one of the members, present, acting and agreeing, under date of June 21, 1884.

"*Voted*, To appropriate the '190 and 9' money to Central City House of Worship, on condition that it is erected and deeded under our System of Coöperation."

"*Voted*, That Bro. Edger be appointed to secure and collect subscriptions for said purpose, and to superintend its erection." *

Mr. Edger accepted the appointment and erected the house under it. He also accepted and received the two hundred dollars of the "190 and 9" fund under the conditions named, as well as the one hundred dollars of the chairman given on the same conditions. Work on the building was pushed vigorously. But it soon came to the knowledge of the chairman that more was likely to be expended on the building than there were resources to meet—and that for a tower and other features that might have been at least temporarily omitted.

The chairman at once reminded Mr. Edger that no more must be expended, above resources, than they were themselves willing to be responsible for. The expenditures went on notwithstanding, and it subsequently appeared that two hundred dollars had been expended above all resources, including the amount raised at the dedication, and that neither Mr. Edger nor the society were willing to assume responsibility therefor.

The dedication occurred August 31, 1884, in connection with a session of the quarterly meeting, A. D. Williams preaching the dedication sermon.

CHAPTER VII.

YEARLY MEETING SESSION.

The time and place of the regular annual session of the yearly meeting for that year had been left to the executive committee. After consulting with the brethren generally, at the several quarterly meeting sessions, the yearly meeting was called to meet at Kenesaw, September 18, 1884.

By this time it had become noised abroad that the Freewill Baptist cause was flourishing in Nebraska, and the attendance was good. Besides a fairly full delegation from our own churches, there were several present from abroad, among them, Revs. E. E. Harvey and O. T. Clark from Kansas. Rev. Peter Lansing, while living in the state, still seemed, and was, more as a visitor. His age, his venerable appearance, his experience, his words of wise counsel, and a powerful sermon from him, in which his old-time fire broke forth, all united to render his presence an encouragement and his influence an inspiration.

Rev. G. W. Knapp preached a most excellent introductory sermon on Thursday evening, from Isaiah 2, 2. The conference was organized Friday

MEMBERS.

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morning, O. M. Soule being elected moderator. The following delegates and ex officio members were found to be present, viz: Revs. G. W. Knapp, W. H. Edger, Edward Root, Peter Lansing, R. N. Bouck, J. C. Dazey and A. D. Williams, brethren C. F. Berry, Joseph Grim, George Peterson, O. M. Soule, James Currier, A. A. Taylor and J. J. Murphy and Mrs. E. Root.

Letters were received from the Cass, Hastings and Aurora quarterly meetings, whereupon the action of the Hastings quarterly meeting in dividing was approved. Letters were also received from the Clearwater, Jefferson and Nemaha River quarterly meetings, asking admission, and they were received. The characters of the following ex officio members were passed as satisfactory, viz: E. Root, R. N. Bouck, I. Stone, W. H. Edger, A. D. Williams, A. M. Totman and J. L. Elliott, and S. F. Smith, G. W. Thompson, G. W. Knapp, William Marks, J. S. Elsom, Joseph Masters, C. H. Fahndrich, J. C. Dazey and L. B. Wharton were passed and received as ex officio members, while the character of the following not taking work were also passed, viz., T. G. Davis, Peter Lansing, J. M. Nickell and William Rose.

A noticeable feature of the session was the satisfactory examination and reception of Rev. L. B. Wharton, who for many years, and up to his leaving them, a short time before the session, had been a close communion Baptist minister in Nebraska, in

good standing and full fellowship. Until he left them, he had never been personally acquainted with any Freewill Baptist, and had never heard one preach, except part of a sermon at one time by S. F. Smith at Grand View. When he announced his change of views to free communion, his wife said:—"What will you do? There aren't any free communion baptists for you to unite with." "Well," answered Bro. Wharton, that isn't the question. *Is it right?* If so, the way is to follow it, without questioning as to the end." But he found baptists with whom to unite, and with whom he found pleasant fellowship, without the shackles of close communion.

Rev. John C. Dazey, recently from the Separate Baptists of Illinois, was also received and cordially recognized as a minister among us. In his case, there was little or no change of sentiment, the Separate Baptists differing so slightly from us in doctrine, that it would require a rather powerful theological microscope to detect it.

Concerning the work of the year, the report of the executive committee says:—

"Our System had before it the test of practical trial, and could hardly be expected to realize all the sanguine expectations of its friends, or escape those obstacles and difficulties that lie in the pathway of even the best of causes. And yet our success has been almost without a parallel—at least in the modern history of our denomination. One year ago, with much trembling, we organized a little Yearly Meeting of only two Quarterly Meetings, four churches and ninety-three members. But so greatly, so wondrously, has the Lord blessed us, under the workings of our System of Coöperation, that we number 7 Quarterly Meetings, 19

churches, and 340 members—an average increase of almost four-fold.

A more significant and better fact is, that, with one exception, all these churches—many of them small and weak—have been supplied with regular preaching and pastoral care, so that they have been kept in a condition of constant growth. Churches have not been planted to die, but to be cared for and to live—and they will live and grow, if our system is carried out to its legitimate results.

Another and corresponding result is that the ministry has both been more fully employed and more adequately compensated. And it is worthy of note that most of the ministerial work has been done by men who were before largely unemployed in ministerial work, some of them almost utterly disheartened and discouraged. They have not as yet received such compensation as they ought to have. But they have received more than before, and in some cases the increase is very noticeable.

A considerable and important factor in the prosecution of this work, has been the collections taken by the Chairman of the Executive Committee. They have paid the expenses for supplies that otherwise could not possibly have been provided for destitute churches and on important occasions."

In connection with the yearly meeting, and as a part of its exercises, Rev. G. W. Knapp, D. D., conducted an examination of the first part of Butler's Theology, and Rev. W. H. Edger delivred an address on the early history of the Freewill Baptist denomination. A. D. Williams read a paper on "What Freewill (or Free) Baptists Believe," which, with a slightly altered title, was afterwards printed in what was then THE NEBRASKA FREE BAPTIST.

Four hundred dollars were asked from the parent home mission board—two hundred for meeting-house building and two hundred for mission work proper, and A. D. Williams appointed to present the matter to the board.

A little difference occurred over the debt on the Central City house. Mr. Edger desired the yearly meeting to assume it. The yearly meeting had at hand no means with which to do it. It was also deemed disastrous, and even fatal, to inaugurate the policy of the yearly meeting assuming to pay whatever debts local societies might create. Besides, Mr. Edger was reminded that it had been distinctly understood by all, from the first, that in no case was any obligation to be incurred in building beyond resources, unless the local society were willing to assume the responsibility, and also that the Central City debt was made without authority or sanction from the yearly meeting or executive committee, and moreover against the emphatic protest of the chairman, and still farther that he and the society were quite as able to pay their debt themselves as were the Kenesaw people. The matter was finally dropped, no one favoring the assuming of the debt.

A pleasant occurrence was the ordination, on Sunday of Rolland N. Bouck. Sermon by E. Root, prayer by L. B. Wharton, hand of fellowship by W. H. Edger, charge by A. D. Williams and address to the people by G. W. Knapp. The following is a brief report of it.

ADDRESS TO THE PEOPLE.

Far away on the eastern plains, a battle is raging. The Amalekites war against Israel. Moses with Aaron and Hur are standing at the top of the hill where they may be seen by the contending forces. Moses lifts his hands, with the rod of God, inspiring courage in Joshua and his army. The battle long continues. Moses' hands grow weary; they

fall. Joshua and his hosts loose sight of the cheering hands, and inspiring rod; they falter and the battle turns against them.

Aaron and Hur behold the disastrous effect of Moses' falling hands. I hear them say, "Moses sit on this stone. Let us stay up your hands before the army?" So firmly braced, one upon either side, they hold up the hands of Moses, till the victory is won, and Moses, Aaron and Hur rejoice together with the army of the Lord.

My Brethren and Sisters, this scene of supporting hands upon the hill top of the East God has placed before your eyes as a picture of your relation to your pastor. God has called the Gospel minister to do a great work, too great for him alone. Every true preacher of the Gospel, as he looks out upon the magnitude of the work, exclaims with Paul "Who is sufficient for these things?" You, my brethren and sisters, are the Aarons and the Hurs to hold up the hands of the ministers. You can stay up their hands:

1st, By your prayers. Pray for your pastor. He is only a man, weak and erring, like yourselves. The same sources of temptation environ him and you. If Satan dared to tempt the blessed Lord, he will not spare the feeble servant. They need your prayers.

2nd, By your sympathy. If your heart is not in sympathy with the Gospel proclamation, cry to God until the nature of God is your nature, and God's work of saving men your work. Then show the sympathy of a warm heart to your pastor; by the close hand pressure; by the solicitous inquiry for his good; by various expressions of thoughtfulness and love.

3d, By words of cheer. Say "amen," now and then, when you think a good and important truth has been uttered. It will help him. I knew a good sister in New Hampshire, who had a very quiet and happy way of saying to her pastor, "I thank you for that sermon."

4th, By speaking well of your pastor. If you haven't a good man to preach to you the Word of Life, send him away as soon as possible. If God has sent to you a true servant of His, speak well of him. Do not say "We have a good minister, but—" or, "Our pastor could do good, if—" Say "We think we have a good minister, come and hear him." When Cornelius had sent his servants for Peter, he occupied the days of waiting for God's messengers in gathering together his kindred and friends to hear the Word of the Lord. That is your work. You can have a pastor who "draws," if you draw with him.

5th, Financially, my brethren, support your pastor. Look upon that young pastor. God has called him; not to work a farm; not to push the plane or the saw; not to use the yard stick or the scales; not to plead at the bar, nor practice medicine. God has called him to preach the Gospel of Christ. Woe, *woe*, WOE, rests upon him if he preach not the Gospel. But Bro. Bouck's time at home, to labor and oversee the farm work is worth \$40 per month. Does God ask him to lay \$40 per month on his altar while you are entirely relieved of the burden? Fathers, mothers, do you treat your children so unequally? Do you say, "John, carry off this five hundred pound weight,—James, you may carry this pound." No! Our Father in Heaven asks Bro. Bouck to lay one or more dollars per month upon His altar and asks each one of you to do the same. Then you may all shout the victory together. "Bear ye one another's burdens, and so fulfill the law of Christ."

Another movement at this season was the starting of the WESTERN FREE BAPTIST, at first called THE NEBRASKA FREE BAPTIST.

It originated on this wise. The brethren felt that they needed their "Minutes," and some other matter, printed at greater length than they could expect to have inserted in the *Star* or Minneapolis *Free Baptist*, and also secure for them a wider local circulation than could be secured even through both of them together. Besides the minutes, there was an especial desire for the general circulation of the article read at the yearly meeting, on "What Free-will (or Free) Baptists Believe." Some one suggested that we have a little quarterly periodical, as that would work a saving of postage; whereupon it was suggested that a sixteen page, double-columned octavo might be issued at twenty-five cents a year, provided two hundred subscribers were procured. It would not pay all expenses, but a private party

agreed to bear the rest. The conference accepted the proposition, and, seventy-five subscribers were pledged on the spot, and the periodical commenced, and has since continued.

As to the name, the Yearly Meeting, the Quarterly Meetings, and nearly all the churches, were organized as "Freewill" Baptist. But when it came to naming the periodical, there was hardly room enough across the head for the full name, THE NEBRASKA FREEWILL BAPTIST, so the printer dropped out the "will," and as most of the brethren felt no great tenacity as to the form of the name, sometimes using "Freewill," and sometimes only "Free," it came to pass that it was not insisted that he put it back.

In his visits among the several churches, the chairman had been careful to inquire into their wishes and preferences as to preachers for the coming year, and to inform them as fully as possible of what preachers were available. He also consulted the preachers as to their wishes and preferences. Hence, when the new executive committee came to the making of a Schedule of Fields of Labor, a pretty full and accurate view of the field was before them. It also appeared that it was not so difficult to make a satisfactory assignment as had been feared.

The following schedule was reported to the conference, and again unanimously adopted, viz.—

FIELDS OF LABOR.

Long Pine—A. M. Totman.
Niobrara Mission—S. F. Smith.
Clearwater—G. W. Thompson.
Cumming County Mission—E. H. Butts.
Centreville & Belmont—E. Root and I. Stone.
Central City—W. H. Edger.
Aurora & Marquette—G. W. Knapp.
Clay County Circuit—J. C. Dazey.
Grand View—L. B. Wharton.
Long Branch—To be supplied.
Batin—J. L. Elliott.
Oak Creek—To be supplied.
Kearney County Circuit—R. N. Bouck.
Dry Branch & Fairbury—J. S. Elsom,
Reynolds—William Marks.
Silver Creek—Joseph Masters.
Kenesaw—To be supplied.
Guide Rock Mission—E. E. Harvey.
State Evangelist—W. H. Edger.
 Whereupon the conference adjourned.

CHAPTER VIII.

MORE CHARACTERISTICS.

Two or three features of the system of coöperation perhaps deserve somewhat more extended notice.

One is that under it more of the business is thrown into the yearly meeting, leaving the quarterly meetings more fully to evangelistic effort and to the promotion of christian fraternity. It is aimed to make the quarterly meeting, not the arena for debate, but the opportunity for the strengthening of the brethren in the divine life and the conversion of sinners. If we must have discussion and differences, let them all be relegated to the yearly meeting, and let the quarterly meeting be reserved for the promotion, as exclusively as possible, of personal holiness,

Financial reports from each church are reported in the quarterly meeting, and acted on if necessary, because so very much depends upon the proper management of the finances of each church—so much that upon them success or failure so very largely depends; and because it is not possible to consider these at the yearly meeting with sufficient frequency and particularity to gain the desired end.

Some churches fail because their members are too parsimonious and stingy. But more fail because not sufficiently and with sufficient frequency reminded of their duty, and especially because the matter is not attended to with sufficient wisdom and diligence. Hence, next to the work of personal holiness, and involved in it, is the work of the financial support of the gospel, and so its consideration may well be dovetailed in with devotional and evangelistic services.

Another feature is the securing for each church the right of representation in the yearly meeting conference. Neither scheming nor inadvertence can shut any church out of a seat and representation in the conference, without a direct and manifest violation of the constitution—so carefully are the rights of the churches guarded and guaranteed. This feature is perhaps quite as fully an entire new departure as any one contained in the system of coöperation. But who can say it is not a good one, entirely in harmony with both the letter and spirit of our denominational tenets and usages.

On the other hand, all the working ministers are made *ex officio* members. This differs from a wide former practice in this, that instead of all the ministers only ministers actually in the field are given such membership. Superannuated and other non-working ministers can be delegates from the churches, the same as laymen—and is not that enough?

This system, and this system alone, so far as we know, puts the two responsible and working agencies of the church together—the acting ministry, and the churches by their representatives—to do the work of the church. Neither party can do the work alone without infringing on the prerogatives and responsibilities of the other—more than one neighbor can properly order an arrangement that equally concerns another neighbor. It needs that both have an equal voice in the matter—"takes two to make a bargain." This system puts the two together on an equal footing to do their mutual work, without the intervention of any outside party. Can anybody desire anything better, either in principle or in practice?

It was also anticipated that the general collections would eventually be used to support the chairman of the executive committee. For the present, they were used in paying travelling expenses of supplies for weak and needy points—the chairman declining to accept compensation for his services. But this could not last—could not be asked of every chairman; and it was believed that these collections might eventually be worked up so as to afford him something of a compensation.

There is perhaps a defect in not specifically calling upon the committee on finance in each church to consider and report to the yearly meeting the amount they will undertake to raise for the coming year.

CHAPTER IX.

A TRIP EAST.

According to the request of the executive committee and the yearly meeting, a trip east was made in October. Two leading objects were, to make up the 190 and 9 fund, and to secure, if practicable, from the home mission board an appropriation of four hundred dollars for the coming year. Providence so favored that both were attained.

In the prosecution of these purposes, Lawrence, Candia, Dover, West Lebanon, Portland, Lewiston, Providence, Pawtucket, Olneyville, Danville and other places in New England were visited—attending sessions of the New Durham and Rockingham quarterly meetings and the denominational annual anniversaries. At all of them, our personal reception was cordial—at most of them hearty. At some, our mission received substantial and hearty encouragement. At others, we received—"Be thou supplied with meeting houses and pastors!"—but not very much more. Some pastors put themselves out of their way to help us—some apparently to hinder us. Danville, New Hampshire, did remarkably well. No one could receive a heartier greeting

and more substantial encouragement than our cause received from brother and sister J. A. Lowell, and their good people. Most of the necessary amount was secured in dollar donations from persons to whom private appeals were made. While some turned us away, the larger number did not refuse the desired dollar.

The effort, however, was not very well received by some of the home mission board. The corresponding secretary virtually denied us access to his people. In one of its meetings, the president of the board said it was wrong, and ought not to be done. Some of the others said the same thing. The reply was—"Very little of the money thus secured would go into the treasury of the board; it is virtually just so much clear gain to the cause; and it is better to have this than nothing at all"—upon which the matter was dropped.

In spite of this, however, the board very generously appropriated the four hundred dollars asked for—two hundred for meeting house building, and two hundred for mission work proper. This was very encouraging, and elicited from our executive committee the following action, on February 8, 1885.

*"Voted, That the thanks of the Committee be extended in behalf of the Yearly Meeting to the Freewill Baptist Home Mission Board, for its generous appropriation of \$400 to this field for the current year." **

On the return trip, Granville, Elmira and Dale

*Executive Committee Record.

were visited, where brother Knapp had formerly been pastor, and also East Troy, and the amount of \$22.74 received for his benefit; and a further amount of \$28.50 for Kenesaw—mostly from personal friends, in various localities.

This trip was perhaps something of a venture-some experiment. But, without it, we should have been crippled, apparently beyond remedy. It was necessary to the triumph we achieved; and who shall say, in spite of the questioning of its propriety by some, that the Providence of God was not in it? Will any of those who gave regret their contributions? Was any other place or interest injured thereby? Were not the donors thereby interested and incited to contribute more rather than less to home missions?

It is possible, if not probable, that this trip counted for something among the influences that induced sister Lowell to start the movement that culminated, first in Cortland, and eventually in Lincoln. In this and other ways, our cause owes much to the sisters of our denomination. It is possible, too, that it tended to arouse somewhat more interest in home missions generally. It is also among the possibilities that it tended to put more money, rather than less, into the home mission treasury. At least, it put money where it brought forth much fruit.

CHAPTER X.

A BUILDING CAMPAIGN.

Reynolds being the only town in that part of the state where we had a church, much interest had for some time been manifested in having a house of worship there. At a "Convention" of the Northern Kansas Yearly Meeting, previously held here, but hereafter to be noticed, Prof. Dunn and brother S. F. Smith had made a somewhat strenuous effort, that came near being successful, to build a house at this place. In all Freewill Baptist circles in that part of the country, the desirability of a house there was uniformly admitted and declared.

Hence, previous to the eastern trip, it had been conceded among the executive committee that if the four hundred dollars were secured the two hundred for building should go to Reynolds, if the people there would properly respond. Accordingly, when the appropriation was secured, a letter was sent to brother William Marks, a nephew of David Marks, and who was a member both of the Reynolds church and of the executive committee, * informing him of

*It was omitted to notice, that at the late Yearly Meeting, at Kenesaw, the chairman of the executive committee was re-elected by a practically unanimous vote, and Edward Root, G. W. Knapp, W. H. Edgar and William Marks elected the other four members.

the appropriation. Supposing this to mean that the money was immediately available, he announced to his fellow citizens that two hundred dollars were in hand and he would add another hundred to it, for a Freewill Baptist house of worship, if they would take hold of the enterprise and properly aid in erecting the house. The citizens responded heartily, and the enterprise moved ahead vigorously.

But when brother Marks came to find that the two hundred dollars were not immediately available, he was in a sore quandary. His word had gone out that it was, and he felt bound to make it good. So, he went to the bank and borrowed the amount for a year, on his own individual responsibility, advancing out of his own pocket one and one half per cent a month interest, thirty-six dollars, on the same. Even at the end of the year, enough had not been received of the whole four hundred dollars appropriation to pay this two hundred, and an extension had to be secured. Brother Marks was appointed collector and superintendent, as Messrs. Williams and Edger had been in the other cases.

Work on the church went on vigorously. The foundation was put in and the lumber mostly secured and framed during the fall and winter. Whenever the weather of an unusually severe winter would permit, workmen, headed by brother Marks, were at work on the church edifice. Ceiling it inside, instead of plastering, it was ready for

use before it otherwise could have been, and it was dedicated at the April session of the quarterly meeting, which was held at that place, April 10, 1885. Sermon on the occasion by A. D. Williams.

Even then, however, only temporary seats were provided. But nearly enough was raised at that time for seats. What was lacking, brother Marks assumed, and the seats soon after secured. At each move for funds, the citizens responded generously, sometimes by direct subscriptions, and at other times by suppers or other gatherings. Yet when all was done, there still remained quite a debt for seats, et cetera, which brother Marks still heroically shouldered and eventually mostly paid. In addition, some eighty dollars, principal and interest, were due for the lots on which the house stands. After this, which ran for a year, was some time overdue, the chairman of the executive committee and brother Marks again appealed to the citizens of Reynolds; and, in less than a day, the whole amount was raised, the debt paid, the house cleared of all incumbrance, and properly deeded in trust to the executive committee.

This house is larger than the main audience-room of any other house we have in the state, being 32x50. But it has but one room, while Kenesaw, Aurora and Lincoln have each two, opening together, the two having together greater capacity. It is a neat, tasteful structure, but without bell or tower.

The precise action of the executive committee in regard to the Reynolds interest was as follows:—

"Voted, That the \$200 from the Home Mission Board for this year for church-building be appropriated to Reynolds, on conditions that the house is built under our System of Coöperation, and that they make no debt which they will not shoulder themselves, so as to leave no encumbrance on the property.

"Voted, That Rev. William Marks be superintendent of construction, to raise, collect and disburse the funds for the same and oversee and direct the entire work—subject to the conditions of the above appropriation of the \$200 by the committee."

The language was made thus explicit to cover grounds that before had been assumed as too fully understood to need statement, but which experience had proved otherwise.

At the time brother L. B. Wharton renounced close communion, he was preaching to a close communion baptist church at Cortland, in Gage county, on the north and south line of the Union Pacific railroad, some twenty miles south of Lincoln. He had given there his reasons for the change, and aroused much interest in free communion sentiments. He was pastor of the Grand View church, some eight or nine miles distant in the country, and it was felt that he might profitably preach at both points.

But, after looking over the matter thoroughly, he concluded that nothing could be done to any effect without a house. Appeals were therefore made, mostly privately, for funds to build at Cortland. Soon after, sister Lowell, wife of Rev. J. A. Lowell,

of Danville, New Hampshire, and corresponding secretary of the Freewill Baptist Woman's Mission Society, proposed through the *Star*, that the necessary two hundred dollars be raised in forty shares of five dollars each, sending along five dollars for herself and ten dollars for two shares from the little Willing Workers of her sabbath school.

The proposition elicited quite an interest, and other pledges soon followed. In the mean time, the Nemaha River quarterly meeting took the matter up, and raised very nearly enough to pay for a lot. Seven of the brethren, Messrs. Taylor, Carmine, Murphy, Clark, Grove, Jewell and Williams, signed a note to borrow and advance the two hundred dollars that it was now felt would be realized from sister Lowell's proposition. As in each other case, the executive committee appointed a person to solicit, collect and pay out subscriptions and superintend the construction. A. D. Williams was appointed.

By this time it had been learned how to economize. Wholesale terms had been obtained from Chicago on lumber, with a rebate on the freight from the railroad. When the local dealers learned this, they reduced rates to the same, rather than have the material go through other hands. Wholesale rates were also secured on hardware, paint, and other articles. Where dealers in any of these articles subscribed, they were credited to that extent at retail rates. But whatever was purchased

beyond was secured and paid for at wholesale rates. In this way, a very considerable reduction was made from the ordinary cost of such structures. The superintendent also looked after quite a number of things that in ordinary cases are items of expense, without charge—brother Marks and the chairman, in addition to paying their own subscriptions in cash, never charging anything for their personal services.

The Cortland house was a small one, only twenty-one by thirty-five feet, with ten feet posts and a steep roof, surmounted on the front end by a tasteful bell-turret. The outside was finished with belted work and painted in colors, and the inside in white hard finish. The windows were of enameled colored and figured glass. The house was seated with chairs, having capacity for one hundred and ten. When all was done, it was found that the building and foundation had been constructed at little if any over five hundred dollars; and, including land and a Cincinnati Bell Foundry twenty-eight inch bell, the whole cash cost was inside of six-hundred dollars—the amount it was afterwards sold for. When this cost, capacity and character of the house was mentioned to the Presbyterian synodical missionary for the state, he replied; "The days of miracles are not past, when such a thing can be done."

From sister Lowell's appeal, however, only about one hundred and twenty-five dollars were received,

But the sisters of the Woman's Mission Society gave fifty dollars, nearly making up the amount. The rest, together with other items otherwise unprovided for, was made up by a party here, in addition to a previous subscription of one hundred dollars. The citizens of the place did not subscribe very liberally, though quite as liberally as for the one other church that had been erected there before. The town at that time perhaps needed churches quite as much as it appreciated them.

It may perhaps as well be added here that when the church was done, brother Wharton, for whom it had largely been built, felt unable to occupy it—much to our disappointment.

Brother Westley held a protracted meeting in the house, with some success, in conversions. Soon after, and just at the time for proving a fulcrum for the Lincoln interest, the Congregationalists offered us six hundred dollars for the building. Four of the eight members of the church moved away, and the only remaining one in or near the village was about to, and all united in advising the executive committee to sell the house—which they did. But, the expending of a little over three hundred dollars of denominational funds there brought us a return of six hundred, that came just in the nick of time to make Lincoln possible, as it would not have been without it. It was a failure that wrought a famous victory. And, it may farther be added, but for our system of coöperation it could not have

been handled and made to work out the victory that it did.

In the Cortland case, the following is the action of the executive committee:—

"Authorized our chairman (A. D. Williams) to raise, collect and expend funds for the House of Worship in Cortland, and superintend the erection of the same—provided that no debts be made that will be an incumbrance on the House, or a debt against the Yearly Meeting."

At the same meeting, the following action was also taken:—

"Authorized our chairman to raise, collect and expend funds for the erection of a House of Worship in Aurora, on the same conditions."

At a subsequent meeting, the executive committee "appointed W. H. Edger to superintend the erection of the Aurora house of worship, and to assist in securing subscriptions," and also adopted as the plan for the house, "plan number 9 in the Presbyterian book of church, parsonage and school plans," with a modification as to interior arrangement.

The \$200 from brother B. H. Steevens, called "The Steevens Fund," had before been offered to the Aurora church, and a general understanding, after much conference, had been reached to build there during the summer. A meeting of the church was called to settle on plans and methods, and the members specially notified to attend. Only one member, sister Engle, was present. This was unpromising, and the executive committee were thereby much embarrassed. There had been from

the first great lack of faith in the leading members of the church, as to their ability to build; and this non-attendance of the church was construed into an unwillingness on the part of the members to assume any financial responsibility above their subscriptions, which were generally generous, and thus to throw all the responsibility on the executive committee—which was probably the case.

After mature consideration, it was decided to accept the responsibility and go ahead. Accordingly work was commenced, and prosecuted with as much vigor as circumstances would permit. Differences arising, as to following out of plans and the making of indebtedness, Mr. Edger retired from superintending the work; and the chairman, with the advice and coöperation of other members of the executive committee, carried it on—finally to the completion of the main audience room and to the enclosing and covering of the adjoining vestry room.

The house was dedicated at the time of the yearly meeting, held in it, August 16, 1885. A. D. Williams preached the sermon. More indebtedness had been made than was intended; so that, after the amount raised at the dedication, a considerable sum yet remained to be raised. But after a time, with the special assistance of brother B. F. Isaman, the enterprise was virtually freed from debt. There had never been any legal incumbrance on any of the houses, except Central City. Like Kenesaw,

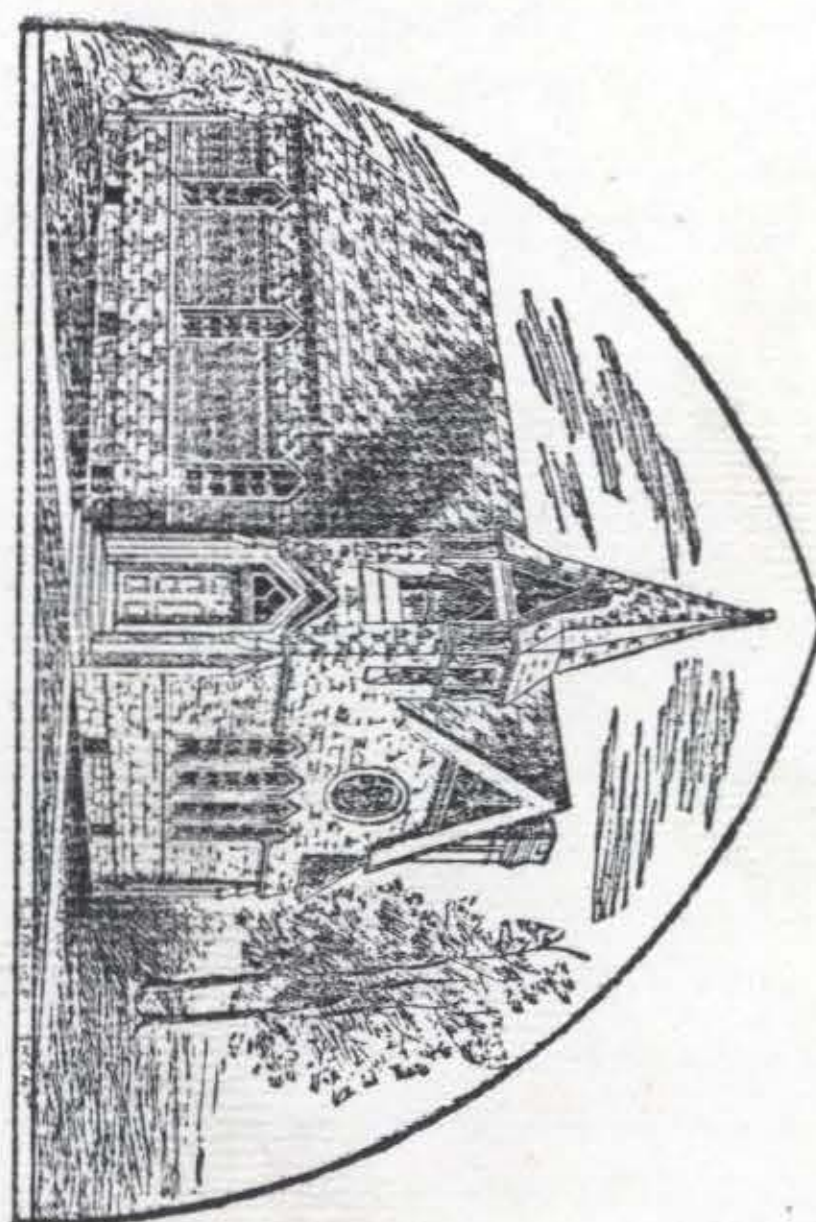
Reynolds and Cortland, this house was deeded under our system of coöperation.

Considering the general lack of faith in success on the part of the Aurora brethren, and the fact that no other house of worship in the city was free from debt, as well as the peculiar difficulties under which the work was done, this was a famous triumph. It was also an unmistakable tribute to the system of coöperation. Too clearly to be mistaken, or questioned, the house would not have been built, and could not have been, but for it. And, what is more, if there shall ever be a failure as to the church, the house at least is safe, and will be worth, and will bring, more than it cost of denominational funds.

In the mean time, the brethren at Grand View, in Gage county, had resolved to arise and build, and of themselves—without aid from mission funds. Accordingly, they went at it with a will, and had a very neat and tasteful house, with a tower, ready for dedication, July 19, 1885. The exterior is belted and finished in panel and shingle work and painted in colors. It was modeled after the accompanying plan, the changes being mostly that the sides are shorter and higher. The pews, like those of the Aurora house, are of California Redwood, and present a very pretty appearance.

As in many other cases, the expense considerably exceeded the estimates, leaving the enterprise in debt. But the brethren there have labored deli-

GRAND VIEW HOUSE.



gently and courageously, and have at length nearly or quite extinguished the liability. No aid being given or asked, it was neither built nor deeded under our system of coöperation.

This successful campaign of church erection, in comparison with our small number and very limited means, was an inspiration to our brethren, and brought us many congratulations from abroad. It surprised all to see what can be accomplished, with coöperation and courage. The concentration of small means and the force of united and well-directed effort, accomplished what much larger but unsystematized and unconcentrated forces fail to realize. Coöperation in this matter was clearly seen to be a success—not only a combination, but a multiplication of forces.

All of these houses were built without any legal incumbrance—even in the Grand View case, certain brethren shouldering the responsibility and giving their individual notes for the deficiency. In the other cases, under coöperative management, no debt was made that required anything of the kind, and everything was paid in a comparatively short time—a thing that could not otherwise have been done. Indeed, without the system of coöperation, neither of the other houses would have been built at all.

In union there is strength; and, the more there is of uniting and concentrating, both effort and counsel, the larger and better the success.

CHAPTER XI.

PROGRESS OF CHURCH WORK.

While this campaign of church-house building was going on, there was no neglect of church building proper. Early in the fall of 1884, brethren Knapp and Edger held a very successful series of meetings at Central City, resulting in some thirty accessions to the church. A similar series, soon after, at Aurora, held by the same brethren, resulted in some twenty accessions. A meeting at Long Branch, by brother Wharton, greatly strengthened that interest, not only by accessions, but by giving it increased prestige and influence in the community. A draw-back was that the school house, in which the meetings were held, was too small to hold the congregations.

The Nemaha River quarterly meeting was held at Grand View, December 11—13, 1884. The weather was unpropitious, and some of the rowdy element were somewhat disposed to make trouble. The meeting was nevertheless a success, and four were added to the church during its continuance, giving the church a start on the way to prosperity. The next week, Rev. Isaac Stone, from Belmont,



Rev. Jonathan C. Dazey,
Pastor of Clay and Fillmore Churches.

came to the help of brother Wharton, and a powerful revival soon broke out, that caused many of the stout cedars to bow. One man, a leader in community, and noted for his infidelity, soon bowed at the Cross, and was followed by others, until the leading influences of the community were won to Christ.

In Clay and Fillmore counties, brethren Dazey and Bouck made full proof of their ministry. A series of meetings were held at Grove, which eventuated in some accessions and strength to the church. Another series was held in a neighborhood a little south-east, which resulted in the organization of the Fellowship church with sixteen members. Still another protracted effort, in a neighborhood north of that, resulted in the organization of the Fairview church, with a membership of eighteen, mostly through brother Dazey's labors.

Brother Bouck held a series of meetings at Kenesaw. There were many obstacles. But persistence and faithfulness eventually won. A general reviving took place, and some fifteen or eighteen conversions. Fifteen were added to the church. Ten were baptized, some of whom had before been members of pedobaptist churches.

We were however put to the greatest straits for means. At the end of the mission year, September 1, 1885, only one hundred and fifty of the four hundred dollars mission appropriation had been received, and that did not suffice for Reynolds alone.

Nothing at all was received for more than six months. Allowances had been made from the expected appropriation, as the needs of the workers were of the most urgent kind. They could not live without bread. They had lived on the smallest allowance. But they were in debt for that, expecting the appropriation to pay it. Something had to be done. Resort was had to borrowing at the bank, and the amount carried for the year, the interest coming out of private means. At the best we could do, the workers could not be kept steadily in the field—they had to turn from administering the Word of the Lord to the serving of their own tables.

At the approach of winter, 1884—5, brother Wharton's house was only sheeted, without weatherboarding or plastering, with cracks through which the out-doors came in at its pleasure. He could do the work, or get it done. But he had absolutely no means to procure material. Brother Dazey was laboring at the hardest kind of work during the week, to keep the wolf at bay, and preaching Sundays; and sister Dazey, a small delicate woman, went into the field and husked corn, that her husband might attend covenant meeting on Saturday, or lose a little time in a protracted meeting. Brother Thompson was living in a little half shanty and half dug-out, with scarcely room enough for stove and floor-beds for a large family, resolutely and successfully preaching Christ to the people,

whether he had enough to eat or clothes most people would deem fit to wear, or whether he went without. Brother Westley was living somehow—who can tell how—on less than two hundred dollars a year, in destitution and in want leading many souls to Christ.

What wonder is it that the chairman, seeing all this, and more, pleaded earnestly for the payment of appropriations? Is it greatly to be wondered at, if he was somewhat over-earnest? Might he not be pardoned as one who sees another in peril is pardoned for very earnest effort to secure relief? To the intimation that he was asking for pay when there was nothing to pay with, he replied that there was no thought of such a thing, that no one could be blamed for not paying what he did not have means to pay. But it was possible, by sufficiently earnest effort, to get something, where otherwise there would be nothing, as had been done in the case of the foreign mission. He could not see why there should not be just as earnest and persistent effort to get the means to pay home mission appropriations promptly as foreign ones. Home missionaries could no more live without food and clothing than foreign ones—the more especially as their stipends are materially smaller. The substantial justice of this was conceded; but, even yet, home missions do not receive equal prominence.

Our suggestion that for six months there had been monthly reports of home mission receipts

while we got nothing, drew out that there were preferred appropriations, that were paid in full as they became due, while others waited—prominent among which was eight hundred dollars for a *school*—Storer College, while its vicinity also had about an equal amount for mission purposes proper.

The chairman is deeply conscious that his manner and spirit may not have been the best. But, as touching the matter, he does not see how he could have been true to the responsibilities of his position without doing his utmost to meet the stern necessities of the interests for which he had been appointed to act.

This experience of delay and disappointment taught as a lesson. It taught us not to count our chickens until they were hatched—not to lay out plans of campaign and engage workers until the means were actually in hand. It caused us to lose opportunities, and to work at less advantage when it became safe to work. But it was a necessity, and to that every one has to bow.

And yet, it may here be added, the same experience came to us the following year. Means could not be had in time for the evangelistic campaign of the fall and winter. Had we fully heeded the lesson, there would have been no such campaign that season. That was an alternative to which it was hard to submit. We did not submit. Operations were curtailed, to be sure. But we again resorted to the bank, notwithstanding high western

interest, and borrowed, on individual responsibility, enough to carry on the most important part of the work. A hundred dollars or two, at the right time, would have made a wonderful difference in the year's outcome.

During the ministerial year, ending October 1, the preachers were all hard at work, and with varying and yet almost unvarying success. No one of them received four hundred dollars. The highest was a little over three hundred. Not less than three of them entirely supported themselves. But they kept at their work. Brother Edger kept up the work at Central City. Brother Knapp did good service at Aurora. Father Root faithfully worked with young vigor at Centreville, and brother Stone did what he could at Belmont. Brother Wharton saw success at Grand View and Long Branch, and brother Bouck at Kenesaw. Brother Marks heroically held the fort at Reynolds, and brethren Harvey, Elsom and Nickell at other points in the Jefferson quarterly meeting. The chairman attended all the quarterly meetings, except Clearwater—attending only one there—and on each other Sunday visited such other points as seemed most to need his presence, seldom travelling less than a hundred miles a week, often two or three times as many—in a few cases, multiplying the number by five. The numerical increase of membership during this time was from 340 to 443.

The press was also pressed into our service. The

then NEBRASKA FREE BAPTIST, was issued regularly once a quarter. One thousand copies of an article on "What Freewill Baptists Are," were issued and largely circulated where it was thought they would do the best service. Five hundred copies of an article, that had previously been published in brother J. E. Cox's *Free Baptist Herald*, entitled "No Close Communion in Heaven," were also issued in leaflet form and widely circulated. These publications served to attract attention to our cause, and give increased impetus to our work, as well as to gain some respect for our principles from outsiders.

CHAPTER XII.

A WOMAN'S MOVEMENT.

During the trip east, in October, 1884, the ladies of the Freewill Baptist Woman's Mission Society manifested considerable interest in the Nebraska work. In turn, they desired our ladies to organize under their movement.

It was represented to them that an obstacle in the way was that they were mostly interested in foreign missions, while our people felt that the home mission was a life or death question to them. Accordingly, after some discussion, they very generously conceded that the ladies in our and other western fields might themselves appropriate whatever funds they raised to such mission work as seemed to them best, reporting amounts and appropriations to the central society.

Accordingly, the chairman, on his first round of quarterly meetings after his return, presented this matter to the consideration of the sisters and brethren of each quarterly meeting. The question of organization by the sisters was well received everywhere—the action of the central board as to appropriations removing all objections. At his

next round of the quarterly meetings, quarterly meeting Woman's Mission Societies were organized in all the quarterly meetings, except Batin and Clearwater.

The Aurora quarterly meeting society was the first organized, at Aurora, February 7, 1885. Mrs. John Palmer was elected President, Mrs. G. W. Knapp, Mrs. W. H. Edger and widow Berry Vice Presidents,—one in each church—and Mrs. J. B. Sweet Secretary and Treasurer.

The next society organized was the Cass county, at Centreville, March 7, 1885. Mrs. Belle Klepser President, Mrs. Stone and Mrs. Castle Vice Presidents, and Miss Nellie Root Secretary and Treasurer.

Hastings quarterly meeting followed next, the organization being effected at Fellowship, in a sod school house, March 28, 1885. Mrs. Nancy Alkire President, Mrs. Hattie Cline, Miss Rhœna Alkire, Mrs. Jerusha Soule, Mrs. Anna Bortner, Mrs. Nancy E. Sandage and Miss Katie Williams Vice Presidents, Miss Edna Bobbett Secretary and Miss Mary E. Warthing Treasurer.

The Jefferson quarterly meeting society was organized at Reynolds, in connection with the dedication, April 4, * 1885. Mrs. Lovica Ableman President, Mrs. Elisabeth Gandy, Mrs. Elisabeth J. Nickell, Mrs. Lottie Marks, Mrs. Minerva Lloyd

*The time of the dedication as given on a preceding page is wrong by one week.

and Mrs. Mary Annable Vice Presidents, and Miss May Farnham Secretary and Treasurer.

The Nemaha River society was organized the following week, April 11, at Long Branch. Mrs. Susan Taylor President, Mrs. Sarah Murphy, Mrs. Delta M. Gue and Miss Viola Wharton Vice Presidents, and Mrs. Barbara Grove Secretary and Treasurer.

At the following yearly meeting, at Aurora, a yearly meeting Woman's Mission Society was organized, to be auxilliary to the central denominational Woman's Society. Mrs. A. D. Williams President, Mrs. Nancy C. Alkire, Mrs. Lovica Ableman, Mrs. Susan Taylor, Mrs. Belle Klepser, Mrs. John Palmer, Mrs. S. F. Smith and Mrs. Stephen Harris Vice Presidents, Mrs. G. W. Knapp Secretary, Mrs. Harriet D. Cooley Corresponding Secretary, and Mrs. N. C. Alkire Treasurer.

The yearly meeting society has held interesting sessions in connection with each of the succeeding yearly meetings, and with few if any exceptions the Cass, Hastings and Nemaha societies have held meetings in connection with the quarterly meeting sessions, that have commanded quite as much interest as any other part of their services. In the Aurora and Jefferson quarterly meetings, woman's mission meetings have been held with about the same regularity as the quarterly meetings themselves. Indeed, as soon as the brethren succeed in overcoming the difficulties with which they have

had to contend, so as to hold their quarterly sessions regularly, it may safely be expected that the sisters will be on hand with the woman's mission meetings.

These good sisters have not made any great stir about it. But they have had a part in nearly or quite every movement amongst us since their organization. They have contributed more or less to every church edifice built by us, have helped to make less meager the meager salary of every pastor, and have contributed not a little in supporting evangelistic work, besides doing something for the foreign field.

Besides these quarterly and yearly meeting societies, local auxiliaries were organized in many of the churches—in Kenesaw, Fairview, Aurora, Central Ctty, Centreville, Belmont, Grand View, Long Branch, and perhaps others. In some instances, their meetings were not fully kept up. But in none did the interest really die out. They did much to help on the work, and were always ready to do anything for the cause they perceived they could do.

CHAPTER XIII.

THIRD ANNUAL YEARLY MEETING.

The third annual yearly meeting was held at Aurora, Hamilton county, commencing Wednesday evening, August 12, 1885, with an excellent introductory sermon by Rev. S. F. Smith.

The following delegates and ex officio members were present, viz:

Aurora Quarterly Meeting—Bros. B. F. Isaman, Jos. Grim and Eugene Nye, and Revs. G. W. Knapp and W. H. Edger.

Batin Quarterly Meeting—not represented.

Cass County Quarterly Meeting—Bro. George Peterson, Revs. E. Root, I. Stone and R. N. Bouck, and Mrs. E. Root.

Clearwater Quarterly Meeting—Revs. S. F. Smith and A. M. Totman.

Hastings Quarterly Meeting—Bros. J. S. Alkire, A. Sandage, O. M. Soule, J. R. Currier, and ——— Warthing, Revs. J. C. Dazey and A. D. Williams, and Mrs. Sarah Forest.

Jefferson Quarterly Meeting—Revs. William Marks, J. M. Nickell and Joseph Masters.

Nemaha River Quarterly Meeting—Bros. D. H. Clark, J. J. Murphy and Rev. L. B. Wharton.

Revs. Joseph Westley, Joseph Bates, and John Hogan were present from the Northern Kansas Yearly Meeting, and D. Johnson from Wisconsin.

Rev. G. W. Knapp was chosen moderator.

The report of the executive committee recited quite at length the history of the year, most of which has already been given, and suggested some special objects for the coming year—among them more attention to pastoral work, and especially the better support of the ministry.

The committee reported the receipts and expenditures, in extenso, and the present financial stratus, of each of the houses of worship built under the system of coöperation. These reports were highly encouraging except as to Central City, and were printed in the next number of the NEBRASKA FREE BAPTIST.

Committees were appointed, and subsequently made reports in harmony with the denominational tendencies, on missions, temperance, publications and coöperation. The conference adopted a report, earnestly urging our members to patronize the *Morning Star* and (Minneapolis) *Free Baptist*, and our own Sunday school and other publications.

The parent home mission board was requested to appropriate us for the coming year one thousand dollars, on condition that we raise one half of it. It may perhaps best be stated here that they did

not feel able to appropriate but half the desired amount.

The moral and official character of the several ministers was examined into, and the following approved—viz. E. Root, I. Stone, W. H. Edger, A. D. Williams, J. L. Elliott, A. M. Totman, R. N. Bouck, Peter Lansing, G. W. Knapp, T. G. Davis, W. Rose, J. S. Elsom, W. Marks, S. F. Smith, J. Masters, G. W. Thompson, J. M. Nickell, J. C. Dazey, C. Fahndrich and L. B. Wharton.

As last year, exercises were held in Butler's theology, in denominational history, and in pastoral theology, and homiletics, and some time was spent in discussing the workings of the system of coöperation. Two of the brethren, whose individual views had not been followed in all things, complained somewhat strenuously that there was too much "one man power," and one of them gave notice of a motion to make a radical change in the system of coöperation. The discussion however manifested that these brethren found but one or two sympathisers in these views, and the "notice" was never heard from again. The old chairman, A. D. Williams was re-elected, by ballot, practically unanimously—all but his own vote—and the rest of the committee, E. Root, G. W. Knapp, W. Marks and W. H. Edger, were also elected without opposition.

The following resolution was adopted, viz.

Resolved, That in arranging fields of labor it shall be the

duty of the Yearly Meeting, and of the Executive Committee between Yearly Meeting sessions, to regard and if possible conform to the following general principles:—

- 1st. The desire of the church or churches,
- 2nd. The wish of the preacher,
- 3rd. The adaptation of the preacher to the field and the field to the preacher,
- 4th. The general good of the whole field.

This was exactly what had been done all the time. But, as it was nowhere stated as a law, it was thought best to make it such—and it was also subsequently made an addition to section second of article third of the system of coöperation.

Near the close of the conference it appeared that besides the unauthorized debt on the Central City house, there had been a failure to deed the property, as agreed, "under our system of coöperation." Mr. Edger proposed, instead, that it be deeded to local trustees, with a proviso that if the church ever lost its visibility the property should become the property of the yearly meeting. He was reminded that it was too late for any new arrangement, especially unless they would refund the more than three hundred dollars, in all, which they had received and used under the accepted condition that it be deeded "under our system of coöperation." They had taken and used the money, under the conditions. What now remained was for them to fulfil the conditions, according to agreement.

The executive committee made the following report on Fields of Labor, which, as before, was unanimously adopted.

FIELDS OF LABOR.

Aurora Quarterly Meeting—Aurora and Marquette, G. W. Knapp; Central City, W. H. Edger.

Batin Quarterly Meeting—Joseph Bates.

Cass County Quarterly Meeting—Centreville, E. Root; Belmont, I. Stone.

Clearwater Quarterly Meeting—Clearwater, G. W. Thompson; Long Pine, A. M. Totman; Niobrara Mission, S. F. Smith.

Hastings Quarterly Meeting—Kenesaw, John Hogan; Clay County Circuit, J. C. Dazey.

Jefferson Quarterly Meeting—Reynolds, William Marks; Diller, J. M. Nickell; Fairbury, Dry Branch and Mount Olive, D. Johnson.

Nemaha River Quarterly Meeting—Cortland and Grand View, R. N. Bouck; Long Branch, L. B. Wharton.

Evangelists—Joseph Westley and Joseph Masters.

It is understood that the Evangelists are under the supervision of the Executive Committee, especially the chairman, as to fields of labor and all other matters connected with their evangelistic work.

Recommend that the year commence October 1st., each year.

The churches, however, had all previously had their attention called to the importance of instructing their delegates to the yearly meeting as to the preachers they wanted—both first and second choice

—and as to how much discretion they should exercise as to new men who might be at the yearly meeting.

A sad experience of the year was the death of Rev. Ruel Cooley. He had assisted at the organization of the yearly meeting, and contemplated uniting his fortunes with it. He had visited Kenesaw and had accepted an assignment, in accordance with its desire, to the pastorate of the church in that place, to take effect, April 1, 1885, and had commenced the erection of a residence there, which he expected to make a final earthly home. But, just as he was to start for that place, he was stricken down with sickness, and died suddenly, April 13. He was a man from whom we expected much. Educated at Oberlin, eleven years a missionary in India, of more than ordinary ability, and since driven from that field by its climate he had been a more than usually successful pastor among our western churches—highly esteemed by all who knew him.

It was a hard blow, not only to the Kenesaw church, but also to the yearly meeting. His character, his influence, his work, would have been a tower of strength to our cause in the state. He was one of those even-tempered spirits, careful, considerate, loving, that rendered him a safe counselor and an especially a beloved and successful pastor—emphatically a good shepherd, tenderly and successfully caring for the flock.

CHAPTER XIV.

NORTHERN NEBRASKA.

Rev. A. M. Totman, brother and sister Johnson and some other Freewill Baptists, moved from Aurora in 1883, to Long Pine, in Brown county, in the extreme northern part of the state. Here they found a brother Mead and others from the General Baptists; and, after a time, the Long Pine church was organized, with brother Totman as pastor, worshipping in a hall.

Not very long after, Rev. S. F. Smith, and some others from southern Nebraska, joined them, and at once added their numbers and energy to the church, materially augmenting its working force. Brother Smith commenced preaching at Bassett, and other points, with his old-time devotion and persistence.

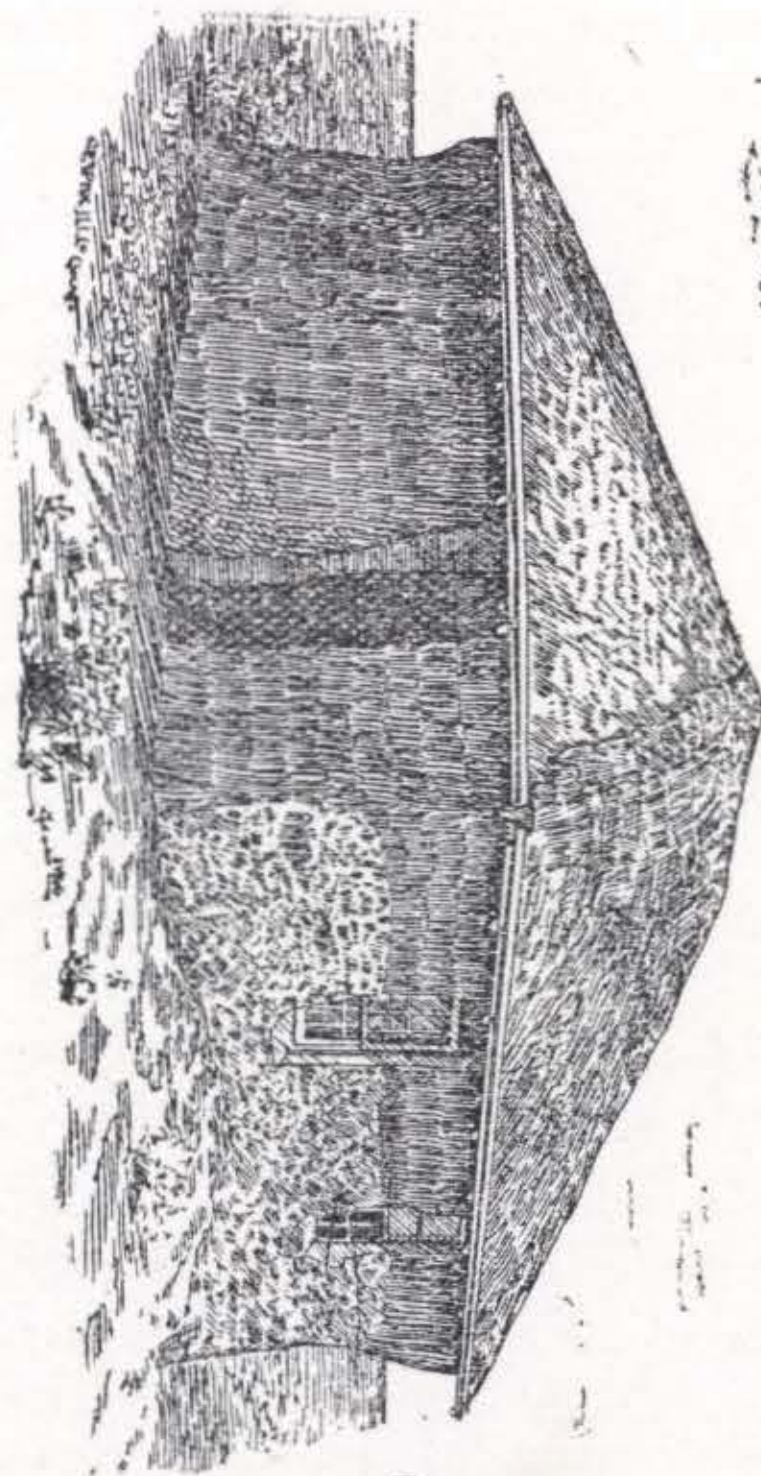
Not far from the same time, Rev. George W. Thompson, from northern Kansas, settled some eight or nine miles nearly west of Clearwater, in Antelope county, and commenced preaching. Brother Thompson had been converted under the ministrations of Ives Marks, a brother of David Marks, and commenced preaching, and was ordain-

ed by Ives Marks and his son William Marks, within a month after his conversion. It was quick work, and in ordinary cases would be risky work. But brother Thompson, with large native ability but not much culture, has made full proof of his ministry. His preaching in Antelope county soon created a stir, followed by a revival, from which a church of nearly twenty members was organized, which was a large body for that then sparsely-settled community. It however still grew, until after a while it numbered over fifty members. He has remained pastor up to this time, some four years, retaining not only the confidence of the church, but the respect of the community.

These two churches were some eighty miles apart. But distance does not count for so much out West. Brother Totman visited the Clearwater brethren with authority from the Long Pine brethren, and the two churches were organized into the Clearwater quarterly meeting, in the summer of 1884, with thirty-five members—nineteen at Clearwater and sixteen at Long Pine.

The Clearwater church was worshiping in a sod structure, built and used both for church and school purposes, by a combination of the facilities of both the church and the school district. The accompanying cut was engraved from a photograph of the (sod) building of the Bethel church, in Holt county, also used for school purposes. But the two, as well as several others in that part of the country,

BETHEL SOD CHURCH.



are built in the same style and from the same design, and so closely resemble one another that a picture of one is so exactly like the others, that it would be difficult for one to decide from which of them the photograph was taken. In this case, the picture was taken in the summer, when the door was open, and so does not show. By some means, also, the engraver failed to show the door frame or jamb. Otherwise, the cut represents very accurately the houses in which most of the churches of the Clearwater quarterly meeting now worship.

The church at Long Pine, being in a prominent and growing town, now a railroad division, and with abundant water power, struggled long and hard. Other denominations there had large aid from their church extension boards, while ours had none, either for church erection or for church work proper. What was lacking in these respects was however largely made up by the faithfulness and persistence of brothers Totman and Smith. The former labored as pastor for a long time, without compensation, and then the latter stepped in and relieved him, also with little or no compensation. Then, when it was finally decided to build, in the fall of 1885, these two brethren headed the subscription with large amounts; and when, at last, all was raised that could be, they divided the remaining debt between them, and paid it. In addition, brother Smith bought a good Mneeley bell and presented it to the society. The house

itself is a commodious and tasteful one—at the time we saw it, and for aught we know is yet, the finest-appearing house of worship in the town.

In the mean time, the Clearwater church had not only largely increased, but new churches had been organized, one of some thirty members called Bethel, at Conley, Holt county, some thirty miles west of Clearwater, and soon after another at Goose Lake, between the two other points, with about twenty members. More recently, two more churches have been organized, one some eight or ten miles from Conley, and another near or at Spalding, in Greeley county—both to some extent and the latter almost wholly under the labors of Rev. F. M. Florer.

Then a brother W. R. Dewitt moved into Keya Paha county, north of Long Pine, and commenced preaching. Marked results followed. Brothers Smith and Totman were soon called upon to organize new churches; and to ordain brother Dewitt. New churches were soon organized at Spring View, the county seat, and at Brewer and Stephenson. A while after, a brother of his, Rev. A. W. Dewitt, joined him from Illinois. Both gave themselves heartily to the work, and the cause prospered; so that a new quarterly meeting was organized, called the Niobrara, from the noted river of that name, that forms part of the boundary between Brown and Keya Paha county. Long Pine church secured a dismissal from the Clearwater quarterly meeting and united with this new one—the distance being much less.

Brethren John Morrow and F. M. Florer came to us, at Bethel, from the Methodists, and, having been baptized, were licensed to preach, and subsequently ordained. Both are preaching faithfully and successfully, the later in the southern part of the Clearwater quarterly meeting, and the former is pastor at Paddock, a new church in the northern part of Holt county, around which influences are clustering that promise to result in still another quarterly meeting.

The Long Pine meeting house was dedicated, the first Sunday in September, 1886. Sermon by Rev. Ransom Dunn, D. D. In connection therewith, a convention was held and a new yearly meeting organized, to consist of the Niobrara and the Clearwater quarterly meetings, and called the Northern Nebraska Yearly Meeting—a step amply justified by the distance, the average distance between the two being nearly two hundred miles. The hand of fellowship to the new yearly meeting was given by Prof. Dunn. Brother S. F. Smith was elected delegate to the approaching General Conference. Another session of this yearly meeting was held at Long Pine, in June, 1887, at which it appeared that the cause was flourishing all along the line in northern Nebraska. But it also appeared that the preachers were working at the greatest sacrifice, with no stated salaries, and but little compensation in any form.

CHAPTER XV.

COÖPERATION IN NORTHERN KANSAS.

During the summer of 1884, Rev. Ransom Dunn, D. D., lived at Salem, Nebraska, and served as pastor to the church there, which, though in Nebraska, still retains its connection with the Northern Kansas Yearly Meeting. In connection with Rev. S. F. Smith, and with advice of others, a call was issued for a "Convention," to meet at Reynolds, Nebraska, to consider what could be done to advance Freewill Baptist interests, particularly within the bounds of what is now the Northern Kansas Yearly Meeting.

The meeting, considering the circumstances, was well attended, particularly by ministers. After a pretty full discussion, during which the Nebraska System of Coöperation was read and considered, a committee, of which Dr. Dunn was chairman, was appointed to draw up and report a plan of operations. The report afterwards made was eminently after the style and mental processes of Dr. Dunn, but embodied substantially most of the leading features of the Nebraska system, except that the assignment of preachers was to be made only for

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such churches as specially requested it. This was a fatal mistake, since it can hardly be possible to carry out two diverse methods at the same time, one for one part of the churches and another for others.

Dr. Dunn, however, enunciated and proved that whatever a church did by committees or delegates appointed for that purpose, it did by itself, and such doing was therefore not opposed to church independence, but in entire harmony with it, and one of its necessary and legitimate outgrowths. A church cannot all be present at all times and in all places, where it is proper and necessary that it should act, and so it is virtually necessary that it act through and by a selected number—by committees, delegates or councils. These principles are not only recognized among all republican governments, where a comparatively small number are selected to voice the will of the whole body, but all congregational and independent bodies have from the first and at all times acted accordingly. Hence, churches, if they think advisable and best, may commit the selection even of pastors to a council or to a committee or to their delegates acting in concert with the delegates of other churches, as in a council, in a quarterly or yearly meeting conference. Nor is the principle in any wise affected whether the "request" of the churches is for a constant selection, or by a request repeated at each session.

Dr. Dunn's plan, instead of calling its central committee an executive committee, called it a

"Conncil," a difference of words rather than of fact or of principle. The chairman of this "Council" was however to act and do very much as the chairman of the executive committee in the Nebraska system. It also differed, as was almost inevitable, as coming from him, in giving prominence to the support of Hillsdale College, and to (foreign) missions.

But, in spite of this general sameness, by virtue of the points in which it differed, and perhaps by virtue of a sort of general conviction that it lacked the effectiveness of the Nebraska system, or perhaps through lack of earnestness on the part of its council, or from all these combined, or other reasons, it never went into effective operation. The next session of the yearly meeting tacitly adopted it, appointed a new council, et cetera, but it still manifested no effective life, and things went on in the yearly meeting in the same ineffective way as before, and the yearly meeting obviously was not so strong as it was some time before; and that, not from any specially destroying or disturbing force, but from general inertness—a pretty clear case of general debility, rather than of active disease.

The ninth annual session of the yearly meeting was held at Fostoria, Pottawatomie county, commencing September 4, 1885. A Minister's Conference was in session for two days before. The writer had been invited to participate in the exercises, and to dedicate the new house of worship there the follow-

ing Sunday. The question of Nebraska's system of coöperation came up in the Minister's Conference, and he was asked to explain it and its workings. He replied that neither he nor the Nebraska brethren were intent on any propagandism of their system in the other yearly meetings. They were desirous only of testing it within their own bounds, and let others examine and judge for themselves, accepting it or not entirely of their own motion. He, however, answered such questions as were asked him.

The matter was discussed at length, a committee appointed and reported favorably concerning the system—resulting in a unanimous vote, recommending the yearly meeting to adopt it. Before the final vote was taken, many of the brethren had come in and participated in the discussion. During Friday and Friday night, Nebraska's system was the one theme of talk and of interest. When the vote of the Ministers' Conference was reported to the Yearly Meeting Conference, everybody's mind seemed to be made up in favor of the system. Hence it was adopted, on Saturday, by a unanimous vote of all the Freewill Baptists that were present, whether delegates or not.

The delegates present at the yearly meeting were:—

Blue Valley Quarterly Meeting—Revs. H. W. Morse, J. Wiley, J. D. Calvert, and J. Hogan, and Bros. James Hamilton and J. A. Warren.

Republic County Quarterly Meeting—Rev. E. E. Harvey and Mrs. Lucy Harvey.

Salem Quarterly Meeting—Prof. Lyman C. Chase, Rev. T. P. Taylor and Dea. J. Carpenter.

Washington Quarterly Meeting—Rev. J. Westley.

Prof. Lyman C. Chase, A. M., of Netawaka was elected chairman of the executive committee, practically unanimously, and Revs. H. W. Morse, E. E. Harvey and Joseph Westley and brethren J. Carpenter, J. Hamilton and H. W. Gray, the other members of the executive committee—they deciding to have seven, instead of five.

Notice was given, as required by the constitution, to engraft the system of coöperation as a part of the constitution, which was done accordingly at the next session. Resolutions were adopted on temperance, missions and publications. The latter were as follows:

Resolved, 1. That we earnestly urge our brethren and friends to patronize the *Morning Star*, (Minneapolis) *Free Baptist*, and our Sunday School and other publications;

Resolved, 2. That we consider the publication of the *Nebraska Free Baptist* as an important interest, and that it should be encouraged and sustained by our members, in the efforts now being pushed forward to establish the coöperative system in this state.

The report on missions was as follows:—

Resolved, That we earnestly request the Parent Home Mission Society to take such effectual measures to increase the interest in and contributions for general home missions, so that \$500 may be appropriated to our field without detracting anything from any other field, and on condition that we raise one half of the amount in our own field.

In the Ministers' Conference, a request had been



Rev. L. C. Chase, A. M.

Chairman Northern Kansas Executive Committee.

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made that A. D. Williams conduct a Ministers' Institute, the first week in the next April, at Haddam; and, when the yearly meeting adjourned, it adjourned to meet in extra session on Friday of the same week and at the same place.

The following assignments were made, and unanimously adopted, when the Conference adjourned.

FIELDS OF LABOR.

Blue Valley Q. M.—

Fostoria—C. A. Baker.

Prairie Ridge—J. D. Calvert.

North Cedar—James Wylie.

Irving—H. H. Morse, G. H. Seldon.

Bluff Creek Mission—W. H. Northrup.

Republic County Q. M.—

Buffalo Valley and Montana—E. E. Harvey.

Summit and Fairview—To be supplied.

Salem Q. M.—

Salem—L. B. Wharton.

Mt. Pleasant, Powhattan and Netawaka—S. F. Smith.

Washington Q. M.—

Haddam and Mill Creek—Joseph Westley.

Dewitt, Hopewell and Strawberry—T. P. Taylor.

Cuba Mission—Gabriel Burdette.

Evangelist—Joseph Westley.

CHAPTER XVI.

COÖPERATION IN SOUTHERN KANSAS.

There had been a Kansas Yearly Meeting, located in southern and central-southern Kansas, that after some vicissitudes was merged into the Kansas Association. After a time, this organization also waned, so that its annual meeting in 1885 was a virtual failure, sufficient delegates not appearing to constitute a conference. The two quarterly meetings, the Row Valley and the Sumner and Cowley, of which it had been composed, then united in making an appointment for the organization of a Yearly Meeting.

Accordingly, delegates from these quarterly meetings met with the Augusta church, Butler county, Kansas, December 18, 1885. The following delegates were found to be in attendance, viz.—

Row Valley—Revs. L. A. Edwards and W. O. Johnson, and Bros. Phillip Tharp and D. W. Butts.

Sumner and Cowley—Revs. H. S. Otis and J. H. Smith, and Bros. S. P. Creel and D. W. Wilson.

Rev. H. S. Otis was elected moderator and Rev. L. A. Edwards clerk, whereupon Revs. A. D. Williams, of the Nebraska Yearly Meeting, F. P. Augir, of the Minnesota Yearly Meeting and F. A. Janes were called to constitute a council, to con-

sider the propriety of organizing a yearly meeting. This council spent some time in questioning the brethren as to organization, discipline and harmony of the two quarterly meetings, and as to their ability to sustain a yearly meeting, their fellowship, and also their ability to sustain pastors, and finally reported favorable to an organization. This report was adopted by the convention, and the delegates then joined hands and were formally organized into a yearly meeting, by the Hand of Fellowship by F. P. Augir, and a Prayer of Consecration by A. D. Williams. The officers of the convention were continued as the officers of the yearly meeting. Messrs Williams, Augir and Janes were then appointed a committee on constitution, when, after some routine business, the Conference adjourned.

During all this time, a brisk discussion of the merits of the Northern Kansas and Nebraska "System of Coöperation" had been going on, both in the convention and the private talk of the brethren—with a decided, if not unanimous, feeling in its favor. Hence, when the conference met, the next morning, the committee on constitution unanimously reported in favor of adopting it, and it was unanimously adopted, with only the necessary change of names, and making the executive committee to consist of five members, as in the Nebraska yearly meeting. This "System of Coöperation," besides what is peculiar to itself, contains also the constitution for a yearly meeting, as presented in the Treatise, with

only a change, as is usually made, in the second article, as to basis of membership in the conference. Rev. F. A. Janes, who was not a delegate, but was preaching at Lincolnville, within the bounds of the yearly meeting, and Rev. F. P. Augir, were then made ex officio members as provided for, and the conference proceeded to elect the Executive Committee. On the first ballot, Rev. F. P. Augir received a majority of votes for Chairman, and his election was made unanimous. Rev. F. A. Janes and L. A. Edwards and Bros. Philip Tharp and George Skaer were elected the other four members.

The following resolutions, touching the working of the System of Coöperation, were adopted, viz,—

1. *Resolved*, That the two Quarterly Meetings be advised to raise at least one hundred dollars each per year toward the support of the Chairman of the Executive Committee, including the collections he takes;
2. *Resolved*, That the Executive Committee advise each charge in the Yearly Meeting of the amount it should raise for its pastor—or for evangelistic labors;
3. *Resolved*, That in the case of the chairman and preachers, or evangelists, the Conference or Executive Committee assume no responsibility to supply any financial deficiency that may occur.

Rev. L. A. Edwards was made standing clerk, and the brethren whose names appear in the following "Fields of Labor" were recognized as ex officio members. The (Minneapolis) *Free Baptist* was heartily endorsed and recommended to the brethren, and the Executive Committee reported the following Fields of Labor, which was unanimously adopted, viz,—

FIELDS OF LABOR.

Sumner and Cowley Q. M.—

Augusta and West Liberty—F. P. Augir.

Science Valley and Spring Dale Mission—J. H. Smith.

Liberty—J. P. Henderson.

Lincolnville—F. A. Janes,

Row Valley Q. M.—

Village Creek, Buffalo and Maple Grove Mission

—J. E. Bayless.

Pleasant Valley—J. Hale.

Fairview, Rock Ridge and Salem and Deweese School House Mission—W. O. Johnson.

Little Zion—G. W. Goodman.

Bethsaida—O. E. Aldrich.

Evangelists—L. A. Edwards and H. S. Otis.

Fields at Large—E. W. Merritt and G. W. Cole.

These brethren were found to be laboring under some disadvantage, in that their churches were all in the country and without a single house of worship. Some of the churches, too, had been in existence for some years without making much progress, thus inducing more or less discouragement. Their several changes of organization had also tended somewhat in the same direction. Besides, the preachers had mostly supported themselves, and so had not been able to give that undivided attention to the work that is essential to its best progress.

But, while somewhat cast down, they were by no means ready to give up. The churches were becoming better off, financially, and showed a disposition to contribute more for the advancement

of the Gospel. The preachers themselves had mourned over the desolations of Zion, until the Word was like fire shut up within them, and they were weary of withholding. Some new and promising talents had come in among them; and as iron sharpeneth iron, so doth the countenance of a man his friend—and the new helped to encourage the old. Then, as they had seen their failures to result from lack of coöperation, concentration and the effectiveness of wise guidance, so now they hoped for much from the newly adopted system of coöperation—which, however, is like a good machine, effective if rightly worked, not otherwise.

And so they entered courageously and heartily upon the work before them—earnestly praying, not only for the prosperity of the churches already established, but looking for the opportunity of entering the open doors before them in such towns as Eureka, Cherryvale, Wellington, Winfield, Chanute, and others.

CHAPTER XVII.

THE WORK IN NEBRASKA.

Early in the ministerial season of 1885—6, brother Westley held a protracted meeting at Cortland. The meetings were good and a number were reclaimed and converted. But, owing to peculiar circumstances, there were no accessions, and brother Bouck thought it best to omit appointments there. Following this, brother Westley held a series of meetings at Kenesaw, with good results. There were a number of conversions, the community was not a little stirred and inclined toward religious things. There were twelve accessions to the Freewill Baptist church, and a portion of the community also interested in our cause, not heretofore interested in it.

During this time, brethren Dazey and Frye held a meeting at Pleasant Plain, heretofore a very weak interest, resulting in some thirty accessions, and the making the church a manifest power in that community. Following this, brother Masters assisted brother Dazey in a meeting at Fairview, resulting in some twenty additions, and materially increasing the strength of the church.

In the Cass quarterly meeting, a meeting was be-

gun at Centreville by the pastor, Father Root, somewhat assisted near the end by brother Masters, which resulted in a number of conversions and a number of baptisms and additions. A good example was set there in the immediate baptism of the converts. At Belmont, the circumstances were not so favorable.

In the Batin quarterly meeting, the Oak Creek church had held no stated services since before the organization of the yearly meeting. Brother Joseph Bates, who was appointed to that work, made an effort to revive it, and at one time was sanguine of success. But a heavy, drifting snow-storm came on just at the time, and before he could get back there again circumstances turned in the other direction. At Batin, our brethren being shut out of the sod school house, brother Stephen Harris opened his small sod house for a quarterly meeting. But it was insufficient for constant services. An effort was made to erect a small house of worship, that for a time promised success—and would have been a success could it have been closely followed up. But circumstances prevented that, and so the enterprise finally fell through, and the church had no preaching for the remainder of the year.

Special meetings were also held at Reynolds by brethren Knapp and Marks, and at Grand View by brothers Bouck and Wharton, with good results and some accessions.

There was also a marked advance in the Clearwater quarterly meeting, and in Keya Paha county,

some distance north, that have been referred to,* which gave a great impetus to our cause in the northern part of the state, resulting in the new yearly meeting there, and the erection of an excellent house of worship at Long Pine.

At Aurora, there was a slow but steady growth, under the pastorate of brother Knapp. At one time, he felt he must leave, on account of financial straits. But the brethren rallied and found means to retain him. The sisters were especially active, canvassing the city for Sunday school scholars and for the congregation, with noticeable results. Sister Knapp was especially an inspiration in the Sunday school work.

At Reynolds, in the Jefferson quartetly meeting, brother Marks resolutely kept up meetings once in two weeks, and a debt of some eighty dollars was paid on the lots on which the house of worship stands, and the deed secured. The sisters of the quarterly meeting woman's mission society contributed quite a large part of this.

During this season, some trouble was experienced with the Central City interest. The executive committee called upon Mr. Edger to have the property deeded according to the conditions on which the 190 and 9 fund and other monies were received, and as agreed. But they not only failed to do so, but on divers occasions declared they never would do it. Then the church took an occasion, at their own

*See pages 110 to 113.

place, when only one representative of the other church was present, to vote themselves out of the quarterly meeting, against the protest of the representative of the other church. The executive committee and the remainder of the quarterly meeting declared this vote void, on the ground that a church can no more act on its own case, to vote itself out of the quarterly meeting, than an individual can to vote himself out of a church, and so the letter was withheld. Later on, however, no one objecting, the quarterly meeting gave them what they wanted—not an ordinary letter, but a letter of absolute dismissal. Mr. Edger and members of the church afterwards proposed to unite again with the quarterly meeting. But, it was objected that as they were out by their own wish, they better stay out until the matter of the deeding of the property was properly settled.

During the year, too, the churches were reminded, through the WESTERN FREE BAPTIST, as well as privately by the chairman, to consider whom they wanted for pastor the coming year, and how much they could raise for his support, and to have their delegation in the yearly meeting properly instructed to carry out, as far as possible, their wishes in this matter. This was quite generally done; and so, when the yearly meeting assembled, the wishes of the churches were readily known.

There was a continued use of the press, not only in publishing our own little quarterly sheet, but in

issuing and circulating doctrinal leaflets. This year, we issued a new edition of "No Close Communion in Heaven," another entitled "Close Communion—*Why!*" another on the communion question generally, another entitled "Pedo-baptist Bible," consisting of the passages of the Bible concerning baptism with "sprinkling" inserted in the place of "baptism," and still another on the baptismal question generally. Besides this, as the pastor of the close communion church in Lincoln had invited us to its communion, an article was published commending him for the act, and suggesting that he give the same invitation publicly that he had given us privately—which brought out an exhibition of some temper on the part of the pastor, and by the publicity of the matter put an end to such invitations and to private representations that there was no need of our church in Lincoln as they also would receive others to their communion.

CHAPTER XVIII.

CHURCH BUILDING AT LINCOLN.

From the first, the executive committee had watched closely for an opportunity to plant an interest in Lincoln, the Capital of the state. There were quite a number of prominent, active christians in the city, who had formerly been Freewill Baptists. But they had come to the city one by one, through the different years of its history; and, finding no Freewill Baptist church there, had united with other churches, and had become so interwoven with their interests that they were not inclined to leave them. The number of such was sufficient, if actively united together, to form about as large and strong a church as any in the city, except the Methodist.

Brother George W. Sisson, who had been a minister among us, but had nearly ceased his ministrations and now belonged to the close baptist church, was earnest to have a Freewill Baptist interest established. Brother L. L. Hitchcock, recently from New York, shared in the same feeling. Then Rev. A. F. Bryant, one of our able ministers, who had occupied prominent positions, moved into the environs of the city, and was also desirous of having a

church established. Finally, in the early part of 1886, a canvas of the city was made, under the auspices of the executive committee, to ascertain how many could be found desirous of enlisting in such an enterprise. The result was eighteen names, among them Deacon Allen D. Baker, an old Freewill Baptist, son of the late Rev. George Baker, of Ohio, and brother of Oscar E. Baker, pastor of the Roger Williams church, Providence, Rhode Island. But, they were none of them wealthy, and most of them were poor. Two serious financial questions confronted them—how to support services, and how to provide a place for them.

Brother Bryant aided the first, by proposing to preach for them awhile without compensation. But that was sufficient only for the day. And, even then, how provide a place for worship. In the early history of the city, the state, owning the lots, had given one or more to each denomination establishing an interest there. But it was now too late for that. The state had disposed of all the eligible, central sites, and the legislature had ceased making any more such donations anywhere. So, even if members enough could be found for a church, it was necessary to secure from one to three thousand dollars for a lot, and enough more to put some kind of a building on it for a place of worship.

At this juncture, the Congregationalists offered us their old edifice in the city which they were about vacating, for five hundred dollars, and to give us

four hundred and fifty dollars for our now unoccupied house at Cortland. It was thought, however, that possibly better terms could be secured, and that perhaps the house could be moved onto a leased lot until one could be purchased. The corresponding secretary of our parent home mission board, Rev. A. L. Gerrish, and also the treasurer, Rev. A. Given, were advised of all the particulars, by the executive committee, through its chairman, and asked for advice as to what to do, whether to go on or not, and what encouragement the board could give. Brother Gerrish never answered our letters, though it is known that he received them. This left us in great perplexity, making it apparent that we must give up the enterprise, or proceed entirely on our own responsibility. Brother Given answered encouragingly, but reminded us that while an officer of the board, he was not a member of it, and so could not speak at all in its behalf. In the mean time, the Congregationalists increased their offer for our Cortland house to six hundred dollars—all we asked for it, and the executive committee accepted the offer, April 13, 1886. It should be stated here that both the members of the Cortland church who had gone away and those who remained had previously advised us to sell the Cortland house, so that the matter was legally entirely in the hands of the executive committee. Then the chairman found a beautiful lot in Lincoln, centrally located, which could be had for twenty-five hundred dollars, on such terms of pay-

ment as he thought within the reach of the executive committee. But he also found that another party was bent on having the lot, and he believed would give more money to get it. At any rate he felt assured it was an excellent investment. But there was then no time to convene the committee, and the lot must be taken or let go before they could be consulted, or the other party had a chance to over-bid. So he accepted the responsibility, and took the lot, intending to keep it himself if the committee did not want it. In less than six hours, five hundred dollars more was offered for the lot.

The executive committee was immediately called together, April 24, 1886. There were present G. W. Knapp, E. Root and A. D. Williams. It was found that there was entire unanimity on the part of all concerned as to what was best to do. So the committee adjourned over until Monday, the 26th., and personally and by notice in the papers called a meeting of Freewill Baptists and all interested, to meet Sunday morning, at the Y. M. C. A. rooms. Quite a respectable little congregation assembled, and Rev. A. F. Bryant preached the first specifically Freewill Baptist sermon ever delivered in Lincoln. At its close, a Freewill Baptist church of eighteen members was organized,* electing A. F. Bryant

*The names of these eighteen were, A. F. Bryant and wife, Geo. W. Sisson and wife, A. D. Baker and wife, Peter Lick and wife, E. A. Gray and wife, —Palmer, wife and mother, L. L. Hitchcock and wife, R. E. Taylor, John A. Mayo and Mrs. Lloyd. Dr. H. D. Root and wife joined very soon after.

pastor, G. W. Sisson clerk, and Allen D. Baker deacon, and arranged to hold services for a time each Sunday morning in the Y. M. C. A. rooms.

At the official meeting of the executive committee, on Monday, the following action was taken, viz.—

Voted, To ratify and adopt the action of the chairman, in purchasing a lot in Lincoln, Nebraska, corner of sixteenth and R streets for church purposes for \$2,500.

Then, it was deemed best not to put an old building on this very eligible lot—especially as considerable encouragement had been given by citizens of Lincoln toward building a tasteful new edifice. Hence, the following action was also taken, viz.—

Voted, To authorize and direct the chairman to solicit collect and disburse funds for the erection of a church on said lot, no debt to be made beyond subscriptions and amounts reasonably certain to come in, in a short time—that is, make no permanent debt.

Voted, To authorize and direct the chairman to secure plans and specifications for the above named church, and superintend the work on the same.

But now an altogether unlooked-for difficulty arose. A number of wealthy and influential gentlemen living in the vicinity of said lot, among them a member of the city council, manifested a vigorous opposition to the erection of a church-building on the lot. At a meeting of the city council, held the next Monday evening, an ordinance was passed through all its stages, without previous notice and under a suspension of the rules, jumping over two and a half blocks, and including our lot, with only half of its block, in the fire-limits; so as to compel the erection of a fire-proof building, thinking we

could not do that. There was not a stone or brick building in the territory included, nor more than two or three in considerable adjoining distance.

But the act overleaped itself. It was immediately said that the city council was lending itself to the persecution of a religious society, at the instigation of interested parties, and quite a popular feeling arose over the matter. It was also said by the most distinguished legal gentlemen that the ordinance was illegal; and one of the more prominent attorneys of the city, an ex-attorney general of the state, volunteered to protect us against it without cost.

Probably finding that they had missed the mark, a real estate dealer now came to us in their behalf and offered five hundred dollars advance for the lot. The answer was that it was useless to approach us with that sum; but that, if they would make it one thousand, the committee would be called together and the matter considered. In a day or two, the offer of one thousand came; and, accordingly, the committee met and the following action was taken, G. W. Knapp, B. F. Isaman and A. D. Williams being present, viz.—

Voted, That the chairman be authorized to sell the lot in Lincoln, corner of R and sixteenth streets, if he can get \$1,000 advance on the same, and in that case to select another lot on which to erect a church.

A short time thereafter, the Lincoln church took the following action, viz.—

Voted, That we approve and endorse the sale of the lot on the corner of R and sixteenth streets for \$3,500.

Voted, That we approve and endorse the action of the executive committee of the Nebraska Yearly Meeting, in appointing its chairman to solicit and raise subscriptions for a house of worship, also to secure plans for same, and superintend the construction of the same.

Voted, That we will endorse the action of the executive committee should they see fit to select a lot for a house somewhere in the vicinity of thirteenth, fourteenth or fifteenth streets and E or F streets.

Three considerations tended to the sale of the lot,—first, upon investigation, it was found that most of the people living in its vicinity had already affiliations with other churches which they would not break, and so it would be difficult to build up a congregation and especially a sabbath school there; second, it was deemed highly impolitic to attempt to build up an interest in the midst of antagonistic surroundings, which would harass the church and be harassed by it; and, third, the consideration of the thousand dollars advance. Either one was perhaps sufficient—all together, left no chance for hesitation. When the outcome was reached, all felt a grateful sense, as had also been felt in previous developments, that the Hand of Divine Providence was guiding us, even in a way we knew not, and doing for us better and more than we at first had dared to hope.

After a thorough canvas of localities, there was a general conviction, such as is indicated by the above action of the church, in the last vote, that that vicinity was not only a better location for us than the for-

mer one, but in fact the best one of any in the city. It was also found that the location which was generally deemed most desirable, on the corner of fourteenth and F streets, could be had for sixteen hundred and twenty-five dollars; so that the Cortland money and the advance money would come within twenty-five dollars of paying for the land, leaving all our subscriptions and other means for the erection of the building. And so that location was secured, and the house built upon it. The conviction of the excellence of the location, I think, has grown constantly stronger, rather than weaker. Certainly, the value of the land has largely increased—doubled within a year.

There was a general agreement, also, as to the plan, it being the same as the Aurora church, somewhat larger, and with an additional wing and entry on the other side, with an upper story, for a parsonage. Rooms were also arranged in the upper part of the vestry wing with stairs from the vestibule, as on the parsonage side. It thus gives a commodious main audience room, with a vestry on one side, of half its capacity, with descending doors between, a parsonage of five rooms, and three rooms over vestry and front vestibule—providing, really, two rooms for audience, one for vestry, five for pastor and five for Sunday school purposes, duplicating, of course, some of the rooms at different times for different purposes.

Preliminaries being thus settled, the work of can-

vassing and building was at once pushed. Most of each week during the summer was spent in canvassing and superintending, and part of the time the pulpit was supplied on Sunday. Six one hundred dollar subscriptions, five fifty dollar, fourteen twenty-five dollar, and various smaller ones were secured. The executive committee turned over all the home mission appropriation for the year and an unpaid part of the previous one. Brother Sisson went on a trip east, and secured nearly one hundred dollars, and some sums were sent from abroad, through private solicitations through the *Star*. The aggregate sum amounted to \$3,720.95—in addition to some sums latterly that have not passed through our hands. Among the twenty-five dollar subscriptions was one from one of the gentlemen who had so strenuously opposed our building on the first lot.

Several notices of the enterprise and of the progress of the work appeared in the *Star*, including requests for assistance. Early in the summer, the following article was also sent to it for publication. The editor returned a note, saying that it had been determined that only such appeals should appear in the *Star* as met the approval of the home mission board, or of its corresponding secretary; and so he had felt constrained to forward the article to corresponding secretary Gerrish, for his approval. After a considerable time, the article not appearing, the editor was requested, if the article was not to appear, to return it, and it was returned—it being as follows:—

LINCOLN, NEBRASKA.

ITS IMPORTANCE.

It will perhaps surprise some to learn that according to official report of the national Post Office Department there are only seven cities in all New England that have as large a post office revenue as this only sixteen-year-old city of Lincoln, Nebraska—viz. Augusta, Boston, Lowell, Lynn, Springfield, Providence and Hartford—and within five years five of them will be outgrown by this wonderful city, and leave only Boston and Providence ahead of it. Chicago, St. Louis and Minneapolis are the three great cities of the West. Omaha, Lincoln, Denver, Kansas City and Topeka belong nearly or quite alone, to the second class—and two of them in Nebraska! Our brethren will thereby see how important a thing it is to have a Free Baptist church in Lincoln, and that to plant a creditable one there is an enterprise of such magnitude as justly to demand the coöperation of the whole denomination.

OUR POLICY.

The location selected is in the very heart of the residence portion of the city, and yet somewhat removed from the other leading churches, and is the very best of all for our purposes. It is a corner lot, only two blocks from the Capitol. The plan decided upon, when finished, will comprise quite a complete religious establishment, including sufficient accommodations for the preaching service, a complete suite of rooms for the Sunday school, and parsonage accommodation as well. But, while the foundation is laid for the whole, and the frame, ship-lap sheathing, roof and floors also will be added immediately, the farther prosecution of the work will be attempted only as the Lord, through his children, shall furnish us the means. No troublesome permanent debt is to be made. The property is deeded to the denomination, so as to be beyond the vicissitudes that have lost us so much in other places.

AVAILABLE MEANS.

There has been an unanticipated amount of local encouragement and assistance, or what we have already done could not have been accomplished. It is developed, also, that previous acquaintance and experience in other lines of work, that at the time was not seen to promise such results, have opened the way before some of our workers to a greater success in this work than could otherwise have been attained. And so it is that means are within reach, both for paying for the very excellent but expensive lot, and also for so much as is above proposed to do on the building itself.

Indeed, this success is a marvel to ourself. The Lord hath done great things for us.

As yet, not much effort has been put forth abroad. Bro. Sisson, of the church, has been visiting in Michigan, Ohio and Pennsylvania, and, of course, willing to receive any aid offered, and writes back that he everywhere finds a lively interest in this Lincoln enterprise. He says:—"So far on my trip, the churches have manifested a deep interest in the Lincoln church, and responded nobly—for all of which we feel very thankful. But the end is not yet, and we shall expect other churches will still come to the rescue on the last three thousand dollars." Three memorial windows have been pledged, with the partial promise of an Organ. A Bell is very much needed—under the circumstances is virtually indispensable. Pledges for other windows are also needed, at ten dollars each, or twelve if to have an inscription. Others will perhaps feel like simply adding what they can to the common fund for construction. All will be gratefully received—and the donors will no doubt feel that the Will and Pleasure of the Master is a far higher and stronger consideration than any thanks or gratefulness of His servants that are immediately concerned in the work.

The hope is to receive aid enough forthwith to finish one room, in which to hold the coming session of the Nebraska Yearly Meeting—a "Ministers' Institute" in connection with which, is to commence Monday evening, August 16, 1886. Pres. Dunn is to be the principal instructor in the Institute, assisted by others. It is to be a temporary Theological School, from which great good is expected.

A. D. WILLIAMS.

Kenesaw, or Lincoln, Nebraska.

The corresponding secretary had before personally advised that we make a start in Lincoln, even if we had to give up every other interest for that. His changed attitude was therefore a surprise; and, it is quite possible that had it been foreseen, the enterprise never would have been undertaken. But it came to pass that the failure in this direction was more than made up by unanticipated success in other directions; so that, in the aggregate outcome, God was better to us than our most sanguine expectations.

After the above article was written, subscriptions were secured and collections made, that rendered it apparent that the main audience room could be so far finished that the Yearly Meeting could be held there, August 20, and it was so appointed and held.

Then, as we were debating whether it would be possible to so far finish the parsonage wing that it would be habitable through the winter for a pastor, a letter from Treasurer Given informed us that the sub-committee of the home mission board had decided to loan us two hundred dollars for three years, without interest, and he had hopes that they would eventually donate it altogether. This helped us to that very desirable end, and the rooms were plastered and the inside wood-finish put on and painted.

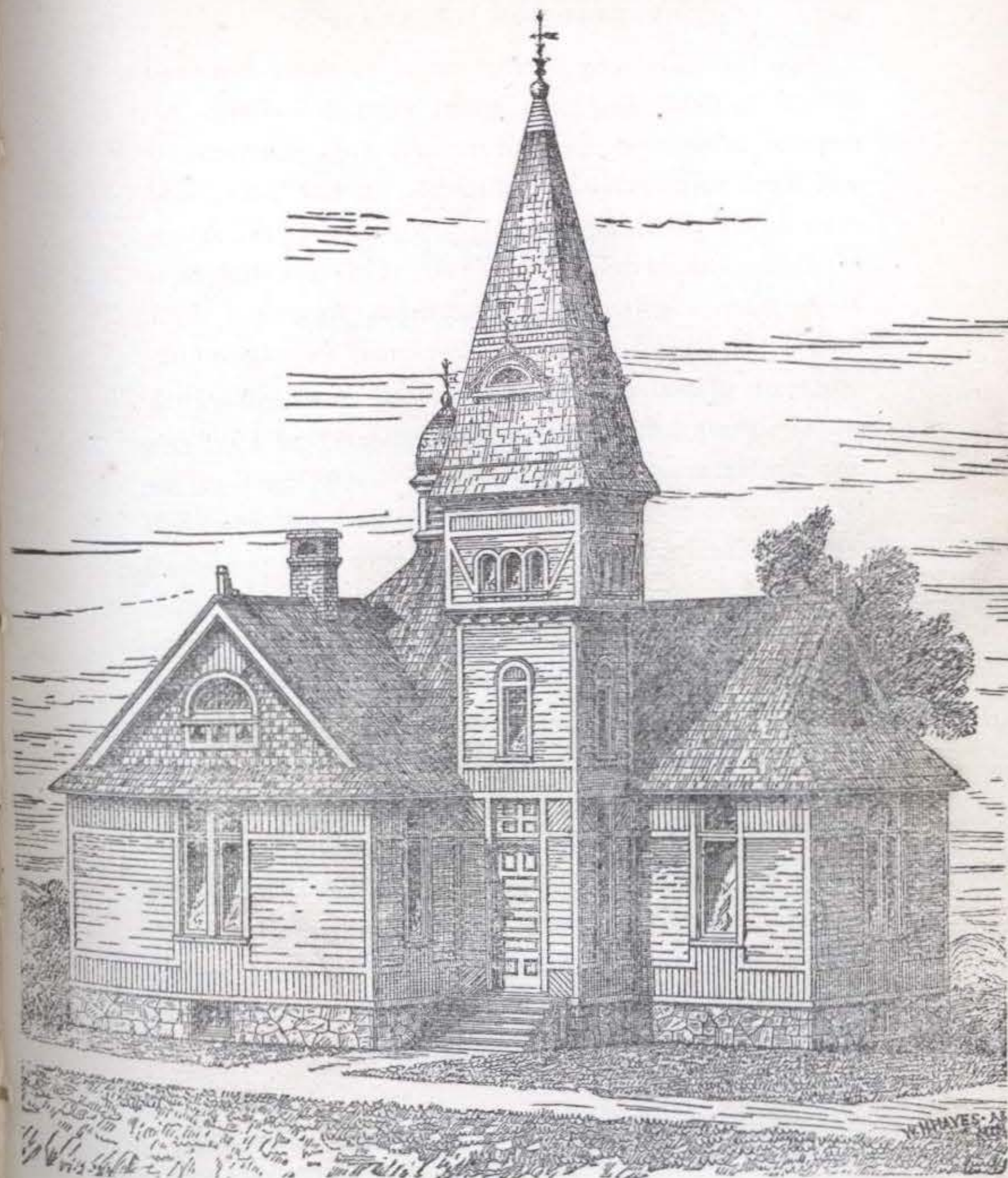
Following the yearly meeting session, brethren and friends became very anxious for the outside finishing of the building. They were informed that the desirableness of the end sought was fully appreciated. But we had already reached the limit of our authority—that indebtedness was already made fully equal to "subscriptions and amounts reasonably certain to come in in a short time."* Finally, consent was given for the purchase of a small amount of material, friends putting it on gratuitously, though the amount eventually ran up to a larger sum than was anticipated, and proved the occasion of some trouble. But for this extra outlay, the resources would almost exactly have equalled the expenditures. As

*See action of Executive Committee, p. 134.

it was, the following spring found us three hundred dollars in debt, with just about enough reliable resources to meet one half of it. At this juncture, it was most unfortunately published in the *Star*, and copied into the Lincoln daily *Journal*, that the enterprise was out of debt—rendering it almost impossible to raise additional subscriptions, to pay a debt thus declared not to exist. By quiet management, however, avoiding any open conflict, and operating mostly among personal and trusting friends, the resources were so increased that now, counting some tardy but it is believed reliable subscriptions, they are again about equal to the liabilities.

After a short period of effective service, brother Bryant accepted a position in Michigan, and the pulpit was left to the resource of temporary supplies.

The accompanying cut of the house is taken from the Presbyterian book of plans and is the design of a prominent Minneapolis architect. The central turret is omitted, and a two story parsonage wing added on the back side, opposite the vestry, that does appear in the picture, nor does it show from the point of view taken by the artist.



LINCOLN and AURORA HOUSES.

CHAPTER XIX.

FOURTH ANNUAL SESSION.

The fourth annual session of the yearly meeting was held at Lincoln, the capital of the state, August 20—23, 1886. It was preceded by a Minister's Institute, conducted after the manner of a Teachers' Institute, Prof. Dunn, of the Theological Department at Hillsdale, being the principal Instructor, and Rev. L. C. Chase, A. M., Chairman of the Executive Committee of the Northern Kansas Yearly Meeting, Superintendent. The themes discussed by Dr. Dunn were:—God in Nature, Appointments and Relations of the Ministry, Call to the Ministry, The Divine Government, Qualifications and Duties of the Ministry, Human Nature and Depravity, Man's Danger and Hope, General Pastoral Duties, Social Pastoral Duties, Doctrine and Nature of the Atonement, Composition and Delivery of Sermons, Immortality and Revivals. He also preached twice on Sunday.

The soul-sleeping Adventists had set up a tent across the street from our house, apparently as a sort of opposition, and their preachers came in in force to hear brother Dunn on "Immortality." After-

ward, with something of a flourish of trumpets, they took three different services in an attempt to answer him—as those said who heard both, leaving him still unanswered.

This Institute was a very interesting and profitable one. It was in fact a temporary theological school, the lectures being largely the gist of those the Professor gives to his theological classes at Hillsdale. Of course, there was not the same opportunity for amplification and explanation, nor of introducing anything like the fulness of subjects, on his part, nor of close and protracted study on the part of his hearers. But, it was of almost inestimable value nevertheless to all who heard him, and was very highly appreciated.

Rev. William Marks was made Moderator of the Conference and A. R. Toothacre assistant clerk. The following were the delegates and ex officio members in attendance, viz.—Joseph Grim, William Huntley, Edward Chase, A. Sandage, George D. Lloyd, H. S. Groves, J. J. Murphy, B. F. Isaman, George W. Wolcott, W. D. Myers, Allen D. Baker, O. M. Watkins, Jacob Blakeley, sisters Lucy Root, Nancy C. Woodward, H. S. Groves, A. Bickford, S. H. Williams, E. A. Loomis and Katie Williams, and Revs. Edward Root, Joseph Westley, William Marks, George W. Knapp, Jonathan* C. Dazey, R. N. Bouck, E. H. Bickford, A. R. Toothacre, George W. Sisson and A. D. Williams.

*This name has before been incorrectly given as John.

Rev. D. B. Zook was present as corresponding messenger from the Nebraska Eldership of the "Church of God," who bore us the fraternal greetings of that body, and gave an encouraging account of the progress of their work—asking a continuance of the correspondence.

The executive committee, in addition to narrating most of the facts given in a preceding chapter, say:—"By the blessing of God increasing prosperity has attended our work the past year. Last year, our increase was a trifle over 30 per cent—leading any other part of our denomination more than two to one. It is worthy of note that the fields coming next to us were western ones—Minnesota and Kansas. This year, our per cent of increase has doubled over that of last year, or some 60 per cent—showing how great the opportunity, and how abundant the awards of earnest, co-operative, christian effort in this western field.

"The finances of the yearly meeting are in a very satisfactory condition. Of the churches fully built under our system of coöperation, not one has a dollar of encumbrance resting upon it. In one case a few dollars are owing on the bell, in another a small amount for seats, and some \$15 in another—some \$120 only in all*. But in each and all of these cases individuals alone are responsible, and will see that these little claims are all paid. The yearly meeting, through the executive committee, as a corporation under the statutes of the state, holds in trust for

*This does not include Lincoln, noticed elsewhere.

the churches and the denomination, some \$8,000 of property, all acquired within the last three years, and without a dollar of encumbrance. It has also the prospect of eventually receiving some \$12,000 as a permanent fund for church extension purposes. Truly, 'The Lord hath done great things for us!'

"The field is still broad and open before us—more, even, than ever before. There are now two of our larger towns where promising interests could be gathered, had we the men and means with which to do it. The nucleus of a good church already exists in each place. Then the railroads of the state, on their numerous new extensions, have this year located some forty new towns. In many of these there are elements that would gravitate to the Free Baptists, were our banners once set up there. In quite a number of them two or three hundred dollars each would induce them to build us a house of worship, and we be the first and eventually the strongest religious interest in the incipient city. But often the failure to occupy at once, even for a single month, shuts us out from the opportunity. If we halt in the way, another steppeth down into the pool before us."

A. D. Williams earnestly asked to be relieved from the chairmanship of the executive committee, on account of seriously impaired health. But the first ballot resulted in twenty-two votes for Williams, three for Root and one for G. W. Knapp, when the election was made unanimous, and such pressure,

public and private, brought to bear as induced him to accept, with the promise of an assistant. Father Edward Root was subsequently made assistant by the committee, and performed excellent and most acceptable service as such. Edward Root, G. W. Knapp, William Marks and B. F. Isaman were elected the other four members of the committee.

An individual present, being reported as having made some complaints against the chairman, Mr. Williams asked a committee to receive and investigate whatever complaints might be made; but, at the close of the Conference, the committee reported that no complaints had been presented to them.

The usual committees were appointed and reported, on Publications, Sunday Schools, Coöperation, Temperance, Missions and Closing Resolutions, bringing-in ringing resolutions, in the direction of denominational progress. Those on publications strongly urged the support of the *Morning Star* and *Free Baptist* and our denominational Sunday School and other publications, also cordially endorsing and commending the quarterly WESTERN FREE BAPTIST, published within our own borders. That on Sunday schools recommended the establishment and maintenance of Sunday school institutes. That on temperance strongly opposed the liquor traffic, the use of fermented wine at the communion, and the tobacco habit.

The woman's mission work was greatly promoted by the presence of sister A. A. McKenney, from

Minnesota, and a marked impetus was given to mission work generally. The mission report resolved on an increased missionary activity among ourselves, thanked sister McKenney for her coming, called on our eastern brethren to consider the needs and promise of this western field, and asked from the Parent home mission society an appropriation of one thousand dollars for the coming year, on condition that we raise half of it within our own borders. It may be stated here that we got one half what we asked for.

The committee on coöperation reported as follows:

Resolved, That each church having a house of worship deeded under our System of Coöperation shall elect a local board of at least three Trustees, to hold their office for the period designated by the church at the time of their election, and until their successors are elected and accept the responsibilities of the office, whose duties shall be to care for, keep in repair, and provide for the judicious use of the said meeting house, but shall not contract debts in any way to encumber the property.

Resolved, That in the appointment of pastors or evangelists, the Yearly Meeting or the Executive Committee, while using every practicable effort to induce the churches and people properly to compensate them, still assume no financial responsibility in the premises.

Resolved, That lack of properly supporting the ministry is one of the greatest evils among us, and our brethren and friends are most earnestly entreated to consecrate their property to God, and see to it that God's ministering servants are not driven from their calling by lack of support, nor lack for the necessities of life.

A notice was given to make the first of these a part of the coöperative system, and it was so adopted by the next conference.

On Sunday, E. H. Bickford was ordained to the

work of the ministry. Sermon by Dr. Dunn; ordaining prayer, A. D. Williams; hand of fellowship, G. W. Knapp; charge, E. Root. Rev. G. W. Sisson, who had formerly been an ordained minister among our people, was also received and recognized as a minister among us.

The executive committee, by their chairman, made a financial report of \$52.91 received and the same amount paid out to various parties named, and the account was audited as correct. If, however, all the amounts that had been received and paid out, that might properly have been put under this head, had been reported, the total would have been much larger.

A. D. Williams was elected by acclamation delegate to the General Conference at Marion, Ohio, in October of that year, and E. Root alternate.

At the close of the conference, on Monday morning, the executive committee made the following report on Fields of Labor, which was unanimously adopted, viz.—

FIELDS OF LABOR.

Chairman of Executive Committee—A. D. Williams.

Assistant Chairman—E. Root.

Aurora Quarterly Meeting :—

Aurora—To be supplied.

Central City—To be supplied.

Batin Quarterly Meeting :—

Batin and Oak Creek—J. L. Elliott.

Cass County Quarterly Meeting:

Belmont and Centreville—G. W. Sisson.

Clearwater Quarterly Meeting:—

Clearwater, Goose Lake, etc.—G. W. Thompson, assisted by others.

Long Pine—S. F. Smith.

Niobrara Mission—A. M. Totman.

Hastings Quarterly Meeting:—

Clay and Fillmore—Circuit—J. C. Dazev, assisted by local gifts.

Kenesaw—G. W. Knapp.

Jefferson Quarterly Meeting:—

Reynolds—W. Marks.

Jefferson Circuit—E. H. Bickford.

Nemaha River Quarterly Meeting:—

Grand View and Long Branch—R. N. Bouck.
Lincoln—To be supplied.

Gosper County Mission—Joseph Parkyn.

Evangelists—Jos. Westley and E. H. Bickford.

At this meeting considerable revival was reported as having been enjoyed at Grandview and Long Branch during the summer, under the labors of brothers Bickford and Bouck; whereupon Dr. Dunn exclaimed that he thanked God he had found a couple of boys out here in Nebraska that didn't know enough to know that they couldn't have a revival in the summer.

CHAPTER XX.

IN NORTHERN KANSAS.

Immediately after the yearly meeting at Fostoria, chairman Chase set about his work, which at first was mostly that of inspection, to find out the condition and needs of the churches, and the possible service that could be rendered by the preachers.

The churches were all found to be needy, unable, or at least thinking themselves so, to support their preachers; and in fact, doing but little toward their support. The preachers were all poor, and compelled mostly to support themselves and families, and so unable to devote a very large amount of time or attention to the churches. The inevitable consequence was a rather languishing state of affairs. From lack of means, the chairman was compelled to travel over the widely scattered churches by private conveyance, which consumed much time, and sometimes resulted in failures to reach the points where his presence was needed.

But, in spite of all the hindrances, some progress was made. Two new churches were organized within the Washington quarterly meeting, at Morrow and Cuba, largely through the efforts of brother

Joseph Westley, assisted by Rev. Gabriel Burdette, and others. There had before been only one house of worship entirely owned by our people in the yearly meeting—that at Fostoria. They had some interest or rights in two others—Haddam and Buffalo Valley. But now two new denominational houses were undertaken—one at Blocker or Mill Creek, and the other at Cuba—both in the Washington quarterly meeting. The Blocker church, though in the country, was perhaps the strongest church in the yearly meeting, having in it quite a number of substantial and fairly well-to-do farmers. It carried its building enterprise along safely, and the house was dedicated at the yearly meeting, held in it. August 29, 1886, by Prof. Dunn, substantially free from debt.

The Cuba enterprise was carried forward with some difficulty. The church was small and weak, and had largely to rely on the town-people and the brethren of the other churches. The town-people proved a little remiss, as did also the brethren. Unfortunately, brother Chase was mostly away, and there was no organizing and directing head. Several brethren tried their hands at it a little, but only too little. But, at last, the house was finished, and dedicated, A. D. Williams officiating, two weeks after the yearly meeting, but six hundred dollars in debt. The parent home mission board appropriated one hundred, the brethren raised another hundred, in addition to what some had done before;

and, finally, the mission board loaned the other four hundred, and so the original debt was paid, and the house saved from sale. But, after this matter was thus settled, it was found difficult to keep up regular services in it.

Difficulties with ministers interfered with the work in both the Cloud and Republic and the Blue Valley quarterly meetings, hindering progress, but fortunately producing no divisions among the churches. As a whole, the work in their bounds remained about at a standstill. In the Salem quarterly meeting, brother S. F. Smith labored efficiently for awhile at Mt. Pleasant, but soon found it necessary to return to his home in northern Nebraska. No other one was found to take his place, nor was a pastor secured for Salem. And so, this quarterly meeting did little more than hold its own.

The Minister's Institute, held at Haddam, April 5—11, was quite a success. The attendance was good from the beginning, not only of our own ministers but also of other denominations, and also of lay men and women. The interest amounted to enthusiasm on the part of all. The subjects discussed were:—Call to the Ministry; Natural Capacities of the Minister; Acquired Attainments of the Minister; Existence of God; Authority in Religion; Authority of the Bible; Sin—Introduction, Character, Consequences; Redemption—General and Special; Retribution—Consequential and Penal; Preaching—Matter and Methods; Preaching—Preparation For; Pas-

toral Duties; Pastoral Methods; The Church—Organization and Officers; Freedom of the Will; Some General Hints.

The Institute was so well received that it was unanimously resolved to have another, after the same method,—in connection with the regular annual session in August. There had been a social service of half an hour before each half-day's service, conducted in turn by the ministers present. But the plan of having all the other leading exercises conducted by one person, as a teacher, had worked so satisfactorily that it was now voted to extend the same method to them, and have all the social services of the next Institute conducted by some experienced brother, as a model of methods in social services.

The Institute thus provided for, was held in connection with the yearly meeting session, at Blocker, August 24—29, 1886, with Prof. Ransom Dunn, D. D., of the Theological Department of Hillsdale College as Instructor. Dr. Dunn presented the same subjects as the week before at Lincoln. A large number of the ministers of the yearly meeting were present, and were very much pleased and profited by the exercises. Rev. Joseph Westley acted very satisfactorily as conductor of the social services, as he had also done at Lincoln with Prof. L. C. Chase, A. M., as general superintendent.

Father H. W. Morse, the veteran pioneer Free-will Baptist in his part of the state, was chosen mod-

erator of the yearly meeting conference. The following were the delegates and ex officio members present.

Salem Quarterly Meeting :—L. C. Chase, J. Carpenter.

Blue Valley Quarterly Meeting :—H. W. Morse, J. D. Calvert, B. F. Morrill, Z. L. Shepardson, Polly J. Shepardson, Mrs. M. C. Morrill.

Washington Quarterly Meeting :—J. Westley and Brethren J. Jones, John McCormac, W. H. Wheeler, D. Buswell and W. H. Gray.

Cloud and Republic Quarterly Meeting :—I. M. Wallace and Jno. Corbet and Sisters H. Ashley and S. C. Wheeler.

A. D. Williams was present from the Nebraska Yearly Meeting, and Dea. J. Mallaby and Revs. D. Johnson and —Nesbit, the latter of the Christian denomination, were present as visitors.

The report of the executive committee, through Chairman Chase, was of a hopeful character, reporting progress at a number of points, and a manifest though not rapid general tendency toward unity and concentration of effort.

Rev. Lyman C. Chase, A. M., was reelected Chairman of the Executive Committee by an almost unanimous ballot; and J. Carpenter, A. C. Holland, W. H. Gray, J. D. Calvert, B. F. Morrell and Ira M. Wallace were elected the other members of the committee.

The general feeling among the brethren was that while all had not been accomplished that was desirable, yet that as much had been effected by the system of coöperation as under the circumstances could reasonably be expected. The previous retrograde tendency had been arrested and some advance made, resulting in a general feeling of greater hopefulness and courage. There was also a disposition to adopt the suggestions of the chairman, both as to arranging conveniences for the prosecution of his work, and also for movements for the advancement of the work generally. The great lack was lack of funds; and this was so great that had not the chairman given his time and contributed also a portion of his expenses the general work must have stopped.

As the chairman travelled by private conveyance, and the distances between the quarterly meetings considerable, a changed schedule of the times of holding the several quarterly meetings was made out so as to save him time and expense, and recommended to these bodies, which subsequently cheerfully acceded to the arrangement. But, even then, through storms and other unforeseen occurrences, he sometimes failed to reach all these meetings.

The usual committees were appointed and reports made—on temperance, literature, coöperation, missions, Sabbath schools and the Cuba interest. That on literature strongly recommended patronizing the *Star*, *Free Baptist* and our sabbath school and other denominational literature, and commended the quar-

terly *Western Free Baptist*. That on coöperation, deprecated "back-biting, evil speaking or insinuations," and pointing-out the necessity for "more liberal contributions." That on Cuba was a model of pith and point, as follows;—"That the Cuba interest must be saved; That we must save it; That we commend Rev. John Hogan as the agent for saving it."

The election for delegate to General Conference developed quite a disposition to send a layman—brother Ira M. Wallace. But the outcome, after several ballots, was the election of Rev. Joseph Westley, with power to appoint his own substitute. Finding himself unable to attend, he substituted Rev. John Hogan.

A resolution was also passed, inviting A. D. Williams to conduct a Ministers' Institute at the next session—after the manner of those at Haddam and Blocker. Another resolution of high appreciation of Dr. Dunn's instructions in the Ministers' Institute was also unanimously and enthusiastically passed. The Prof. was well-known and appreciated before, but this visit and labors still more endeared him to the brethren. As a farther result, young brethren Frye, Wooding and Wallace entered Hillsdale College the next term, the former already in the ministry, and brother Wooding to prepare for it.

The report of the executive committee as to fields of labor was as follows, and was unanimously adopted.

FIELDS OF LABOR.

Blue Valley Quarterly Meeting :—

Fostoria and North Exeter Mission—B. F. Morrill.
 Clearfork—W. H. Northrup.
 Prairie Ridge and Wilson Mission—J. D. Calvert.
 North Cedar—H. W. Morse.
 Riley County Mission—James Wylie.
 General Mission Work—C. A. Baker.

Cloud and Republic Quarterly Meeting :—

Buffalo Valley—B. F. Morrill.
 Fairview and Montana—To be supplied.

Salem Quarterly Meeting :—

Salem and Mt. Pleasant—L. B. Wharton.
 Powhattan—To be supplied.

Washington Quarterly Meeting :—

Blocker, Haddam and Dewitt—Jos. Westley.
 Cuba, Strawberry and Troup—John Hogan.
 Hopewell and Mission Work—Gabriel Burdette.
 Excelsior—A. C. Holland.
 Washington Mission—L. C. Chase.
 Mission Work—T. P. Taylor.

As before stated, Dr. Dunn dedicated the new Blocker church on Sunday morning, and money enough was raised in connection to free it from all indebtedness. It was a pleasant and profitable session.

CHAPTER XXI.

SOUTHERN KANSAS SESSION.

The Southern Kansas Yearly Meeting for 1886 met at Salem, Elk county, September 3. The following delegates and ex officio members were present :—Brethren A. T. Darst, John Mabin, James Colegrove, George Skear, Philip Tharp, P. Winters and D. W. Butts, sisters M. J. Winters, L. L. Augir, and F. E. Fairbrother, and Revs. F. P. Augir, O. E. Aldrich, H. S. Otis, L. A. Edwards, J. W. Strawn, G. W. Cole, J. H. Smith, J. A. Hale, J. E. Bayless, W. O. Johnson, G. W. Goodman and John R. Rowe.

Rev. O. E. Aldrich was chosen moderator, the standing clerk, Rev. L. A. Edwards, being at his post.

The chairman of the executive committee presented an encouraging report—representing that our doctrines were received gladly by the common people and are equally adapted to the cultivated and refined, hence our christian efforts should be directed also to the towns and cities, centres of business and influence, and that the prospect is hopeful in such fields, naming several such promising open-

ings—that the churches were doing well in supporting the Gospel, but some might do better, and several of the preachers are in part and some mostly kept from the field by necessity of laboring for a support—that the ministry and churches have cheerfully conformed to the coöperative system and it is believed it has been the means of doing much good—that one new church had been organized, at Lincolnville, under the labors of Rev. F. A. Janes—that Science Valley had united with others in erecting a union house of worship—that Bro. W. O. Johnson had been actively engaged in different fields in the Row Valley quarterly meeting, Rev. J. E. Bayless in the eastern part of the same body, Rev. O. E. Aldrich at Bethsaida and other points, and Revs. J. A. Hale, J. H. Smith and other brethren not named had been doing what circumstances would permit—that the chairman had received for the eight months service, since the previous meeting, \$82.98 for general work and \$195.59 for acting as pastor of churches, with a railroad expense of \$17.83—and that the outlook for the future was encouraging.

The following brethren were elected the new executive committee, viz.—Rev. F. P. Augir chairman, and Revs. O. E. Aldrich, J. E. Bayless, J. H. Smith, and H. S. Otis the other members. The characters of the above-named ministerial members of the conference were also passed as satisfactory.

The following resolutions, not lacking in pith and point, were adopted :—

Resolved, That we regard the liquor traffic, including the beer saloon and the gambling table, to be evils of such gigantic proportions that it demands the united action of the christian church and press; and we, as members of the Southern Kansas Yearly Meeting, pledge ourselves to wage an unceasing warfare against this damnable business, and will ground our arms never, until Prohibition shall perch upon our State and National Banner.

Resolved, That it is inconsistent for a man to pray for one thing and vote for another; therefore resolved that we will not vote for or knowingly support any man for office, that is not sound on the prohibition question.

WHEREAS, Our denominational publications compare favorably with those of other denominations, consistency demands we should sustain our own in preference to theirs. Therefore,

Resolved, That we, as a Yearly Meeting, recommend to the patronage of our brethren the *Morning Star*, and especially the *Free Baptist*, as our western paper, and also the sabbath school publications, and will do what we can to introduce and sustain them in our churches.

WHEREAS, The tobacco bill of our country is enormous, exceeding our educational and benevolent interests, be it

Resolved, That we, as a Yearly Meeting, are opposed to the use of tobacco simply as a habit, and advise our ministers and brethren who have formed the habit to desist, and those that are free from the filthy habit to remain free.

Rev. F. A. Janes was appointed delegate to the General Conference about to meet at Marion, Ohio, and Rev. W. O. Johnson was appointed corresponding messenger to the Union Baptists and Rev. G. W. Goodman to the Christian denomination.

The presence of sister McKenney and her inspiring words on missions were very heartily enjoyed.

The following report of the executive committee was also adopted :—

FIELDS OF LABOR.

Sumner and Cōwley Quarterly Meeting :—

Augusta, F. P. Augir, John H. Smith.

West Liberty, H. S. Otis.

Science Valley, F. P. Augir.

Liberty, Rev. Luce.

Lincolnville, To be supplied.

J. P. Henderson, Missionary,

Row Valley Quarterly Meeting :—

Rock Ridge, W. O. Johnson.

Bethsaida, J. A. Hale and S. A. Edwards.

Salem, W. O. Johnson.

Pleasant Valley, F. P. Augir.

Village Creek, J. E. Bayless.

Missionaries at large, O. E. Aldrich and G. W. Goodman.

Fields at large, G. W. Cole, J. W. Strawn and O. E. Rogers.

Buffalo Mission field, F. P. Augir and J. A. Hale.

CHAPTER XXII.

THE WOMAN'S WORK.

During the year, ending with the annual meeting, in August, 1886, the sisters of the Nebraska Yearly Meeting had not been idle. With only one or two exceptions, they held their services on Saturday evening of each quarterly meeting—excepting in the Batin and Clearwater quarterly meetings, where none of their societies had been organized. At all of the meetings, collections were taken and more or less money also raised on memberships. This money was always appropriated for some worthy home mission purpose, generally within the quarterly meeting where raised. But, unfortunately, reports were not made of the amounts to head-quarters, as should have been done. It was a somewhat too literal fulfilment of the injunction not to let the left hand know what the right hand doeth.

Besides this, several churches kept up local societies, and made them efficient. Aurora and Central City raised some thirty dollars each, and put it to good use, each in its own locality, Fairbury church kept its society going, and assisted the Reynolds mission nearly thirty dollars. Long Branch, Grand-

view, Centreville and Belmont each kept a local society in existence—though at Long Branch with a change of name—and raised and expended considerable money for needy interests. Kenesaw and one or two of the other churches in that quarterly meeting also kept the fire alive, and raised and expended more or less money where it did not fail of doing good.

At the annual meeting at Lincoln, the sisters were very much cheered by the presence of sister A. A. McKenney, of Minnesota, the western secretary. Her fervent spirit and devoted zeal were an inspiration that did not fail of its effect. The following is the report of the annual meeting:—

“The Woman’s Mission Society of Nebraska, met in connection with the Nebraska Yearly Meeting at Lincoln, Friday, August 20th, 1886, and elected officers for the ensuing year as follows:—

“Pres., Mrs. A. D. Williams; Rec. Sec., Mrs. Belle Toothacre; Cor. Sec., Mrs. Harriet Cooley; Treas., Mrs. E. Gray.

“On Saturday, the 27th, the society presented the following program at their annual public meeting: Singing by the choir; Reading Scripture, by Mrs. Cooley; Prayer by Mrs. A. A. McKenney, of Minnesota; Singing; Report of secretary, by Mrs. Belle Toothacre; Essay on missions, by Mrs. Cooley; Essay, The Sisters of Bethany, Mrs. A. D. Williams; Address on the religions of the world, by Mrs. A. A. McKenney.



Mrs. A. A. McKenney.

Western Secretary Woman's Mission Board.

"A collection, amounting to \$4.10, was taken and appropriated to the Lincoln church. Very imperfect and inadequate reports showed the small amount of \$90.66, as raised by the auxiliaries of the Yearly Meeting Society, it being the first year of its organization."

From the Nebraska yearly meeting, sister McKenney proceeded to visit the northern and southern Kansas yearly meetings, where she received the same cordial greeting as in Nebraska. The following is her account of the results of her visits, wherein she was too modest to mention her own name as the inspirer and organizer:—

KANSAS WOMAN'S MISSION SOCIETIES.

"Northern Kansas Yearly Meeting Society, was organized August 27th, 1886, with the following officers: Pres., Mrs. S. C. Wheeler; Sec., Mrs. I. M. Wallace; Treas., Mrs. M. C. Morrill.

"Washington County Quarterly Meeting Society was organized September 11th; 1886. Pres., Mrs. G. W. Butterfield; Sec. and Treas., Miss Julia Wooding.

"Blocker auxiliary was organized August 26th, 1886, with 25 members.

"Haddam auxiliary, August 30th, 1886, with 12 members.

"Cuba Auxiliary, September 1st, with 22 members.

"Dewitt Auxiliary organized, September 11th, with 20 members.

"Southern Kansas Yearly Meeting Society was organized September 4th, 1886, with Mrs. J. E. Bayless for president; Miss Jennie Hale, secretary.

"Row Valley Quarterly Meeting Society, organized September 4th, with Mrs. Bayless President; Sec. and Treas., Mrs. Julia Hale.

"Sumner and Cowley Quarterly Meeting Society, organized September 5th. Pres., Mrs. M. J. Winters; Sec. and Treas., Mrs. L. L. Augir.

"Rock Ridge Auxiliary organized September 4th, 1886, with 6 members.

"Salem Church Auxiliary, organized September 4th, with 6 members.

"Bethsaida Auxiliary, organized September 5th, with 5 members.

"These 12 societies were organized by the writer during her visit to Kansas. Since that time, 5 more Woman's Mission Societies have been organized in Kansas, two of these in Northern Kansas, at Buffalo Valley and Fostoria, and three in Southern Kansas, at West Liberty, Liberty, and Chanute. It is encouraging to know our sisters in Kansas are entering so heartily into the work, and we trust before the close of another year there will be a Woman's Mission Society in every church in the state, for we know great good can be accomplished, both for the church and the Master's cause."

These visits of sister McKenney were of much service, not only in inspiring the sisters, and brethren as well, with new enthusiasm, but also in instructing the societies more perfectly in the methods of carrying on the work, and pointing out the various helps they could avail themselves of, to make it a source of interest and profit.

CHAPTER XIX.

DEVELOPMENT IN NEBRASKA.

Following the yearly session at Lincoln, brothers Bickford and Bouck held a series of meetings there. The interest was good from the beginning, especially among the young. Before this, there were but few young persons interested in the enterprise. But now a most interesting class of young people were attracted to it, several of whom joined the church. There were some fifteen conversions, and about the same number joined the church—with ten or twelve baptisms.

From this place brethren Bickford and Bouck went to Long Branch and commenced work there. At first, the interest that had before been manifest seemed to have somewhat waned. But after a little it revived again, and eventually culminated in the most powerful revival that had ever been experienced anywhere in that part of the country. The people flocked together from all the region roundabout and a large portion of them were converted or reclaimed. The result was that the church was increased from nineteen to ninety-one—just reversing its figures.

An incidental result of this revival was a strong desire at Long Branch to have brother Bickford remain there as pastor, instead of going onto his circuit in Jefferson county, which was virtually evangelistic work. It had also been expected that he would do more or less of evangelistic work elsewhere. This desire became so strong, apparently on both sides, that the executive committee did not deem it best to withhold its sanction, which was accordingly reluctantly given. This kept brother Bickford entirely out of the evangelistic field, to which he was so well adapted. Developments at Long Branch, also, both before and after the year was out, were such as to manifest the wisdom of the yearly meeting in its first arrangement, and to cause all parties to regret that it had not been carried out.

At the General Conference at Marion, Ohio, in October, not a little interest was manifest in our Nebraska work, especially in the Lincoln enterprise, which was an unexpected and unprecedented development, showing the possibilities of concentration and coöperation in this western field. The ladies of the Woman's Mission Society appropriated two hundred dollars towards its support—as we understood it, for the year; but sister Keith, the western chairman, construed it to be fifty dollars a quarter, after a pastor was secured. The parent home mission board appropriated, also, two hundred and fifty dollars for the general work.

Much interest had been felt as to a pastor for Lin-

coln. Some of the church and some also of the executive committee desired Rev. Oscar E. Baker, of Providence, Rhode Island, and he was approached on the subject. But it appeared that he could not then leave Providence, and so attention had to be directed elsewhere. Some of the ladies of the woman's society, particularly the western chairman, were in favor of Rev. B. F. McKenney, of Champlin, Minnesota. Brother McKenney was therefore invited to take the pastorate, by the united action of the executive committee and the church. The following is the action of the Lincoln church in the premises.

"Resolved, That we request the executive committee of the yearly meeting to secure, if practicable, the services of Rev. B. F. McKenney, A. M., as our Pastor, and we will undertake to raise for him a sum equal to \$250 per year, in addition to the (woman's) mission money and the use of the parsonage."

This being communicated to brother McKenney by the chairman of the executive committee, together with the concurrence of the committee, he accepted the call, and commenced work in Lincoln, the first of December, 1886. He, however, soon manifested an active opposition to our system of coöperation, which became the source of not a little misunderstanding and trouble.

Brother A. R. Toothacre was assigned to Aurora, with the concurrence of such of the church as could be consulted. But the church had been so weakened by removals that its congregation, its working force and its resources were materially lessened. The

mission resources of the yearly meeting had also been so fully absorbed by Lincoln that there was absolutely nothing immediately at command that could be used for its benefit. These things acted as such discouragement to both parties that brother Toothacre did not remain.

This was followed by such lack of coöperation between parties interested as rendered it difficult to settle any one there. However, at the suggestion of brother Isaman, brother E. Tebbets, of Iowa, was invited to visit Aurora, and did so, but did not find what he deemed sufficient encouragement to remain. Rev. Mrs. Ada Kennan, of Hillsdale, Michigan, also visited Aurora, and did some good service, but did not remain. So Aurora was left the whole year without any regular supply of its pulpit. Sister Burt and others heroically kept up the sabbath school, with a good attendance and much interest.

A marked development of the year was the migration westward of a large number of the members of several of the churches—a somewhat singular development for the westernmost of all our yearly meetings. Besides Aurora, Grandview and Kenesaw suffered severely in this direction, about one-third of their members taking Greeley's celebrated advice, and going "West, to grow up with the country." But, while the others scattered widely, most of those from Kenesaw settled together in a colony, in north-eastern Colorado, some twenty-five miles south of Sydney, Nebraska.

But in Clay and Fillmore counties, under the wise and efficient leadership of brother Dazey, abundant prosperity was enjoyed. Without any wonderful revival manifestations, meetings were held, quite a number of conversions and additions secured, and a general steadfastness and working efficiency kept up. In addition, two good houses of worship were built, one at Grove and the other at Pleasant Plain, the first dedicated by brother Westley at one quarterly meeting, and the latter at the next by brother Botick. The brethren and friends at Pleasant Plain heroically carried their enterprise through without outside aid or debt. The Grove interest is unfortunately somewhat in debt. One good new church, Prairie Dale, was organized, following an effective series of meetings by brother Joseph Westley—on ground adjacent to where the old Marshall church had been, and including what were left of its members. The net increase in the quarterly meeting was considerable.

The failure of brother Bickford to go to Jefferson county resulted very unfortunately for that field, the committee being unable to find any one for it. In a couple of visits to it by him, with the Fairbury and Dry Branch churches, there were strong indications of revivals; but, as he staid only three or four days each, the interest subsided without permanent results. Brother Marks faithfully kept up services and sabbath school at Reynolds, holding the fort against many discouragements, with a few additions.

Clearwater quarterly meeting, in the northern part of the state, had an increase of two churches and a considerable number of members, largely the fruits of the self-sacrificing labors of brother George W. Thompson, assisted by brethren F. M. Florer and John Morrow.

The woman's mission movement was made increasingly effective by the presence among us of sister A. A. McKenney, and her attendance, her wise counsels and devoted labors at each session of the quarterly meetings. The sisters themselves were not backward, but were not only greatly helped by her as to ways and means, but also inspired to a new and higher enthusiasm in their work. The contributions, which appear in connection with their report, were both largely increased and better reported, though still with a lack of specific reports of appropriations.

The impaired health of the chairman prevented him from doing anything like the amount of service heretofore performed, and also from understanding so fully the wants of the respective fields and how to meet them, as well as also from comprehending so fully the feelings and temper of the brethren. It probably left some misapprehensions to spring up that otherwise would never have existed.

One of our ministers, who had some excellent qualities, allowed himself to fall into such habits of deportment and of speech as caused scandals to follow him everywhere, such as seemed to overmatch

his power for good, and his quarterly meeting felt constrained to suspend him until such time as reformation became apparent. But such unanimity was manifested by all the brethren concerning the matter as left no wounds or grievances among the churches concerning it.

But lack of resources was the greatest difficulty of all. The work had grown to such proportions that there were not men enough among us to man all the posts. Men from abroad could have been secured, had we possessed sufficient means. But they were not accustomed to such roughing-it as our men had experienced. They could not see how men could live without, as one expressed it, "a living salary;" and salaries such as they had been accustomed to, we could not give.

The small amount received from the parent home mission board was entirely inadequate to meet this necessity. It scarcely more than met the necessary current expenses of keeping the general work in motion, including evangelistic work, leaving nothing for pastors—notwithstanding the chairman gave his own time and paid his own expenses, in addition to donations to nearly all the local enterprises. In addition, the appropriations were never paid when due. Nothing, I believe, was ever received until more than half the year had expired—in some cases, not until three-fourths of it was gone and the whole not until some time the next year. Had the amount been sufficient, we could secure no men as pastors

under such delay in payments. The board, no doubt, did the best it could, under the policy pursued, but it was none the less a serious draw-back to us.*

There were no lack of opportunities. Openings of the most promising character presented themselves on every hand. Previous success had brought such prestige as opened the doors wider and wider on every side. Never, in all our experience, had we seen such promise. But we were powerless to enter these fields, or even adequately to supply all we had entered.

And yet, in spite of all this, the work prospered, and the general result—omitting from the estimate the Clearwater quarterly meeting that had joined the northern yearly meeting, and Central City—was a net increase of nearly twenty-four per cent for the year. What it might have been but for our lack of resources, it is impossible to tell.

*See pp 91-95.

CHAPTER XXIV.

FIFTH ANNUAL SESSION.

The yearly meeting session was this year again held at Kenesaw August 19—22. Rev. G. W. Knapp was elected moderator.

The following *ex officio* members of the conference were present, viz: A. D. Williams, Edward Root, William Marks, G. W. Knapp, J. C. Dazey, D. Johnson, Joseph Parkyn, Joseph Bates, B. F. McKenney, E. H. Bickford, R. N. Bouck, E. E. Harvey, E. R. Slai and Joseph Westley; and the following delegates, viz., F. J. Guyer, A. A. Taylor, G. W. Carmine, J. J. Murphy, G. W. Sisson, Samuel Kriebel, G. W. Wolcott, J. Everet, W. D. Myers, W. Davis, A. Sandage, Wm. Huntley, and sisters Minnie Talkington, Mrs. S. H. Williams, Mrs. M. S. Dazey, Mrs. W. Davis, Mrs. A. A. McKenney and Mrs. Susan Taylor.

The following Quarterly Meetings reported as follows:

Hastings Quarterly Meeting.—Verbally by Rev. J. C. Dazey, as in good spiritual condition and the work steadily progressing. One new church organ-

ized, and two new and commodious church houses of worship completed.

Aurora Quarterly Meeting.—No report.

Batin Quarterly Meeting.—Reported by Bro. Williams as in a state of suspended animation.

Clear Water Quarterly Meeting.—Dismissed by letter to unite with Northern Nebraska Yearly Meeting.

Jefferson County Quarterly Meeting.—Reported by Rev. Wm. Marks, making but little progress, needing ministerial assistance, and still hopeful for the future.

Nemaha River Quarterly Meeting.—Report good spiritual condition and the work generally progressive.

Cass Quarterly Meeting.—Discontinued by annexing to the Nemaha River quarterly meeting.

Revs. F. M. Florer, O. S. Hasty, M. S. Hubbel and Father A. B. Gleason were gladly received as visitors and advisory members. Committees were appointed on sabbath schools, temperance, missions, publications, finance, auditing, coöperation and nominating the executive committee, other than the chairman—which subsequently made reports that were adopted with much unanimity, and with little amendment.

The executive committee reported, detailing most of the matters already narrated, noticing the gener-

al, almost universal, faithfulness and efficiency of the ministry, and in addition said:—

“Dear Brethren:—The year has been full of possibilities to our cause, in the state. A heavy immigration has flowed into the state, and more than a hundred new railroad towns have been located within the bounds of our Yearly Meeting, that will speedily grow into prosperous local centres, some of them into large cities. In many of these our cause could be planted with even less expenditure of means than can any other. At many points, especially in the western portion of the state, more or less of our brethren have located, and with a little encouragement would set up our banner. In several, also, of our older and larger towns good openings have presented themselves—in one or two cases with especial promise. It has greatly grieved us that such opportunities could not be improved—grieved us more than words can express. But the enterprise at Lincoln last year absorbed more than the year’s resources, both from among ourselves and from abroad; so that for more than half the year we were without resources of either means or men. It was simply impossible to enter any new field, and we were unable adequately to supply all the old ones.

“Our greatest want is more consecration to God—a consecration of affections, so that we love God supremely and our neighbors as ourselves; a consecration of intent, so that we intend in all things the glory of God; a consecration of intelligence, so that

our intent is always in harmony with the Word and character of God, so that we do not in fact serve the devil while thinking we are serving God; a consecration of property, so that we shall use money for God’s cause just as freely and readily, and abundantly, as for food or clothing, or for farms or merchandise—if not indeed actually more so; a consecration so full of the divine life in the soul that our hearts are the temples of the Holy Spirit.

“Our next need is a larger development of home mission work. Our eastern brethren do for us what they can—at least what they think they can, though were they fully to comprehend the needs and promise of the field contributions for western work would be largely increased. This year, too the woman’s board has helped us, at Lincoln. For what both the parent and the woman’s boards give us we are deeply grateful and thankful. But it all comes so very far short of our necessities that it scarcely seems more than a drop in a bucket. In addition, we must help ourselves. We must make still greater sacrifices, and raise more means to help supply such interests as Aurora and the Batin and Jefferson quarterly meetings and if possible go out again into new fields.”

The chairman reported collections to the amount of \$134.27, and turned over to the treasurer. The treasurer reported, in addition, \$250 received from the home mission board, making a total of \$384.27 of receipts, with an expenditure of \$230.41, leaving a balance in the treasury of \$153.86,

The committee also, through its chairman, as financial agent and superintendent, made a full report of all monies then received for the Lincoln enterprise, amounting to \$3,690.05, and an itemized list of expenditures amounting to the same sum, with \$83.78 of still outstanding indebtedness, with resources that when realized would nearly or quite cover it. It may not be out of place to say here that the pastor of the Lincoln church, B. F. McKenney, questioned the correctness of this report and the honesty of the chairman. But in this he found little or no sympathy in the conference; and neither he nor any one else, up to this day, has found any error in the report.

As the records say:—"Chairman Williams then said that he accepted the chairmanship last year against his own judgment, trusting that the brethren who pressed him to it were wiser than he. But, without disparagement to the brethren, he had felt all the year through that it was a mistake; and, as under the responsibility and such work as he could do, his health was still no better, he now felt it his duty peremptorily to decline an election this year."

On an informal ballot, R. N. Bouck received fifteen votes, G. W. Knapp five, E. Root two, E. H. Bickford two, and J. C. Dazey and B. F. McKenney each one. On formal ballot, Bouck received twenty-three out of twenty-nine votes, and thus was elected chairman of the executive committee for the coming year. G. W. Knapp, A. D. Williams, E.

Root and William Marks were then elected the other members of the committee.

Committee on Sunday schools reported in favor of a permanent Sunday school institute, at each session of the yearly meeting, and it was adopted.

The subject of the *Western Free Baptist* was then taken up, and a hearty vote passed in favor of its continuance; whereupon the committee on publications brought in the following report, which was adopted.

Resolved, 1. That we advise the organization of a joint stock company for the publication of THE WESTERN FREE BAPTIST and such other publications as may seem best.

Resolved, 2. That the officers of the company shall always be members of some Freewill Baptist church in good standing in some one of the patronizing Free Baptist Yearly Meetings.

Resolved, 3. That the whole net surplus of the company be always devoted to the increase of its facilities or to mission purposes in some one of said Yearly Meetings.

Resolved, That we will endeavor to increase the circulation of our denominational publications, viz. *The Morning Star*, (Minneapolis) *Free Baptist*, *Missionary Helper* and our sabbath school and other literature.

Committee on temperance made the following report, which was adopted.

Resolved, That as a people we are opposed to the manufacture and sale of intoxicating liquors as a beverage, and that we believe in constitutional and statutory prohibition as the deliverance from the liquor curse.

Resolved, That we will use all our influence to induce the discontinuance of other unnecessary and injurious habitual indulgences in narcotics, such as tobacco and morphine, endeavoring to teach by example as well as precept, to engage in nothing that we cannot do to the glory of God, asking His blessings to rest upon and give force to the influence of our work, upon the minds and lives of others.

The following on Finance was also adopted :—

Resolved, That the financial committee of each church circulate a subscription to ascertain the amount that can be paid to a pastor, the ensuing year, said proffered amount to accompany the call to the Yearly Meeting for a pastor. Financial year to begin August 18. Pastoral year to begin October 1.

The mission report spoke of the urgent needs of the fields, the necessity of funds and of collections to supply them to the executive committee, in favor of monthly collections for this purpose, and of an effort to raise five hundred dollars for the year's work.

The following were also passed :—

Resolved, That we thank the Home Mission Board for its appropriation of \$250 for the past year, and earnestly request an increase of the appropriation to at least \$300 for the coming year.

Resolved, That we thank the Woman's Mission Board for its appropriation of \$200 for Lincoln the past year, and earnestly request from it an increased appropriation to that interest for the coming year.

According to votes and notices at the last yearly meeting, the system of coöperation was amended so as to stand as follows. These amendments consisted of what had always been intended and generally practiced, as the additions to article 2., the striking out of most of article 6, which was quite generally misinterpreted, and the striking out of article 8, which had been a dead letter and was no necessary part of the system. The following is the system as now in force. Article 1 follows the Treatise, and all the other articles of the Treatise, with change of representation in 2, were adopted at the outset, and are thus also fully in force.

SYSTEM OF CO-OPERATION.

COMPOSITION OF THE CONFERENCE.

ART. 2. (Of Constitution.) The Conference of this Yearly Meeting shall consist (1) of delegates from the several Quarterly Meetings of which it is composed, every Quarterly Meeting being entitled to one delegate from each of its constituent churches of ten members or less, and one for each additional twenty members, and (2) of all ordained or licensed preachers who take work under the direction of the Yearly Meeting.

POWERS AND DUTIES OF THE CONFERENCE.

ART. 3. The Conference, at or near the opening of each annual session, shall elect an Executive Committee of at least five members, but who shall hold their offices until successors are elected and enter upon their duties, who shall perform the following duties:

(1.) Shall be the legal corporation of the Yearly Meeting, under sections 40, 41, 42, 43 and 44 of the statutes of the state of Nebraska on corporations, with the corporate name of the Executive Committee of the Nebraska Yearly Meeting of Freewill Baptists.

To be a Board of Missions and Church Extension, to secure, hold, use and convey funds, in money, houses or lands, for the propagation of the Gospel in connection with the Free or Freewill Baptist denomination, and to secure lands and erect houses of worship, parsonages, school or other buildings, for said denomination. In all cases where it affords aid for such purposes, the deeds or other title to such property shall be held in trust by said Committee for the churches or purposes for which it was secured. But the Committee shall have no power to convey property secured for any church or society, without a legal vote of said church or society, and not then so as to divert the property from its original purpose, unless said church or society has become extinct, with no prospect of resuscitation—of which the Committee shall be judge—or has taken itself out of the denomination, without a reasonable prospect of another Freewill Baptist organization taking its place—of which the Committee shall also be judge; in which cases, the Executive Committee may, if it deems it best for the cause, dispose of the property, or any part thereof, and devote the proceeds to a similar purpose in some other locality.

To receive, hold, manage, use, control or convey any property entrusted to the Yearly Meeting for any purpose,

in accordance and only in accordance with the purpose of the donors.

To see that each church having a house of worship deeded under our system of coöperation shall elect a local board of at least three trustees, to hold their office for the period designated by the church at the time of their election and until their successors are elected and enter upon the responsibilities of the office, whose duty shall be to care for, keep in order and provide for the judicious use of said meeting house, but shall not contract debts in any way to incumber the church property.

(2.) Shall arrange a schedule of fields of labor for all the preachers belonging to the Conference, and, if possible provide preaching for all the churches of the Yearly Meeting, or promising fields within its bounds for raising up churches, and report the same for each annual Conference near its close, for its adoption or modification, and between the sessions of the Conference it shall adjust and direct all ministerial changes or supplies.

In arranging any Field of Labor, the Yearly Meeting, and between its sessions, the Executive Committee, shall take into consideration and as far as possible regard the following:—

1. The wish of the church or churches,
2. The desire of the preacher,
3. The adaptation of the preacher to the field and the field to the preacher,
4. The general good of the whole field.

ART. 4. It shall be the duty of the Executive Committee to appoint one of its members as Treasurer, in whose hands all funds entrusted to the Yearly Meeting shall be placed, and who shall give bonds satisfactory to the Committee in an amount as near as may be double the sum that will come into his hands, and said Committee may from time to time require new or increased bonds.

ART. 5. It shall be the duty of the Chairman of the Executive Committee to exercise a general supervision over the whole field occupied by the Yearly Meeting, to attend each session of each quarterly meeting, to labor for the building up of churches, for the erection of houses of worship, parsonages, etc., for the healing of difficulties, for promoting fidelity and devotion in Christian work, and to incite the churches to give proper support to the ministry. He shall also, in his visits at different points, take up collections to supply the Committee with funds for the advancement of the Gospel.

ART. 6. A preacher may become a member of the Conference by vote of the Conference.

ART. 7. All the preachers of the Conference shall be subject to an annual examination as to their christian and ministerial character, and any one whose character is not passed at the annual meeting shall not be considered in good standing, unless he make satisfactory explanation or amends to the Executive Committee.

ART. 8. It is the duty of each church in the Yearly Meeting to appoint a Committee on Finance, to see that proper compensation is secured for its preacher, and that funds are provided for other proper expenses.

ART. 9. In building houses of worship, parsonages, etc., it is the duty of the whole body to assist each church in turn, under the direction of the Executive Committee, concentrating for the time on one place, or a few places, and so making the work lighter and easier for all, and also surer of success.

ART. 10. It is the duty of scattered brethren to join the church most convenient to them, and to meet with it as often as practicable, and help it, as well as the Yearly Meeting at large, as far as their circumstances will permit.

ART. 11. It is the duty of the brethren generally to supply the Executive Committee with funds for the advancement of the Gospel, and in the disposition of their property by will to devote a goodly portion to the same purpose, according to the following

FORM OF BEQUEST.

I hereby give and bequeath to the Executive Committee of the Nebraska Yearly Meeting of Freewill Baptists, a Corporation under the Statutes of the State of Nebraska, the sum of _____ Dollars, to be used by said Committee for the propagation of the Gospel (or as a Permanent Fund, the interest only to be used for the propagation of the Gospel,) in said State of Nebraska, in connection with the aforesaid Freewill Baptist denomination.

A. D. Williams and E. H. Bickford were appointed corresponding messengers to the Northern Kansas Yearly Meeting, and J. C. Dazey and W. D. Myers to an association of Separate Baptists to be held in Fillmore county. The auditing committee

reported that, "We find the accounts of the treasurer of the executive board, the account of the chairman of the board relative to collections taken by him, and the account of the executive board in the matter of the Lincoln church building, correct," and the report was adopted. The following was presented by R. N. Bouck, and heartily adopted :—

Resolved, That we return a vote of thanks to our ex-chairman of executive committee, Dr. A. D. Williams, in token of our appreciation for valuable services rendered in the general management of the business of the yearly meeting, and we regret that his health is so impaired that he is not able to render as much effective service as heretofore.

Request was made by delegates from the Hastings quarterly meeting for the ordination of William M. Huntley, a licensed preacher belonging to it. A council, consisting of Revs. Dazey, Root, McKenney, Harvey and Johnson were appointed to examine him, which subsequently reported in favor of his ordination, which report was adopted. Accordingly, he was ordained on Sunday—sermon by Joseph Westley, prayer by J. C. Dazey, hand of fellowship by E. Root, charge by A. D. Williams.

The report of the executive committee as to fields of labor was as follows ; and, as on all previous occasions, was unanimously adopted without amendment :—

FIELDS OF LABOR.

Aurora Quarterly Meeting :—

Aurora—To be supplied.

Batin Quarterly Meeting :—

Batin and Oak Creek—To be supplied.

Hastings Quarterly Meeting :—

Clay and Fillmore counties—J. C. Dazey.

Kenesaw—G. W. Knapp.

Gosper County Mission—Jos. Parkyn and W. M. Huntley.

Franklin Mission—Jos. Bates.

West Cedar Mission—D. Johnson.

Nemaha River Quarterly Meeting :—

Centerville—Temporarily by R. N. Bouck.

Grandview and Long Branch—E. Root.

Lincoln—To be supplied.

Jefferson County Quarterly Meeting :—

Dry Branch—E. E. Harvey.

Reynolds and Fairbury—To be supplied.

Diller—E. R. Slai.

Jefferson County Mission—William Marks.

General Evangelist—To be supplied.

General Manager of *Western Free Baptist*—A. D. Williams, D. D.

During this year also, the press was assiduously used. Besides the *Western Free Baptist*, the following leaflets were issued and circulated—"Support of the Ministry," "Baptism—Two Great Fallacies" "No Principle Involved," (in baptism,) "Annual Report" (of the executive committee,) and "What Freewill Baptists Believe—As to Baptism." The leaflets before issued as to communion and our general belief were also kept in stock and freely distributed.

CHAPTER XXV.

THE WORK IN NORTHERN KANSAS.

The work in northern Kansas during the conference year of 1885—6 progressed with somewhat varying developments, but with a manifest advance pretty much all along the line.

Among other things, two apparently promising young men, B. F. Morrill and W. L. Richardson, were ordained—the former thus far doing steady, persistent and valuable work, and bearing a character above reproach; the latter unusually brilliant and effective, but soon manifesting characteristics altogether unfitting a christian minister.

In February, brother Chase organized a church at Prairie Home, five miles out from Cuba, in an excellent country community, which promises both to be a valuable interest in itself and also a bulwark to the struggling interest at Cuba. In June, the old Montana church, in Jewell county, which had become demoralized and discouraged and virtually extinct, was considerably revived, and encouraged to take up the work again. Under the advice of brother Chase, the chairman, the church was reorganized and placed upon an encouraging basis.

Rev. Joseph Westley held revival meetings at Blocker, Fostoria and Buffalo Valley, in each case with excellent effect, resulting in more or less accessions to the church. At Blocker he was assisted by brother Gabriel Burdette, who also did good service; at Fostoria, by brethren Morse and Morrill; and at Buffalo Valley, by brother Morrill. Brethren Calvert, Burdette, Northrup and Wylie, hampered by the necessity, or at least supposed necessity—certainly an actual one to them—of supporting themselves, still showed their hearts to be in the work, and in spite of their embarrassments did effective service at their several posts.

The eleventh session of the yearly meeting convened with the Buffalo Valley church, and was called to order by the standing clerk, Deacon Joseph Carpenter. Prayer by Rev. Kinsman R. Davis, an old veteran. Rev. B. F. Morrill, pastor of the church, was chosen moderator and Rev. L. C. Chase assistant clerk.

The following delegates and *ex officio* members were found to be present, viz:

Blue Valley Quarterly Meeting.—Rev. A. C. Baker.

Cloud and Republic Quarterly Meeting.—I. M. Wallace, John Corbett, S. C. Wheeler, E. A. Phillips, Tibbits, L. N. Heltman, Samuel Maish, E. S. Johnson, and Revs. I. T. Bradbury, B. F. Morrill and W. L. Richardson, and Mrs. Corbett, and Miss Alice Phillips.

Salem Quarterly Meeting.—Joseph Carpenter and Revs. K. R. Davis, L. C. Chase and E. H. Bickford.

Washington Quarterly Meeting.—Julia Wooding, Mrs. G. W. Butterfield, Mrs. King, E. S. Jones, G. W. Butterfield and Revs. A. C. Holland, A. A. King and Joseph Westley.

After the appointment of the several usual committees, the chairman of the executive committee, Rev. L. C. Chase, A. M., made his report. He commenced by saying—"We regret to say that a large per cent of our churches have not made the progress so earnestly desired." The causes he finds; first, in too frequent change of pastors; second, failure to contribute liberally to missions; and, third, lack of evangelists. He had in his previous report dwelt at much length on the inadequacy of the support given to the ministry. He now added;—

"We need also the aid of all the ministers of our Yearly Meeting. We have some good talent that has for the last twelve months been comparatively idle. The field is great and the laborers are few, even though twice as many as have heard the call, among us, should be active servants in their Master's vineyard. If the good shepherd should come to some with the question, 'Why stand ye all the day idle?' he would doubtless receive the answer, 'Because no man hath hired us.' But let such remember that the Lord is saying even to you, 'Go ye also into the vineyard.' Such is the value of

souls, that those called of God to preach cannot consistently withhold their efforts through such an excuse.

"And another demand upon us as a Yearly Meeting is a more general consecration to the work of the Master on the part of all christians. There is no way by which we can contribute more effectually to the salvation of this world. To a very great extent, our churches are not consecrated. 'The care of the world and the deceitfulness of riches choke the word, and he becometh unfruitful.' We are not satisfied with such a state of affairs, and by the blessing of God let us overcome our unbelief."

He concludes by saying—"Notwithstanding the difficulties, in the way of success, there has been some revival effort in each quarterly meeting, and several churches have received additions. The most remarkable interest has been that of the Fairview church of the Cloud and Republic quarterly meeting, through the efforts largely of Rev. W. L. Richardson. This young brother protracted a meeting from the February session of the Quarterly Meeting held with that church, resulting, up to this date, in about forty accessions to the church. Quite a revival interest still prevails in that vicinity, and it is much to be hoped that the work will continue until the few of that community, yet remaining out of the ark of safety, shall be brought into the fold.

"Rev. B. F. Morrill has been looking after the Summit interest and writes encouragingly in regard

to the work at that point. Brother Morrill is desirous of giving his entire time to the work of the ministry, and it is to be hoped that a field may be secured, sufficiently remunerative to enable him to push out in the work.

"As a concluding thought, we would say, that the prospect, in this yearly meeting is quite as encouraging as we could possibly expect, under the circumstances. With poorly supported pastorates, with no efficient evangelist in the field, and with limited supplies on every hand, the only wonder is, that we are known at all as colaborers in the Master's vineyard.

"As for prosperity achieved during the year, we have great reason for acknowledging God as the giver and preserver. It is through Him alone, amidst our weakness, we are enabled to look up and take courage. Let us therefore go forward with zeal and energy in the good work, and waiting for the Great Day in which we shall hear the welcome approval 'come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

The receipts of the year were reported as \$569.77, including \$400 loaned the Cuba enterprise by the parent home mission board, and the disbursements as \$535.00, leaving \$36.77 of balance on hand.

Prof. Lyman C. Chase, A. M., was then elected chairman of the executive committee, with even more heartiness than on either of the previous occasions. Ira M. Wallace, B. F. Morrill, John Corbett,

G. W. Butterfield, A. A. King and S. C. Wheeler were then elected the other members.

Reports were made by the usual committees and adopted—commending Rev. L. C. Chase, for efficiency as chairman of executive committee, and promising him hearty coöperation—A. D. Williams for services in Ministerial Institute work, and otherwise—and sister McKenney for valuable help in missionary work—in favor of the *Morning Star*, *Free Baptist*, *Western Free Baptist*, and our sabbath school and other denominational publications. The following resolutions were also adopted on the several subjects to which they relate, viz.—

1. That it becomes the duty of the churches of this Yearly Meeting to give more especial attention to missions, both home and foreign, and we regard it the duty of the pastors to push this department of the work to the utmost and see to it that collections are taken in the churches not less than once in three months.

2. That as a Yearly Meeting, while we labor to sustain a pure ministry and to defend our preachers against unjust censure and criticism, it becomes our duty also to correct wrongs and ministerial improprieties in the wise way suggested in the Sacred Page. We believe that on due ministerial discipline depends largely our success.

3. That we as a Yearly Meeting recognize our constitutional name, and we recommend that through the press and otherwise we ought, as in the past, to be known as Free-will, and not as Free Baptists.

Resolved, That we call attention of the churches and pastors to the fact that it is improper to make any ministerial changes during the year without consulting the executive committee.

Perhaps the most important thing done at this session was a resolute attempt to raise a Two Hundred and Fifty Dollar home mission fund for the

year. Pledges were taken in the public congregation, amounting to \$150. The following was then adopted,

Voted, To raise in this Yearly Meeting \$250., minus what is raised at this meeting, for home mission work, to be raised pro rata, according to ability.

This was the best thing of the kind that had ever been undertaken by this yearly meeting, and to our mind, constituted the most encouraging development of the whole work. When men consecrate their money to God, and use it for his service, they may still be wanting in the spiritual life, but they are much more likely to be overflowing with its higher preciousness.

The sabbath school report, in addition to recommending holding Sunday school institutes at each session of the yearly meeting, also recommended holding such institutes in all the churches—a most excellent thing, that will greatly increase the interest and efficiency of all schools where held.

L. C. Chase was appointed corresponding messenger to the next Nebraska yearly meeting, and E. H. Bickford to the Southern Kansas—and also the chairman of the executive committee was authorized to appoint one to the Northern Kansas Christian (New Light) Conference.

The following endorsement and commendation was also given to the new arrangement for publishing the *Western Free Baptist*, viz.—

3. *Resolved,* That we heartily approve the formation of the Western Free Baptist Printing Company, for issuing the

Western Free Baptist and other publications, and recommend our brethren to take stock in the same.

The executive committee reported the following Fields of Labor—adopted with the usual entire unanimity, viz.—

FIELDS OF LABOR.

Cloud and Republic Quarterly Meeting.—

Summit and Buffalo Valley—B. F. Morrill.
Fairview and Montana—To be supplied.
John's Creek Mission—I. T. Bradbury.

Blue Valley Quarterly Meeting.—

Prairie Ridge—J. D. Calvert.
Clear Fork—W. H. Northrup.
Fostoria—To be supplied.
Blue Rapids Missions—Gabriel Burdette.

Salem Quarterly Meeting.—To be supplied.

Washington Quarterly Meeting.—

Haddam, Blocker and Morrow—J. Westley.
Cuba, Prairie Home, Dewitt and Hopewell—A. A. King, assisted by A. C. Holland.
Strawberry—To be supplied.

CHAPTER XXVI.

IN SOUTHERN KANSAS.

During the year 1886-7, considerable progress was made in southern Kansas. Nearly all the churches were kept in fair, working condition, and some of them made manifest advance. Two good new churches were organized, and revivals and additions were enjoyed at other points. In addition, two or three churches were organized some distance northwest, in Ness county, and they in turn were organized into the Ness County Quarterly Meeting, with brethren John B. Fast, J. D. Huling and F. P. Augir—the latter having moved to Ness City—for preachers. Brethren Johnson and Goodman had been conspicuous in revival movements, and brethren Strawn, Aldrich, Hale, Edwards, Rogers, Otis, Smith and others doing faithful and efficient service as the way opened before them.

The current session of the Yearly Meeting was held with the Augusta church, some four miles out of the town of Augusta, in Butler county, September 1-3, 1887. The following ex-officio members were present, namely—F. P. Augir, H. S. Otis, J. H. Smith, J. W. Strawn, W. O. Johnson, G. W.

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Goodman, J. E. Bayless, G. W. Cole and J. G. Lewis, and delegates as follows:—

Sumner and Cowley Quarterly Meeting—J. C. Newbolt, George Skaer, S. P. Creel, E. J. Allen, J. A. Snider, and sister S. M. Snider.

Row Valley,—Bros. J. C. F. Raborn, S. H. Mills, and D. W. Butts.

Rev. A. J. Johnson was received also as corresponding messenger from the Union Baptists.

Rev. H. S. Otis was elected moderator, and the usual committees appointed.

Rev. F. P. Augir presented a letter from the Ness County quarterly meeting, seeking admission, which was granted.

Chairman Augir then read his annual report, which represented the work as in a generally flourishing condition, with an increase of two new churches on the old field, with additions that materially strengthened others, and also of one new quarterly meeting of three churches on entirely new ground. Upon the whole, the prospects were decidedly better than at any previous time. The great lack is still of men and means. There are calls on every hand, if we only had the means to supply. In not a few of the towns of this part of the state, a comparatively small amount of aid would enable us to establish substantial churches.

In the election of the executive committee, brother Phillip Tharp, a layman, was elected chairman, and brothers A. F. Darst and J. C. F. Raborn, and

Revs. J. H. Smith and H. S. Otis, the other members. It was also voted that if any vacancy in the committee occur during the year it be filled by the rest of the committee "from the ranks of the laity."

It was voted to "request the members of the churches to pay ten cents each for defraying the expenses of the yearly meeting clerk, and that five dollars a year of the same be paid him as such fee."

Rev. J. A. Hale was appointed corresponding messenger to the Union Baptist Association.

The constitution of the Treatise was re-adopted, and a set also of excellent by laws for the conduct and expediting of business. The following terse and pointed resolutions were also adopted, namely—

1st. *Resolved*, That we make an extra effort to build up the cause and kingdom of Christ ;

2nd. *Resolved*, That we work and pray for a more perfect union with christian denominations ;

3rd. *Resolved*, That we work and pray for a union of all baptist denominations, especially ;

4th. *Resolved*, That we deem the traffic in whiskey, beer, and other spirituous liquors, one of the greatest evils of our land, and that we will endeavor to suppress the same and banish it from the land ;

5th. *Resolved*, That we condemn the practice of violating the Lord's Day by running railroad trains, and all other violation of the Lord's Day, believing that corporations should obey law and regard the Sabbath Day, the same as individuals ;

6th. *Resolved*, That we deem the use of tobacco a useless practice, and that all christians should refrain from its use, if possible ;

7th. *Resolved*, That we should work to increase the circulation of our denominational publications and support the same.

Examination was made as to the character and standing of the ministers of the yearly meeting, and

the following approved, namely—H. S. Otis, J. H. Smith, G. W. Cole, J. W. Strawn, J. A. Hale, J. E. Rogers, J. D. Huling, O. E. Aldrich, J. R. Row, L. A. Edwards, J. E. Bayless, J. G. Lewis, F. P. Augir, J. B. Fast, M. L. Schmidt, G. W. Goodman, S. Moses, W. O. Johnson.

Perhaps the most important measure of the session was the inauguration of a plan of endowment notes for the purpose of church extension. The plan is to take notes running for five years at ten per cent interest, the principal to be a permanent endowment fund, and the interest each year used for building church edifices at important points. If sufficient push is put behind it to make it go, it will prove a very effective factor in furthering our cause in that part of the state, and there is no reason to suspect that our brethren there will not make it a success. They are men who mean what they say, and are not willing to be of the number who say and do not.

The executive committee made the following report, which was adopted as to—

FIELDS OF LABOR.

Bethsaida—J. W. Strawn.

Pleasant Valley—J. D. Hale.

Rock Ridge—to be supplied.

Salem—W. O. Johnson.

Village Creek—to be supplied.

Augusta—J. H. Smith.

Bethel—to be supplied.

Liberty—H. S. Otis.

Science Valley—to be supplied.

Lincolnville—to be supplied.

Harmony—J. E. Rogers.

West Liberty—to be supplied.

Ness City—F. P. Augir.

Nevada—John B. Fast.

McCracken—F. P. Augir.

Bro. Edwards, the clerk, adds: "The general interest in the Yearly Meeting is good. The Row Valley Quarterly Meeting is alive to the interest of Christ. At the last session two new churches were admitted; one little flock with a membership of about thirty, and the other of forty-nine. The last mentioned decided to build a church, which is now being built. It has a subscription very nearly if not quite sufficient to build and seat the house ready for use. All, or nearly all, of the churches are in a live working condition."

CHAPTER XXVII.

THE WOMAN'S WORK.

The following is the report of the Woman's Mission Society of the Nebraska yearly meeting, made by the secretary, Mrs. S. H. Williams.

"The Woman's Mission Society of Nebraska held its annual sessions and exercises in connection with the yearly meeting which convened with the Kenesaw church, Thursday, August 18th, 1887. At a business meeting on Saturday, the following officers were chosen for the year. President, Mrs. A. A. McKenney, Lincoln, Nebraska; Secretary, S. H. Williams, Kenesaw; Treasurer, Harriet D. Cooley; Mrs. Sarah Harvey was also appointed vice-president for the Jefferson County quarterly meeting, there being no organization there.

"Owing to the incipency of our organization, and to the urgent necessity that the funds of the auxiliaries be used in their own localities, but little business of a general character was done. It was voted that contributions be made to the support of an evangelist; but no definite amount was pledged by the society. Pledges were subsequently made by individual auxiliaries, in connection with the efforts

of the yearly meeting, to maintain a fund for evangelistic work. The following statistical report of the past year is a basis of hope, to ourselves at least, for the future.

"In the yearly meeting Woman's Mission Society of Nebraska, we have two quarterly meeting societies, Nemaha and Hastings. And we have two societies that are not connected with any quarterly meeting. They are Aurora and Belmont. In the Nemaha quarterly meeting, we have four auxiliaries, one young people's society and Mission Band, with an aggregate membership of 149. In the Hastings quarterly meeting, we have five auxiliaries, with an aggregate membership of ninety-four. In the society at Belmont we have thirty members, and at Aurora ten.

In the Nemaha quarterly meeting, Lincoln auxiliary raised, during the year,	\$61 26
" " Mission Band,	12 00
Long Branch Auxiliary,	36 00
" " Young People's Band,	15 00
Grand View Auxiliary,	30 00
Centreville, "	35 00
	<hr/>
	\$89 26

In the Hastings quarterly meeting was raised at Pleasant Plain,	\$41 00
Fairview,	40 00
Kenesaw,	63 00
Grove,	6 50
Prairie Dale, unknown.	
	<hr/>
	\$150 57

Belmont raised,
Aurora, unknown.

20 00

Total, \$359 83

The amount raised by the eleven auxiliaries, with an aggregate membership of 283, is \$359.83. As most of these members have joined during the last few months, we expect to do a greater work the coming year than the past. We find much to encourage us, as our ladies are becoming interested in the work, and our secretaries are reporting better. Thus we enter upon the work of another year with renewed zeal and earnestness for the Master.

On the evening of the same day, the time set apart for our public exercises, a full program was rendered to a small but appreciative audience, the weather being very unfavorable.

Besides the usual devotional exercises and music, Sister Cooley, whom all Freewill Baptists know as a former foreign missionary, gave interesting and amusing sketches of some of her "cold seasons" among the natives. After which she read a short essay describing their dress and domestic habits. Mrs. McKenney read her very interesting and impressive essay entitled "Two Ways of Working." Appropriate readings were also given by sisters Taylor, of Long Branch, Knapp, of Kenesaw, and Minnie Talkington, of Pleasant Plains. A collection of \$5.11 was taken and appropriated to the home mission work of the quarterly meeting.

Kenesaw, Neb.

S. H. WILLIAMS.

"In connection with the Northern Kansas Yearly Meeting held with the Buffalo Valley Church, the Woman's Mission Society held a business meeting on Saturday afternoon, September 3.

The following officers were elected; Mrs G. W. Butterfield, President; Julia Wooding, Secretary; and Mrs. B. F. Morrill, Treasurer.

"Reports from various auxiliaries show that the missionary spirit is being instilled into the hearts of the people of Northern Kansas more and more.

"During the past year the Fairview auxiliary has raised \$10.85, the Blocker auxiliary \$24.72, and the Mt. Pleasant auxiliary \$5.55. I am glad there are some faithful workers already in the field, but there is room for so many more. Sisters, ours is a noble work; although we do not see much fruit of our labors now, we claim the promise ours "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

"On the following Sunday afternoon, the public meeting was opened by singing, and scripture reading by the President; Prayer by Mrs. Ashley; singing, number 285; Secretary's report. An interesting paper was read by Mrs. A. A. McKenney; singing; select reading by Miss Alice Phillips; recitation by Mrs. A. A. King; singing; select reading by Mrs. B. F. Morrill and Julia Wooding; followed by a very interesting address on the Progress of Christianity, by Mrs. A. A. McKenney.

Collection \$7, appropriated of Home Mission work, toward the support of an Evangelist.

JULIA WOODING, Sec.

The sisters of the southern Kansas yearly meeting were not idle during the year. With less facilities and opportunities, they did what they could, and generally kept up the organizations and their work, devoting part of their means to home and part to the foreign work. But we have failed to secure any official or specific report of their work. Though it be unrecorded here, its record is on high.

CHAPTER XXVIII.

BIOGRAPHICAL.

REV. ROLLAND N. BOUCK was born December 31, 1854, in Clinton county, Iowa, and subsequently moved to Cass county, Nebraska. He was converted during the winter of 1873, but after the close of a year following did no work religiously until 1880, when he entered again the service of the Lord. Was licensed by the Cass county quarterly meeting, in March, 1882.

Upon the organization of the yearly meeting, in 1883, he entered more fully into ministerial work, giving nearly his whole time to it, with little, and in some cases no compensation. He was ordained at the session of the yearly meeting at Kenesaw, August, 1884.

While he has been recognized as pastor for a time at Kenesaw, and for two years at Grand View, his labors have been largely those of an evangelist—holding series of meetings, alone or in conjunction with others, at Kenesaw, Grove, Fairview, Fellowship, Grand View, Lincoln and other points—in nearly or quite all cases with more or less success, and in a number of them with marked success.

He attracts a considerable portion of the community wherever he labors strongly to him, and enjoys the full confidence of the brethren; so that when the previous chairman of the executive committee found himself unable to serve longer, Mr. Bouck was elected to the position, August, 1887, with a very flattering unanimity, and has since devoted himself very arduously to the duties of that position.

For Portrait, see page 15.

REV. LYMAN C. CHASE, A. M., was born at Rutland, Ohio, October 2, 1839, of New England parentage on both sides. He was converted at sixteen years of age, under the ministrations of Rev. Ira Z. Haning, and was soon after impressed that it was his duty to preach. He enjoyed a good common school education, and afterwards entered Hillsdale College, where he largely supported himself, teaching school at intervals, and otherwise, and graduating in 1866, and afterwards received the degree of Master of Arts.

His first sermon was preached in the winter of his nineteenth year, and he continued to preach as circumstances opened the way, during his teaching and college course. He was ordained at Albany, Ohio, in 1869, at the same time and place as Rev. M. W. Spencer.

The fall after his graduation, he became Associate Principal of Atwood Institute, at Albany, Ohio.

with Rev. J. M. Kayser, where he remained three years, part of the time as sole Principal. Afterwards, he went back and served another period in charge of that school. During this latter period, he had for one of his pupils Miss Hattie Lawson, who afterward, March 9, 1882, became Mrs. Chase. Besides teaching at Atwood, Mr. Chase for several years had charge of the graded Free Schools of Huntington, West Virginia, and was also the first teacher of the graded school in Beatrice, Nebraska. During his stay in Huntington, he was editor also, of the *Huntington Advertiser*, and he has since had charge, for a period, of one or two other papers.

Previous to his settlement in Kansas, he held pastorates in Ohio, Illinois, and Iowa, and was for a time engaged in evangelistic work in Nebraska. He was two years at Conneaut, Ohio, where, as he says, he received substantial encouragement, largely the result of coöperation on the part of the church—especially of certain aged brethren and sisters.

Mr. and Mrs. Chase came to Kansas direct from Albany, Ohio, in 1883, and settled at Netawaka. He was at first pastor of the Mount Pleasant church, in Brown county, but in August, 1884, was elected Chairman of the Northern Kansas Yearly Meeting Executive Committee, and has been continued in that position, by annual elections, until the present. Besides attending to his duties in this position, travelling over the yearly meeting mostly by private conveyance, he has devoted his spare moments in

the preparation of a book, entitled "Contending for The Faith," which will go to press as soon as circumstances will admit. He has in mind another volume, to be entitled "The Christian's Manual; Or Essentials to Success in Christian Life and Work." The publications of these works may, however, be postponed for a time. He wields the pencil of a ready writer.

REV. J. C. DAZEY was born March 20, 1854, at Santa Fe Bay, Central America. Was converted in January, 1870, and joined the Oak Grove Separate Baptist church, near Dunkirk, Illinois. He was licensed to preach in the fall of 1881, and was ordained by the order of the Fellowship Separate Baptist church, near Sutton, Nebraska, in April, 1883.

He was married to Miss Mary S. Mitchell, March 20, 1873, and came to Nebraska in February 1883.

The next year he became acquainted with the Freewill Baptists, and finding no substantial difference between the people united with them. At the time he united, the Grove Separate Baptist church disbanded and most of its members, together with others, were organized into a Freewill Baptist church. Since that time, he has been the preacher in charge and largely instrumental in gathering and organizing the Fellowship, Fairview, Pleasant Plain and Prairie Dale churches. There is now about two hundred members on his work, and he has

baptized seventy-five of them. He also assisted, the past winter of 1887-8, in the gathering of a church in Gosper county. See his portrait in another place, opposite p. 64.

GEORGE W. KNAPP, B. D. was born in Steuben county, New York, September, 23, 1842. His early surroundings were religious—his father, William Knapp, and his grandfather, Matthew Knapp, were both ordained deacons in the Freewill Baptist church, and he has five uncles in the Free Baptist ministry, of whom Revs. J. Stewart, David Randolph and James Bignall were most prominent among the Fathers of their day.

However, he owes his most spiritual impressions, his conversion and call to the ministry to his mother, Eliza J. Knapp. He was received into the Cameron Freewill Baptist church at the age of nine years. Received license to exhort and made his first efforts when twenty years of age. Was ordained at Woodhull, New York, in 1866, by Revs. J. Stewart, William Mack and others.

His education, began with the district school, and was continued in academies at Troupsburg, Knoxville and Dundee, New York, with a year at Hillsdale College, and three years in the theological school at New Hampton, New Hampshire and Lewiston, Maine—he and the late W. G. Willis being the first two graduates after the removal to the latter place.

He was married to Miss Carrie Dennis, of Jasper, New York, in 1865—to whom were born five children, two of whom died in infancy.

At the beginning of his ministry, he entered into revival work which was largely blessed. A hundred souls professed faith in Jesus, in the first two meetings, held with the Tuscarora and Adrian churches, New York. During his entire course of study, he occupied the sabbaths with preaching, filling pulpits in Meredith Centre, and Contoocook, New Hampshire, remaining in the latter place for two years after his graduation.

Returning to his native state in 1873, he spent seven years in western New York—two at Cowlesville, Fulsomdale and Marilla, one year at Attica, and four years at Dale. He was then sent to Elmira, by the Central Association, to save a sinking church, sell its old church property and build in a more favorable place. After securing \$2,400 in pledges for the new house, together with a lot worth \$1,000, and while in the midst of a very precious revival, his health failed and he was obliged to leave this important work to the faithful hands of Rev. J. S. Harrington, and go to the hills of northern Pennsylvania for health.

He preached for two years with the East and West Granville churches, building a house of worship at the former place. In May, 1884, hoping for improved health and farther usefulness, he removed with his family to Nebraska, laboring with

the Aurora and Kenesaw churches—as has been told, more or less, in these pages.

For Portrait, see page 51.

REV. WILLIAM MARKS is the son of Rev. Ives Marks and nephew of Rev. David Marks. He was born at Saylorville, near Des Moines, Iowa, March 10, 1851. He says he was called to the ministry before he was converted. Was converted in September 1870, and was licensed in August 1873. He was ordained in July, 1878 by Revs. Samuel F. Smith, David G. Kling and R. D. Preston. He preached considerable in connection with his father, and on the reorganization of the Jefferson, (Nebraska,) quarterly meeting, came into the Nebraska yearly meeting, and at the last four sessions of that body has been elected successively one of the members of its executive committee. He is a sweet singer in Israel and a good preacher, and it is a matter of much regret that he does not preach as much as the brethren generally would like to have him. His efficiency in building the Reynolds house of worship, where he lives, is narrated elsewhere.

REV. EDWARD ROOT was born February 4, 1822, at Canaan, Litchfield county, Connecticut. Was converted at Johnson, Trumbull county, Ohio, in 1834, under the preaching of D. M. L. Rollin, by whom he was baptized. Was licensed by the church in 1839, and by the Ashtabula quarterly meeting in 1840. Was ordained at Clarksville, in 1843, having

been married to Miss Lucy S. Palmer the year previous.

Has been pastor at Clarksfield, Vermillion, Amherst, New Haven, Greenfield, Lykens, Venice, Gallion and other churches in Ohio; of Porter, Antwerp, Gliddenville, Summerville, and Berrien in Michigan; and of Centreville, Grandview and Long Branch in Nebraska. He remained ten years as pastor of the New Haven and Greenfield churches, ten years at Centreville, and fifteen at Porter. Moved to Michigan in 1858, and to Nebraska in 1875.

Brother Root has been engaged in a large number of revivals, seen many converted and has baptized and married a very large number. But as he kept no diary, specific account of them cannot be given. Among others, he was engaged in a very extensive work with the Liverpool church, in 1842, followed by an equally extensive work at Liverpool Centre. Other revivals were with the Spencer, the Sharon and Canaan churches. In connection with Rev. Hiram Vaughn, had an extensive revival and large accessions with the Liverpool and Liverpool Centre churches, in the Medina quarterly meeting.— Besides all this, for fourteen years, he was engaged with Rev. James Ashley every winter in revival work, resulting each year in a large number of conversions and accessions.

Most of his work has been where churches were already organized; but he assisted in raising up and organizing churches at Porter, Vermillion and Cen-

treville, in the organization of the Cass county quarterly meeting and of the Nebraska yearly meeting.

He has always lived above approach, and been greatly beloved wherever he has labored, and so has been called to officiate at a very large number of funerals, as well as marriages, his presence and sympathy being highly appreciated on all such occasions. Quiet and unobtrusive, his demeanor presents a striking contrast to the self-seeking of many. But few men have been more constant and abundant in labors, during a long life, few have done more good or left more permanent results behind, and few are more entrenched in the esteem and affection of all who know him. For Portrait, see page 9.

REV. JOSEPH WESTLEY.—“I was born a Freewill Baptist. In my early days, I knew nothing of any other religious people. I was bound out to the tobacco trade, in St. Louis, when young. Was there converted to God among the Methodists; went back to Indiana and was baptized by Rev. Benoni Stinson, an old minister that preached among the Freewill Baptists. I united with the M. E. church, who took me under their care and made of me, by the help of God, all that I am that is good.

“When my apprenticeship was out, I was sent to school in Mt. Vernon, Indiana, and also to Throntown, Indiana. Taught a select school six months in Indianapolis, Indiana—taught two years at

Brownsburg, one year at Pittsborough, two years at New Brunswick, six months near North Salem and one year at Stockwell, then called Baker's Corners. Was licensed to preach at Brownsburg, in 1857; preached as a local preacher, travelling with Jesse Hills until I moved to Illinois, Rock Island County.

“While there, I united with the Conference as an itinerant preacher. Was ordained by Bishop Baker, at McComb, Illinois. Went into the army, in 1862—as captain of Company K, 112th Regiment Illinois Volunteers and discharged in 1863. Was appointed special agent in Provost marshal's office in Peoria, where I remained until February, 1865, when domestic trouble commenced, which led to my fall and shame.

“I went before our conference and delivered up my credentials, and withdrew for the good of conference. My downward course was rapid and terrible for four years. That four years was a terrible hell to me, that put a dark blot upon my whole life. *Oh*, if I could only wipe it out from memory and from history and my life, I would give a world if I had it! But God, through Christ, had mercy upon me, and washed it out of His book with the blood of Christ, and lifted me out of the terrible pit of ruin.

“I united again with the M. E. church, but not being in accord with their teaching and practice on baptism, I withdrew and united with the United Brethren, not then knowing where to find any Freewill Baptists.

"In 1870, I left Illinois and moved to Grand Island, Nebraska, where I lived and worked for the Brethren for five years. I was invited by the pastors of the churches at Fairbury, Nebraska, to hold a series of evangelistic meetings in the winter of 1876, which I did. Over two hundred were converted. At the close of the meeting, a number of persons were in Mr. Turner's store, and when I entered they asked me what church I would advise them to join, I replied that if I knew of any Freewill Baptists, anywhere, I would say join them, and would join myself. Mr. Turner stepped up and said there was a church and preacher just north of town. He said he would send and bring the preacher in, and Rev. S. F. Smith came in to see me, and I made arrangements with him to unite with the church, which I did that Fall, when the Northern Kansas and Southern Nebraska yearly meeting was organized. I went in August to the Brethren Conference, which met at the church near to Plattsmouth, Nebraska, and withdrew from them, stating my intention of uniting with the Freewill Baptist church. Got to Rose Creek, Sunday in forenoon, and united with the church that afternoon."

Since that time, Bro Westley has labored at Salem, Mount Pleasant, Blocker, and Haddam, as pastor, and has been also employed in special efforts at many points with almost unvarying success—in many cases with very great success.



Rev. Joseph Westley,

Pastor at Blocker and Evangelist.

ALVIN DIGHTON WILLIAMS, D. D., was born at Smithfield Centre, Bradford county, Pennsylvania, October 13, 1825, of Connecticut parentage on both sides. Was converted at thirteen, and joined the East Troy Freewill Baptist church. Commenced preaching two and a half years after, and gained some notoriety as the "Boy Preacher." Was ordained at Carolina Mills, Rhode Island, in May 1848, while in College, and graduated at Hamilton College, New York, in 1849.

Has been pastor of churches at Carolina Mills, Rhode Island, Pawtucket and Lawrence, Massachusetts, Minneapolis, Minnesota, and Cheshire and Middleport, Ohio.

Has married nearly two hundred couples and baptized some four hundred—ninety-eight in thirteen of fifteen successive sabbaths. Organized, or assisted in organizing, churches at Elk River, Otsego, Ramsey and Lebanon in Minnesota; Flemington and Fairview in West Virginia; and Kenesaw, Marshall, Pleasant Plain, Long Branch and Lincoln in Nebraska—also the Hennepin quarterly meeting in Minnesota, the West Virginia Association, and the Hastings, Aurora and Nemaha River quarterly meetings in Nebraska—together with the Minnesota, the Nebraska, and the Southern Kansas yearly meetings.

Secured the paying of a debt on the Pawtucket house of worship that threatened the existence of the church, also improvements and a large pipe or-

gan—secured the erection of a fine Gothic house of worship in Lawrence, one of the finest then in the denomination—and brought West Virginia College into the denomination.

Taught a number of common schools, was chairman of town school board in Pawtucket, (then) Massachusetts, city superintendent of schools in Lawrence, Massachusetts, principal of Minnesota Seminary and Cheshire Academy, president of West Virginia College, state superintendent of schools in West Virginia, principal of Nebraska state normal school, trustee of Nebraska hospital for the insane, member of the state board of agriculture, and chairman of Nebraska yearly meeting executive committee. Received the degree of Doctor of Divinity in 1871, from Quincy, now Chaddock College, Quincy, Illinois.

Originated the "Freewill Baptist Quarterly," was its business manager for three years, making it a financial success, and succeeded Dr. Day as editor, in 1856. Was author of the Rhode Island Freewill Baptist Pulpit, The Support of the Ministry, and Memorials of the Free or Free Communion Baptists, and of numerous review articles, pamphlets, addresses, circulars, etc., on literary, educational and denominational subjects.

Has attended ten General Conferences, and been a member of seven of them—representing therein Massachusetts, Minnesota, West Virginia (and Ohio,) Northern Kansas and Nebraska.

Was married to Miss Sarah Harn, of Maryland, April 25, 1850, and has four living children, three daughters and a son—two having died, a son and a daughter.

REV. O. E. ALDRICH, A. M., was born in Barre, Orleans county, New York, in 1827. Was converted in 1845, baptized by Rev. Warner Beebe, and united with the Liverpool, (Ohio,) church.

He attended the Brooklyn Academy, and afterwards studied five years at the old Geauga Seminary, where he had for classmates such men as Bates, Rice, Woodworth, Ashley and President Garfield. He taught a select school in Spencer and was also principal of Sharon Academy. The degree of A. M. was given him by Granville College.

He was ordained in January, 1852, and in the same year married to Miss Emma A. Past. He has been settled as pastor at several points in Ohio, Iowa and Kansas. He says:—"I have baptized probably five hundred, performed six or seven hundred marriage ceremonies and preached more than a thousand funeral sermons."

He has also been prominent in educational matters, having been on the public school board for a number of years, and served two terms as county superintendent, in Linn county, Iowa. He has also delivered many lectures on educational and other subjects. His abilities are of a high order, and his speaking more than ordinarily interesting and

effective. Just now, he is tied down to a Kansas farm, but is conscious that farming is not his calling, and is becoming anxious to be out in the field again.

REV. FRANKLIN P. AUGIE was born October 14, 1818, in Schuyler, New York; was converted at the age of fifteen, in Springville, and united with the Freewill Baptists; moved to Ohio in 1836, and to Wisconsin in 1839; was one of the original members of the Honey Creek church, and one of the delegates organized into the Honey Creek quarterly meeting; was licensed by the quarterly meeting in 1843; attended school at the Biblical School at Whitestown in 1844-5, preaching at outside appointments most of the time; afterwards attended Hillsdale College three years; preached at Tiverton, Rhode Island, eight months in 1845-6, and taught school; and returned to Wisconsin in 1846.

He was ordained in 1847, and became pastor of the Honey Creek church for one year, and has since been pastor of the following churches—Rockton and Gilford, Big-foot Prairie, McHenry and Libertyville, Homer, Four Mile Grove, Prairie Centre, Mendota, Inlet Grove, and Dwight and Frankford, in Illinois; of Girard, Burlington, Tekonsha, Todd-town, Cook's Prairie, Wheatland and Pittsford, Frontier, Woodbury, Davison Station, Richfield, and Marathon and Columbiaville, in Michigan; of Wheatland and Evansville in Wisconsin.



Rev. Franklin P. Augie.

Ex-Chairman Southern Kansas Executive Committee.

sin; of Wilton, Spencer, and Le Mars, in Iowa; of Janesville, Medo and Bufort, Mapleton, Delavan, and Elmore and Jo Davis, in Minnesota; and of Augusta, Science Valley, West Liberty, Pleasant Valley, Ness City, Nevada and McCracken, and Holebrook, in Kansas.

He has conducted meetings and seen scores converted, besides doing much mission work; was trustee of Hillsdale College twelve years; has acted as clerk of the Wisconsin, Illinois and St. Joseph yearly meetings; and of the Western Association, as well as of several quarterly meetings; was married in 1847 to Lavinia L. Bixby, sister of Revs. N. W. and L. E. Bixby; has three sons and two daughters, graduates of Hillsdale College, and another daughter died just before graduation; and has been delegate to four General Conferences.

He is now pioneering at Sterling, Colorado, homesteading etc., near that place.

REV. JOSEPH ALLEN HALE was born in the State of Maine, Kennebec county, November 15, 1836; moved to Northern Indiana in 1837; was married to Miss Julia McCann, December 11, 1861; converted the following February; after the war, moved to Woodson county, Kansas; was one of the charter members of the Pleasant Valley Freewill Baptist church in 1874; was licensed in 1876, and ordained in March 1883, at a session of the Row Valley quarterly meeting; has preached to his own and

adjoining churches ever since ; and has assisted in many meeting in which many have been converted. He adds :—" But don't claim much myself."

REV. E. E. HARVEY is the son of a Freewill Baptist minister, and was born in Stanstead, Province of Quebec, August 18, 1835 ; removed to Ohio in 1840 and to Iowa in 1855 ; married to Miss Lucy Polley, March 31, 1857 ; converted in 1866 and united with the Bloomfield Centre Freewill Baptist church ; removed to Kansas in 1872, was licensed in 1873, and ordained in 1876, by Revs. R. D. Preston, J. Palmer and I. T. Bradbury.

He has been pastor of the Fairview church two years, of the Montana five years and supply two years ; organized the Buffalo Valley church, and was its pastor four years ; has been pastor of the Dry Branch for more than three years altogether, and is its pastor now—as well as of the Miller church, recently organized by him. He says :—" I never kept any memoranda, and cannot tell how many conversions or additions."

REV. H. W. MORSE was born in Kinsman, Ohio, January 24, 1822 ; converted when a young child, less than ten years old, was baptized by Ransom Dunn at seventeen, and joined the Freewill Baptist church ; was married to Malvina Pringle, March 30, 1842 ; they have had five children, four of them still living and members of the Fostoria church,

with their wives, and five grand children ; removed to Pierpont, Ohio, in 1844.

In 1855, he removed to Richmond, Ohio, and was persuaded to join the "regular" baptist church, by which he was licensed in 1859. But he found that his views on gospel doctrines were not acceptable to them ; and so he wrote the following letter to the church,

"DEAR BRETHREN.—I now ask you for a letter from your honorable body. My reasons for leaving you will be found in the following facts :—

1. When I united with you, the understanding was that you were not Calvinistic, nor fully Arminian. Now, lately, your pastor has satisfied me that I was deceived. He tells us of a contract that was entered into between God, the Father, and God, the Son, prior to the creation of the world, to save all that the Father gave to the Son, regardless of any works on the part of the creature, thus virtually making Jesus Christ responsible for all the sins of the elect ;

2. Next, he declares virtually that Jesus Christ is not now, nor ever has been, a Mediator for any but such as he foreknew would be saved ;

3. In the case of the parable of the four kinds of hearers, he tells us that but one kind of them were of the redeemed. the rest of them virtually were reprobates, although they received the glad tidings of salvation with joy ; yet, in consequence of their being left destitute of divine aid, they could not endure the trials of this life ;

4. I am informed that ordinations in other branches of the church militant are not valid with us, which practice I cannot uphold ;

5. I am informed that you do not give letters to dissenters, although their christian lives and characters are unspotted, which practice is not in accordance with the gospel of Christ ;

6. I hold that constantly preaching against a sentiment, such as Arminianism, without letting the congregation know the meaning of said ism, is a practice unwise and hurtful to the cause ;

7. The will of man, I hold, is the root on which his salvation rests, which sentiment is rejected by this body ;

8. Our salvation is alone in Jesus Christ, and it will for-

ever remain there, if wo de not come to Him and receive it.
H. W. MORSE."

Severing his connection with these baptists, he united again with the Pierpoint church, and was licensed by the Ashtabula quarterly meeting in 1861, and was ordained, August 17, 1862, and held three short pastorates, which he was soon oblige to relinquish on account of poor health. He moved to Illinois in 1864, and in 1870 came to Kansas, where he has since lived, the pioneer Freewill Baptist preacher in that region. He organized the Adams Peak church, now Fostoria, and those at Prairie Ridge and Irving and was the leading spirit in organizing the Blue Valley quarterly meeting. He assisted in ordaining within said body seven men, among them Joseph Bates, W. H. Northrup, James Wylie, and B. F. Morrill. Was pastor of the Adams Peak, or Fostoria, church for ten years, and has baptized sixty or more since he came to Kansas. He also assisted in organizing five churches and one quarterly meeting before he left Ohio.

With the true apostolic spirit, he says :—" I have become very nearly superannuated, but it is hard to keep still."

REV. H. S. OTIS, was born in Chesterville, Ohio, April 1, 1833. Removed to Wethersville, Illinois, in 1843. Was converted, January, 1850, and joined the close communion baptist church. Remained a member of that church twenty-one years.

He says : " I must have been a zealous member, as the following incident will prove. We had a dear brother by the name of Booth, who came from England, and of course brought with him free communion views; and, not knowing our views, he communed with the Methodists. It was like throwing a rattle snake into a cage of monkeys. The church had to have a called meeting. We took 'gospel steps.' I was sent to talk with him on the subject of his great sin, and to notify him that, inasmuch as the offense was public, there must be a public confession. He demanded the scriptures, and I undertook the old 'gospel order,' but he had been too long with Robert Hall and Spurgeon for me, and I had to give him up. He came to the meeting and wanted to be shown his error; but the church, preacher and all, failed, and we turned him out."

Brother Otis was licensed by the close Baptists, April 16, 1865, and ordained by them in January, 1868. He left that body and joined the Free Baptists, at Liberty, Iowa, November 21, 1869. Like Paul, he doesn't enter upon other men's labors, but has been pastor of sixteen churches, having organized all but two of them, and has baptized upwards of three hundred. He is doing a good work in southern Kansas, but nothing like so good as he would, if the brethren would loose his hands by a better support.

REV. JOSEPH E. RODGERS was born in Illinois,

May 25, 1852; married in Kansas, September 17, 1874; was converted in December, 1873; licensed in 1883, and ordained in 1884. He has been much engaged in sabbath school work, in which he has had marked success.

REV. J. H. SMITH was born, May, 1834, in St. Clair county, Illinois; was converted in December 1856; joined the close baptist church; moved to Nebraska in 1858 and there united with the Methodists; returned to Illinois in 1868, and then found an abiding home with the Free Baptists. He was both licensed and ordained in 1869.

Since that time, he has preached to Mt. Zion, Fairview, New Hope, Ebenezer, Antioch, Grand Prairie, and Elkton churches in Lebanon quarterly meeting in Illinois; and, since his removal to Kansas, he has been for a time pastor of the Augusta church, where he lives, but is at present supporting his family by his own hands—as he should not be allowed to do.

REV. J. W. STRAWN was born in Hawkins county, East Tennessee, July 24, 1824: was married in Murray county, Georgia, February 4, 1847. Losing his wife, he married a second one in Elk county, Kansas, January 31, 1878; was converted in 1849, licensed in 1878, and was ordained in 1884. He is afflicted with lung troubles and catarrh, but still does much effective service.

REV. A. M. TOTMAN was born in Freetown, New York; was converted at eight years, through efforts of first Sabbath school teacher, publicly professed religion at 16, and united with the Pharsalia church; felt called to preach, but put it off for the time; was married in his twenty-first year, to Miss P. Jannette Newton; enlisted in the war in 1862, and discharged in 1863; was licensed in 1864; was ordained, October 3, 1866.

He was pastor of the Pharsalia church about three years, having his father and father-in-law as deacons. He then became pastor of the Norwich church, where he labored four years, having frequent additions. During this period, he held a meeting at Holmesville, resulting in about sixty additions to the church, thirty-nine of them by baptism; moved to Illinois in 1873 and took the pastoral charge of the Liberty church, which continued four years; held meetings at Mineral, in which a whole theatrical troupe, save one, were converted, and about sixty added to the church, nearly all being baptized, and he soon after took the pastorate of the church, and remained there two years.

In 1879, he removed to Aurora, Nebraska, and organized a Freewill Baptist church there and preached to it nearly two years; moved to Long Pine in 1883, and in February, 1884, organized the Long Pine church; since that time has helped in the organization of four churches, two quarterly meetings and the Northern Nebraska yearly meeting;

at present, he is pastor of the Star church, in Holt county, notwithstanding the distance and expense.

REV. SAMUEL F. SMITH was born at Martinsburg, Lewis county, New York, in 1820; was converted at nineteen, at Cherry Valley, Ohio, under the labors of Ransom Dunn; was baptized by a close baptist minister and united with that church; upon the organization of a Freewill Baptist church there, he united with it; and was given a church license.

He commenced study, first in a select school under the charge of Rev. D. M. L. Rollin, then studied under Rev. Daniel Branch and wife, first at Farrington and afterwards at Geauga Seminary; was licensed by the quarterly meeting, in August, 1843, and preached in Pierpoint, Millford, Williamsfield, Cherry Valley and Vernon; was ordained, July 4, 1844, by Revs. F. W. Straight, D. R. Bartlett, Eusebias M. Dodge and J. Fowler; attended the Biblical School, at Whitestown, a part of 1844 and 1845; then returned to Ohio, and became pastor at Mecca, Cherry Valley and Williamsfield.

He was married, May 24, 1847, to Miss Mary Jane Parks, by whom he had one child, a boy, now dead; soon after moved to Fayette, Wisconsin, where he preached and organized a church, in connection with Rev. K. R. Davis, and another, in connection with Rev. N. Woodworth, at Wayne, where he baptized sixteen; went to Willow Springs, Illinois, and while there had a revival at Caledonia,



Rev S. F. Smith.

Pastor at Long Pine.

where some thirty were converted, and a church of about the same number organized; became pastor at Elgin, where he stayed three years, baptizing thirty and securing many additions; while there, held a protracted meeting at McHenry, fifty were converted and a church of forty-two organized.

Then, in connection with Prof. Dunn and son, labored in a revival at Racine, Wisconsin, and organized a church of twenty-eight, where he remained as pastor two years, leaving the church numbering sixty-two, twenty-six of whom he baptized; went to Libertyville, Illinois, staying four years, organizing meanwhile a church of thirty members at Diamond Lake, and another at Half Day of twenty-seven members; thence to Fairwater, Wisconsin, staying seven years, sixty-nine baptisms, holding also a meeting at Vineland, where there were some seventy-four conversions; then four years in the City of Berlin, reviving a declining church, leaving them numbering forty-two; thence to Fairbury, Illinois, one year; and from there to Postville, Iowa, remaining five years, baptizing quite a goodly number.

He then caught the western fever, and, with several of his members, moved near Fairbury, Nebraska and bought a considerable quantity of land. Here he slaved on the farm most of the week and hurried off like a hero, to preach somewhere on Sunday, organizing churches where he lived, at Albia, (now Dry Branch,) and Marshall, gathering

together the old Jefferson quarterly meeting, and assisting in organizing the Southern Nebraska and Northern Kansas yearly-meeting—staying here until 1884, when he sold out and moved to Long Pine, secured more land and is now the efficient pastor of the church there, helping also in quarterly and other meetings in that part of the state. Soon after settling here, he made a donation of Ten Thousand Dollars to endow a Professorship of Theology in Hillsdale College—thus determining to do good also after he is dead.

REV. L. A. EDWARDS was born in Adams county, Illinois, December 11, 1842. Attended the Methodist Institute, Adams, Illinois, for a year and a half. Then enlisted in the third Kansas regiment, and served in the army nearly three and a half years. Was married to Miss Nancy J. Fedrick, April 27, 1865. Was converted in 1867, baptized by Rev. John R. Rowe, and united with the church in Greenwood, Kansas, in May, 1868. Was licensed in 1880 and ordained in August, 1884, at Pleasant Valley, Kansas. He says he has "preached in some twenty-three revivals, baptized about twenty, and solemnized twelve marriages for the last year." At present, he is partly laid aside by a throat trouble.

REV. J. L. ELLIOTT, M. D., was born in western New York, and is now about sixty; was converted in early life, joined the Methodists, and be-

came a local preacher among them; studied medicine and practiced successfully; after the war, went south, but, after a time, sold out there and came to Nebraska, settling at Red Cloud.

Here he became acquainted with the Rev. Ives Marks, joined the Freewill Baptists, and was ordained by Marks and others, preaching, however, for a time for the Congregationalists at Superior; after that, preached for the Freewill Baptist church at Oak Creek, over the line in Kansas, also preaching and organizing a church at Batin, soon after organizing the Batin quarterly meeting. He has now moved into Kansas, a few miles south of Red Cloud, where he has organized another church. He was one of the first executive committee of the Nebraska yearly meeting. He suffers much from ill health.

REV. OSCAR E. BAKER was not a participant in the "Four Years" experience, save as an outside friend. But having identified himself with us, the brethren will be glad to know something of his life.

He was born in Marion, Ohio, January 9, 1826, the son of Rev. George W. Baker, an old Ohio Freewill Baptist pioneer; was converted at the age of twelve, the result of meditation on the then much-talked-of second coming of Christ, was baptized by his father, and united with the Liberty church, Ohio; was licensed in his eighteenth year; at eighteen took charge of four churches, having revivals with them; was ordained the May after he

was nineteen ; married October, 1849, to Miss Jane A. Powell, who died 1858, leaving a son and daughter, both now dead—dying in Christian triumph ; was married again, in 1860, to Mrs. Augusta Durrant Wilson, by whom he has a daughter.

He has preached at several points, mainly at Maineville, Cheshire and Marion, Ohio ; at Wilton and Waterloo, Iowa, at the former place also conducting a Seminary and College ; at Providence, Rhode Island ; and is now pastor at Lincoln, Nebraska. From the age of eighteen, he has not been without a pastoral charge ; but has meanwhile done not a little evangelistic work, God giving large success, both as pastor and evangelist. Very many have been converted under his labors, and every church has grown strong under his pastorate.

Want of means and pressing work prevented him from pursuing a course of study in the schools. But, by close application, beginning early, with a purpose, and with the aid of private teachers, he has completed an elective college and theological course ; so that, educationally, as well as in ability, he suffers no disadvantage among the foremost divines of the times. For many years, also, he has been connected with some of our denominational boards, and is now corresponding secretary of our home mission board, and president of the corporation of our printing establishment, having a wide and favorable acquaintance, east and west, with the leading men of our people.



Rev. Oscar E. Baker.

Pastor at Lincoln.

CHAPTER XXIX.

ADDENDA.

In the autumn of 1886, the brethren at Long Branch resolved to arise and build them a house of worship. The enterprise at Lincoln was absorbing all of both our means and energies, so that little could be done for them outside their own bounds. But they pluckily proceeded, without so much as asking any assistance—even contributing something for other interests—and built a very neat and commodious house, finely finished and nicely furnished, to the turn of the key, and footing the whole bills promptly. It was a most commendable example of christian enterprise, such as is not met with every day.

The only drawback seemed to be, that, in the wonderful revival that followed, the house, though a large one, was not large enough to accommodate the crowds that flocked to it from all the country roundabout. Even in ordinary times, it is unusually well filled with a permanent and unusually intelligent congregation. The church, also, has proved to possess an amount of christian gifts and graces that enabled it to endure a terrible ordeal of trial,

such as seldom comes to any people, without division or alienation ; so that they continue right on with their lines of christian work, without entanglement or diminution. It is perhaps the strongest church in the yearly meeting.

REV. JOSEPH PARKYN, of Homerville, Gosper county, sends some memoranda concerning his life. He was born 1812, in England, and was converted at the age of six years, and joined the Methodists, by whom he was licensed in 1828 ; came to this country in 1831, and was married to Miss Rebecca Lake, in New Jersey, in 1835 ; was ordained among the Methodists—deacon in 1834 and elder in 1837 ; joined the Freewill Baptists at Ellington, New York, in 1841 ; was the successful pastor for some years in southern New York of churches at Ashford, Otoe, Java, Napoli, and Little Valley ; removed to Wisconsin in 1854, and preached at Hart's Prairie, Wayne, Oakland, Rome, Bradford and Johnstown ; came to Nebraska in 1885, since which time, he has preached at Homerville and vicinity, as health and circumstances permitted ; has attended the last two sessions of the Nebraska yearly meeting, much to the satisfaction of the brethren ; has kept no account, but thinks he has baptised some two hundred and married about as many.

REV. K. R. DAVIS lives at Salem, Nebraska, has been for many years a prominent man among our

people, east and west, and has been instrumental in doing much good, but we have failed to get the specific data of his life. He is very tenacious of the old name of Freewill Baptists, greatly regretting the present more or less common dropping of the "will." He lives at Salem, Nebraska, well advanced in years, but frequently visits quarterly and other general meetings.

REV. GEORGE W. THOMPSON was born in Lafayette county, Wisconsin, in 1876 ;* entered the army in 1862, and was married to Miss Phoebe A. Ford in 1865 ; subsequently moved to northern Kansas and was converted and joined the close baptist church, 1874 ; becoming acquainted with the Freewill Baptists, through Rev. Ives Marks, he joined them and was ordained by Revs. Ives and William Marks, January 1, 1878 ; after preaching for a while in that vicinity, he moved to northern Nebraska, near Clearwater, where he has since resided, and has been largely instrumental in raising up and sustaining the Clearwater quarterly meeting, having officiated at the organization of five churches, and assisted in the ordination of several preachers—among them John Morrow and F. A. Florer ; has enjoyed very little advantages of the schools, but is most devoted and self-sacrificing, and has been abundantly blessed in saving souls.

*We give this as given us, but it evidently is a mistake—more likely, it should be 1846.

EASTERN DONATIONS.

The following are the eastern donations received for the "190 and 9 fund," viz.—

Mrs. J. R. Batchelder, St. Johnsbury, Vermont	\$1 00
" J. W. Burgin, Starksboro,	" 1 00
" S. B. Davis, Lyndonville,	" 1 00
" S. Bradley,	" 1 00
Miss L. Dutton,	" 1 00
M. J. Bryant,	" 1 00
Mrs T. P. Eaton, Corinth,	" 1 00
Mrs. S. Bisbee and husband, Sumner, Maine	2 00
Rev F. E. Briggs, Lebanon,	" 1 00
Mrs S. J. Royal, Lewiston,	" 1 00
" "F.," North Leeds,	" 1 00
" "E. C.," Weeks Mills,	" 2 00
" "A Friend," Lewiston,	" 1 00
Mrs E. V. Merrill, Portland,	" 1 00
" V. G. Ramsey, North Berwick,	" 1 00
" L. A. Parks, Mechanic Falls,	" 1 00
" M. R. Wade, Dover,	" 1 00
" M. G. Osgood, Springville,	" 1 00
" J. Chatto, East Surrey,	" 1 00
" C. Hardy, Elsworth,	" 1 00
" T. A. Lewis, Lynn,	" 1 00
" J. H. Howe, Lewiston,	" 1 00
" M. W. Littlefield,	" 1 00
" T. Spooner, Farmington,	" 1 00
" L. B. Savage, New Portland,	" 1 00
Dr. O. B. Cheney, Lewiston,	" 1 00
Prof John Fullonton,	" 1 00
Rev Thomas Spooner, Farmington,	" 1 00
" J. J. Hall, Auburn,	" 1 00
" J. M. Lowden, Portland,	" 1 00
" H. J. White, Bath,	" 1 00
" E. N. Fernald, Lewiston,	" 1 00
" C. E. Blake, Oakland,	" 1 00
Vina Coombs, Miss. Soc'y "	7 00
Friend in Acton,	" 2 00

Mrs C. A. Bickford, Dover, New Hampshire,	1 00
Miss L. A. De Merritte,	" 1 00
" Sarah A. Perkins,	" 1 00
" Mary E. Willey,	" 1 00
" L. E. Vickery,	" 1 00
" S. M. Littlefield,	" 25
" Helen M. Hill,	" 1 00
Mrs L. V. Jordon,	" 1 00
" Fanny Vaughn,	" 1 00
Rev G. C. Waterman,	" 1 00
" C. A. Bickford,	" 1 00
" I. D. Stewart,	" 1 00
E. B. Chamberlin,	" 1 00
W. M. Courser,	" 1 00
Rev Silas Curtis, Concord	" 1 00
Dea S. James, Great Falls,	" 1 00
J C Lothrop, Great Falls,	" 1 00
Rev F. H. Peckham, Great Falls,	" 1 00
Noah L. Hill, Great Falls,	" 1 00
Mrs S. James, Great Falls	" 1 00
Rev. J. S. Neal, Strafford,	" 1 00
Mrs. A. G. Reed, Strafford Corner,	" 1 00
" T. Stevens, Pike,	" 1 00
" J. A. Edmunds, Gossville,	" 1 00
Helen Murphy, Concord,	" 2 50
One of the Little Ones, Great Falls	" 2 00
L. C. Smith & Sr. Centre Sandwich	" 2 00
B. J. Cole and wife, Lake Village,	10 00
Mrs C. O. Libbey, Candia,	" 1 00
" A. M. Watson, Rochester Villiage	" 1 00
—————, Manchester,	" 2 00
Dr. O. R. Bachelor, New Hampton,	" 1 00
Rev. J. D. Rich, Candia,	" 1 00
Lorenzo Hart, Candia,	" 1 00
Gordon Bean, Candia,	" 1 00
Rev A. L. Morey, Hampton,	" 1 00
Miss Mary B. Hunt, Danville,	" 1 00
Mrs. S. S. Marsh, Clymer,	" 1 00
Contributions, Danville,	25 00

Mrs. E. O. Tryon, Sommerville, Massachusetts,	2 00
One of the 190 and 9, Manchester "	2 00
Dea M. W. Dow, Lawrence, "	1 00
H. A. Ainsworth, Varysburg, New York	1 00
Mrs. M. A. Salmon, Lowville, "	1 00
" A. S. Humphrey, Harrisburg, "	1 00
Mr Harman Kelsey, "	1 00
Mrs. Polly Humphrey, Lowville, "	1 00
" George Galloway, "	1 00
" B. F. Brown, Philadelphia, "	1 00
" Collins Rouse, "	1 00
Through Brother Knapp, "	10 00
Woman's Miss. Soc., Poland, "	1 00
E. Newell, Putnam, "	1 00
Mrs M. C. Richardson, Harrisbury, Penna,	2 00
A. C. Stamm, "	1 00
Mrs Asa Shepherd, South Ridge, Ohio	2 00
" Almon Ring, "	1 00
" Josa Smith, "	1 00
" M. R. Rose, Fairgrove, Michigan	1 00
Miss Lottie E. Bartlett, "	1 00
Mrs. M. A. Hubbard, McHenry, Illinois	5 00
" Emily A. Praul, Bushnell, "	5 00
Woman's Miss. Soc., Lagrange, Indiana	10 00
Woman's Miss. Cedar Valley Q.M. Iowa	4 25
Mrs S. C. Hatch, Hiawatha, Kansas	1 00
" Lucy A. Hill & Sr, Blue Rapids, "	1 00
" J. R. Currier, Kenesaw, Nebraska	1 00
" M. Stone, Belmont, "	1 00
" A. A. Taylor, Long Branch, "	1 00
Miss Annette Buck, Harvard, "	1 00
Pres N. C. Brackett, Harpers Ferry, West Va	1 00
Mrs H. E. McFevren, Pitkin, Colorado	1 00
" L. A. Emmons, San Francisco, California	1 00
" L. B. Cobb, Colman, Dakota	1 00
Rev J. H. Walrath, Waupun, Wisconsin	1 00

Total \$199 84

Paid W. H. Edger \$200 00

CORTLAND FUND—AFTERWARDS LINCOLN.

Mrs J. A. Lowell, Danville, New Hampshire	5 00
Willing Workers, "	10 00
Miss L. A. De Merritte, Dover, "	5 00
U, Enders, Goodrich, Maine	2 00
Mrs Hannah Hobson, Steep Falls, "	5 00
Steep Falls Auxiliary, "	4 00
Mrs Oliver Butler, Chelsea, "	5 00
" Abel Chandler, Weeks Mills, "	5 00
" E. B. Page, Atkinson, "	5 00
" M. R. Wade, Dover, "	5 00
" E. H. Butts, Portland, "	5 00
Auxilliary, South Parsons ville, "	5 00
Miss S. S. Blaisdell, Waterville, "	5 00
Mrs S. J. Royal, Lewiston, "	1 00
" Mary B. Hayes, Stafford, Vermont	2 00
" Cordelia Lane, "	50
" E. O. Tryon, Sommerville, Massachusetts	3 00
B. H. Steevens, Canton, Pennsylvania	5 00
C. C. Richardson, Harrisburg, "	2 00
Mrs Jennie K. Warren, East Gaines, New York	5 00
" S. Aldrich, Buffalo, "	5 00
Auxilliary, Fair Grove, "	5 00
Friend of Cause, Hillsdale, "	2 00
Mrs M. A. Hibbard McHenry, Illinois	10 00
Woman's Miss. Soc., Wilton, Iowa	5 00
C. E. Leavitt, Blue Rapids, Kansas	1 00
Mrs Abel Chadwick, Weeks Mills, Maine	1 00
Rev F. P. Augir, Blue Earth City, Minnesota	5 00
J. S. Palmer, Prairie Centre, Illinois	5 00
" L., Campbell, Massachusetts	2 00
Mrs Rispah Tower, Rei, Indiana,	5 00
" Friend," Prophetstown, Illinois	5 00
Jesse Brockway, Utica, Nebraska	5 00
Melvinia M. Homer, Romeo, Michigan	2 00
Parent Woman's Mission Society.	50 00

\$183 00

Paid Cortland Interest \$200 00

FOR KENESAW.

Mrs A. G. Newman, Wells,	Maine	50
F. Curtis, Portland,	"	5 00
Friend, Candia,	New Hampshire	5 00
A. M. Wade, Lawrence,	Massachusetts	10 00
W. W. Colby,	"	3 00
B. H. Steevens, Canton,	Pennsylvania,	5 00
Parent Home Mission Board,		200 00
		<u>\$233 00</u>
Paid Kenesaw Interest		\$233 50

FOR BRO. KNAPP.

Contributions, East Granville, Penna.		\$3 00
" West Granville,	"	11 00
" Dale,	New York	8 74
		<u>\$22 74</u>
Paid G. W. Knapp		\$22 74

FOR AURORA PARSONAGE.

B. H. Steevens, Canton, Pennslyvania		\$12 00
Mrs Rispah Tower, Rei,	Indiana	4 75
" Emily Praul, Friend,	Nebraska	5 00
	Yet on hand,	<u>\$21 75</u>

FOR AURORA CHURCH.

B. H. Steevens, Canton, Pennsylvania		\$200 00
Paid Aurora Interest		\$200 00

FOR REYNOLDS CHURCH.

Parent Home Mission Board,		\$200 00
Paid Reynolds Interest		\$200 00

FOR LINCOLN CHURCH.

O. E. Baker, Providence, Rhode Island		12 00
A. M. Richardson, Cowlesville, N. Y.		12 00
Parent Home Mission		282 00
G. W. Sissons collections,		<u>94 09</u>
		\$300 09

FOR GENERAL PURPOSES.

Parent Home Mission Board		\$318 00
Mrs Maria Stone, South Poultney, N. Y.		3 00