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Pamphlet dated 1926 regarding
West Royalston Baptist Church.

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FOREWARNING

IF the reader is looking for an analysis of conditions and tendencies of modern rural life, he should not turn to the following pages with the expectation of finding data that may be classified as such. If practical advice as to church methods adapted to present day needs is desired, the information contained herein may be found inadequate.

This is simply the story of the way one little country church journeyed outward into the heart of the nation and thereby lost its life and achieved immortality.

"The day is coming," declares Prof. Ralph A. Felton, in his arresting book, *Our Templed Hills*,* "when every hill and valley will re-echo the music of the church bell; when every field and farm will feel the touch of Christian husbandmen; when the farm markets will be peopled by men who do justice and love mercy; when every highway shall lead to a place of worship; when men's hearts will be full of love for their neighbors; when children will be taught righteousness by devoted and trained teachers; when the nation will recognize the value of the rural church to our national idealism; when the ministers will be proud to serve rural parishes; when those who worship in city centers will seek the companionship of rural folk because of their real worth."

* *Our Templed Hills*, by Ralph A. Felton, is a study of the church and rural life in America and is published for general use in home mission study classes by the Council of Women for Home Missions and Missionary Education Movement. It may be obtained at your nearest denominational depository. Price: cloth, \$1.00; paper, 60 cents.

ROYALSTON

THE STORY OF THE IMMORTALITY OF ONE COUNTRY CHURCH

By COE HAYNE

THE (West) Royalston Baptist Church, which has served a Massachusetts rural community since 1768, has eleven resident members on the roll; it began with eight. At no time during the past sixty-five years has it had more than fifty members, yet since its organization it has given to religion six ministers' wives and twenty-nine ministers, among whom were at least two frontier home missionaries; to other Baptist churches, scores of church members; to education, 168 teachers, one of whom devoted a long period of her life on the foreign mission field; to the country, nine soldiers in the War for Independence, sixteen soldiers in the War of 1812, thirty-one soldiers in the Civil War, and three in the World War. This little church overgave its quota in the Victory Campaign; it gave its quota in the New World Movement on an allotment of \$1,874.00.

They are saying that the Royalston church, now reduced to a membership of eleven, five of whom are over 70 years of age, soon may disband. That is possible. There are hospitable Baptist churches not far away as distance is calculated in this day of automobiles. But for this church to cease to *exist*—that is impossible. Its walls may crumble and the written record of its activities fade with age, but, like the community that gave it birth, its life will flow perpetually in ever widening channels, to enrich countless cities, towns and rural communities in many lands.

Origins

For 158 years this Baptist church has been a part of the town of Royalston, a rural community whose strength of youth has flowed away from her hills to other communities. The procession has formed along Royalston's main highways leading outward and the line has never doubled back. Only a strong mother can go on decade after decade giving life like this to make life possible elsewhere. Virtue and strength may have gone out of her in the sons and daughters whom she gave to the nation, but Royalston, through her losses, is typical of a long list of rural neighborhoods that cannot die as long as the nation endures.

The origin and character of the church cannot rightly be viewed save in the light of the origin and character of the community. Nearly every home became a temple of God. The church, the school and the town hall were real centers of community interest and welfare. The town meeting was the finest expression of democracy the world has known.

The records show that Royalston was the last township in the County of Worcester to be disposed of by grants, charters and public sale. Among the proprietors who received the original deed to Royalston's 30,577 acres, given December 27, 1752, were Benoni Moore, Joseph Petty, Robert Cooper, James Otis (of Revolutionary oratorical fame), Isaac Royal and (at a later date) John Hancock, the first governor of Massachusetts and the first signer of the Declaration of Independence. These men held their meetings at the "Bunch of Grapes" Tavern, Boston, and planned well for the settlement of the town. Lilley B. Caswell, in his "History of Royalston," which the writer has used as a source for much of the information in this sketch, asserts that

Not a town in this grand old Commonwealth of historic towns can boast of a better beginning or a more reputable heritage of name and blood. The proprietors and early settlers of Royalston were men of character whose influence can be traced throughout the whole structure of our nation, and they laid, here on these splendid hills, the foundation of a town in which the sterling qualities of the glorious days of old New England have come down through the generations.

The founders of Royalston were required, by conditions named in the deed, to settle sixty families on Royalston soil, "each with a clearing and a house," and to provide for them a meeting house. One sixty-third part of the entire grant and purchase was devoted to each of the following objects: "a settlement for the first ordained minister, for the ministerial support, and for the public school." The Honorable Isaac Royal, for whom the town was named, at the first meeting of the proprietors in 1752, pledged twenty-five pounds sterling for a Congregational meeting house. The French War intervening, the actual settlement of Royalston did not begin until 1762, when six families moved in. Others followed rapidly. They were "of the best blood of the Colony," records our historian. The town contributing the largest number of these early settlers was Sutton, Mass. Rehoboth's quota contained the Bullock and Peck families, which in later years had the distinction of producing a governor each, namely, Governor Alexander H. Bullock of Massachusetts and Governor Asabel Peck of Vermont. From the same town came the Bliss family, whose members for a century contributed much to the upbuilding of the town of Royalston. Captain John Frye, the "Hero of Crown Point," also came from Sutton, Mass., and became associated with Isaac Royal in the settlement of Royalston. Although a soldier of renown, at home he was a deacon in the local Congregational church, town clerk and an occasional public school teacher. His descendants have served in many useful capacities in a public way in various states. He was the descendant in the fourth generation of John Frye of Basing, Hants, England, who also was an ancestor of Senator Frye of Maine.

Colonel Isaac Royal, a citizen and selectman successively in Charlestown and Medford, gave generously of his time and means to both towns. He presided at the town meeting in Medford when resolutions against the Stamp Act were passed, yet he was always loyal to his king and when the Revolution opened he returned to England. In 1779 he wrote that he longed to return to spend his last days in America, but death prevented a

fulfillment of the wish. His gift of two thousand acres—mostly Royalston soil—to found a professorship of law in Harvard University constituted the beginning of the Harvard Law School. When Isaac Royal fled the country as a Tory the fathers of Royalston did not change the name of their town. In referring to this circumstance in



The Honorable Isaac Royal

his address at the Centennial Anniversary of Royalston, Governor Bullock said:

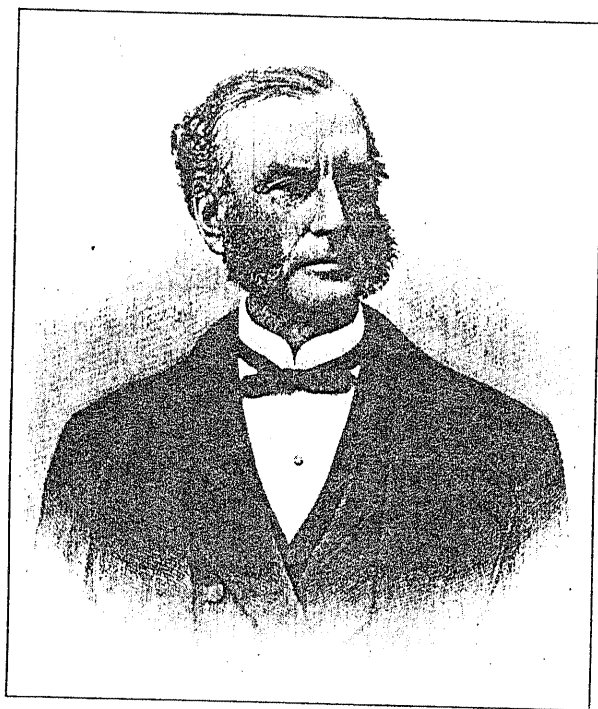
No town was more patriotic than this in the Revolution, but I rejoice that its citizens appear never for one moment to have thought of giving up their corporate name because their benefactor had estranged himself from their political opinions. The name of this town and the title of the Cambridge law professorship may honorably be retained in his remembrance.

On the occasion of the 150th anniversary of Royalston, the late Senator Henry Cabot Lodge was one of the representatives of the state and nation who attended the celebration to address its citizens and by his presence show respect to the long established community.

Rev. Joseph Lee, first pastor of the Congregational church, served that body fifty years; the first settled pastor of the Baptist church, Rev. Whitman Jacobs, installed Dec. 13, 1770, remained on the field nineteen years. Two of the eight persons comprising the membership of the Baptist church when organized in 1768 were Isaac and Sarah Estey, the great-grandparents of Jacob Estey of Brattleboro, Vt., the founder of the firm of organ makers of that name. Isaac Estey became the first deacon of the West Royalston Baptist church and his son held the same position. Jacob Estey, the organ manufacturer, was one of the founders of the Baptist church of Brattleboro and for many years served the church as deacon.

Rufus Bullock, father of Governor Bullock, by his will, gave liberal sums of money to the Congregational and Baptist churches of Royalston for endowment and \$5,000 to the common schools of the township. Samuel Chester Gale of Minneapolis and Joel Gates of Burlington, Vt., both native sons, gave generous sums to perpetuate the Baptist work at Royalston. They did not forget what they owed the neighborhood where they had spent the days of their youth.

In the everyday, neighborhood concerns of Royalston, Governor Alexander H. Bullock, of Massachusetts, always took a lively interest. He was more than happy, as one of its native sons, to accept the invitation to deliver the commemorative address, August 23, 1865, at the celebra-



Governor Alexander H. Bullock

tion of the one hundredth anniversary of the town. He was at the time presiding officer of the Massachusetts House of Representatives. In his address (a copy of which is in the New York Public Library), Mr. Bullock took occasion to dwell at length upon the history of the churches of Royalston. Of the early Baptists, who composed about one-fourth of the forty-two original families of Royalston, Mr. Bullock said:

These people had no Boston proprietors to aid them, but relied upon their own limited resources and large faith. The manner of their proceeding at that time, so simple, so earnest, so singular, quite wins upon one who will examine their records. . . . Their relations with the town and with the first parish (Congregational), over the period of a century, have been conciliatory, honorable and generous.

Concerning the erection of the second Baptist meeting house, in 1805, the speaker said:

I suspect they had sons of thunder in those days, for we are told that upon the occasion of the raising of this meeting house the prayer of Elder Hodge was heard at the distance of half a mile.

Of his neighborhood in general he said:
Not another town is known to me in which the relations of the citizens and the churches have been for a hundred years without interruption so harmonious and felicitous.

At the Royalston centennial exercises, Albert Bryant, M.A., another son who had gone forth "with honor from these hills to serve or rule," reminded his hearers of those

"Customs of our fathers, pleasant, passing out of mind,
Round which, on this day of memory, we memorial Ivy
bind. . . .

How the apple bees in autumn make the farm-house kitchen
ring,

As the merry swains and maidens pare the fruit, and cut,
and string. . . .

Then the huskings in October, when the old barn floor appears
Jubilant with corn in bundles, and the heaps of shining ears.
O'er the dimly lighted rafters the queer imp of frolic walks,
And the laughter of the huskers drowns the rustling of the
stalks.

After harvesting was over, came, and still will come the day,
When the house is set in order, and the work is laid away;
And the old folks at the fireside, in their newest coat and
gown,

Welcome home, to spend Thanksgiving, all the children of
the town.

Often when the snows were level, and young hearts were free
of care,

Came the sleigh rides in the moonlight of the frosty winter
air. . . .

You remember youths and maidens whose dear voices never
tire,

At the merry singing meetings to instruct the village
choir. . . .

Some the meeting house remember at the joining of the
streets,

With the Gabriel o'er the pulpit, and square pews with
slamming seats.

There our fathers held town meetings in their democratic
way,

And on Sundays, with their households, heard the preachers
preach and pray. . . .

One pale-browed and gentle preacher some of us cannot forget,
 On the Sea of Glass now singing, where the wild waves do not fret.
 To the tree of life he led us, underneath the healing leaves,
 And his farewell smile goes with us till we come with many sheaves."

Walked Out Behind His Trunk

In 1845, Samuel Chester Gale, a tanner's apprentice, left Royalston to enter New Salem Academy, to begin, at seventeen years of age, his preparation for college. In after years, in referring to that departure from his birth-place, he described vividly his setting forth, typical no doubt of the out-going of other young people of the countryside, girls and boys who were never to return to the old home to abide there permanently. Said Samuel Gale:

Just forty years ago a boy of seventeen came out for the first time from the hills of Royalston. Peace and honor attend that ancient town! I came as a student to New Salem Academy. What a memorable undertaking that was! The sun never broke upon such a day before. I made the journey on foot behind a neighbor's wagon wherein was stored my box of valuables. The procession was not an imposing one, but in my imagination that wagon, that box and I, on that momentous errand, was the king and his retinue with chariot and banners.

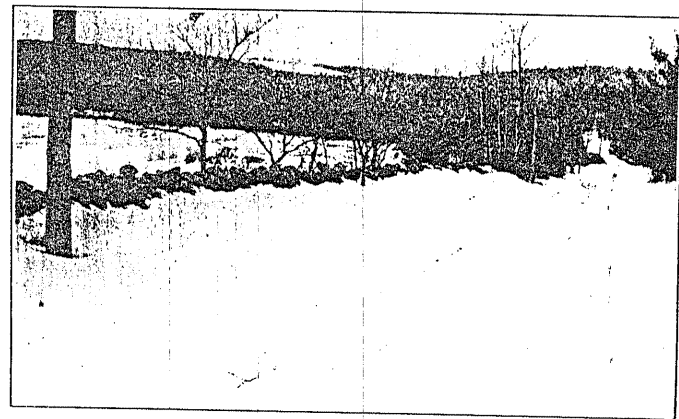
Four years later Samuel Gale graduated from Yale, distinguished as the class orator and a member of Phi Beta Kappa. With his younger brother, Harlow, he became identified with important business enterprises in Minneapolis. He was a pioneer in many organized activities that made for the material, intellectual and moral progress of that city, including the public library, Minneapolis Athenaeum, Board of Education, Academy of Natural Sciences, Minneapolis Society of Fine Arts and Board of Trade. He was president of the Minneapolis Exposition and, for a time, of the City Council.

Samuel Gale was identified with the Unitarian church, to which he gave generous contributions, but he never lost his affection for the little Royalston Baptist church in which he had heard the sweet voice of his pious mother glorify the Savior in gospel song. One of his gifts to this

rural church was the Baptist parsonage and grounds. Another of his notable gifts to New England communities was the Damon Memorial Library of Holden, Mass.

Father Gale

Amory Gale, brother of Samuel, for sixteen years general missionary of the American Baptist Home Mission Society in Minnesota, was converted as a boy of sixteen on his mother's farm, and three years later, while a student in Worcester Academy, declared his intention to become a minister. In Worcester, in August, 1837, he preached his first sermon. He graduated from Brown University in 1843 and from Newton Theological Institution in 1846. It is recorded that for a part of the time while at Brown he journeyed all the way to Royalston to preach on Sunday, walking forty miles to Worcester. As a result of his zeal a revival took place in his native town that was so far-reaching that the historian of Royalston makes mention of it. After ten years as pastor in Ware and Lee, Mass., he was appointed by the Home Mission Society as one of its missionaries in Wisconsin. Then followed his pastoral charge of the First Baptist church of Minneapolis, which terminated in August, 1859.



The Hills of Royalston "When the Snows Are Level"

when he was called to general missionary work under the Minnesota State Convention (which he had helped to organize) and the Home Mission Society. In a labor of love and rich fruitage that extended over a period of sixteen years, he was known as the "general itinerant and exploring agent in Minnesota," and is so listed on the missionary roster of the Home Mission Society. For transportation he could not depend upon railroads, for there were none in the great district under his care, and the roads were poor, yet the reported number of miles covered behind his Indian ponies exceeded 100,000. He forded rivers, toiled through mud and rain and slept on the ground beneath his wagon when better shelter was not at hand.

The following is a partial record of Father Gale's sixteen years of service in Minnesota: sermons, 5,000; family calls, 16,000; books sold or donated, 25,000 volumes; tracts distributed, 256,000 pages; letters written, 10,720. "During all this time," comments the historian of Royalston, "we find but one record of vacation, and in that five weeks he prepared and delivered the centennial address of the Baptist church of his native town."

Amory Gale is remembered in Minnesota lovingly as "Father Gale." While he lived his associates delighted to honor him. The late veteran among state secretaries, Dr. E. R. Pope of Minnesota, in a missionary history of that state, said of him:

At the Minnesota Association in 1857, Rev. Amory Gale, pastor of the First Baptist church of Minneapolis, offered a resolution, which was adopted, suggesting the organization of a State Convention, and a committee was appointed to confer with other Associations. In 1858 a preliminary organization was effected, and on August 29, 1859, at Winona, the Minnesota Baptist State Convention was permanently organized, with George H. Keith as president and Rev. J. D. Pope secretary. The Convention voted "to raise at least \$400 for missionary purposes." At this time there were five Associations (including the Swedish Conference) and 66 churches in the state.

For a few years the Minnesota Baptist State Convention gave special attention to educational matters, especially the Baptist school at Hastings. Rev. Amory Gale, who was appointed by the Home Mission Society, was sustained in part by the State Convention from the very beginning of its life. His untiring

zeal, his broad sympathy, his deep interest in people of all nationalities, made him an ideal pioneer worker and a wise master builder. The debt of Minnesota Baptists of every nationality to this man of God can never be over-estimated or repaid.

When his physical strength had been spent in kingdom service Amory Gale resigned his commission in Minnesota and started on a tour to the Holy Land. A plain, white, marble slab in the German Cemetery at Joppa, above the plains of Sharon, marks the final resting place of the mortal remains of this great frontiersman.

Harlow A. Gale, the youngest son of Isaac and Tamar Gale of Royalston, was a graduate of Millburg Academy and Union College, and taught school early in life. In later years he organized the first successful large auction sale of plotted land and built the first public market in Minneapolis.

A Missionary of the Vinton Vintage

Miss Bertha Winifred Clark, daughter of Rev. and Mrs. Albert Vinton Clark, was born in (West) Royalston and educated at Colgate Academy and Columbian (now George Washington) University. She studied one summer at Cornell University. She was appointed by the Woman's American Baptist Foreign Mission Society (Society of the East), and on September 18, 1907, sailed from Boston for Burma, arriving in Rangoon November 3. She was stationed at the Sgaw Karen School at Rangoon and later at Bhamo. Concerning her coming Mrs. Vinton of the Burman field reported in 1908 the following:

An event of great importance to the school is that Miss Bertha Clark has come to our help. Application had been made to the Board for help and an earnest request that Miss Clark be sent to us. We felt we had a special claim to her, as she is niece of the first Vinton who came out as a missionary and so belonged to the family. We are all so thankful to have her here and the Karens are delighted. Miss Clark is now settled in her rooms at the girls' house and there are eighty-six in her care, all girls but a few little boys in care of elder sisters, and as school has been in session only one day of the new term there will be more coming in. We hope great things from Miss Clark's being here.

In 1912 Miss Clark was transferred to the Shan Burmese School at Bhamo. After Miss Clark had served acceptably as a teacher on the Burman field for seven years, she returned to the United States to begin the pioneer Christian Americanization work for the Woman's American Baptist Home Mission Society. Her missionary associates remember her as an efficient and gracious collaborer.

An Introduction to Royalston

Not soon to be forgotten is that ride from Athol to the Shepardson homestead one week after the February (1926) blizzard. The main traveled road to Warwick was fairly passable, but the branch road to Long Pond was unmarked by automobiles. Shortly our Ford was in the ditch. Yankee grit and the good, old-time spirit of "do your neighbor a good turn" (the driver owns a taxi stand in Athol) blanketed all appeals to turn back. A mile further along the road a robust young man in a big touring car approached along the narrow track. To one stranger in that part of rural New England it seemed



The Shepardson Homestead

that a problem to defy even a traffic expert was imminent. The big car ahead dove into a snow bank and came to a halt, the rear wheels not entirely out of the road. Here was finesse impromptu. The young man in the ditched car was pleasantly methodical about his movements. He came forward with a shovel and helped to widen the path around his car; the Ford passed and its occupants walked back to help extricate a car owner who unconsciously had given Royalston township an illuminating introduction.

The Shepardson Homestead

In its beautiful setting of sloping meadows and wood lots backed by high rugged hills, the Shepardson home, close beside the friendly road, invites one to stop and enter. The name Shepardson has been attached to the farm for over 125 years. The American branch of the family began with Daniel Shepardson, who landed at Salem, Mass., in 1628, a voyager from England seeking a home and religious freedom.

Daniel, who moved with his parents, Jonathan and Abigail (Fuller) Shepardson, from Templeton, Mass., to Royalston in 1790, was the first of the name to own the Shepardson homestead. His son, Eri, and grandson, Luke B., in turn cultivated this farm. The latter, who still occupies the place, has for many years served as deacon of the Royalston Baptist church and selectman of the Town of Royalston. The golden wedding of Deacon and Mrs. Shepardson was celebrated at the Shepardson homestead June 23, 1925.

From an early day the Shepardson family became identified with the Royalston Baptist church. From the Shepardson homestead and from the little church on the cross-roads have gone out to other places Shepardson young people who were destined, and their children after them, to serve worthily as community builders.

The original homesteader, Daniel Shepardson, son of Jonathan and Abigail Shepardson, married Prudence, daughter of David and Elizabeth Cook, Sept. 9, 1801. Concerning these devout pioneers, a son wrote:

My parents were of the Puritanic type fully believing that Sunday was the Lord's Day, and that it was their duty to worship God in his sanctuary on that day, and, although five miles from church, all must go. As their family was large, consisting of six sons and four daughters, some must necessarily walk, but none were excused from going.

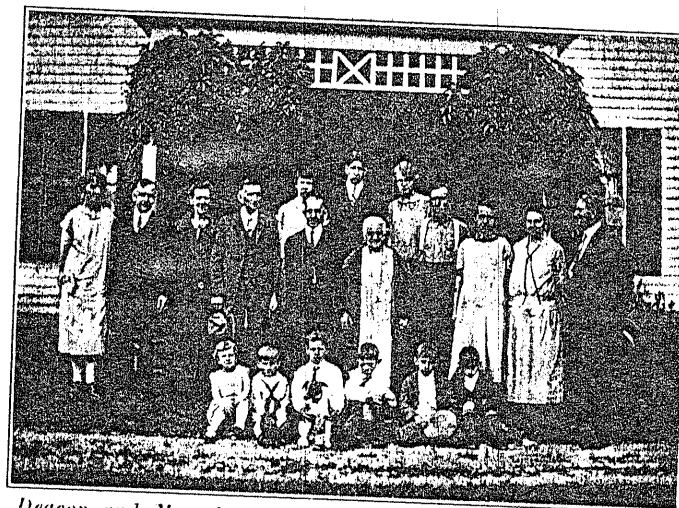
To them were born ten children: Jonathan, Pruda, Lily, Eliza, David (died in infancy), Millie, Daniel, David Cook, John and Eri.

Jonathan, oldest child of Daniel and Prudence Shepardson, born in Royalston in 1802, was a public school teacher early in life and later engaged in the lumber business. He sawed boards from logs by the old-fashioned up and down method. He was a deeply spiritual man and active in the little Baptist church at Royalston. Two of his sons, Lucius Franklin and Joseph Henry, became ministers and both were ordained in the '60's in Princeton, Maine. Lucius was for forty-four years a pastor in New England. Joseph, soon after his ordination, at the invitation of Rev. Amory Gale, general missionary in Minnesota, assumed charge of a large missionary field in that state. He served the Baptist church of Becker fifteen years as pastor and held the office of clerk of the town thirty-eight years.

Lucius Shepardson had one son, Frank L. Shepardson, best known to Baptists as treasurer of Colgate University and associate professor of Greek in the same institution.

Daniel Shepardson, third son of Daniel and Prudence Shepardson, was the first member of the family to leave the countryside to attend college. After spending two years at Amherst College and two years at Brown University, he traveled by stage and canal routes to Ohio where he achieved an imperishable record as a minister and educator. For sixteen years he was a member of the Board of Examiners and Inspector of Schools in Cincinnati, nineteen years the principal of the Young Ladies' Institute, Granville, Ohio, and served two terms, aggregating twenty-six years, as a member of the Board of Trustees of Denison University. He was the founder of Shepardson College, the women's department of Denison University. His daughter, Mary E. Shepardson Pomeroy, was the author of "Love's Crucible," a novel of religious content. Four sons graduated from Denison University. Francis Way-

land Shepardson received the degree of Doctor of Philosophy from Yale University and became associate professor of American History and dean of the senior colleges in the University of Chicago, chairman of the Illinois Board of Vocational Education and present director of the Julius Rosenwald Fund. Yale also conferred the degree of Doctor of Philosophy upon another son, Daniel Shepardson, who was but twenty-two years of age at the time. As a teacher of the Hebrew and English Bible, as a preacher and summer conference speaker, his life was given to the service of God in a peculiarly wholehearted way. A great host of Christian people of all communions cherish the memory of the "Wheel-chair Evangelist." George Defrees Shepardson, of this same family, received the degree of Doctor of Philosophy at Harvard and became professor of electrical engineering in the University of Minnesota and the author of several accepted texts on electrical engineering. John Ernest, fifth son of Daniel and Eliza (Smart) Shepardson, another alumnus of Denison, became an instructor in electrical engineering at Ohio State University.

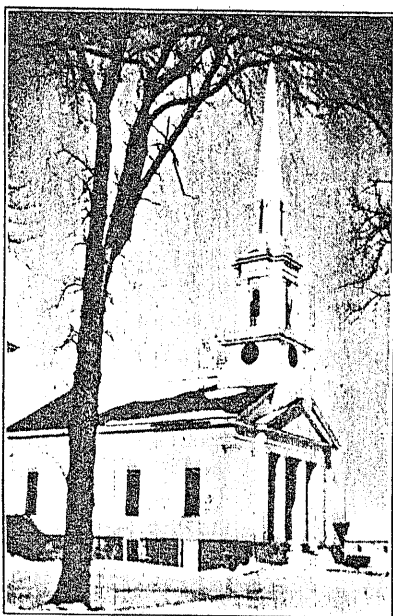


Deacon and Mrs. L. B. Shepardson with Their Children and Grandchildren

John, fifth son of Daniel and Prudence Shepardson, was ordained as a Baptist minister at New Salem and Prescott, Mass., in June, 1842. He had commenced to teach when only 13 years of age, his school being made up of 40 boys and girls whose ages ranged from five to twenty-one. He founded the Highland Institute at Worcester, Mass. Mr. Almond Smith, of Athol, Mass., whose memory reaches as far back as the early '50's, recalls John Shepardson's visits to the district school of his neighborhood, when on every sixth Saturday were held religious exercises.

Crowding Who's Who

Although limited space forbids it, extended mention of other interesting families of Royalston might profitably be made, irrespective of their church affiliations, including the



*Congregational Church of
Royalston, Mass.*

Metcalf family, out of which came Eliab Wight Metcalf, who drafted the original county local option bill for Maine and Ohio, a bill advocated by the Ohio Anti-Saloon League of which he was one of the founders, and Isaac Stevens Metcalf, founder of Worcester Military Academy, over which he presided thirty-two years; the Bullock family and Governor Alexander H. Bullock of Massachusetts; the Pecks, who gave Vermont a governor; the Ballou family, the American founder of which was Maturin

Ballou, co-proprietor with Roger Williams in the Providence Plantations, and from which came Eliza Ballou, mother of President Garfield, reared in New Hampshire in a county bordering Worcester County, Rev. Maturin Ballou, the first Baptist minister in New Hampshire, four of whose six sons are said to have distinguished themselves as preachers. Hosea Ballou, first president of Tufts College, and Almando Ballou, "forty-niner," who erected the "first church," as he called it, in Sacramento, by placing boards and boxes under a large tree, in order that divine services might be held, before any buildings had been erected in the camp. Natives of Royalston also were: Major General Lysander Cutler, Commander of "The Iron Brigade," of Civil War fame; James Ormond Wilson, for fifteen years superintendent of public instruction in Washington, D. C., and until his death, April 2, 1911, at 86 years of age, actively engaged in affairs pertaining to education, including that of Negro youth; Honorable George Carter Richardson, mayor of the City of Cambridge during Civil War times; Nancy Priest, author of "Over the River," a poem widely quoted; and Rev. Albert Bryant, missionary of the American Board to Turkey.

At Home

There is a little band that makes up the membership of the Baptist church at Royalston: Deacon Luke B. Shepardson, Mrs. L. B. (Ellen Tandy) Shepardson, John Shepardson, Miss Lucy E. Shepardson, Mrs. S. S. Stewart, Eri S. Stewart, Miss Ena Stewart, Deacon Myron W. Sherwood, Mrs. M. W. Sherwood and the latter's parents, Mr. and Mrs. Chas. Sumner (Strawberry) Pratt. They number eleven and they are all "present." The evening before the data for this sketch was gathered, 80 people attended a social at the Royalston Baptist church.

Our last, reverent view of this historic countryside from which have gone forth an army of crusading boys and girls, was taken from the stone wall surrounding the little neighborhood cemetery near the Shepardson homestead. Here lie all that is mortal of some who did not leave home to

engage in the work of other communities. Through the years they helped to "keep the neighborhood going," with its homes, its churches, its schools and other constructive agencies needing their full devotion of heart, mind and soul. Here these "home folks" lived and died and our brief record can include no individual account of their selfless living.

Out of their silence they speak to the living with the eloquence of brave and sincere achievement. Their appeal to the Christian forces today is through the same Spirit that controlled them, that seeks to have its way with us in the promotion of the peace and unity necessary to a fulfillment of the Great Commission.

This booklet is recommended
by the Department of Mis-
sionary Education for use in
STUDY CLASSES
PROGRAM MEETINGS
FIRESIDE READING

Published for

THE AMERICAN BAPTIST HOME MISSION SOCIETY
23 E. 26th Street New York
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
276 Fifth Avenue, New York

by

THE BOARD OF MISSIONARY COOPERATION
OF THE NORTHERN BAPTIST CONVENTION
276 Fifth Avenue New York