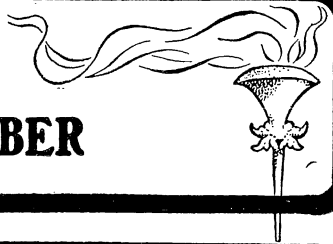
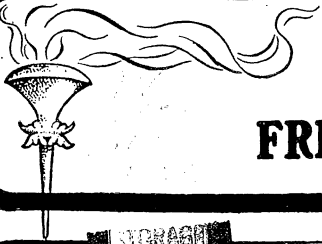


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APRIL, 1907

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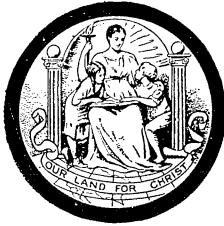


THE HOME MISSION MONTHLY

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Miss F. T. Hall
606 S. State



WOMAN'S BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH



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EDITORIAL NOTES



THIS April number is given especially to the Freedmen work, and presents much that will hold the thought of reflective readers. For the sake of those not fully informed, it may be stated that by action of the General Assembly, in 1884, the Woman's Board of Home Missions was authorized to receive contributions for the Freedmen's work, forwarding the same through its treasury to the Freedmen's Board at Pittsburg. The plan has worked admirably, societies and individuals designating their gifts if intended for Freedmen.

MRS. JAMES, President of our Woman's Board, in her around-the-world journeying, has now visited Japan, Korea, China, and India, and has everywhere been deeply impressed with what she has witnessed of the great stirring that seems to be going on among the nations of the earth. She writes with convincing earnestness: "Would that I could relate to you the wonderful things that have impressed me since coming to the East. Not merely the beauty of scenery and art, nor the hordes of men everywhere, but the movements which so manifestly are taking place here, in these so-called heathen countries, toward the light. One can seem almost to hear the wheels within wheels of the march onward, and one who loves Christ, and loves her country, is forced to ask 'Is America taking her part in this great work?'"

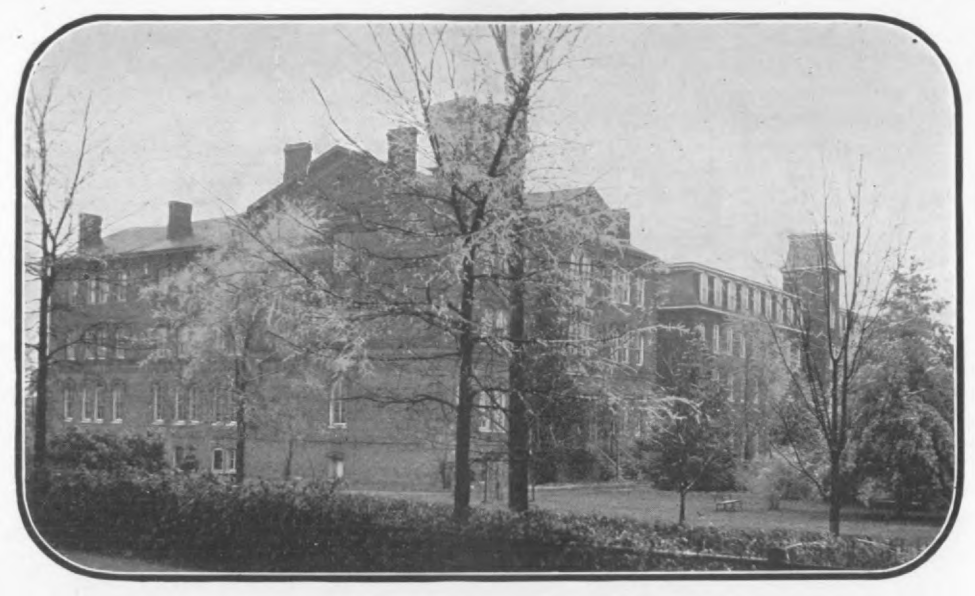
"What is America's part in this movement among the nations? Certainly to bring to the light those who are coming—whom God is sending to us; but first of all to show to the world a higher type of Christianity. The entire Church of Christ in America must show a better likeness to Christ, or she will fall far behind her place and privilege in the grand onward march of the world. We can help with our prayers. May God by His mighty power grant us the grace to do the work He has given us

to do in this wonderful period of the world's history. Oh, that America, our United States, may rise to a higher plane of religious life! May our Woman's Board open the way for the work of the Holy Spirit."

CALIFORNIA to the fore! Unappalled by earthquake losses, she was ahead of her appropriation on March first! This splendid example should spur any synod that is behind to hasten belated gifts.

THE home-coming of the Cumberland is a happy event in the annals of the Presbyterian Church. As related to our own woman's work for Home Missions, the event is auspicious. These women, earnest, fervent, devoted, will add a helpful quota to our forces. The recent series of meetings for conference, arranged to be held at central points on the Cumberland field, are recounted in this number by Mrs. Boole, secretary of our Woman's Board. Though the Cumberland women have been organized for Foreign Mission many years, it was only in 1890 that they incorporated Home Missions in their work. Mrs. Boole reports that there was much eagerness shown at the conferences to know about the work and methods of our Woman's Board, and sometimes the waiting crowd about the literature was three and four deep, and every bit was taken. Already, in some presbyteries where our own and the Cumberland organization exist, preliminary movement to consolidate into one society is taking place, although the Cumberland Board will continue to receive funds and have active management of its own work until July next.

THE general arrest of attention toward immigration is unusually marked. Those who have studied conditions without prejudice and with sufficient breadth to be-



THE PRESENT SCOTIA BUILDING, CONCORD, N. C.

PROGRESSIVE DEVELOPMENT

By S. J. Fisher, President of the Freedmen Board

AT the close of the Civil War the two branches of the Northern Presbyterian Church felt constrained by Christian charity to do something for the elevation and evangelization of the emancipated slaves. A land devastated and impoverished, families scattered and a great oppression called for some assistance in preventing the relapse of the freedmen into barbarism; while the fact that so many lives had been sacrificed for their freedom gave it the emphasis of a great duty. By the reunion, the two committees were able to concentrate their efforts and commit to one agency this serious task of aiding nearly 5,000,000 freedmen, so helplessly ignorant and untrained.

The first and natural effort was to send missionaries to offer them the Gospel. But it was soon realized that the infrequent preaching of the Gospel on a few Sabbaths of the year must be supplemented by missionary teachers, who should instruct daily these eager minds, and thus fix by repetition the great moral and religious principles in these hearts. Thus the parochial schools became centers of great influence. But the wise student of this problem soon saw the necessity of higher schools, seminaries where daily and hour-

ly these unformed natures might be impressed with the essentials of an upright and cleanly life. If preachers and teachers and leaders were to be provided in large numbers from this race, higher schools must be established where such might be trained and made fit for this responsibility. They saw it was neither possible nor wise for the great majority of the ministers and teachers to be brought North for training, and that the proper provision for such Christian agencies must be made by our own church.

So Biddle, Wallingford and Scotia were established. In 1873 these were the only higher schools under the care of our Church and their financial and material resources were very limited. Biddle by special gift had an attractive building, but the others were most limited and poor.

Mark here the *material* development of the work. Not only have these institutions been increased in buildings and furnished with greater facilities, but Mary Allen, Barber Memorial, Harbison, Ingle-side, Mary Holmes, Albion, Brainerd, Cotton Plant, Haines, Dayton, Harbison, Mary Potter, Richard Allen, Swift Memorial, have been established and enlarged. Such special generosity as that which gave to

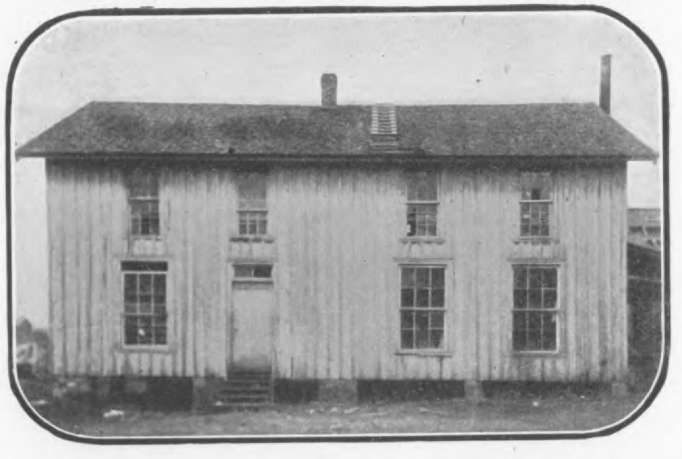
Mary Allen seminary the McMillan Hall; to Barber Memorial its attractive and comfortable buildings, rebuilt after the first was destroyed; to Haines Industrial its beautiful McGregor Hall; to Harbison its Harbison and Phipps buildings, has assisted the Board, through its noble women co-workers, to develop and add to each and all of the others. This has been a work of necessity and mercy, for the crowded rooms, the increasing application, the decay and outgrowth of the old and primitive buildings, made such advance necessary on the grounds of safety, sanitation and morality. No outlays of the church or generousities of individuals have been more productive of religious result than these foundations and enlargements, and a number of needy fields await the gifts of from \$1000 to \$10,000, by which their usefulness may be increased tenfold.

In addition to this, more than a hundred academies and church schools have been established and assisted with church and school buildings. Though care has been taken to attempt no special educational work where the public schools are sufficient, so great is the number unprovided for, so many are the sections without these facilities, that the Board has scarcely begun to supply this great want.

This development has been along the *moral* and *industrial* lines. The charter of Scotia Seminary, which is more than thirty-five years old, specifies its object to be, "to educate colored girls in religion, and in the arts and sciences usually taught in seminaries of a high order, and in those domestic duties which belong to the highest type of wife, mother and teacher." In 1880 Brainerd Institute declared its industrial department was formed to enable students "to help themselves in obtaining an education to develop the strength and hardihood which come from self-help, to maintain and promote habits of industry." In all our schools great stress is laid upon this industrial education. But it must be remembered that

trained mechanics and skillful domestics and laundresses are not always sober, honest or virtuous, and the first purpose of our work is to lay religious foundations of character and impart an elementary education with moral principles. Another feature of this development is the increasing number of those who devote themselves to a life of service for their own people.

At the same time, this development of our work is marked by an increasing sympathy and goodwill on the part of the better whites toward the industrious and self-respecting negroes; and it is mightily encouraging to again and again hear the very favorable comments made upon our colored ministers and teachers by their white neighbors and fellow-towns-



SCOTIA SEMINARY—FIRST SCHOOL BUILDING, ERECTED 1871

men: "He is one of the best men I have known," "His influence is wholly for good," "That church is made up of the best colored people in the town"—such are the remarks frequently made by the better citizens. It is true that race prejudice is at times bitter, that there are those who discourage all elevation of the negro. There is a large class of idle and dissolute negroes who serve to point the moral of their criticism and condemnation. Nevertheless, our work and its efficiency and hope are to be judged, not by these critics, but by the wiser and better judgment of the Christian men and women who realize the difficulties and also what has been accomplished.