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Baptist Mission Efforts in the South Before 1845

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BAPTIST MISSION EFFORTS IN THE SOUTH BEFORE 1845

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CHAPTER I

INTRODUCTION

I. BACKGROUND OF THE STUDY

The colonial settlements and westward expansion in the early days of America created a natural need for mission work. There were whites, Negroes, and Indians to be evangelized. America was a mission field from the time the first settlers came, and Baptists, along with other denominations, were active in mission work in the colonies during these early years. W. O. Carver said that all but a few of the original colonial churches in North America were the product of the missionary activities of volunteer preachers and workers and the organized efforts of the older churches of the denomination.[1] Some of the truly great religious heroes in America have been the "home missionaries" who gave guidance to the work during its infancy.

Eisbree suggested that in the South the work of the Baptists took on all the characteristics of an African mission. In Georgia one-half of the entire population was comprised of slaves. Baptists and Methodists were foremost

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[1]William Owen Carver, The Course of Christian Missions (New York: Fleming H. Revell Company, 1932), p. 292.

in the missionary work.[2] The number of Baptist Negroes in the South today bears witness of their efforts being fruitful in this missions endeavor.

Baptist pioneers were soon in contact with the Indian population. This early contact resulted in work soon being started among the Indians, but progress in evangelising the Indian population was somewhat slow.

What role did Baptists in the South play in the first organized missionary endeavor? To be sure, it was a shared role between Baptists in the North and South. "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions" was called by mutual agreement of Baptists throughout the country in May, 1814. It was later shortened to "Triennial Convention" since it met every three years. Leadership for this new organization came chiefly from centers such as Charleston, South Carolina, New York, and Boston. Dr. Richard Furman, the outstanding pulpit orator of the denomination and pastor of the First Baptist Church of Charleston, South Carolina, was elected President of the Convention.[3]

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[2]Franklin E. Frazier, The Negro in the United States (New York: The MacMillan Company, 1949), p. 35.

[3]Frank M. Masters, A History of Baptists in Kentucky (Louisville, Kentucky: Baptist Historical Society, 1953), p. 268.

Another Southern leader, Dr. W. B. Johnson, was Georgia's representative at the Convention in Philadelphia. He served on the committee which later drafted the Constitution for the Triennial Convention.[4] Of the thirty-three delegates to the first Convention, seven were men from the South. It can be readily seen that the South contributed some key leaders in the new Convention.

At the second meeting of the Triennial Convention in 1817, it's Constitution was amended so as to allow home as well as foreign mission work.[5] The Triennial Convention was the first national organization to support home missions.

Through the combined efforts of the Baptists a tremendous growth occurred. By the beginning of the foreign missionary movement in America in 1812 the number of Baptists in seventeen states of the Union numbered 172,972 with 2,164 churches.[6] Over a period of thirty years an increase of 360% occurred, whereas the population of the United States onl, increased 140% in that period of time.[7]

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[4]Robert G. Torbet, A History of the Baptists (Philadelphia: The Judson Press, 1950), p. 265.

[5]Frazier, op. cit., pp. 105-116. [6]Ibid., p. 35.

[7]T. B. Ray, Southern Baptist Foreign Missions (Nashville: Sunday School Board, Southern Baptist Convention, 1910), p. 442.

The Southern people gave their heartiest cooperation in the support of the foreign mission program of the Triennial Convention. These early Baptists helped lay the ground floor for the work which is being done today.

II. STATEMENT OF THE PROBLEM

Since Baptists first came to America they have enjoyed phenomenal growth, and this growth has been steady and sustained. It has not all occurred since the Southern Baptist Convention was first organized in 1845. The purpose of this study is to examine records, reports, and historical accounts of the work which the Baptists in the South contributed to the mission heritage prior to 1845.

III. JUSTIFICATION OF THE STUDY

There is a tendency to assume that Baptist interest in missions began with the organizing of the Southern Baptist Convention. The assumption is not true: some of the giants of the Baptist faith are those who labored in our land prior to 1845. Some of their achievements, sacrifices, and heroic efforts are a part of the heritage of the whole Baptist family.

If present day Baptists are to build on the foundation which others have laid, they must come to know and appreciate the work which the founders accomplished.

IV. RELATED STUDIES

A recent study which relates to Baptist work in the South before 1845 is: A History of Baptist Preaching in the South Before 1845, by Cecil E. Sherman, Fort Worth, 1960 (unpublished material).

V. SOURCES

The data for this study will be publications from the religious press in the South Atlantic States from 1802 through 1865. Another source includes the Annual Reports of the Baptist Board of Foreign Missions for the United States. Reports available are the first, fourth, and the report of 1830. This material is available on microfilm in the Treasure Room in the Library at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Secondary sources to be consulted are books with related material for this study from the Seminary Library.

CHAPTER II

BEGINNINGS OF BAPTIST CHURCHES IN THE SOUTH

The first Baptists that came to this country settled in New England. John Christian said there was no certainty that any of the Pilgrim Fathers were Baptists but there was from the first a Baptist 'taint' about Plymouth.[1]

In these early beginnings, the Baptists were not associated in churches of their own, yet Baptist convictions were in evidence. Christian relates that in the Established Churches when children were christened, those holding Baptist views would turn their heads and look in another direction. This was their way of expressing dissent at the practice of infant baptism.[2] Despite the dissent of many settlers holding Baptist views, it was many years before steps were taken toward separate church organization. The first Baptist church resulted from the initiative of Roger Williams in 1639 at Providence, Rhode Island.[3] The established churches that dominated the scene were branches of the Church of England.

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[1]John T. Christian, A History of the Baptists of the United States (Nashville: Broadman Press, 1926), II, 24.

[2]Ibid., p. 25.

[3]Jesse L. Boyd, A History of Baptists in America Prior to 1845 (New York: American Press, 1957), p. 23.

Of the twenty Baptist churches that were constituted from 1639 to 1706 only one was located in the South. This was the First Baptist Church, Charleston, South Carolina, and was made up of refugees from Kittery, Maine. More consideration will be given to this early church later in the study.

I. BAPTISTS IN THE SOUTHERN COLONIES

Prior to the Great Awakening, which began in 1726, the larger number of the Baptists were in the North. There were only a few congregations in Virginia and the Carolinas. In the early days of Baptist work in this country the Baptists were predominately a rural people.

Benedict expresses the belief that the earliest Baptist settlers in the province of the Carolinas came to the vicinity of Charleston, South Carolina, about 1682 to 1683 from the Piscataqua region of Maine and another group arrived from England.[4] Vedder gives an account of a church being organized at Kittery, Maine, then a part of Massachusetts Colony, but it was so harried by fines and imprisonments that it was broken up. Some of the members removed to South Carolina.[5]

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[4]David Benedict, An Abridgement of the General History of the Baptist Denomination in America, and other Parts of the World (Boston: Lincoln and Edmonds, 1820), p. 701.

[5]Henry C. Vedder, A Short History of the Baptists (Philadelphia: American Baptist Publication Society, 1907), p. 200.

This little group of Baptists from Kittery, Maine reportedly settled at Somerton on the Cooper River. Somerton was a short distance fro the present site of Charleston, "where they formed a church under the care of Reverend William Screven."[6] Torbet feels that Screven led a group there but didn't establish his residence there until 1695.

At approximately the same time that the Screven group arrived in South Carolina, "a number of pious and respectable dissenters from Somersetshire, England, led by Humphrey Blake, settled along the Ashley and Cooper Rivers."[7] About 1683 "a colony of North Britons . . . mostly Baptists" came to Carolina under the patronage of Lord Cardross, settling on Port Royal Island.[8] The Baptists of this company soon associated themselves as a branch of Screven's church. This assembly later came to be known as the Euhaw Church.

There were undoubtedly Baptists among the earliest settlers in North Carolina and other settlements who shared their view of liberty of conscience. Vedder says there were traces of Baptists in North Carolina as early as 1695.[9] However, there is no record of their presence prior to 1714

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[6]Robert G. Torbet, A History of the Baptists (Philadelphia: The Judson Press, 1950), p. 235.

[7]Ibid. [8]Ibid., p. 236.

[9]Vedder, op. cit., p. 204.

when the Reverend John Urmstone of the Church of England complained there were two of his vestrymen in the Chowan Precinct who were "professing Anabaptists," the name by which Baptists were often called in the early days.[10]

It is doubtful that any regularly organized congregation of Baptists was meeting in the North Carolina area before Paul Palmer, a Baptist preacher, arrived in 1720. He established the first Baptist church in North Carolina in 1726 in Chowan Precinct. Through Palmer's itinerate preaching, many converts were won to the Baptist congregation.

In the area of Virginia, from the first, dissenters had been established there as early as 1619 and severe penalties were inflicted for nonconformity. The Act of Toleration passed by Parliament in 1689 made little difference in the religious situation in the colony. The dissenters continued to suffer many persecutions by the established churches.

It is reported that the Virginia Baptists originated from three sources, the earliest being a number of General or Arminian Baptists who came from England. They settled in Isle of Wright County around 1700. The first church

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[10]Torbet, loc. cit.

was organized by Reverend Robert Nordin at Burleigh, just across the James River from Jamestown.

A second contingent was from Maryland; it moved into the northern part of Virginia between the years of 1743 to 1756. Three churches were founded in the area of Berkeley and Loudoun counties. Some of the Baptists were Arminian but the Calvinists or Regular Baptists dominated the area in later years.[11]

The third group to settle in Virginia was composed of New Englanders who settled in the back country about 1760. They were the product of the Great Awakening and were the New Light or Separate Baptists. The Great Awakening will be mentioned later in speaking of the era of revivals. These Separate Baptists left New England under heavy persecution but suffered just as severely in Virginia at the hands of the Anglican Church.

The development of Baptist work in Georgia did not manifest itself in the organization of churches until 1722.[12] However, there were probably many individuals in the colony who shared Baptist views soon after it was settled. The period prior to the 1726 Great Awakening saw few congregations in the South.

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[11]Torbet, op. cit., p. 234.

[12]Vedder, op. cit., p. 287.

The Baptists in the South included scattered congregations in Virginia, the Carolinas, and Georgia. Christian suggests that at the period prior to the Great Awakening there were only thirty-seven Baptist churches in both the North and South with probably less than three thousand members.[13] It will be remembered that Baptist beginnings in the South were later than in New England and the Middle States, with the exception of South Carolina.

Just who were these Baptists that were among the early settlers in the Southland? They were a people in search of a more productive soil, seeking to better their economic life in the new world. Economically speaking, they were of a low class. Torbet suggests that the greater number of them settled in rural communities, occupying for the most part a humble station in colonial life.[14] Many Baptist ministers were among the early settlers. They were generally a hardy and active set of men. Often they rode horseback into the backwood and destitute regions, preaching as they went. Christian speaks of the Baptists of the early days as being an aggressive people.[15]

Prior to the Great Awakening the Baptists were few in number and they suffered reproach wherever they went.

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[13]Christian, op. cit., p. 180.

[14]Torbet, op. cit., p. 233.

[15]Christian, op. cit., p. 204.

"Poor Heathen" was the name applied to children of Baptist parents, while "levelers of the gospel system" was the designation of all the advocates of the Baptist creed.[16] But despite the persecutions and indignities which the Baptists suffered, they were soon to see a tremendous growth. The message preached by the Baptist ministers was soon to be received by great numbers and a period of great revivals was to spread through the South.

II. ERA OF REVIVALS IN THE SOUTH

The era of revivals that swept through the South was part of the religious movement in this country known as the Great Awakening. It did not begin in the South, nor was it begun by Baptists.

The Great Awakening actually began about 1726 with the preaching of two men in New Jersey: Frelinghuysen, the Dutch Reformed evangelist in the Raritan Valley, and Gilbert Tennent, a young Presbyterian who was ordained at New Brunswick in the fall of that year.[17]

Although the Great Awakening had its beginning in 1726, it was to receive a tremendous boost from the ministry

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[16]David Benedict, Fifty Years Among the Baptists (New York: Sheldon and Company, 1860), p. 93.

[17]Torbet, op. cit., p. 239.

of Jonathan Edwards, the scholarly theologian of Northampton, Massachusetts. Edwards belonged to the Congregationalist Church. Torbet reports that a wave of revival spread from town to town through the whole Connecticut Valley until one hundred and fifty communities were visited with revival such as occurred at Northampton.[18]

During the first part of the eighteenth century, practically all churches in this country had been affected by the spirit of worldliness. The Baptists also suffered intensely in this respect. A reaction against worldliness was greatly needed. It got its greatest incentive from the preaching of Edwards. Thus began a period of growth in American religion characterised by revivalism and denominational expansion.

Though the era of revivals did not have its start among Baptists, they were the ones that reaped the greatest results. Many preachers over a span of several decades had a distinct influence on this period that augmented Baptist growth. For example, between 1736 and 1737 John Wesley's work as a young Anglican missionary in Georgia laid foundations for revival there. George Whitefield, the popular English evangelist and Calvinist, unified the work begun in those earlier revivals. Vedder says of

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[18] Ibid.

Whitefield's preaching, "It gave a new impulse to the revival of true religion."[19] Whitefield's preaching was successful in both the Northern and Southern colonies.

The Whitefield revival is believed to be the occasion of introducing Baptists in Georgia. Christian said that missions were formed by the year 1757, but it wasn't definite that any churches were constituted at that time.[20]

The revival movement in Virginia, North and South Carolina, and Georgia was championed by two zealous evangelists, Shubael Stearns and Daniel Marshall. Stearns, a native of Boston, felt a distinct call to the South and came to Virginia. He later moved on to North Carolina and continued his evangelistic preaching there for the rest of his life. Marshall, a brother-in-law of Stearns, was also outstanding in his evangelistic work. Many people were converted, and many churches were established in Virginia, the Carolinas, and Georgia as a result of Marshall's work. Christian speaks of these two men as bringing a new day in the life of Baptists in these areas.[21]

As has already been mentioned, a worldliness had crept into the churches during this era. A few factors

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[19]Vedder, op. cit., p. 206.

[20]Christian, op. cit., p. 212.

[21]Ibid., p. 215.

will be considered now that figured prominently in the coming of revivals during this era.

First to be considered is the preaching which was typical of the Great Awakening. The preaching was for conversion and was issued in a deep consciousness of sin with an accompanying anxiety for salvation. Thousands were aroused to what came to be known as "experienced religion."[22] There was an emotional appeal by the evangelists which was effective in reaching the large masses. Prior to this time, there had arisen a great amount of indifference toward religion.

The type of preacher also was a key factor in these revivals. He was generally the warm, zealous, simple preacher who proclaimed the gospel of salvation from sin with homely illustrations and who preached in a loud and often "holy tone" of more or less nasal quality accompanied by violent gestures. The outdoor meetings or "camp meetings" were popular, offering the opportunity for emotional expression and a feeling of a heart warming spiritual experience. The "camp meeting" preacher and his methods of preaching had the greatest appeal to the more rural and uneducated folk.

Most of the evangelizing during the Great Awakening was the work of men who were not sent forth, but went forth

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[22]Trobet, op. cit., p. 240.

to preach in obedience to a divine call.[23] Many such preachers spent a part of their lives, and sometimes all, as itinerant preachers. From their labors came the growth of Baptist churches.

Another factor of major significance was the evangelistic spirit of early Baptists. Their energies were bent toward evangelism. Newman states that the conversion of the masses was the one consuming desire of the early Baptist preacher.[24] As a result of this singleness of effort, Baptist churches multiplied rapidly throughout the rural areas. As cities and towns began to form, there were churches planted in them also.

The spirit of preaching was prevalent; licensed or local preachers who did not have any pastoral charge were so numerous in some places that they outnumbered the ordained class.[25]

Many factors were involved in this Great Awakening. Its influence was still being felt in the third and fourth quarters of the eighteenth century. In the central and western counties of North Carolina from the period 1755 to

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[23]Vedder, op. cit., p. 214.

[24]Albert H. Newman, A Century of Baptist Achievement (Philadelphia: American Baptist Publication Society, 1901), p. 82.

[25]Benedict, Fifty Years Among the Baptists, op. cit., p. 59.

1772, there were forty-two churches established as revival swept across that area. In Virginia around 1770 wave after wave of revivals swept the regions south of the James River and dotted the countryside with Baptist churches in the face of severe persecution. The South Carolina Baptists experienced an awakening about 1790. Religious life in the back country was very active after 1790.[26]

Baptists in Kentucky can be traced to the exploration and settling of Boonesboro on the Kentucky River between 1769 and 1775 by the Boone family. The entire settlement seemed to be Baptists. By 1785 there were eleven regular Baptist churches and seven separate churches. Revivals from 1785 on resulted in marked growth, and by 1792 there were fifty-five Baptist churches in Kentucky.[27] An increase of thirty-seven was evidenced within five years. Revivals proved to be most fruitful in that area.

An evidence of the progress of Baptists during and after the Great Awakening is the number of associations that came into existence during this time. The Baptists of New England had a "yearly meeting" sometime before 1729. In 1751, four churches formed the South Carolina Association, and in 1767 the Warren Association, of Rhode Island, was formed. From these three, the formation of associations went on rapidly, until by 1800 there were forty-six

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[26]Torbet, op. cit., p. 248. [27]Ibid., p. 247.

associations of which twenty were in the South Atlantic States. Seven associations were beyond the Alleghanies, five being in Kentucky.[28] The major growth in the work according to associations formed were in the South. The growth reflects the influence of the revival spirit that swept through the country.

It should be pointed out that complete harmony was not always present among the Baptists. From the very beginnings of Baptist activities in this country, there appeared two classes of Baptists. They were known as the Regular or General Baptists, and the Separate or New Light Baptists. The Separatists appeared as a result of the great spiritual awakening in the New England colonies in 1740 to 1742 under the ministry of George Whitefield and others.[29] The Separatists felt the parish congregations were far from the true gospel and decided to form a society of their own. The Separatists placed all the power in the hand of the church. They were pedobaptist in principle but did not reject any of their members who chose to be rebaptised after conversions.

The Separate Baptists occupied a clearly defined social status often described by their critics as ignorant,

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[28]Vedder, op. cit., p. 200.

[29]Frank M. Masters, A History of Baptists in Kentucky (Louisville, Kentucky: Baptist Historical Society, 1953), p. 41.

[30]Ibid., p. 43.

poor, awkward, and even uncouth.[31] The Separate Baptists were also known as "New Lights" because they emphasized the possibility of inspiration and enlightment by the Holy Spirit for the individual.

The other group was known as the Regular or General Baptists and included primarily the people that lived in town and the better educated. The Regular Baptists adhered to the old ways and Vedder describes their revivals as "disparaging."[32] The type of evangelism which characterized the Great Awakening age was slow to be accepted by the General Baptists.

Following 1754 the division between the Separate and Regular Baptists became an open schism in Virginia and work was slowed because of it. As the years passed, the two groups in Virginia felt their differences were too slight to bar fellowship. They were in agreement on the important doctrines. They both held the Holy Scripture as the only rule of faith and practice; the separation of church and state; regeneration as a condition of church membership; individual responsibility to God, and the freedom of worship; congregational form of church government; immersion as the only scriptural form of baptism. The churches

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[31]Torbet, op. cit., p. 242.

[32]Vedder, op. cit., p. 207.

holding these essential principles were regarded as Baptist churches.[33] Efforts were made by the Virginia Baptists to effect a union of these two groups.

The union finally came in 1787 in the region of the James River in Virginia. Torbet expresses the belief that the union was the result of, or directly influenced by, the revival spirit that was sweeping that region during this era.[34] Virginia set the pattern for the coming together of the two groups in other states, however, such a union was not completed in all the different areas where Baptists were. Separation tendencies lingered but as the two groups came to associate more and more, the name Regular and Separate disappeared for the most part and only Baptist remained.

III. STRUGGLE FOR RELIGIOUS FREEDOM

From the great colonial awakenings that began in the second quarter of the eighteenth century, a renewed zeal and environment arose that was favorable for the growth of religious freedom. Charters granted to the Massachusetts Bay Colony in 1691 had guaranteed only religious toleration and had not exempted Baptists from taxation for the support of the state church.[35] Dissenters were subject to severe punishment.

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[33]Masters, loc. cit. [34]Torbet, op. cit., p. 249.

[35]Ibid., p. 252.

No place were dissenters dealt harsher treatment than were the Baptists of Virginia. They were beaten and imprisoned, and cruel modes of punishment and annoyance were devised.[36] These persecutions resulted from the clergy of the Established Church's attempting to extract more money from their parishioners than the price that the Virginia assembly had set. A bitterness resulted toward the Established Church and a great persecution followed.[37]

In 1629 the Virginia Assembly forbade any minister lacking Episcopal ordination to officiate in the colony, and this rule was enforced by severe penalties for many years. Baptists were also taxed for the support of the Episcopal Church and their property was seized and sold to pay such taxes.[38] However, as a result of the British Act of Toleration of 1689, the Virginia authorities had tardily and reluctantly abandoned the policy of excluding and exterminating dissenters. Under the Act of Toleration

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[36]Thomas Armitage, History of the Baptists (New York: Bryan, Taylor and Company, 1887), p. 730.

[37]Albert H. Newman, A History of the Baptist Churches in the United States (Philadelphia: American Baptist Publication Society, 1898), p. 367.

[38]Vedder, op. cit., p. 208.

dissenting ministers were allowed to carry on their work with little persecution.[39]

Out of the 1755-1758 incident with the Established Church's overtaxing the people, there grew rapid dissent and disgust with the irreligious and exacting clergy. From this time forward the Baptists and Presbyterians joined forces in an effort to overthrow the established religion. They made a bold stand against the Established Church and their numerical strength was at this time of major significance.

Armitage suggests that the years of struggle for religious freedom served as a common ground on which to make resistance. The men who were not permitted to speak in public found willing listeners in the sympathetic crowds who gathered around the prisons to hear them preach.[40] It seemed the Baptists thrived best where the persecutions were the most severe.

There were many instances of resistance to the Established Church. In South Carolina the resistance was led by Richard Furman, a young pastor in Charleston who was an ardent advocate of rebellion.[41] He later played a

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[39]Newman, A History of Baptist Churches in the United States, op. cit., p. 365.

[40]Armitage, loc. cit.

[41]Christian, op. cit., p. 234.

major role in the fight for religious freedom as well as his great contributions to the work of the Baptists in the South.

A similar story might be told of the struggle by Baptists in North Carolina. Between 1765 and 1771 they were particularly oppressed under Governor Tryon. This agitation occurred from restriction placed on dissenters by the Established Church. Torbet gives accounts of much violence in the western counties and the agitators actually took up arms against the government in Orange County. During the struggle in North Carolina for religious liberty, great numbers of Baptists from the back-country moved on to the new frontiers of Tennessee, South Carolina, and Georgia.[42] Migration contributed an evangelistic thrust among Baptists for as they went to new areas, they spread their principles and doctrines.

The Baptists of Virginia found support for their efforts in the person of Thomas Jefferson. In 1779 he introduced in the Virginia Assembly a Bill for Religious Freedom. This bill was not adopted, but it paved the way for a great victory later.

When James Madison's Bill for Religious Freedom was passed by the Virginia Assembly in 1785, it was largely the product of the combined efforts of such persecuted sects

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[42]Torbet, op. cit., p. 260.

as Baptists, Presbyterians, Catholics, and Quakers.[43] Two years later the Established Church was brought to an end in Virginia. The beginning of religious freedom victories eventually brought complete religious freedom for the individual.

The efforts exerted by Baptists in behalf of religious freedom, during and after the American Revolution, contributed greatly, not only to the ultimate achievement of their goals, but also to their popularity. The Revolution offered them an opportunity to support the patriot causes of which included the cause of religious liberty.

The success of the American Revolution and the liberal actions of the Virginia assembly contributed the ultimate attainment of religious liberty.[44] Virginia led the way and other states were soon to follow.

With the attainment of civil liberty came a spirit that made men see in religious persecution the tyranny and shame that entailed.[45] Baptists were fortunate in having men like Thomas Jefferson and Patrick Henry to continue championing their cause. In 1798, the Legislature repealed

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[43]Ibid., p. 259. [44]Ibid., p. 257.

[45]Vedder, op. cit., p. 213.

all laws vesting property in any religious sect, as well as penalties for dissenters, thus placing all religious bodies on an equal footing before the law.

The Baptists were relentless in their drive for complete religious freedom. They were among the first religious bodies to recognize the authority of the Continental Congress.[46] In 1807 a Baptist petition from Philadelphia Association was presented to the Continental Congress concerning their grievances for religious liberty. The reply was:

> The establishment of civil and religious liberty, to each denomination in the province, is the sincere wish of Congress, but by no means vested with powers of civil government.[47]

The ultimate safeguard for complete liberty in America was the adoption of a constitution which included no religious test clause and which plainly prevented the interference of the state in the matters of religion. The Virginia Baptists petitioned President Washington personally that such a safeguard should be written into the Constitution. His reply was that he would lend his support to such a move for religious liberty.[48] The American principle of

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[46]Christian, op. cit., p. 229. [47]Ibid., p. 232.

[48]Torbet, op. cit., p. 261.

non-interference of the state in religious matters was established. Credit must be given to Baptists both in the North and South for their unrelenting work to accomplish this goal.

The spirit of intolerance lingered longest in New England, and it was not until 1833 that the last remnant of proscriptive laws were swept from the statute books of Massachusetts.[49]

IV. GROWTH OF BAPTIST CHURCHES

It should be recalled that in the year 1706 there were only twenty Baptist churches in this country and only one in the South. This one church was at Charleston, South Carolina.

There are several factors which contributed to the great increase among the Baptist denomination, especially in the South. The first factor was the Great Awakening which has already been discussed. From the Great Awakening came a revival spirit that was more fruitful among Baptists than any other religious body. Another factor was the granting of religious liberty in all the states which made it possible to organize Baptist churches with less difficulty. Then there is the missionary activity of the

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[49]Vedder, loc. cit.

early preachers which must be recognised as making a major contribution to the growth of Baptist churches. Vedder suggests still another factor which was conducive to Baptist growth. The harmony between the democratic spirit of the people and the congregational polity of the Baptist churches was an outstanding factor.[50]

The growth of the Baptist churches in the South can best be seen by a look at some of the available statistics concerning them. Though statistics are limited, a good description of the growth of Baptist churches in the South during one of their most fruitful periods is seen.

Newman says that in North Carolina in the year 1740 there were a few small Baptists gathered; by the year 1784 there were forty-two churches and 3,276 members; in 1792 there were ninty-four churches and 7,503 members; in 1812 the number of churches had risen to 204 and 12,567 members.[51] Records show a doubling of churches and members within the eight years from 1784 to 1792. Then in the next twenty year period, the membership more than doubled.

Statistics available for South Carolina show that in 1784 there were twenty-seven churches and 1,620 members;

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[50] Ibid., p. 211.

[51] Newman, A History of the Baptist Churches in the United States, op. cit., p. 307.

in 1792 there were seventy churches, with a membership of 4,167; in 1812 the number of churches had risen to 154 with 11,821 members. For the eight year period from 1784 to 1792, the South Carolina Baptists more than tripled their membership and only liked one tripling their churches during this period.[52] For the next twenty years, they again doubled their number of churches and were close to tripling their membership.

In Georgia in 1784 there were six churches with 428 members. In 1792 there were fifty churches with 3,211 members. By 1813 there were five associations containing 164 churches and 14,761 members.[53] Here is seen by far the greatest increase, percentage wise, by any state during this period.

There were Baptist churches in Tennessee soon after 1765, and two churches are said to have been driven out by Indians in 1774. The growth of the Baptists in Tennessee can best be seen by the following statistics. In 1784 there were six churches, with less than four hundred members; in 1792 there were twenty-one churches and about nine hundred members; and by 1812 the churches had increased to 156 with 11,325 members.[54]

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[52] Ibid., p. 332. [53] Ibid.

[54] Ibid., p. 338.

In the area of Kentucky there were forty-two churches and three thousand members to become in 1812, 285 churches with 22,694 members.[55] It should be noted that the fertile regions of Kentucky and Tennessee not only developed churches from the revivals that spread across the frontier, but also benefited from the thousands of Baptists who were among the settlers that moved Westward. These settlers organized churches as they moved into the new areas.

In the Alabama territory in 1800, there was only one Baptist church organized in the Indian wilds, but by 1812 there were seventy churches with 2,500 members.[56] In numbers this isn't such a great increase, but the percentage of increase is excellent.

The territory of present Mississippi received its first Baptist settlers from South Carolina and Georgia in 1780. By 1806, six churches had been constituted, and by 1812 there were seventeen churches with 765 members.[57] Louisana Baptists are closely related to those of Mississippi. The Mississippi Baptist settlement had ministers that

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[55]Newman, A Century of Baptist Achievement, op. cit., p. 24.

[56]Ibid., p. 25.

[57]Newman, A History of the Baptist Churches in the United States, op. cit., p. 345.

visited Louisana Baptists. The first Baptist church was formed in 1812 on Bayou Chicot, and by 1813 there were three churches in Louisana totaling 130 members.[58] Though growth was somewhat slower in this area, the Mississippi and Louisana Baptists were later to make great contributions to the Baptist growth.

Missouri was the name given in 1812 to a large territory, previously known as Upper Louisana, purchased by the United States from France in 1803. It embraced what has been sub-divided into Arkansas, Missouri, Iowa, Nebraska, and some other lands besides. By 1812 there were in Missouri seven Baptist churches with 192 members.[59] Newman feels that the Baptists were the first to carry evangelical religion beyond the Mississippi.

In studying the growth of Baptist churches in these various states, it is easily seen how they could double and sometimes triple since many of them started from nothing. However, a look at an area where Baptists were already quite numerous will show a doubling of churches within a few years. In Virginia in 1790 to 1792 there were two hundred churches and twenty thousand members, by 1800 there were four hundred churches and thirty-five thousand members.[60] Here

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[58] Ibid., p. 345. [59] Ibid., p. 344.

[60] Newman, A Century of Baptist Achievement, op. cit., p. 22.

is seen an amazing growth considering the number of Baptists lost from the state to migration Westward.

It can be seen that immediately following the Revolution these years show marked numerical growth and wonderful spiritual prosperity. Statistics show that by 1812 the Baptists had increased to a number of 172,972; grouped in 2,164 churches and shepherded by 1,605 ministers.[61] Baptists were to be found in all seventeen settled states and some were in the thinly settled territories.

In the year 1812, Virginia led the Baptists with 35,665; Kentucky, a new settled state was second with 22,694; New York was third with 18,499; Georgia occupied the fourth position with 14,761; North Carolina, South Carolina, and Tennessee followed with 12,567, 11,821, and 11,325, respectively; the New England states altogether had 32,272 Baptists and the Middle States 26,155.[62] Baptists of the Southern States were beginning to numerically dominate the denomination at this stage of Baptist development in this country.

As soon as the Baptists became sufficiently numerous, they proceeded to combine in associations, which arrangement

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[61] Newman, A History of the Baptist Churches in the United States, op. cit., p. 379.

[62] Ibid.

has proved eminently conducive to the prosperity of the Baptists. Carefully guarding against the assumption of ecclesiastical power, and avoiding all interference with the affairs of individual churches, the ministers and delegates assembled from time to time and exercised a brotherly supervision over the Baptist cause. Personal edification was promoted by the religious services; Christian friendship was renewed and extended; important questions of doctrine and practice were discussed, and advice given in difficult cases; weak and destitute churches were assisted. Almost all the plans for the wider diffusion of gospel truths expressed by the Baptist enterprise may be referred to the influence of the association gatherings.[63]

It will be noticed that the growth of the Baptist churches has been studied primarily to the year 1812. This is due to the new era that Baptists entered upon, that of the organized mission enterprise. From this point forward the Baptist program seemed to take on a new perspective.

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[63]J. M. Cramp, Baptist History (Philadelphia: American Baptist Publication Society, n.d.), p. 541.

V. LEADERS OF THE EARLY WORK

Neither time nor space will permit the mentioning of all the leaders of the early Baptist work in the South prior to the missionary era. In a sense all who were involved in the work were leaders. However, there were a few of the early ministers that excelled in their work for the Baptist cause.

Shubael Stearns was born in 1706 in Boston. He was a product of the Whitefield revival. In 1745 he united with the New Lights, and after studying his Bible he joined the Baptists in 1751.[64] Filled with the arduous zeal of spreading the gospel, Stearns was soon ordained and moved Southward in 1754. He stopped in Virginia but after several months he moved to Sandy Creek, North Carolina.[65] Almost immediately he organized a church of sixteen members. Sandy Creek Church soon increased to 606 members. Cramp reports a far reaching picture of this Sandy Creek Church. He says that in seventeen years with diligent efforts this church had spread her branches Westward as far as Georgia; Eastward

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[64]Christian, op. cit., p. 198.

[65]Newman, A History of the Baptist Churches in the United States, op. cit., p. 293.

to the sea and Chesapeake Bay; and Northward to the waters of the Potomac. In seventeen years the Sandy Creek Church became mother, grandmother, and great-grandmother to forty-two churches, from which came 125 ministers.[66] This pictures some of the work that Shubael Stearns began. Christian portrays him as a man of small stature, good natural parts, and of sound judgment. His character was indisputably good, both as a man, a Christian, and a preacher.[67] Shubael Stearns died at Sandy Creek, November 20, 1771, but during his lifetime he made many contributions to Baptist development.

Daniel Marshall, another Baptist leader in the early days, was born in Windsor, Connecticut in 1706. He was converted in his twentieth year and joined the Presbyterian Church. He preached among the Mohawk Indians for three years.[68] He later moved to Virginia and was converted to Baptist views at the age of forty-eight. Immediately he was licensed to preach and began with great zeal. Before long he moved to North Carolina in connection with his brother-in-law, Shubael Stearns. He went everywhere

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[66]Cramp, op. cit., p. 555.

[67]Christian, op. cit., p. 202.

[68]Ibid., p. 212.

preaching in the South, and Cramp says that Marshall was blessed as an instrument of turning men to God.[69] From North Carolina he moved to South Carolina, then to Georgia, and in each state constituted new and flourishing churches. Christian speaks of Marshall as a man neither profoundly learned nor eloquent as a preacher, yet was fervent, and was instrumental in winning many converts. Marshall died November 2, 1784.[70]

Another leader, Samuel Harris, was born in Hanover County, Virginia, in 1724, and was considered one of the most useful men of his time. He held a higher position in society than most of those who joined the Baptist ranks at that time. He was baptized by Daniel Marshall, and immediately after his baptism he began preaching, traveling far and wide, and proclaiming the gospel. There was hardly a place in Virginia where he did not sow the gospel seed. Samuel Harris died in 1794.[71]

These three men, Shubael Stearns, Daniel Marshall, and Samuel Harris, were the principal founders of the Baptist interest in the South. Cramp goes on to say they were "the first three," and their names should be held in everlasting remembrance among the Baptists.[72]

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[69] Cramp, op. cit., p. 557. [70] Christian, loc. cit.

[71] Cramp, op. cit., p. 560. [72] Ibid.

John Gano, another noteworthy leader, was born in New Jersey in 1727. He was ordained in 1754 and spent over half a century in the ministry. He spent a great portion of his ministry in New England. After a missionary tour sponsored by the Philadelphia Association, Gano settled for awhile in North Carolina where his work was greatly blessed.

In 1787, Mr. Gano moved to Kentucky and remained there for the rest of his life. He was effective in preaching in Kentucky during the great revivals that broke out in that area around the close of the eighteenth century.[73]

Oliver Hart was another outstanding leader in the formative years of Baptist work in the South. He became pastor of the church at Charleston, South Carolina in 1750 and held that office for thirty years. The Charleston church was one of the leading churches among Baptists in that day, and Hart was considered a great leader of the church and also one of the foremost Baptists of his day.[74]

In discussing some of these early leaders, no attempt has been made to include all that contributed to the early work. The men that have been mentioned clearly distinguished themselves through the work they accomplished.

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[73] Ibid., p. 561. [74] Ibid., p. 567.

CHAPTER III

FOREIGN MISSION EFFORTS

The Baptist denomination had remarkable growth from the time of the Great Awakening up to the period of the Revolution. There had been evidences of revival among the Baptists periodically to the time of the Revolution. However, as the years dragged on, the Baptists became preoccupied with their struggle for independence. Gradually the Baptists' religious life deteriorated. The Baptists, as well as other religious bodies, were at a low ebb spiritually in the years immediately following the Revolution.

I. THE RISE OF EVANGELICAL ENTHUSIASM

Jonathan Edwards wrote a call for American Christians to unite in "extra-ordinary prayer for the revival of religion and the advancement of Christ's Kingdom upon the earth."[1] The call had been issued in the second quarter of the eighteenth century. With the outbreak of revivals in England toward the end of the century, Edwards' call to prayer for revival was reprinted in a pamphlet and circulated

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[1] William Owen Carver, The Course of Christian Missions (New York: Fleming H. Revell Company, 1932), p. 123.

widely. A motion was made by John Sutcliff, one of the Baptist ministers who was associated with William Carey in advocating organization for missionary work, for a call to prayer for revival.

John Ryland, Jr., another of Carey's supporters, wrote the call, inviting all Baptists and all other societies of all denominations to unite with him. They were to engage "heartily and perseveringly" in prayer on the first Monday of each month at the same hour. Among other items the call urged:

> Let the whole cause of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe, be the object of your most fervent request.[2]

From the beginning of the English Baptist missionary movement under Carey, American Baptists manifested an evangelical enthusiasm in the work. Carey went to the mission field in 1792. Ministers of various denominations in Philadelphia united in raising funds for the Carey missions. Newman points out that a large portion of the money raised during this time was due to the efforts of Dr. Furman and Keith of Charleston, South Carolina.[3]

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[2] Ibid.

[3] Albert H. Newman, A History of the Baptist Churches in the United States (Philadelphia: American Baptist Publication Society, 1898), p. 385.

From this time until the organization of the American Baptist foreign mission work, there were considerable sums collected each year to support the preaching of the gospel in destitute regions. Newman says at this time each Association began to give attention to home evangelization.

The rise of the evangelistic spirit was evident in the last decade of the eighteenth century among the Baptists in America. The English Baptist missionary work exerted a great influence on the American Baptists. The enthusiasm for missionary work continued to grow through the first decade of the nineteenth century.

The final fruitage of the missionary awakening in America was in 1812. This awakening of the Baptists to missionary activity came as the result of two missionaries, Adoniram Judson and Luther Rice, being converted to the Baptist faith after arriving in India. Masters feels that the mighty impulse to missionary success among Baptists can be presented only in relation to these two men embracing the Baptist faith.[4] As the study progresses more will be given concerning these men and their work. It will be

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[4]Victor I. Masters, Baptist Missions in the South (Atlanta, Georgia: Townley and Kysor, Home Mission Board of the Southern Baptist Convention, 1915), p. 185.

seen that the Baptists of the South play a prominent role in this evangelistic endeavor from the start.

II. A SECOND AWAKENING

As has been mentioned earlier, there had been a general decline of religion in America soon after the Revolutionary War. A low standard of religion and morals was also present among the Baptists. The war had brought liberty to the people, but it had the opposite effect on the life of religion among them.

One reason for religious decline was the quality of preaching being done. Christian says that in the years following the Revolutionary War there was much dull preaching throughout the country.[5] Extreme Calvinism was also mentioned as resulting in coldness and decline in the religious life of the people.

A Great Revival began around the year 1800. It has also been called the Second Awakening. This awakening had its beginning in Kentucky among the Baptists of Boone County along the Ohio River. The revivals spread fast and in a short time almost every part of the state

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[5] John T. Christian, A History of the Baptists of the United States (Nashville: Broadman Press, 1926), II, 351.

was influenced by it. Christian reports about ten thousand were baptized and added to the Baptist churches in Kentucky in a two or three year period.[6] Another effect of the revivals in Kentucky was the healing of divisions that had existed among them. It also enlarged the spirit of missions. Masters speaks of the second awakening as being the wonderful spiritual event of modern time.[7]

The revival that began in Kentucky spread to every part of the country. In the Georgia Association there were fourteen hundred added to the church; the Sarepta Association had 1,803 by baptism; the Bethel Association in South Carolina had more than two thousand for the year 1803. The First Baptist Church of Boston reported revivals early in 1803. Great revivals were experienced throughout New England. Christian records that within a period of five or six years, beginning with 1797, not less than one hundred fifty churches in New England were visited with "times of refreshing from the presence of the Lord."[8] The second great awakening was of great significance in bringing on the missionary era among the Baptists.

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[6] Ibid., p. 365. [7] Masters, op. cit., p. 147.

[8] Christian, op. cit., p. 367.

It is quite evident that the great revival of the early 1800's produced far-reaching spiritual results. Thousands were added to the churches and a marked change in the social order of the day was seen. However, great evils resulted in the division of some of the denominations and in the forming of other religious sects that intensified sectarian strife and engendered continual religious controversy for many years to come.[9]

What were the reasons for the strife and controversies that arose during and the immediate years following the religious awakening? Masters felt that the situation was due largely to the fact that multitudes of the real converts in the revival were ignorant of Bible teachings, and they were untaught in the vital doctrines essential to the Christian life.[10] Thus they were easily led astray by religious radicals. The problem of division and strife will be discussed more fully under the chapter dealing with the restrictions of the mission effort.

The Baptists made great gains by the revival with many conversions and increased membership in the churches.

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[9] Masters, op. cit., p. 158.

[10] Ibid.

The revival prepared the way for the great onward movement by the Baptists that was soon to manifest itself in the mission movement.

III. ORGANIZATION OF MISSION SOCIETIES

It should be brought to mind that the Baptists of America had recognized their obligation to aid in propagating the gospel on foreign fields before the conversion of Judson and Rice. The Baptists had always been missionary in their tendencies and practices. Christian suggests that some associations had already sponsored missionaries.[11] However, the Baptists of America had not undertaken any organized foreign mission tasks.

When William Carey entered India as a missionary from England, there was an intense response from many Baptists in America. Christian reports that during the year 1806-1807 Dr. Carey acknowledged the receipt of six thousand dollars from American Christians.[12]

Newman indicates that the leaders of various evangelical denominations were profoundly impressed with the importance of the work that was being done by Carey, and as has already been mentioned, a large portion of the

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[11] Christian, op. cit., p. 371.

[12] Ibid.

money raised at that time was due to the efforts of Dr. Furman and Keith, Baptists of Charleston, South Carolina.[13] Newman goes on to say that from this time to the inauguration of American Baptist foreign missionary work, considerable sums were collected from year to year and forwarded to the missionaries at Serampore.

How did the missionary work begin its organizational structure? The first organized mission society was the New York Mission Society, formed September 2, 1796, by a group of ministers and laymen of New York City. The New York Mission Society was an interdenominational organization made up chiefly of the Presbyterian, Associated Reformed, Reformed Dutch, and Baptist denominations.[14]

As early as 1800 some Baptist and Congregational women of Boston united in forming the Boston Female Society for missionary purposes and Cent Societies were soon organized in many Baptist churches throughout the country.[15]

The Massachusetts Baptist Missionary Society held its first meeting in Boston, May 25, 1802.[16] They worked

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[13] Newman, loc. cit.

[14] Oliver Wendell Elsbree, The Rise of the Missionary Spirit in America, 1790-1815 (Williamsport, Pa: The Williamsport Printing and Binding Company, 1928), p. 51.

[15] Newman, loc. cit.

[16] Elsbree, op. cit., p. 77.

through and with other agencies already established which meant working in harmony with societies of other denominations. Newman expressed their objectives as being:

> To furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper.[17]

Thus is seen in the early efforts toward the missionary enterprise a concern for both home and foreign work.

A noticeable feature of the Baptist missionary organization was its open door policy relative to membership. Anyone that was willing to pay at least a dollar a year into the treasury could become a member of a society.[18]

A great many societies were soon organized, especially after Luther Rice was requested by the New England brethren to visit the Eastern, Middle, and Southern States for the purpose of forming local societies and preparing the way for united effort.[19]

Soon the foreign missionary societies began to multiply with great speed. The Baptist Foreign Missionary Society of Virginia was organized in Richmond, October, 1813; and the Missionary Society of Charleston, South

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[17]Newman, loc. cit. [18]Elsbree, loc. cit.

[19]Newman, op. cit., p. 392.

Carolina was probably organized in the same year. The Savannah Baptist Society for Foreign Missions, the Beaufort South Carolina District Society for Foreign Missions, and the North Carolina Baptist Society for Foreign Missions came into existence before the Triennial Convention was organized on May 18, 1814. Societies were also formed in Baltimore, Virginia, Washington, D. C., Kentucky, Delaware, and in many other sections of the country.[20] The movement was fostered chiefly by Luther Rice as will be seen more fully later in the study.

Dr. Francis Wayland, in an excellent summary of this period in Baptist missions, said that the same spirit which produced the missionary work in England led by Dr. Carey also animated the Baptist churches in America, though their numbers were small and their means feeble.[21]

Though the work was slow and the efforts somewhat feeble, there was still an evangelistic response to the challenge of missions in the South. The response can be illustrated by looking at Luther Rice's first and second Annual Report to the Triennial Convention after it had been organized.

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[20] T. B. Ray, Southern Baptist Foreign Missions (Nashville: Sunday School Board, Southern Baptist Convention, 1932), p. 25.

[21] Christian, loc. cit.

Rice had been employed by the newly formed Triennial Convention to promote the missionary business among the Baptist churches in America. To exemplify the response of the Southern churches to the missionary appeal Rice's first and second report to the Convention will be given of each area.

In Rice's first report concerning South Carolina Baptists, there were five associations organized. The brethren in South Carolina indicated they would not decline the privilege of aiding the foreign mission cause.[22]

In the second report to the Convention, Rice reported that South Carolina had three auxiliary mission societies, comprising many small societies auxiliary to one of the mission societies, besides one or more female night societies. Money sent to the Baptist mission cause was $813.70.[23] The female societies mentioned are such as have actually assisted the foreign mission funds, or whose constitutions respectively embrace expressly the object of foreign missionary efforts.[24]

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[22] First Annual Report of the Baptist Board of Foreign Missions for the United States (Philadelphia: printed by William Fry, 1815), p. 25.

[23] Second Annual Report of the Baptist Board of Foreign Missions for the United States (Philadelphia: Anderson and Meehan Printers, 1816), p. 85.

[24] Ibid., p. 75.

Mr. Rice's first report of Georgia included six associations with the people there expressing a lively zeal for missionary efforts.[25] In his second report of Georgia, Rice reported four auxiliary mission societies. Two of the mission societies contributed $335.00 to the missionary work.[26]

In the first report of the Mississippi territory, there were listed two associations with both exhibiting a favorable spirit for missions.[27] In his second report Rice listed $87.93 being sent for the mission enterprise.[28]

The first report of Kentucky listed fourteen associations and there appeared a willingness to maintain a friendly correspondence with the Board. Rice expressed the belief that the brethern in that state would be inclined to employ a portion of their efforts in domestic missions, and should be willing to maintain friendly connections with the Board.[29] In the second report Kentucky had increased to twenty-one associations and had six auxiliary missionary societies. A total of $53.00 was collected for foreign

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[25] First Report, loc. cit.

[26] Second Report, op. cit., p. 86.

[27] First Report, op. cit., p. 26.

[28] Second Report, op. cit., p. 87.

[29] First Report, op. cit., p. 27.

missions.[30] It is evident that Mr. Rice was right in his first report, the brethren in Kentucky were employing their efforts more toward the domestic work.

The first report on Tennessee evidenced eight associations with Rice expressing the belief that the churches in that region would not be backward to contribute for the advancement of missions.[31] The second report showed seven associations with the prospect of a mission society being formed the next year.[32]

Rice first reported for North Carolina eleven associations, with pastors expressing pleasure in promoting the missionary business. His second report showed twelve associations and one missionary society. This mission society sent to the general treasury $500.00.[33]

In his second report Rice listed Virginia as having eighteen associations and six or seven mission societies. He said they were able to do much, and undoubtedly would do much, for the promotion of the gospel.[34]

By the time of Rice's second report to the Board, there were seventy-one mission societies auxiliary to the Board. Of these, twenty were from the Southern States of

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[30] Second Report, loc. cit.

[31] First Report, op. cit., p. 21.

[32] Second Report, loc. cit. [33] Ibid., p. 85.

[34] Ibid., p. 84.

Kentucky, Georgia, South Carolina, North Carolina and Virginia.[35] A uniformity of purpose was evident among the Southern States, with a general determination to carry out the missionary endeavor according to the methods adopted.

From the earliest time of the missionary movement there were some individuals and churches that were reluctant to enter into this organized method of evangelism. This sentiment later manifested itself in outright opposition to the mission enterprise. More will be studied in another chapter concerning the mission opposition.

IV. THE TRIENNIAL CONVENTION

A growing zeal for foreign missions had been present among Baptists for several years, but even after the first decade of the nineteenth century the Baptists had not organized any general meeting for this purpose.

It was evident that some sort of concentrated action was necessary to give a channel for carrying forward the missionary effort in the most economical and effective way. The cause which was soon to grow into a national organization can be traced to the conversion of Adoniram Judson and Luther Rice to Baptist views, while on their way to India, under the patronage of the Pedobaptists.[36] The missionary

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[35] Ibid., p. 94.

[36] David Benedict, Fifty Years Among the Baptists (New York: Sheldon and Company, 1860), p. 111.

zeal of a group of Andover and Williams College students had resulted in the organization of the American Board of Commissioners for Foreign Missions and the sending forth of Judson, Newell, Hall, Nott, and Rice in February, 1812.[37]

The conversion of Adoniram Judson and Luther Rice to Baptist doctrines and practices was what Christian called one of the most phenomenal events in all the history of missions. It was through these two men's conversion that the Baptists found themselves with two missionaries without support on a foreign field.

Up to this time, the large and increasing body of Baptists seemed to have no clear idea that they had either the call or the ability to send missionaries.[38] To this point their maximum efforts had consisted of the support of a few feeble societies for promoting domestic missions and contributions to the Carey missionary work in India.

The news of the conversion of the Judsons and Rice reached America in January, 1813. At that time the Boston Missionary Society assumed the support of the Judsons. A meeting of leading Baptists of Boston and vicinity at the house of Dr. Baldwin resulted in the formation of "The Baptist Society for Propagating the Gospel in India and

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[37] Newman, op. cit., p. 389.

[38] Benedict, op. cit., p. 112.

other Foreign Parts."[39] The beginning of the foreign missions organization was underway.

Luther Rice suffered severely a disease of the liver soon after his conversion to Baptist doctrine, and decided to return to America in hope of recovering his health. It was felt that he might be useful in awakening the missionary spirit among the Baptist churches in America.

Mr. Rice became a successful agent in the foreign missions cause. He soon traversed the whole of the United States by means of printed circulars, preaching, and letters of his own writing. Soon societies of various kinds arose in all directions.[40] This was the promotion for the new missionary enterprise and a good foundation was laid for the organization soon to be followed.

In August, 1813, a few leading brethren met in Boston and thought it advisable to broaden their name and scope of missions. Rice succeeded in modifying their plans to the effect that a meeting of delegates from all parts of the country should be called at some central point as soon as practicable, to form an organization for conducting missionary operations on a more enlarged scale.[41] Accordingly

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[39] Newman, op. cit., p. 392.

[40] Benedict, op. cit., p. 116.

[41] Christian, op. cit., p. 392.

on the eighteenth day of May, 1814, there assembled in Philadelphia thirty-three delegates representing the missionary societies and other religious bodies of the Baptist persuasion from eleven different states and from the District of Columbia, for the purpose of:

> Organising a plan for eliciting, combining, and directing the efforts of the whole denomination in one sacred effort to sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light.[42]

The Convention had the distinction of being the first national gathering of Baptists in the United States.

After mature deliberation, the General Missionary Convention of the Baptist denomination in the United States was organized, to convene regularly once every three years. The name was shortened to Triennial Convention. Richard Furman, of South Carolina, was chosen the first President of the Convention, and Thomas Baldwin of Massachusetts was chosen Secretary.[43]

There were thirty-three delegates at the organizing of the Convention. Seven delegates were from the South. These were Robert B. Semple and Jacob Gribb of Virginia, James A. Ranaldson of North Carolina, Richard Furman and Mathias B. Tallmadge of South Carolina, and W. B. Johnson of Georgia.[44]

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[42] Ray, loc. cit. [43] Christian, loc. cit.

[44] Ray, op. cit., p. 261.

The Constitution was adopted as follows:

We the delegates from Missionary Societies, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, for the purpose of carrying into effect the benevolent intentions of our constitutents, for organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for sending the glad tiding of salvation to the heathen and to nations destitute of pure gospel light, do agree to the following rules of fundamental principles, viz . . .

I. That this body shall be styled "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions."

II. That a triennial convention shall, hereafter, be held, consisting of delegates, not exceeding two in number, from each of the several missionaries societies, and other religious bodies of the Baptist denomination, now existing, or which may be hereafter formed in the United States, and which shall each, regularly contribute to the general Missionary Fund, a sum, amounting to at least one hundred dollars, per annum.

III. That for the necessary transaction and dispatch of business, during the recess of the said Convention, there shall be a Board of twenty-one Commissioners, who shall be members of the said societies, churches, or other religious bodies aforesaid, triennially appointed, by the said Convention, by ballot, to be called the "Baptist Board of Foreign Missions for the United States;" seven of whom shall be a quorum for the transaction of all business; and which Board shall continue in office until successors be duly appointed; and shall have power to make and adopt by-laws for the government of the said Board, and for the furtherance of the general objects of the institution.

IV. That it shall be the duty of this Board, to employ missionaries, and, if necessary, to take

measures for the improvement of their qualifications; to fix on the field of their labours and the compensations to be allowed them for their services; to superintend their conduct, and dismiss them, should their services be disapproved; to publish accounts, from time to time, of the Board's transactions, and an annual address to the public; to call a special meeting of the Convention on any extraordinary occasion, and, in general to conduct the executive part of the missionary concern.

V. That such persons only as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, and good talent, and fervent zeal for the Redeemer's cause, are to be employed as missionary.

VI. That the Board shall choose by ballot, one president, two vice-presidents, a treasurer, a corresponding and a recording secretary.

VII. That the president, or in case of his absence or disability, the senior vice-president present, shall preside at all meetings of the Board, and when application shall be made in writing, by any two of the members, shall call a special meeting of the Board, giving due notice thereof.

VIII. That the treasurer shall receive and faithfully account for all the moneys paid into the treasury, keep a regular account of receipts and disbursements, and make a report thereof to the said Convention, whenever it shall be in session, and to the Board of Missions annually, and as often as by them required. He shall also, before he enters on the duties of the office, give competent security, to be approved by the Board, for the stock and funds that may be committed to his care.

IX. That the corresponding secretary shall maintain intercourse by letter with such individuals, societies, or public bodies, as the interest of the institution may require. Copies of all communications made by the particular direction of the Convention or Board, shall be by him handed to the recording secretary, for record and safe keeping.

X. That the recording secretary shall, ex-officio, be the secretary of the Convention, unless some other be by them appointed in his stead. He shall attend all the meetings of the Board, and keep a faithful record of their proceedings, and of the transactions of the Convention.

XI. That in the case of the death, resignation, or disability of any of its officers, or members, the Board shall have power to fill such vacancy.

XII. That the said Convention shall have power, and in the interval of their meeting the Board of Commissioners on the recommendation of any one of the constituent bodies belonging to the Convention, shall also have power, to elect honorary members of piety and distinguished liberality, who, on their election, shall be entitled to a seat, and take part in the debates of the Convention; but it shall be understood that the right of voting shall be confined to the delegates.

XIII. That in the case any of the constituent bodies shall be unable to send representatives to the said Convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing.

XIV. That any alterations which experience may dictate from time to time, may be made in these Articles, at the regular meeting of the Convention, by two-thirds of the members present.[45]

The Board, at its first meeting, elected Dr. Baldwin of Boston, President; Drs. Rogers and Holcombe of Philadelphia, Vice Presidents; Mr. John Cauldwell of New York, Treasurer; Dr. Straughton of Philadelphia, Corresponding Secretary; and Rev. Mr. White of Philadelphia, Recording Secretary.[46]

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[45] Association, op. cit., pp. 394-95.

[46] First Report, op. cit., p. 10.

The Board agreed to hold its meeting quarterly. Something quite significant is the absence of Southern men from this Board at its first meeting.

The Board, at its first meeting undertook the patronage of Luther Rice as its missionary, to continue his itinerant services in the United States for a reasonable time. Also the Board assumed the patronage of Adoniram Judson, already in India, as a missionary under their care and direction.[47] The Massachusetts Society had supported Judson up to this time.

Rice proved a most effective agent for the Convention. Through his zealous efforts and seconded by the noble ministers who had heartily embraced the cause, the contributions, which in 1814 amounted to $1,239.29, reached $12,236.84 for the year 1816.[48] Many auxiliary societies were organized, and many of the Associations made foreign missions one of their leading objectives.

Newman speaks of the coming together of the denomination in such a noble cause, as being one of the great events in the history of the Baptists.

The first mission established by the General Convention was in Burma, where the Judsons went in 1813; because of the intolerance of the British East India Company, they were denied the privilege of laboring in China. The

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[47] Ibid.

[48] Newman, op. cit., p. 394.

work began at Rangoon in July, 1813, but it was not until July, 1819 that the first convert was baptised. The war between England and Burma broke out just as the work began to prosper, and for three years Judson and his wife suffered incredible tortures of body and spirit.[49] Mr. Hough, a native of Winsor, Vermont was sent out to assist the Judsons in the Burma mission in 1814.[50] After the war the mission was under the protection of the British and it prospered. One of Judson's greatest achievements was giving the Burmese the Scripture in their native tongues.

The second meeting of the Triennial Convention was in many respects the most important. At the first meeting the duties of the Board were confined to foreign missions, but at the Convention of 1817 there was an expressed concern for domestic missions. During this second meeting of the Triennial Convention an amendment was made to the Constitution. It read as follows:

> That the Baptist Board of Foreign Missions for the United States, have full power at their discretion to appropriate a portion of the fund to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which societies on a small scale do not effectively reach.[51]

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[49] Henry C. Vedder, A Short History of the Baptists (Philadelphia: American Baptist Publication Society), p. 230.

[50] First Report, op. cit., p. 28.

[51] Third Annual Report of the Baptist Board of Foreign Missions for the United States (Philadelphia: Anderson and Meehan Printers, 1817), p. 131.

Thus in three years after the foreign mission movement was organized, a home mission movement was established. The home mission enterprise will be studied in the following chapter.

The first mission established by the Triennial Convention has already been mentioned. Adoniram Judson organized the first mission in Rangoon, Burma in 1814. Two more missions were to be established in Burma. The next one to be established was at Maulmain. Work began there in 1827. The Annual Report of the Board of Foreign Missions in 1830 reported the following missionaries working at Maulmain: Adoniram Judson, Jonathan Wade, Mrs. Wade, Mr. Cephas Bennett, printer, and Mrs. Bennett. Also included into this report was recorded six native associations.[52]

Tavoy, the third of the Burman missions, was opened April 18, 1828. A printing press was located at Tavoy for some time. The 1830 Annual Report showed Mr. and Mrs. George Broadman, missionaries, and one native pastor, carrying on the mission work at Tavoy with evidence of much success in their work.[53]

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[52] Report of Baptist Board of Foreign Missions (Annual meeting in Hartford, April, 1830), p. 6.

[53] Ibid.

In 1830 at Rangoon, where the first missionary labor began, a native pastor was leading the work.[54] Afracon, on the Western coast of Burma, became a mission station in 1835, and at different times, thirteen missionaries and their wives labored there with much success.[55]

Assam was opened as a mission in 1836 by Messrs. Nathan Brown and O. T. Cutter. The first station for the mission was Sadiya, on the border of China. Other sections were occupied in this area with their labors abundantly blessed.[56]

Siam was the second mission undertaken by American Baptists among the heathen inhabitants of Asia. John Taylor Jones was the first missionary.[57]

In 1821 two Negro missionaries were sent to Liberia, West Africa. Work was established at Liberia with Lott Carey being the outstanding missionary in the work. The above mentioned are practically all of the missions begun and carried on among the heathen during the history of the Triennial Convention.[58] Efforts to establish missions in Europe had been attempted by American Baptists in France

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[54] Ibid., p. 12.

[55] Thomas Armitage, History of the Baptists (New York: Bryan, Taylor and Company, 1887), p. 820.

[56] Ibid., p. 821. [57] Ibid., p. 822.

[58] Vedder, loc. cit.

in 1832, in Germany and adjacent countries in 1834, and in Greece in 1836.[59]

By 1845 the Board of Foreign Missions was sustaining seventeen missions (of which six were among the North American Indians), 130 stations and out-stations, 109 missionaries and assistants (of whom forty-two were preachers), and 123 native preachers and assistants. The missions of the Board outside America were as follows: three in Europe (France, Germany and Denmark, and Greece), one in West Africa, and seven in Asia (Burma, India, Assam, Siam, and China). These missions had organized seventy-nine churches, which had a combined membership of more than eight thousand. During the year 1845 there were 2,593 baptisms. The receipts for the year ending April, 1845 totaled $82,302.95. This amount had been exceeded only once, in 1839, when it reached $109,135.21.[60]

Just what part did Baptists of the South contribute to the over-all work of the Triennial Convention during its thirty-three years of operation? A look at some of the statistics will give more insight to the South's contribution to the foreign mission cause.

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[59] Armitage, op. cit., p. 827.

[60] Newman, op. cit., p. 441.

By the year 1845 the Convention had sent out 257 missionaries, 213 from the North and West, and twenty-three from the South. The others were not of this country. The contributions to the Triennial Convention from 1814 to 1845 were $874,027.92.[61] An idea of the South's part in these contributions was expressed in a Memorial written by the Triennial Convention in August, 1846 which referred to the South:

> In thirty-three years of operations of our foreign mission organization, the slave holding states have paid into the common treasury $215,856.28 or less than one-fourth of what had been contributed for this object.[62]

It should be noted here that of the 257 missionaries sent to the foreign fields, less than one-eleventh were selected from the South. Only two more were selected from the South than from outside this country. The refusal to employ foreign missionaries from the slave holding states was one of the factors which led to the South's withdrawal from the Triennial Convention.

In its second meeting the Triennial Convention entered upon the important work of domestic missions. The demands of the work undertaken among the Indians of American states were found, however, to be far greater

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[61] Christian, op. cit., p. 403. [62] Ibid.

than the Convention had counted on; therefore, the demands of the mission work were increasing.

It was determined in 1826 to concentrate attention more and more upon foreign work, and apart from maintaining the Indian mission stations in Michigan, New York, Kentucky, Tennessee, and Georgia, to leave domestic evangelization to other agencies.[63]

Newman points out the chief cause of the withdrawal of the Convention from domestic work as being widespread dissatisfaction on the part of pioneer Baptist ministers and their churches in the West.[64] The dissatisfaction was soon to manifest itself in an open anti-missionary movement. The Indian (American) schools were largely supported by government grants.

Among the important results of the denominational growth during the foreign mission movement was the formation of state conventions. Massachusetts had a state denominational organization as early as 1802.[65] South Carolina organized the South Carolina State Convention in 1821. The controlling influence there was Richard Furman. This

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[63]Newman, op. cit., p. 401.

[64]Ibid.

[65]Ibid., p. 403.

Convention was designed to be:

> A bond of union, a center of intelligence, and a means of vigorous, united exertion in the cause of God, for the promotion of truth and righteousness; that so those energies, intellectual, moral, and pecuniary, which God has bestowed upon the denomination in this state, might be concentrated, and brought into vigorous, useful operation. The objects of this Convention was . . . promotion of evangelical and useful knowledge . . . and support of missionary service among the destitute . . . [66]

Georgia followed South Carolina in organising a State Convention. State Conventions were effected in North Carolina in 1830, in Tennessee in 1832, in Missouri in 1830, and in Kentucky in 1832.[67] Kentucky's first organization was dissolved but a permanent Convention was established in the year 1837. All these newly organized state conventions had objectives similar to those of South Carolina.

In looking at the foreign mission work of the Triennial Convention, it would be impossible to say just what the Baptists of the South alone did. Ray states that the achievement during these years were accomplishments of the whole Baptist family in America.[68] Yet there are individual churches and men from the South that distinguished

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[66] Ibid.

[67] Ibid., p. 405.

[68] Ray, op. cit., p. 29.

themselves during these years in the foreign mission enterprise. E. A. Stephens, of Georgia, completed the Burma-English dictionary on which Judson was laboring when he died. The remarkable work done in Sierra Leone on the West Coast of Africa originated in the First Baptist Church, Richmond, Virginia, and was later taken over by the Triennial Convention.[69] The work of the Triennial Convention received hearty support from the Baptists in the South during the years of its operation.

V. LEADERS OF FOREIGN MISSION WORK

In tracing the beginning of the foreign mission work of the Baptists, one finds that two men seem to have played the most prominent roles in initiating the movement. They were Adoniram Judson and Luther Rice, who were converted to Baptist sentiments while on their way to India as missionaries.

Adoniram Judson was born in Malden, Massachusetts, August 9, 1788. He was the son of a Congregational minister, and in 1807 he graduated with honors from Brown University. In 1808, he entered the Theological Institute at Andover as a special student, since he wasn't a Christian or a candidate for the ministry. He was converted in 1809

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[69] Ibid., p. 28.

at the age of twenty-one years. At the same time he dedicated himself to the ministry in the Congregational Church.[70]

Early in the school year of 1809-1810 the young preacher became seriously concerned about the work of foreign missions. In February, 1810, he resolved to become a missionary to the heathen. In September, 1811, the American Board of Commissioners for Foreign Missions which was the missionary organization of the Congregational churches appointed Judson along with five others as missionaries. On February 19, 1812, he and Mrs. Judson sailed for Calcutta.[71] It was while in route to India that he was converted to the Baptist views. He had the distinction of being the first sponsored by the Triennial. His work in Burma was monumental. Judson's work along with that of Luther Rice led Masters to conclude that the mighty impulse to missionary success among Baptists can be presented only in relation to these two embracing the Baptist faith.[72]

Luther Rice was born in the little town of Northborough, Massachusetts on March 25, 1783. Both parents were members of the Congregational Church, but the Rice home was not known for being very religious. A devoted

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[70] Masters, loc. cit. [71] Ibid., p. 187.

[72] Ibid., p. 185

aunt directed Luther's Christian training. He became a Christian and united with the Congregational Church in 1802 at the age of nineteen years. Evangelistic enthusiasm marked his Christian life from the beginning. In 1807 Rice entered William College and soon his thought turned to the heathen world and their need of the Gospel.[73]

In 1812 Rice was ordained to the gospel ministry and also as a missionary. He sailed for India on February 18; while on the ship he had an opportunity to hear the Baptist views and made his decision to join the Baptist ranks on November 1, 1812.

Due to a disease of the liver Rice returned to America in 1813. After arriving in America he threw himself with zeal and industry into the effort to arouse Baptists of America upon the subject of foreign missions, telling his story from one end of the country to the other and pleading his great cause with rare eloquence and power.[74] The early achievements and influence of Rice during the first years of the organized foreign mission enterprise would certainly place him among the leaders in this endeavor. Boyd says the greatest contribution of Luther Rice to Baptists was his having led them to

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[73] Ibid., p. 186

[74] Ray, op. cit., p. 25.

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[73] Ibid., p. 186

[74] Rays, op. cit., p. 85.

think in world-wide terms, to think nationally, to think in terms of leadership.[75]

Both Rice and Judson were leaders of a work which the Baptists of the South were a part, yet neither man was from the South. The South's greatest leader during this period of the Baptist work was Richard Furman, Sr. Furman was born in New York state on October 9, 1755, but grew up from early childhood in South Carolina. Furman was converted and joined a Baptist church when he was sixteen. He was ordained as pastor of his home church at the High Hills of Santee when he was nineteen years old.[76]

Furman served as a chaplain during the Revolutionary War and came to be a minister of national distinction. In 1787 he began a long and fruitful pastorate at the First Baptist Church of Charleston, South Carolina. He served thirty-seven years there. In 1814 he was unanimously elected president of the Triennial Convention, serving two terms of three years each. In the first session of this body, he advocated the establishment of an institution for training young ministers of the gospel. From his convictions stemmed the impulses that resulted in the founding of Furman

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[75]Jesse L. Boyd, A History of Baptists in America Prior to 1845 (New York: American Press, 1957), p. 105.

[76]Ibid., p. 99.

University, Mercer University, Hamilton University and the Southern Baptist Theological Seminary. He has rightly been regarded as one of the strongest men of his time, and his vision seemed far in advance of his contemporaries in matters of promoting the kingdom's work. Richard Furman died August 25, 1825.[77] Testimonies to Furman's greatness have been many down through the years. It would be impossible to estimate the extent of his work for the kingdom of God among the Baptists of the South as well as around the world.

Another Southern man who made outstanding contributions to the Foreign Mission cause was Robert B. Semple of Virginia. He was presiding officer of the Triennial Convention for most of this period of expansion. Semple was born at Rose Mount, Virginia, on January 20, 1769, of episcopal parentage. He was converted under Baptist influence and was received through baptism into the fellowship of a Baptist church in 1789. He was immediately called to preach. In 1790 the newly organized Baptist Church at Birmingham ordained him as its first pastor, and he served there until his death forty-one years later.[78]

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[77] Ibid., pp. 100-101. [78] Ibid., pp. 113-114.

Semple was a great believer in missions, being one of the first in Virginia to advocate the work of missions. He was active in the Domestic Mission Society in Richmond. Dr. Semple was an outstanding teacher and writer. However, his most distinguishing service was rendered to the Baptist denominations in behalf of the Triennial Convention. He was present and took part in the organization of this general body at Philadelphia, in 1814, serving on the Committee on the Constitution. He was elected as its second president in 1820, and again to succeed himself in 1823, 1826, and 1829, for a total period of twelve years, serving longer than any other man prior to 1845. He died on December 25, 1831, in the last year of this fourth term.[79] Dr. Semple gave leadership to the Baptist denomination during the years of its expansion. The legend and length of his service as president of the Triennial Convention speak clearly for the quality of the leadership rendered.

These names mentioned in leading the foreign mission enterprise seem to have been the most prominent, but in no way takes away from the work of other great men who did tremendous work in that day.

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[79] Ibid., p. 115.

CHAPTER IV

HOME MISSION EFFORTS

Very early in the colonial period the Baptist churches were missionary in spirit. Missionary societies had been organized in various churches in attempts to launch movements for propagating the gospel. For many years the mission enterprise was carried on in an unsystematic way. The Baptists came to realize that something had to be devised to accomplish the mission work. The first organization on a national scale was that of the Triennial Convention. Its work in the beginning was the support of foreign missions.

As early as 1815 Luther Rice strongly recommended that, "to satisfy the wishes and expectations of pious people in all parts of the United States, a mission be established in the West."[1] Judson, the pioneer American foreign missionary, urged upon American Baptists the importance of evangelizing the aborigines.[2] At the second meeting of the Convention in 1817, the work was enlarged to include domestic missions.

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[1] Jesse L. Boyd, A History of Baptists in America Prior to 1845 (New York: American Press, 1957), p. 138.

[2] Albert H. Newman, A History of the Baptist Churches in the United States (Philadelphia: American Baptist Publication Society, 1898), p. 419.

In 1817, the Mission Board suggested that the powers of the Convention be extended so as to embrace home missions. The Constitution was altered to empower the Board, "in their discretion, to appropriate a portion of their funds to domestic missionary purposes."[3]

I. MISSIONS TO THE SETTLERS

The new Board began its duties immediately. It appointed John M. Peck and James Welch to go to St. Louis, and begin work among settlers and Indian tribes. In addition the Board appointed Rev. James A. Ranaldson of New Orleans, Louisana to serve the settlers of his area, as well as the adjacent Indian tribes; and it asked Rev. Humphrey Posey to serve among the Cherokees.[4]

For a systematic approach to the whole problem of domestic missions, the Board divided the nation into three districts. For the Northern district, it appointed Dr. Thomas Baldwin and Daniel Sharp, Lucius Bolles, Joseph Grafton and James W. Winchell; for the Southern it named Dr. Richard Furman and Dr. John M. Roberts, Rev. Jesse Mercer, and the General Committee of the Charleston

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[3]Boyd, loc. cit.

[4]Carl Coke Rister, Baptist Missions Among the American Indians (Atlanta: Mission Board of the Southern Baptist Convention, 1944), p. 36.

Association; and for the Western, Rev. Jeremiah Vardeman, and Gabriel Slaughter, Silas M. Noel, Isaac Hodgen and William Warder.[5]

John Peck and James Welch began work in St. Louis and organized a church there in 1818. During the early months in St. Louis, Peck and Welch made a study of the Indian problem and decided that the work was so great among the settlers that they would devote all their time to them.[6]

In the St. Louis district Peck organized a missionary association called the United Society. He was also instrumental in establishing a number of schools.

Peck moved to St. Charles, Missouri in 1819, and due to ill health he had to abandon his missionary duties. In 1826 the Board withdrew its support from the West.[7] However, Peck continued to preach the gospel in Illinois and exert a great influence on into the late 1830's, being supported by the Massachusetts Society.

James A. Ranaldson was sent to New Orleans in 1817, but his labors there were of brief duration. Because of ill health, he did not visit the Creek Indians as the

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[5] Ibid., p. 37.

[6] Ibid., p. 38.

[7] Ibid.

Board instructed. At his suggestion, however, the Missionary Society of Mississippi employed Isaac Suttle to do work among this tribe. Suttle worked effectively, organizing a Creek African Baptist Church. In 1818 the Board of the Triennial Convention sent Samuel Eastman to assist in the work; but since the Baptists of the Southwest Mississippi area showed a willingness to assume the responsibility of the mission, the Board eventually withdrew to devote its attention to other fields.[8] The willingness to assume responsibility reflects the missionary spirit of the Baptists in the Mississippi area at that time.

The action of the Triennial Convention toward domestic missions diverted its attention for a time from its original purpose. During the three years from 1817 to 1820, only three additional missionaries were sent to foreign fields.[9] The Convention was feeling its way forward in the absence of missionary experience.

In 1820 the Convention withdrew Peck and Welch, the reason given for the withdrawal was that they had attempted too much work. Another reason offered was that it was expected that the whole of the Mississippi Valley would be

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[8]Boyd, op. cit., p. 139.

[9]Thomas Armitage, History of the Baptists (New York: Bryan, Taylor and Company, 1887), p. 804.

soon supplied with plenty of religion by the migration of preachers from the middle and Eastern states, and the opposition in the west of the methods followed by the missionaries.[10] In 1824 the missionary enterprise reached a crisis, and the Board was critically in debt.[11] From 1820 to 1832 home mission work was thrown back upon local organizations, association, and state conventions.[12]

Even though the Triennial Convention withdrew its support from the home mission work, still the work progressed with great success. A number of associations made annual collections for missionary purposes, which were extended under their own direction.[13] There were scattered mission societies throughout the land. They usually engaged missionaries for a few weeks or months at a time. These men never stopped long in one place but traveled and preached searching out the lost people in the wilderness.[14]

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[10]Bevalon L. Leonard, A Hundred Years of Missions (New York: Funk and Wagnalls Company, 1913), p. 43.

[11]John T. Christian, A History of the Baptists of the United States (Nashville: Broadman Press, 1926), II, 401.

[12]Armitage, loc. cit.

[13]David Benedict, An Abridgment of the General History of the Baptist Denomination in America, and Other Parts of the World (Boston: Lincoln and Edmonds, 1820), p. 24.

[14]Ibid.

From the beginning there was much domestic mission work accomplished by the Baptists. Nothing was more characteristic of the Baptists than the missionary spirit that impelled them to carry the gospel into the most remote and destitute regions.[15]

As the population extended into new regions of the West, the missionary zeal of the churches kept step with the colonising of the people. With only a few societies and no other means of organising their scanty resources of men and money, they pushed boldly into the regions beyond.[16] There were Baptists among the first settlers as they moved Westward. North Carolina and Virginia Baptists settled in Kentucky and Tennessee. Virginia Baptists also settled in Illinois. Everywhere Baptist churches were established by these early pioneers. Missionary work thrived despite the lack of help from the national organisation. This work was prosperous due largely to willingness of the individuals to share in the responsibility of evangelizing as they moved from region to region.

A factor which must be mentioned in the success of the early domestic work can be seen in the character and

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[15] Newman, op. cit., p. 383.

[16] Henry C. Vedder, A Short History of the Baptists (Philadelphia: American Baptist Publication Society, 1907), p. 215.

constitution of the early Baptist preachers. They were men of God who went forth into the wilderness, not knowing where they would find a night's lodging. Their hardships were such as one in the present day could hardly imagine. They traveled on horseback with no road except an Indian trail or blazed trees. The sanctuaries in which they preached were generally the forests and prairies. The only books they had were the Bible and a hymn book.[17] This type of preacher knew the needs of the frontier settlers and met these needs.

The work of the Baptists continued to grow on the home scene despite the withdrawal of the Triennial Convention's support from the years 1820 to 1832. More will be discussed concerning this work under the topic of the Home Mission Society.

II. MISSIONS TO THE INDIANS

During the summer of 1816, Isaac McCoy visited the outposts of Indiana and was impressed with the great opportunities for missionary work among the Indians. In March of 1817 he wrote to the Board of Managers of the Triennial Convention in the interest of his becoming

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[17] Ibid., p. 217.

their missionary in the upper Mississippi Valley. He was appointed the following November, stipulating that he labor among the settlers and extend his efforts to "the Indians as far as practicable."[18] McCoy was primarily interested in the Indians, so work was begun in their behalf.

Provisions were made in the Constitution of the General Convention for Indian Missions. Article seven reads:

> In regard to funds, contributed for missionary purposes, but without appropriating directions, the Board shall exercise discretion in appropriating the same to Foreign and Indian Missions; but no application of monies, given for a specific object, shall be made by them to any other use.[19]

The Minutes of the 1817 Convention reveals that Rev. Humphrey Posey, who resided near the Cherokees, was to be contacted by the corresponding secretary to see if he would be willing to labor among them. Also, James E. Welch and John M. Peck were appointed missionaries by the Board to begin work in the St. Louis area. The 1817 Minutes reveal they were to make inquiries of the native tribes of that area in view of beginning work among them.[20]

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[18] Boyd, loc. cit.

[19] History of American Missions to the Heathen (Worcester: Spooner and Howland, 1840), p. 363.

[20] From the Minutes of the Third Annual Report of the Baptist Board of Foreign Missions for the United States (Philadelphia: Anderson and Meehan, printers, 1817), p. 140.

Rev. Mr. Ranaldson was employed as a missionary by the Board in New Orleans and its vicinity and was requested to visit the Indian tribes of that area to see the practicability of establishing schools among them.[21] Due to ill health Ranaldson never visited the Creek Indians as the Board had instructed. The Missionary Society of Mississippi employed Isaac Suttle, however, to do work among the Creek Indians, where he labored effectively, organizing a Creek African Baptist Church. In 1818 the Triennial Convention Board sent Samuel Eastman to assist in the work.[22] The Baptists of Mississippi soon assumed the responsibility of supporting the mission and the Board withdrew its support to work in another area.

The work which John Peck and James Welch were instructed to investigate among the Indians in the St. Louis area was neglected. After making a survey of the Indian problem, the missionaries decided that the need was so great among the settlers that they would devote all their time to it.

The man who probably did the greatest work among the Indians was Isaac McCoy. Boyd suggests that McCoy might be "ranked with Adoniram Judson and William Carey as one of the greatest of American Baptist missionaries."[23]

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[21] Ibid., p. 141.

[22] Boyd, loc. cit.

[23] Ibid., p. 140.

The work that McCoy began was slow in the beginning. For many months the leading chiefs of the Indians among whom McCoy began work were suspicious of his intentions. The liquor problem continually thwarted his efforts. Finally, McCoy purchased a small tract of land near one of the tribes and erected two log cabins in October, 1818, one for his family and the other for a school. The school opened in January, 1819, and by October, eight Indian children were in attendance. Johnson Lykens became a teacher in the school in 1819, and was baptized by McCoy soon after.[24]

The quality of McCoy's work was soon recognized by the Government Agent at Fort Wayne, Indiana. In 1820 McCoy was persuaded to move his mission to Fort Wayne. Here he had immediate success in his work. After one year, the school grew from eight to forty-two from the Miamies, Potawatomies, and Shawnees.[25]

McCoy obtained a commission as a teacher of the Potawatomies from the Government at four hundred dollars annually. The school had soon grown to thirty-seven boys and sixteen girls, natives. A young Indian named Noaquett taught McCoy the Indian language, and he could soon talk

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[24] Ibid. [25] Rister, op. cit., p. 48.

freely among them. This work was at Carey, a new mission established to continue the work. By 1824 the McCoy group consisted of seventy-six Indian students, four other Indians, five missionaries, six children, and a millwright. There were twenty-six persons converted that year, some of them being Indians.[26]

After reports of McCoy's success reached them, the Ottawa Indians invited him to establish a mission in their own country. A branch mission was established on Grand River rapids, forty miles from the Eastern shore of Lake Michigan. He named this station Thomas.[27] The greatest hinderance to the work was the sale of whiskey, because the converts were continually being tempted.

The Ottawas asked for a school to be established, and one was started in December, 1826 with five pupils. The enrollment soon increased to twenty pupils. After six months Mr. and Mrs. McCoy returned to the Carey Mission, and Mr. Lykens and Mrs. Slater took over the work at Thomas.[28]

The work which McCoy began soon developed into a chain of missions among the Indians in which Isaac McCoy

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[26] Ibid., p. 21. [27] Ibid., p. 54.

[28] Ibid., p. 56.

and his wife were assisted by a score or more missionaries who acted as teachers, weavers, farmers, etc.[29] It should be noted here that this work gained a great financial boost from the government, which gave commissions to the workers in the educational work among the Indians.

As McCoy continued his work among the Indians in the upper Mississippi Valley, he was more convinced of the futility of the missionary enterprise because of the influence of the whiskey traffic. He decided that the Federal government's plan of moving the Indians to a new home was the answer. More will be said about this movement after a study of the work among the Indians in the South.

Mission work among the Indians in the South centered in what has come to be called "The Five Civilized Tribes." These tribes include the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles. The work among these tribes could not be considered outstanding and yet there was fruitful work accomplished.

Mission work in the Cherokee country was begun early in the nineteenth century by Rev. Thomas Johnson of Georgia. However, it wasn't until 1817 that the Mission

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[29]Boyd, loc. cit.

Board confirmed the appointment of Rev. Alexander Posey that a denominational program was instituted.[30] The Cherokees had the advantage of a more advanced culture over the tribes among whom McCoy had worked. They were recognized as the most progressive of the so-called five civilized tribes.

The Cherokees had come to be suspicious of the white man. Time and again they had ceded land to the white man until there was no more to cede, unless he accepted the proposition of moving to a new home West of the Mississippi. The Indian distrust was a great barrier that confronted the missionaries as they undertook their work among the Cherokees.

Posey established his first mission at Valley Towns, on the Hiwassee River in North Carolina. Posey, along with teacher Dawson and native helpers, had cleared, enclosed, cultivated and stocked eighty acres of land. By 1820 they had also erected three buildings: for the school, the missonary's family, and for domestic and family purposes.[31]

The school met with so much success that a second one was begun at Tinsawattee, sixty miles Southeast of Valley Towns. In September, 1821, Posey was joined by

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[30]Rister, op. cit., p. 60 [31]Ibid., p. 62.

Rev. Thomas Roberts; Isaac Cleaver, a blacksmith; Evan Jones, a teacher; together with their wives and families, and John Farrier, a farmer and weaver. Elizabeth Jones, Mary Lewis, and Ann Cleaver were teachers.[32] Many of the Indians that came to the school to learn some work or art were won to Christ. There were so many Cherokee children moving to the schools for enrollment that they finally limited the schools to fifty each.

Evan Jones was to become the greatest of the Southern missionaries among the Indians. In 1825 he was ordained to preach by the Hiwassee Association of Tennessee, but he also proved to be a zealous teacher. Jones reported in 1826 that the mission school continued to prosper, many young people had received a good education, and several had become Christians. While working as a teacher, he also preached at five different stations in the Cherokee country, and his influence was so profound that in 1837 it was reported that swearing was abandoned, the Sabbath was kept, and temperance took the place of excessive drinking in some of the villages.[33]

In July, 1837, a school was begun at Notley with fifteen pupils; and a Mr. Morrison, a licensed preacher, was

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[32] Ibid.

[33] Ibid., p. 64.

obtained as teacher. He also conducted religious services on Sunday in which several Indians were converted. The Cherokees thought so highly of Mr. Morrison's work that they contributed a large part in providing for the mission's family. Encouraging work is seen among a people that had been abused by the white man from very early in American history.

In 1837 the Mission Board also sent Rev. Ivenson Brooks, from the French Board Association, to visit in other Cherokee communities. All missionaries were instructed to devote more time and effort to saving souls and less to secular affairs.[34]

In 1828 the missionary cause among the Cherokees was greatly aided by the first issue of the Cherokee Phoenix, published at New Echata, the Cherokee capitol, and written by Elias Boudinot. The Cherokee Phoenix was the first sheet ever printed in the Cherokee country under the sole direction of Indian editors. A remarkable Cherokee, Sequoyah, had invented a phonetic alphabet of which Boudinot made use. The first half of his paper was printed in English and the other two pages in the Sequoyah characters.[35]

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[34] Ibid.

[35] Ibid., p. 65.

The Creeks and Choctaws were others of the tribes among whom early Baptist missionaries worked. The lower Creeks were on the land West of the Flint River, and North of 31° and 30'; and the upper Creeks were almost entirely in Alabama, between the Coosa River and the Georgia boundary, and North of an East and West line through the Hickory Ground, as defined by Andrew Jackson's treaty with them in 1814.[36] These Indians were even slower to receive the white missionaries than were the Cherokees.

Early in 1820, Jesse Mercer and Elijah Mosley, representing the southern regional missionary committee, wrote the Baptist Board asking for the establishment of missions among the Creeks. In 1822 Lee Compere of Charleston, South Carolina, was appointed. The same year he established the Withington Mission at Tuckesbachee, Alabama, on the Chattahoochee River. There is very little information about the first three or four years of the mission, but by 1826 Compere reported that the school contained twenty-seven pupils, twenty of whom were reading the New Testament.[37] Boyd reports that Compere's salary was assumed by the Ebenezer and OcMulgee Association of Georgia, and in 1827 the government began

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[36] Ibid.

[37] Ibid., p. 67.

to support the mission with an appropriation of one thousand dollars for educational purposes.[38] This work was to bear some fruit but not without serious problems arising.

The problem that was to become so acute was that of indolence on the part of the proud warriors of the tribes. They felt it was degrading for their children to do the work that the missionaries required of them. Despite this discouragement, Compere continued on and in 1827 his interpreter John Davis, a Creek girl, and a Negro woman were converted. Soon afterwards several Negroes who were slaves of the Creeks accepted Christianity and others began attending religious services. Some of the Creek masters seized their slaves and whipped them in the presence of the missioneries for attending the religious services. Other Creek masters had other means of discoureging their slaves from attending the meetings. Open opposition discouraged the Board from continuing the mission work, and in 1829 support was withdrawn.[39] At this time the Creeks were so involved with the matter of their removal to new lands beyond the Mississippi River that they gave little of their time to religious matters.

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[38]Boyd, op. cit., p. 142.

[39]Rister, op. cit., p. 68.

The Choctaws were first attracted to Christian efforts when some of their young men attended Colonel Richard Mentor Johnson's Academy near Orear Crossing in Scott County, Kentucky. In 1819 Rev. John Ficklin and Stuart Dupuy were working among the Choctaws and the Chickasaws in the regions of Alabama and Mississippi under the Baptist General Convention. Ficklin made a tour of the Indian country and brought eight Choctaw boys to the Academy. Here began work among the Choctaw Indians that was to be so important a force among them in later years. For example, a Choctaw graduate of the Academy and an ordained Baptist preacher returned to their homeland in 1833 to begin a very effective ministry. Though there was evidence of some progress, the work was soon to be at an apparent standstill.

In 1834 the American Baptist Home Mission Society of Mississippi sent Rev. Jeremiah Burns to serve the Choctaws and Chickasaws.[40] However, the same problem that plagued the missionaries to the Creeks was present among the Choctaws and Chickasaws, i. e. the removal of the tribes to new areas in the West. Because of this problem, little effective work was accomplished.

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[40] Ibid., p. 69.

Mission work among the Delawares began with two preaching places; their first missionary was J. G. Pratt. The Religious Herald reported the progress among the Delawares in 1842 as following: one preacher, two teachers, one native assistant, four stations, five missionaries, nine assistant missionaries, and three native assistants. The mission had success with their church, adding eleven members.[41] This mission was to be later absorbed in the mission to the Shawnees.

The problem of removal of the "Five Civilized Tribes" began in the early 1830's. Boyd describes this ordeal as most perplexing, requiring all the ingenuity at the government's command and even military action under General Winfield Scott.[42] The enforced westward movement to the Indian reservation was called "the trail of tears" from the trials and tribulations that were imposed on the migrating Indians.

Some of the missionaries among the tribes made the long and tedious journey to minister to the spiritual needs of people who were giving up almost all they held near and dear on earth. The missionaries went along by

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[41] Religious Herald, Bands, 1828-1845, IV (May 19, 1842), 78.

[42] Boyd, loc. cit.

invitation of the Christians and by permission of the Federal government. Boyd says that the missionaries made good use of every opportunity to preach on Sundays, baptize the converts, administer the Lord's Supper, and hold prayer meetings on evenings during the weeks.[43]

Evan Jones was one of the most faithful Baptist missionaries among the distressed people. He traveled among the Cherokees. Christian natives called upon their people to look to God for help. Among the missionaries were Jesse Bushyhead, Stephen Foreman, John Wickliffe and Oganaya.[44] The Cherokees started their pilgrimage in October, 1838, beginning at Rattlesnake Springs, Tennessee. There were thirteen thousand who began the journey, but many died along the way. It wasn't until March, 1839 that they reached their new homes beyond the Mississippi.[45] The Indians were caught by the winter's severest weather along the trail. Through the trying times the missionaries remained steadfast in their work.

The Creeks and Choctaws had begun their Westward movement earlier than did the Cherokees. They encountered similar experiences but not as many lost their lives.

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[43] Ibid.

[44] Rister, op. cit., p. 73.

[45] Ibid., p. 75.

Some of the Creeks started their journey in October, 1831, and after many hardships, staggered into Fort Towson area of Southwestern Oklahoma four months later.[46] These that followed later on had better circumstances for traveling.

The Choctaws began their trip at Vicksburg, Mississippi in November, 1831. They were near Little Rock when the winter began, and from there to Fort Towson there were terrible roads and many hardships.[47] Despite these circumstances, they fared better than did the Cherokees, according to Rister.

The Seminole tribe of Florida refused to accept the Federal commissioners removal treaty, and for many bloody years they resisted. Nevertheless, by 1842 very few were left in Florida. During this time the government asked Jesse Bushyhead to act as peace commissioner among the Seminoles. Failing in this role, he preached to them the "Christ way" and many accepted. Among the converts was John Jumper who was to become a Baptist preacher and Chief of the Seminoles.[48] In the last stages of moving the Seminoles to their new homes, Jumper was a great witness for Christ among his people.

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[46] Ibid., p. 78.

[47] Ibid.

[48] Ibid., p. 79.

The Federal government's harsh removal had truly been a trial by fire for the tribes which were moved from their homes to new areas in the West. Their harsh treatment caused suspicion and bitterness among the Indians and hindered the efforts of the missionaries. Despite the handicaps, however, the missionaries were able to continue their work in the West among the tribes.

The Baptist denomination looked upon the re-location of the Indian population as an uncommonly favorable opportunity to extend its usefulness by missionary operations among the Indians. Re-location seemed favorable, because a home was given to the Indians, where labors would not be interrupted by scattering of the flock.[49] Concentrating the Indian population was a point in favor of the missionaries even though there were so many adverse circumstances that confronted them. A look will now be taken at the progress in the West among the Indians.

The Cherokees had a church of six hundred members within two years after moving to the Indian territory. Mr. Fry came to work among the Cherokees in 1842, and the members were then estimated at one thousand.[50] Armitage

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[49]Isaac McCoy, History of Baptist Indian Missions (Washington: William M. Morrison, publisher, 1840), p. 422.

[50]Armitage, op. cit., p. 841.

reports that at this time all the Cherokee churches had meeting houses, a printing office, and a female high school. Also, a missionary periodical was established in 1844, and the translation of the New Testament was completed in 1846.

The Creeks were located in the Indian territory just West of Arkansas. John Davis was the native pastor, and he had a Sabbath day school of eighty pupils.[51] John Davis was a full-blooded Creek who had become a pious member of a Baptist church on the east side of the Mississippi and had begun to preach there. He had migrated with his people West, and in 1830 the Baptist Board of Missions gave him a salary of two hundred dollars per year to aid him in doing good for his people. Mr. Davis preached faithfully but since there was no Baptist church in the territory at that time, all the fruits he gathered joined the Presbyterian Church.[52]

Mr. D. Lewis was appointed to locate among the Creeks in 1831. In 1832 the Muscogee Baptist Church was instituted, consisting of Mr. Lewis, Mr. Davis, and three men, slaves of the Creeks. The Muscogee Baptist Church was the first church formed in the Indian territory.[53]

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[51] Religious Herald, op. cit., IV (April 28, 1937), 66.

[52] McCoy, op. cit., p. 426. [53] Ibid., p. 451.

Discouragement was soon to manifest itself more in the work among the Creeks. Mr. Lewis became discouraged and desired to leave the country. He was troubled with family sickness. He had gone in debt beyond his means of paying, and finally he began to drew on funds of the Mission Board without authority. When his wife died, Mr. Lewis left the mission among the Creeks in 1833, even though the Board had been generous in helping him.[54] Lewis' departure was a definite hinderance to work there, yet the work continued even without missionaries from the Board. The Religious Herald reported in 1842 that the churches among the Creeks were under the care of Negro preachers and that several were being added to the churches.[55]

The Creek and Seminole tribes were blended together in 1840, and their whole number was computed to be 24,100.[56] These tribes were most difficult to make any progress with in mission work, and no missionaries sponsored by the Baptist denomination were reported among them after Mr. Lewis left them.

In 1835 Ramsey Potts and his wife came to Choctaw country, appointed by the United States Government, as

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[54] Ibid., p. 484.

[55] Religious Herald, op. cit., IX (May 19, 1842), 78.

[56] McCoy, op. cit., p. 570.

teachers. Both associated in the work of missions in the territory. In the same year Dr. Alanson Allen and wife entered the Choctaw country, appointed by the Department of Indian Affairs, to minister to the medical needs there.[57] There are no statistics to show the numerical gain for this work among the Choctaws after moving West. However, the Religious Herald reported that in 1842 there were one preacher, one teacher, and one assistant missionary working among the Choctaws. There were one station and one out-station being maintained. The Herald also reported a revival among the Choctaws which resulted in forty-three being baptized and five being added by letter.[58] The additions indicate that the work among the Choctaws was continuing to bear fruit.

Rev. Moses Merrill and his wife labored among the Ottawas from 1833 until 1840, when he died on the field after translating portions of the Scripture into the Ottawa language. After his death the mission was discontinued. The tribe was located about two hundred miles Northeast of Shawnee and had decreased to only two thousand souls.[59]

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[57] Ibid., p. 485.

[58] Religious Herald, loc. cit.

[59] Armitage, loc. cit.

Reports from different areas among the Indians after their removal gives varied accounts of the progress. Generally the work was slow, but there were instances of genuine revival. A Cherokee camp meeting in Arkansas in August, 1832, was reported as most prosperous. The report said that nowhere had there been more earnest listening to the sermons, and eight were received in the church, one man seventy years of age.[60] Eight isn't too large a number being added to the church since the church was reported to have around three hundred members, but it was some progress.

In the mission among the Osages, Rev. W. F. Vail of Union Mission under the date of July 22 wrote:

> The good work still continues among the Indians. The second Sabbath in July there were eighteen more admitted to communion, bringing the total to eighty.[61]

There were fourteen tribes located in the West by the year 1814.[62] Still there was a great deal of work carried on East of the Mississippi. There were four stations at Valley Towns, where there were ten workers including the native help, and a church of 192 members which had been established during the year of 1818. Also,

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[60] Religious Herald, op. cit., V (October 19, 1832), 162.

[61] Ibid., V (December 14, 1832), 194.

[62] Ibid., IV (May 11, 1832), 70.

at Thomas a station was established in 1826 on Grand River, Michigan Territory where four workers continued two schools, with thirty-six scholars and a church of forty members. Another station in Michigan, Sault de St. Marie, was continuing favorably with four workers, with a school of sixty pupils and a church of fifty members. Then the fourth station was Tonawanda, in the state of New York, which was under the state Board. There they had twenty students in a school, and the work was said to be flourishing.[63]

The work among the Indians seemed to dwindle away due to many different circumstances. Mr. Isaac McCoy, missionary to the North American Indians, gave conditions of one particular tribe in the West. He did not name the tribe but said that this tribe of six thousand souls had been reduced to a few hundred due to small pox.[64] The epidemic occurred soon after their removal to the West.

The work among the Objiwas at the Sault de St. Marie Mission was conducted by missionary Abed Bingham from 1828 to 1857; the tribe dwindled away through death and emigration until the work was finally given up.[65]

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[63] Ibid., (new ed.), I (January 17, 1834), 2.

[64] Ibid., IV (May 11, 1832), 70.

[65] Armitage, loc. cit.

Mr. Rollin's endeavors among the Shawnees can best be described from an 1837 report of his worship service.

> December 4 - only four Shawnees came to worship; December 18 - only whites were present as Isaac McCoy preached; December 25 - not one Indian came. The school was discontinued after July 1, 1837.[66]

A progress report among the Indians in an over-all picture in July, 1837 revealed missionaries and stations among the Potawatomies, Otoes, Omahas, Ottawas, Creeks, and Choctaws. There were twenty workers active among them at this time.[67] A general report showed progress among the Otoes as dow; the Omahas were expected to move shortly again; the Ottawas were said to be receiving instruction eagerly; the Creeks showed a degree of success; and the Choctaws were said to be increasing in converts.

Very little change or progress is recorded of the Indian mission work during the last few years of the South and North's cooperative efforts in mission work. A statement recorded in the Religious Herald, May 19, 1842 pretty well sums up the work in these waning years of the Triennial Convention. In speaking of the work at the Sault de St. Marie Mission it reported, "no important change . . . in the past year."[68]

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[66] Religious Herald, op. cit., (new ed), IV (July, 1837).

[67] Ibid., IV (July 14, 1837), p. 110.

[68] Ibid., IX (May 19, 1842), p. 78.

The following is a report of the workers in the last days of the work: among the Objiwas - one preacher, two teachers and one native assistant; at Michipicoten, a station to the Objiwas - one preacher, two stations, two missionaries, two assistant missionaries, and one native assistant. There were eight baptisms the year before.[69] The Otoes on Platte River reported one missionary and one assistant. The Shawanoe Mission in the Indian territory had three preachers, one teacher, and one native assistant. Among the Potawatomies there were one preacher, one teacher, and one native assistant. The Delawares had one preacher, two teachers, and one native assistant; the mission reported great success. Among the Cherokees worked four preachers and one wife; the church among them had over one thousand members. The Creeks had no missionary help, though work was carried on by Negro preachers. The Choctaws had among them one preacher, one teacher, and one assistant missionary.[70]

Sketches of the work which was accomplished speak of the work as being generally slow among the various tribes. This was due to many factors. The resentment toward the white man for forcing him from his original home caused the Indian to be slow in accepting the white man's religion. Then the matter of sickness and disease

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[69] Ibid. [70] Ibid.

took a great toll in the Indian population in these transition years. Finally, it must be added that the number of missionaries was far below the total which it would have taken to properly minister to the situation.

The government expected and encouraged the Christian communities to aid the Indians in their humane objects.[71] The Christian community did do much for the Indians, both physically and spiritually, which records do not reveal. The amount of good accomplished by the Christian community among the Indians was hampered to a great degree due to the difficulties of travel in that day and the placing of the Indians on isolated reservations.

The Baptists of the South as a cooperating group in the Triennial Convention can never look to the work among the Indians as being a crowning accomplishment. Yet heroic efforts were exerted by the limited number of missionaries.

III. MISSIONS TO THE NEGROES

Negroes in America, having been brought fresh from the haunts of ignorance and superstition in their native land, have made most remarkable advances in the past few

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[71] Ibid., IV (May 11, 1932), 70.

centuries. Their readiness to appropriate the culture and religious instruction of the white people among whom they were domiciled was encouraging, and their rise to their present status has had no parallel in history. This situation can only be attributed to the fact that most of the white people who were able to own slaves looked upon their Negro servants as special charges, and sought to teach them in the ways of morality and to acquaint them with the doctrines of the Christian religion. By these means the Negro servants absorbed what literary and spiritual culture the whites exemplified.[72]

There are certain conditions that contributed greatly to the success of evangelising the Negro. The slaves who were torn from their homeland, from family and friends, and whose cultural heritage had disintergrated or had lost its meaning in the new environment, were broken men. The bonds of a common tradition, or religious beliefs and practices, had been broken and the Negroes had become "atomized" in the American environment.[73] The religious appeal, which was both emotional and simple, drew the Negro into a new way of life and formed a unity among them which was attractive and appealing.

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[72]Boyd, op. cit., p. 143.

[73]Franklin E. Frazier, The Negro in the United States (New York: The MacMillan Company, 1949), p. 17.

The three religious groups which apparently exerted the greater impact upon the slaves were Methodists, Baptists, and the Presbyterians in the latter half of the eighteenth century.[74] The two outstanding were the Methodists and Baptists. The greatest number of Negroes were attracted to the Baptists because of their congregation and polity. The Baptists emphasized above all things local self-government, each church being a law unto itself, and it did not as a national body persistently attack slavery.[75] Of course the Baptists were later to recede from this position.

The Baptists permitted and even encouraged Negroes to become preachers. The Negro preachers exercised their gifts in the white congregations as well as in the Negro congregations, and it was these preachers who were later leaders in the Negro Baptist churches. The white Baptists gave opportunities for self-expression by the Negroes, both slave and free man.[76] The Negro slaves were received into the Baptist churches on profession of faith, baptism and on transfer of letter from other churches of like faith

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[74]Edward A. Freeman, The Epoch of the Negro Baptists and the Foreign Mission Board (Kansas City: The Central Seminary Press, 1953), p. 16.

[75]Carter G. Woodson, The History of the Negro Church (Washington: by associated publishers, 1921), p. 32.

[76]Freeman, op. cit., p. 19.

and order, just as white members were; and they were subject to the same discipline of the church. It was, however, an inferior non-voting membership status.[77]

This early training proved to be most valuable for the Negroes when they began their work in their own separate organization. Newman points out an interesting fact that the Negroes not only received valuable instuction in evangelical truth and Baptist doctrines, but also gained from the form of church government used by Baptist congregations. When the colored churches were severed from the white congregations, they were not committed to men unaccustomed to church work and usages, but to men who had been schooled under the white preachers for the work laid upon them. Even today the Southern white churches and church organizations are the models for the colored bodies, and no people can be found more loyal and faithful to the Baptist polity and usage than the Negro Baptists of the Southern States.[78] Obviously the early Negroes learned their work well, which proved to be such a great asset after the division came.

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[77]Boyd, loc. cit.

[78]Albert H. Newman, A Century of Baptist Achievement (Philadelphia: American Baptist Publication Society, 1901), p. 166.

In many cases in the South, the colored members of a household far outnumbered the whites, all worshiping in the church together in the same meeting house. But in certain instances the "colored branch" worshiped in the afternoon, ministered to by the same preacher.[79] Newman suggests that by far the greater number of colored Baptists were members of white churches. Separate seats were provided, generally in the galleries, sometimes in the body of the church. White and colored members joined in the Lord's Supper, the colored portion being served after the whites.[80]

In some of the larger churches, separate services were held for colored. The separate services were only a step away from the independent churches that came to be called branches of white churches. In these churches, nominally one, there were really two organizations. The colored branch had its own organization and officers and acted freely in receiving and discipling members, subject to approval of the white body, which was almost never withheld. The colored branch held their own meetings for worship, generally on Sunday afternoon, in the church building

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[79]Boyd, op. cit., p. 145.

[80]Newman, A Century of Baptist Achievement, op. cit., p. 165.

where the white people had worshiped in the morning. A type of this class of church was found in the First Baptist Church, Montgomery, Alabama. At the close of the Civil War, there were nine hundred members, two-thirds were Negroes.[81] Here is seen a phenomenal growth among the Southern Negroes.

The first Negro group organized entirely independent of the whites was that of Silver Bluff Baptist Church in Aiken County, South Carolina. The Silver Bluff Baptist Church was on the plantation of George Gaplin, dating "from some years previous to 1776." Two of the members, David George and Jesse Peters became preachers and George served the church as pastor for many years. The Harrison Street Baptist Church was organized at Petersburg, Virginia in 1776; the First African Church, Savannah, Georgia was constituted in 1785, and Andrew Bryan, ex-slave, became its pastor in 1788 and continued until his death in 1812.[82] Another Negro Baptist Church was organized at Williamsburg, Virginia in 1785. A second Negro Baptist Church was organized in Savannah fourteen years after the first one; the African Baptist Church of Lexington, Kentucky, in 1790; and a mixed Baptist Church in the Mound Bayou,

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[81] Ibid. [82] Boyd, loc. cit.

Mississippi district in 1805. In Philadelphia on May 14, 1809 was formed the First African Baptist Church. Separation of the Negro Baptists in this church - First Baptist Church of Philadelphia - was deemed necessary during the first quarter of the nineteenth century when there was an increased prejudice against free persons of color because of the rapid migration of freedmen from the South to Pennsylvania.[83]

In South Carolina few Negroes were permitted to separate from the whites, but they so outnumbered the whites that the churches had the aspect of Negro congregations. Of the 1,643 members belonging to the First Baptist Church in Charleston in 1846, there were two hundred white people and 312 Negroes; in Georgetown Baptist Church there were thirty-three white persons and 298 colored. The Welch Neck Church had 477 Negroes and only eighty-three whites. The Bethel Association of South Carolina reported in 1843 the whites were 1,804 and the blacks one thousand.[84] This represents the greatest amount of growth for the Negroes. However, as will be seen in the following paragraphs, the Negroes grew at a tremendous rate throughout the South.

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[83]Woodson, op. cit., p. 87. [84]Ibid., p. 112.

Alabama had a large number of Negro Baptists although they did not develop as many independent churches as other places in the South. The Negro in the mixed churches was a little more than one-half of the number. Probably the most flourishing center was the African Baptist Church at Mobile. In 1839 the congregation was dissolved, whites and Negroes, to form two groups.[85] Woodson did not include any numbers to indicate the exact percentage of growth there.

The center of interest among the Negro Baptists in Florida was Jacksonville. There the First Bethel Baptist Church was organized in 1838 with four whites and two Negroes as charter members. Later the whites decided to seperate from the Negroes and undertook to dispossess them altogether. The court decided the property belonged to the Negroes inasmuch as they had gained a majority by this time.[86]

The Georgia Convention was by no means indifferent to the religious instruction of the colored people. In 1835 it was resolved:

> That we recommend to all our brethren a due consideration of the best method of affording religious instruction to the black population among us, and that such

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[85] Ibid., p. 118. [86] Ibid., p. 119.

> facilities be offered for this instruction, as in their best judgment may be deemed most expedient.[87]

Thus appears evidence of genuine concern for the colored brethren by the Georgia Baptists during that period.

Sometimes the independent colored churches enjoyed the ministrations of white preachers. President Robert Ryland of Richmond College, Richmond, Virginia, was the pastor of the congregation of the First Colored Baptist Church, Richmond for twenty-five years. During that time he baptized more than thirty-eight hundred converts. Up to 1845, there were some twenty-six of these independent Negro Baptist churches in this country. In some sections in the South, these churches were admitted into the fellowship of the district associations, along with the churches of the whites, and were here represented by delegates of their own choosing, either Negroes or white men.[88]

At an early date associations and state conventions took steps to have the gospel preached to the Negroes on the plantations or in some central location by an associational missionary. In some instances a specially

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[87]Newman, A Century of Baptist Achievement, op. cit., p. 413.

[88]Boyd, op. cit., pp. 145-46.

gifted Negro from among the group would be licensed and set apart for this highly honored task of breaking the Bread of Life to the "people of color." A few associations purchased certain slaves from their masters in order to liberate them as evangelists among their own race. Caesar McLemore was purchased by an Alabama Association in 1828 for $625.00 and was given full liberty in the exercise of his movements, furnished a good horse, and commissioned to preach to the slaves on the plantation within the association.[89] Southern whites seemed to look with favor on the freedom of worship.

In Mississippi a law was enacted prohibiting freedom of worship of the slaves, and the white Baptists through their churches and associations petitioned the legislature "to repeal such part of said law as deprive our African churches of their religious privileges."[90] The law was repealed, and the Negro had freedom to worship.

The new stage reached in the development in religious freedom in securing toleration for evangelical work meant the increasing importance of the Negro in the church. Many opportunities were made available for the Negro in religious work, especially those that were called to preach.

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[89] Ibid. [90] Ibid.

The Negro minister was usually a man who, by force of character, piety, and gifts commanded the recognition of the white leaders. Their education was limited, therefore, classes for the instruction of colored pastors were formed by prominent white pastors. An example is Dr. Sylvanus Landrum, of Georgia who, always deeply interested in the spiritual welfare of Negroes, while pastoring in Savannah, held a class in his study for the instruction of his colored brethren in the ministry.[91] The training which they received is one reason for the tremendous growth among Negroes in Baptist churches.

Several factors contributed to the expansion of the Negro churches; one of these factors is seen in the very structure of the church. The local Baptist church is thoroughly independent of any other organization or church. Often in the heat of controversy or disagreement, the Baptists established two or three churches where there were at first not enough people to sustain one. In the course of time, these churches were all filled, and the Baptists finally aggregated about as many as all other denominations.[92] Strange as it may seem, the dividing of large groups into smaller groups is the same method the Sunday Schools employ for growth today.

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[91]Newman, A Century of Baptist Achievement, op. cit., p. 165.

[92]Woodson, op. cit., p. 123.

Another important factor in the growth of the Negro churches was that there was little congeniality between white and Negro Baptists, and this lack of homogeneity widened with the rift between churches of the North and South over the slavery issue. Some Southern members of the churches boldly defended slavery; others would not go to the extent of justifying the institution, but merely depicted it as an evil for which they were not responsible and of which they could not rid themselves.[93] There were efforts to heal the breach, but the efforts were soon to lose out.

Soon after the war, the Negroes and whites ceased to worship together. In general the initiative came from the colored members who felt they could not sustain the old relations any longer.[94] As has been mentioned previously, the way had been well prepared for the separation by the organization of many of the large churches into white and colored branches and by the training that the colored leaders had received.

The white Baptists freely gave their colored brethren their assistance in the organization of their churches, in many cases allowing them the use of their church buildings,

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[93] Ibid.

[94] Newman, A Century of Baptist Achievement, op. cit., p. 166.

or portions of them, until they could secure their own house.[95]

The missionary zeal of the Negroes must be considered as one of the primary reasons for their growth. As early as 1815 the colored Baptists of Richmond became fired with missionary enthusiasm and organized the Richmond Baptist African Missionary Society. They began at once to raise funds for a mission in Africa. Lott Carey and Colin Teague were sent out with funds raised under the direction of the general board and began work in 1822 at Monrovia in Liberia, where a number of American freedmen were attempting to establish a colony.[96] Beyond what was provided by the Richmond Society no further appropriation was made until 1825. The first church was organized in 1821 with seven members. By 1830 the church membership had reached 130. A Mr. Crocker reduced the Bossa language to writing. Very little was accomplished among the pagan natives; nearly all the church members were American emigrants.[97]

The first attempt to organize beyond the local church level among Negro Baptists was the Providence Baptist

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[95]Newman, A History of the Baptist Churches in the United States, op. cit., p. 402.

[96]Ibid.

[97]Newman, A Century of Baptist Achievement, op. cit., p. 182.

Association, organized in Ohio in 1836, and composed of Negroes fleeing from the Southern whites.[98]

In 1840 the American Baptist Missionary Convention was organized by the colored Baptists of the New England and Middle Atlantic States. Due to the many calls and requests from Africa for missionaries and means to continue the missionary program there, the American Baptist Missionary Convention was brought into being.[99] However, the body was composed of free Negro Baptists on free soil and wasn't a part of the Southern Negro work at that time.

The work of evangelizing the Negro in the South was done primarily by the local white pastor, the Negro preachers that were licensed to preach, and the missionaries of the associations. There were no missionaries sent to evangelize the Negro as a particular assignment. The winning of the Negroes was accomplished along with the winning of the white people. Conversions followed where the Word was preached.

IV. THE HOME MISSION SOCIETY

In the early days of the Triennial Convention, the home mission work was done in an unsystematic way.

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[98]Freeman, op. cit., p. 62. [99]Ibid.

The preaching was of a rough-and-ready sort, strongly tinged with the doctrines of grace, eminently evangelistic, and richly blessed of God to the conversion of the hearers. This unsystematic way had been very effective, but it was becoming out-grown.[100] Baptists were awakening to the need of a general home mission society in the early 1830's. Previously, Baptists had a general organization for foreign missions but had none for home missions.

John M. Peck made a strong plea for a home missions organization several years before any organization was effected. In 1817 Peck and his wife and three children had gone to St. Louis as missionaries of the Triennial Convention, but after nine years he returned and aroused the interest of Dr. Jonathan Goings and others. Dr. Goings visited the West with Mr. Peck, and they along with others drafted a plan for a society; a provisional committee was appointed in 1831 to call a convention which met in New York City. On April 27, 1832, the American Baptist Home Mission Society was organized. Dr. Goings, a man of remarkable power became corresponding secretary and served for five years. Honorable Herman Lincoln, of Massachusetts, was elected the first president, and William Colgate for

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[100]Vedder, op. cit., p. 220.

its treasurer.[101] Reverend Luther Crawford succeeded him until his death in 1840, when Reverend Benjamin Hill was elected, serving from 1840 to 1862.[102]

The Home Mission Society first met in New York City. It's motto, "North America for Christ," indicated that no local interests had been permitted to circumscribe its sympathies or activities, and its first work was in the Mississippi Valley where the needs were so great.[103] But what were the resources for the work? Among the 385,000 Baptists in the United States in 1832 there were few wealthy men and few strong churches. About 140,000 Baptists were in New England, New York, New Jersey and Pennsylvania, constituting the chief reliance of the Society. West of New York there were about thirty-two thousand who were widely scattered.[104] There were approximately 213,000 living in the South at that time.

In Dr. Going's first report to the Executive Committee of the new society he made an elaborate statement of Baptist strength in the United States and the ratio of ministerial supply in various parts of the country.

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[101]Armitage, op. cit., p. 844.

[102]Newman, A Century of Baptist Achievement, op. cit., p. 205.

[103]Vedder, op. cit., p. 222.

[104]Newman, A Century of Baptist Achievement, loc. cit.

He estimated a membership of 385,259 with 3,024 ministers, 5,321 churches, and 302 associations. He said the churches of New York and New England were supplied with ministers seven-eighths of the time, the Middle States were only supplied three-eighths of the time, and the Western area only one-eighth. He further calculated that all ministerial labor in the Mississippi Valley was only equal to that of two hundred men. The managers of the new society resolved with what they regarded as great boldness, that ten thousand dollars ought to be raised and expended during the first year.[105]

The total receipts for the first year were $6,586.33, but on this sum eighty-nine missionaries labored in nineteen states and territories through the year.[106] In connection with the society fifty-one churches were constituted during the year and thirty-two ministers were ordained; 601 had been added to its churches and stations by baptism.[107] The Mississippi Valley continued as the principle center of action in the domestic work.

The question might arise just how eighty-nine missionaries could labor under such limited circumstances.

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[105]Armitage, op. cit., p. 845. [106]Ibid.

[107]Newman, A History of the Baptist Churches in the United States, op. cit., p. 442.

The answer can be seen partly in the character of the missionaries. Newman called them exploring and itinerant missionaries who traversed whole states and territories by the most primitive methods.[108] Many of the missionaries were supported by the Mission Society for only a few weeks at a time in some instances. There were probably occasions when state organizations made contributions to the work which were never recorded.

By the sixth year the receipts for the Home Mission Society were $17,232.18, 116 missionaries were working, and 1,421 persons were baptized. It is difficult to get at the separate statistics for all the preceding five years, as they were mixed up with state conventions which held certain auxiliary relations to the Society.[109] After six years Dr. Goings resigned his post as corresponding secretary.

Under the administration of Dr. Benjamin Hill, the work of the Home Mission Society began to assume its fuller proportion of importance to Baptist work in America. In 1832 its principle field was the Mississippi Valley, extending from Galena to New Orleans, embracing about

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[108]Newman, A Century of Baptist Achievement, loc. cit.

[109]Armitage, loc. cit.

four million people, but in twenty years from that time the vast stretch West was opened up to the Pacific Ocean.[110]

During this period the Society and the country were agitated by several perplexing problems. In many sections a salaried ministry was denounced, and many looked upon the plan of missions as a speculation and the missionaries were set down as hirelings. In 1833 a Convention met in Cincinnati with representatives from portions of the South and West and representatives of the Home Mission Society to exchange views on the subject. The Convention did much to dispel prejudice and ignorance; still for many years the narrow minded folk in the West treated the honest, hard working missionaries almost like pagans.[111] The problem developed into a joint movement which came to be called anti-mission.

By 1844 the denomination had reached a membership in the United States of 720,046 with 9,385 churches and 6,364 ministers. It will be remembered that in 1812 the Baptists of the United States numbered 172,972 and in 1814 about two hundred thousand. In thirty years the denomination had increased 260 percent while the population of the United States had increased less than 140 percent.[112]

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[110] Ibid., p. 846. [111] Ibid.

[112] Newman, A History of the Baptist Churches in the United States, loc. cit.

The Home Mission Society was operated by the churches who felt impressed to make contributions to missions. From the year 1832 until the break between the North and South in 1845, practically every state supported, or was auxiliary to the Home Mission Society. There is no way of getting an accurate account, however, of the over-all work. Benedict suggests that each state convention and each association probably did as much work on their own as through the Society.[113]

The role that the Southern States played in this noteworthy work was that of cooperating with, and working through, the Society for domestic work.

V. LEADERS OF DOMESTIC WORK

Isaac McCoy's life became an inspiring example for the many Indian missionaries who followed him.[114] He was born in Fayette County, Pennsylvania, June 13, 1784. In 1801 he was converted and joined the Bush Creek Baptist Church. He was licensed to preach and in 1810 was ordained by the Maria Creek Church. In 1817 he received an appointment as missionary to the Indians of Indiana and Illinois.

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[113]David Benedict, Fifty Years Among the Baptists (New York: Sheldon and Company, 1860), p. 192.

[114]W. W. Barnes, "Isaac McCoy," Encyclopedia of Southern Baptists (Nashville: The Broadman Press, 1958), II, 840-41.

After some time he established a mission at Fort Wayne. He named it Carey, after the English missionary. Many conversions occurred at the Carey Mission, but his greatest obstacle there was the problem of whiskey among the Indians. He made trips to Washington in attempts to secure territory from the Indians so they might be removed from the influence of the whiskey traffic. In 1826 he gave up work at the Carey Mission for the purpose of selecting lands for the Indians farther West. He made surveys West of the Mississippi River, and made many trips to Washington to communicate facts to Congress and to lay his plans before the body.[115]

In 1840 McCoy published his "History of Indian Affairs," a volume of six hundred pages. In 1842 the American Indian Mission Association was formed, and he was made secretary.[116]

In June, 1846, while returning from a preaching engagement, he was caught in a rainstorm and died in a few days from the results. For nearly thirty years he was "the apostle to the Indians of the West." His last words were, "tell the brethren, never to let the Indian mission decline."[117] Rister says that no two souls could better qualify for the honor of America's foremost

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[115] Ibid. [116] Ibid. [117] Ibid.

missionaries than McCoy and his wife.[118] McCoy was truly one of the outstanding men of his day in the area of missions.

John Mason Peck was born at South Farms, Connecticutt on October 31, 1789. He was converted in 1807 and united with the Congregational Church in Litchfield parish. He began to doubt pedobaptist views and in 1811 was baptized. In 1813 he was ordained pastor of the Baptist Church of Catskill. In 1817 Peck was appointed missionary of the Board of the Triennial Convention. His labor centered in the St. Louis vicinity. In 1822 he became a resident of Rock Springs, Illinois, and it remained his home until his death.[119]

While at Rock Springs, Peck, in connection with his missionary labor, established a seminary for general and theological education, being aided to some extent by Eastern friends. His work in preaching, meantime, covered a very wide region; while all the affairs of the territory, soon to become the state of Virginia, engaged his intelligent and active interest.[120]

Aside from other labors, Mr. Peck wrote extensively. Among his works were A Biography of Father Clark, Emigrant's

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[118]Rister, op. cit., p. 59.

[119]Hugh Wamble, "John Mason Peck," Encyclopedia of Southern Baptists (Nashville: The Broadman Press, 1958), II, 1080-82.

[120]Ibid.

Guide, Gazetteer of Illinois, Annals of the West and other works. He died at Rock Springs, March 24, 1857. He was a man of many remarkable qualities, robust in intellect, strong in purpose, positive in his opinions, and bold in their advocacy, a born missionary.[121] Mr. Peck must be ranked high among the missionaries of the Baptist work.

Lott Carey will be considered as an outstanding missionary under home missions since his ministry was primarily to Negroes who were relocated in Africa and because most of his work was supported by the First African Baptist Church of Richmond, Virginia.

Lott Carey was born a slave in Charles City County, Virginia, about the year 1780. He was baptized in 1807 into the fellowship of the First Baptist Church in Richmond, by which he was subsequently licensed to preach. He taught himself to read and by strict economy, he saved enough money to purchase his freedom along with that of his two children; his wife had died. He led in the organization in 1815 of the Richmond African Missionary Society for the propagation of the gospel in Africa.[122]

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[121] Ibid.

[122] Boyd, op. cit., p. 149.

In 1821 he made application as a missionary to Liberia, West Africa. He was appointed by the Foreign Mission Board of the Baptist General Convention and arrived in Liberia in 1822. Immediately he began to minister to a Baptist Church - originally constituted in 1821, with twelve members, in Richmond, Virginia - which had migrated in a body to Africa and located in Monrovia. Carey did a monumental work preaching to the people, establishing schools, and wining for himself the title, "The Father of West African Missions." Along with his other duties, Carey was appointed vice-agent for the civil government of Liberia in 1826, and two years later was made Governor. Shortly afterward he died from injuries sustained in an accident on November 8, 1828.[123] He was a tireless worker and did an outstanding work among the colored people in Africa.

Jonathan Going was probably the most significant figure in getting the Home Mission Society established and in operation. He was born in Reading, Vermont, March 7, 1786; in 1805, his freshman year in college, he was converted and baptized into the fellowship of the First Baptist Church, Providence. In 1811 he was ordained and became pastor of the Baptist Church at Cavendish, Vermont.

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[123] Ibid., p. 150.

In December, 1815, he moved to Worcester, Massachusetts and remained pastor of the church in that city until 1832, a period of sixteen years.[124]

During the later years of his ministry at Worcester he became profoundly interested in home missions and in 1831 obtained leave of absence from his church to visit the Baptist churches in the Western States. As the result of this visit, Dr. Goings was in 1832 made corresponding secretary of the Home Mission Society, a position which he held with signal ability and unwearied industry for five years. Dr. Goings was one of the leaders in establishing this Society, and much of the present prosperity and usefulness of the Home Mission Society is due to his wise planning and arduous toils.[125]

In 1837 Dr. Goings became President of Granville College, Ohio. He kept his position until his death on November, 1844. His death was regarded as the greatest loss that had befallen Baptists of that area, and to this day his name and work are held in grateful remembrance.[126] Though Dr. Goings was not a missionary, still he did a great work for the Home Mission cause.

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[124]Newman, A History of Baptist Churches in the United States, op. cit., p. 419.

[125]Ibid., p. 420. [126]Ibid.

CHAPTER V

PROBLEMS CONFRONTING MISSION EFFORTS

There were several factors that arose to hinder the mission effort of the Baptists in the South as well as in the North. The first factor to be studied here is the problem of slavery.

I. PROBLEM OF SLAVERY

During the period of the Revolution and in the early nineteenth century, Baptists seemed to have been too absorbed in their struggle for religious liberty to bother with the slavery issue.[1] However, soon after the American Revolution, Baptists began to question the validity of slavery as a practice among Christians. As early as 1782 several wealthy Virginia Baptists gave their slaves freedom. The General Committee of Virginia Baptists adopted a resolution in 1789 denouncing slavery as a violent deprivation of the rights of the individual and recommended legal action be taken to right this civil wrong.[2]

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[1] Robert G. Torbet, A History of the Baptists (Philadelphia: The Judson Press, 1950), p. 299.

[2] Ibid., p. 300.

That same year the Philadelphia Association gave it's endorsement to societies for "the gradual abolition of the slavery of the Africans and for the the protection of the freedmen" and recommended that the churches represented form similar societies. Many Baptists and various associations were hesitant to express themselves. For example, the Salem Kentucky Association in 1789 said they felt the Association judged it improper to enter into so important and critical matter at that time. In South Carolina where approximately one-third of the Baptist laymen and two-fifths of the ministers were slave holders, they were also hesitant to make pronouncements concerning slavery. The Sandy Creek Association of North Carolina as late as 1835 took a stand against the selling and buying of slaves although not entirely opposed to slave holding.[3]

The Baptists in Virginia at an early date raised a voice against slavery. In 1784 the Baptists organized a General Committee to influence legislation in favor of religious liberty.[4] It is evident that a great segment of the Southern people recognized the evils of the slavery

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[3]Ibid., p. 301.

[4]Jesse L. Boyd, A History of Baptists in America Prior to 1845 (New York: American Press, 1957), p. 156.

system from the very start. A great many were indifferent. Boyd concludes that only about one-third of the white Southern people ever owned slaves at all.

With the general spirit of opposition to the principles of slavery among the Southerners, what caused the almost complete reversal of this position? There were several factors apparently involved which brought about a change in sentiment of the Southerner toward slavery. Emancipation societies were formed in churches and pastors began to preach against the evils of slavery. Soon a great opposition aroused, and they felt that the minds of the Negroes were being perverted. In 1828 there were three hundred abolitionist societies south of the Mason and Dixon Line; less than a decade thereafter not a single emancipation society remained in the South. Boyd suggests the change in attitude of the Southerners toward slavery was due to two things: (1) The South was becoming the "Cotton Kingdom," therefore slave labor was profitable and efforts were made to extend slave labor to new states admitted to the Union. (2) The abolitionists of the North were determined that slavery should not spread to the territories, and their objective was to abolish slavery in all the states. The South saw the abolitionist movement as a deliberate purpose to wreck Southern prosperity.[5]

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[5] Ibid., p. 158.

There can be little doubt that economic factors did have some influence on some of the Southerners. Also, the continued propaganda of the abolitionists of the North irritated the Southerners to a great degree. Despite the disputes and agitation that had grown rather rapidly between those for and against the slavery system, there were still efforts to keep harmony.

Baptist leaders, during the twenties and thirties, sought to keep peace by pursuing a policy of moderation. However, Torbet suggests that the moderate policy proved to be only the lull before the storm.[6]

Open controversy in the denomination could not be prevented very long due to the high feelings and open hostility felt among some. The focal point of disagreement was in the missionary enterprise. The issue of slavery became acute in 1840 when the Alabama Baptist Convention forwarded a resolution to withhold funds from the Board of Foreign Missions and from the American and Foreign Bible Society until Alabama Baptists were assured that these agencies had no connection with abolitionism, and if the reply were unsatisfactory, to form a Southern Board through which Alabama Baptist funds might be transmitted directly.[7]

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[6]Torbet, op. cit., p. 303. [7]Ibid., p. 305.

However, a showdown was averted when the officials of the Triennial Convention said they had no right to say or do anything in regard to slavery, and the Home Mission Society also issued a declaration of neutrality. Many Northern men were critical of this stand, and the difficulty continued to threaten the Baptist ranks.

The Triennial Convention and the Home Mission Society continued to maintain a course of neutrality through the year 1844. However, the Southern Baptists fears continued to grow, and as a test case, the Georgia Baptist Convention instructed it's executive committee to recommend to the Board of the Home Mission Society James E. Reeves of Georgia for appointment as a missionary to the Cherokee Indians, his support guaranteed by the Triennial Convention. The Board voted against appointing Mr. Reeves.[8]

In November, 1844, the Alabama Convention sent a letter embodying what is known as the Alabama Resolutions to the Board of Managers of the Triennial Convention, insisting that the Foreign Mission agency which they supported give slave holders and non-slave holders the same privileges. In December, the Board gave a reply which in reality was a departure from the principles laid

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[8] Ibid., p. 307.

down by the Convention at it's annual meeting. Their decision was as follows: "If anyone should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him."[9] From the decisions of both the Home and Foreign Boards, it was evident that the South had lost its influence in the national bodies.

Torbet points out the reaction of the South to the Foreign and Home Mission Board action. It is most interesting. The Southerners did not attempt to defend the evils in the slavery system, but described the institution as an inherited disease to be cured slowly; many justified its continuance on Biblical grounds, pointing out that the Negroes' contact with white masters brought them in touch with the gospel. Northern abolitionists also argued from the Scriptures, holding that they taught the indignity of the enslavement of individuals by their fellowmen.[10] Despite all the difficulties, there were still attempts to reconcile the two differing groups.

A break was inevitable. The Northern and Southern Baptists had reached a point where there was no middle ground. The schism finally came. The American Baptist

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[9] Ibid., p. 308. [10] Ibid., p. 309.

Home Mission Society decided, at a meeting in April, 1845, that it would be more expedient if its members should hereafter carry on their work in separate organizations in the South and in the North. Consequently, the Virginia Foreign Mission Society issued a call for a convention to be held in May. Three hundred and twenty-eight delegates from the churches of the South met at Augusta, Georgia, to organize the Southern Baptist Convention.[11] The separation was completed.

The slavery problem had been hampering the work of the Baptist Missions program for several decades. There is no way to measure how much the work was hindered by this cleavage. However, when there is strife, agitation and often open hostilities, the work is bound to suffer. This undoubtedly was the result during the slavery problem prior to the division of the Northern and Southern Baptists.

II. PROBLEM OF ANTI-MISSIONS

Actually, the first controversy which split the ranks of the Baptists, especially in the South and West, occurred during the first quarter of the nineteenth century. It arose over the missionary work of the denomination. There developed a group in the churches who

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[11] Ibid.

were opposed to centralization of authority, to an educated and paid ministry, and to such man-made organizations as Sunday Schools, missionary societies, and theological training.[12] The controversy had a deadening effect on the Baptist work for the mission thrust was the very heart of the outreach of the denomination.

This anti-mission movement began its aggressive campaign against missions and everything that was of an organized nature about the time the Triennial Convention was formed. Their chief argument against missionary organizations was that the cities benefited from the funds collected and sent East.[13] They called themselves Primitives, or Old School Baptists, and contended that all Baptists were originally of this group.

These anti-mission Baptists were a rather radical group. Extremist views were evidenced in their attitudes toward Temperance Societies. Christian suggests that most of the anti-mission Baptists were opposed to Temperance Societies, and some even advocated the drinking of intoxicating liquors as a beverage.[14] Here is evidenced a tendency toward extremism.

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[12] Ibid., p. 285. [13] Ibid., p. 286.

[14] John T. Christian, A History of the Baptists of the United States (Nashville: Broadman Press, 1926), II, 406.

There were at least four prominent leaders of the movement, one of whom was Daniel Parker, the responsible leader of the Two-Seed-in-the-Spirit Predestinarian Baptists. He taught that missionary organizations were human agencies for which there was no Scriptural justification and therefore not to be trusted.[15]

Parker was the most persistent and effective opposer of missions who ever labored in Kentucky, and his work extended from North Carolina through Tennessee, Illinois, and from Indiana to Texas. Christian says that he set in motion the means that overthrew missions in Tennessee.[16] He was a man of outstanding ability, and he wrote extensively; his papers and pamphlets had wide circulation. The tragedy is that many people believed his anti-mission views, and there was no Baptist paper in the South to refute these teachings and no exponent of the missionary views visited among the Southern people as did the anti-mission zealots.

John Taylor was another opposer of the missionary program of the Baptists. He attacked the method for obtaining money for the cause of missions and the missionary program. He even condemned the efforts of the home

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[15]Torbet, op. cit., p. 267.

[16]Christian, op. cit., p. 415.

missionaries to establish churches because he said their motive was obvious. In the first place, these would be fine tales to write to the great Board; and secondly, every church thus set up by themselves would be under their own immediate control.[17]

Another leader of the anti-mission forces was William Thompson. As a young man Thompson heard a call to missionary service without yielding to it. Strangely enough, he turned to the anti-mission movement and continued to resist his calling by supporting the anti-mission movement.

The fourth leader of the anti-mission group was Alexander Campbell. He was the most renowned of the group and will be studied later under "the rise of Campbellism." He is the most prominent in this movement that actually resulted in a separate movement which later resulted in the forming of another denomination.

Daniel Parker was probably the man most responsible for preparing the way for the Campbell schism. Dr. J. M. Peck, of pioneer Home Mission fame, who knew Parker well said of him:

> Mr. Parker is one of those singular and extraordinary beings whom divine Providence permits to arise as a scourge to his Church,

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[17]Frank M. Masters, A History of Baptists in Kentucky (Louisville: Baptist Historical Society, 1953), p. 193.

> and a stumbling block in the way of religious effort. Daniel Parker exerted himself to the utmost to induce churches to declare nonfellowship with all Baptists who unite themselves with any of the benevolent societies.[18]

Dr. Peck certainly used strong language here, yet he was a man that was familiar with the situation and realized, to a great degree, to whom the responsibility belonged.

The anti-mission group did much to restrict the mission cause for Baptists everywhere. Mission societies were dissolved, and associations often rescinded all their resolutions. This is certainly a definite conflict, and it was to rage for some thirty years. The morale of the denomination was weakened to a deplorable condition. Christian said the minds of the people were turned from missionary endeavor and was directed to contention.[19]

The cause of the Baptists was greatly handicapped by the continuing hostility of the anti-mission party. It spread its paralysing principles far and wide, which caused barriers that greatly hindered or limited benevolent and missionary efforts. Next will be studied the Campbellite movement, which practically arose simultaneously with the anti-mission movement. The anti-mission controversies

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[18] Ibid., p. 197.

[19] Christian, op. cit., p. 402.

set the stage for the Campbell movement, and there was fertile soil for the Campbellism growth when it appeared on the scene.

III. PROBLEM OF CAMPBELLISM

The foremost leader in promoting the Campbell movement or "the current Reformation," as it was also called, was Alexander Campbell. He was the son of Thomas Campbell, a prominent minister in the Seceder Presbyterian Church. Alexander was born in Ireland, September 12, 1788 of Scotch ancestry and received his early training there. His father made many influencial friends among the Independent Sandemanian Sect, who opposed all creeds, observed the Lord's Supper weekly, and contended for the literal interpretation of the Scriptures, claiming to speak only where the Word of God speaks.[20] Young Campbell was greatly influenced by this connection with the Independent Sect.

The Campbells came to America in 1809, and Thomas Campbell soon was busy contending with the Seceder Presbyterians in America. He soon organized his followers into the "Christian Association," which was constituted

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[20] Masters, op. cit., p. 198.

into a church in 1811.[21] Here is seen the background in which Alexander Campbell grew up.

Young Campbell was ordained in 1812. The chief point of conflict was his doctrine of faith in its relationship to regeneration; in 1812 he denied that a man must be regenerated prior to the first act of faith. It soon was apparent that he was teaching baptismal regeneration.[22] At the time, debating was popular among Baptists. He began to debate his subjects and debating provided the first occasion for him to visit Kentucky, to engage in debate with W. L. McCalla in 1823. McCalla was champion of the Presbyterians.[23] Kentucky was to become the center of the Campbellite movement, even though it was to have a great following in other states.

The conditions were favorable for such a man as Campbell to gain a good following among the Baptists as he made his appearance in Kentucky. It should be noted here that Alexander Campbell associated himself with the people called Baptists for some two decades prior to the division of the Campbell followers from the Baptists.[24] There was no state organization to draw the Baptist

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[21] Ibid., p. 202. [22] Torbet, op. cit., p. 289.

[23] Masters, op. cit., p. 209. [24] Ibid., p. 198.

forces together. There were no Baptist schools to train leaders, no denominational paper to diffuse information and expose error, and an untrained ministry, incapable of dealing with such a foe as Alexander Campbell.[25]

Campbell was impressed by the power of the press and soon began to publish his debates. In the papers he began to belittle missionary societies, ordination of the clergy, ministerial calls, the pew rent system, salaried clergy, Bible societies, and church associations. He came to be called "The Reformer."[26] As was mentioned before, Kentucky is the state where he swayed more Baptists than in any other state, but his popularity grew throughout the Baptist ranks.

There were many things which contributed to the spread of the peculiar views of Alexander Campbell among the Baptists of Kentucky. His personal popularity in the overthrow of the pedobaptists was one factor. In his debate he displayed more talent and learning than had even been known in the state. Another reason for success was that his system was slowly developed, and his views gradually expressed. He was also understood to advocate

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[25] Ibid., p. 289. [26] Torbet, loc. cit.

the management of church affairs so as to supersede the necessity of pecuniary contributions. The influence was promptly drawn that it was wrong to compensate ministerial labor.[27] Opposition to a salaried ministry soon gained in popularity. Then finally, the followers of Mr. Campbell became exceedingly aggressive.[28] This was a characteristic of Campbell himself and exerted quite an influence on the growth of the Campbell movement.

Between 1825 and 1830 the greatest defection occurred from the Baptist churches to the ranks of the "Reformers," largely because the "reform" preachers were being received in many Baptist churches without any suspicion of their menace to Baptist views.[29]

Campbell's teaching soon permeated Kentucky, spreading from there into Western Pennsylvania, Ohio, Tennessee, and Virginia. Sometimes entire associations were controlled by the "Reformers."

About 1826 opposition arose to "Campbellism" and exerted efforts began to refute his doctrine and to undermine his influence. The first association to take formal action against the "Reformers" was the Red Stone Association of Pennsylvania in 1826.[30]

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[27]Christian, op. cit., p. 430. [28]Ibid., p. 431.

[29]Torbet, op. cit., p. 290. [30]Ibid., p. 291.

By 1828, the Campbell system of doctrine had crystallized into a distinct creed which was propagating with great persistence. It was the plan of Mr. Campbell to remain in his relationship with the Baptists, as long as they would permit him to say what he believed, to teach what he was assured of, and to censure what was amiss in their views and practices.[31] However, from the year 1830, the Campbell followers, as a separate group, were in evidence.

Two events occurred in 1830 which led to the final separation of the "Reformers" from the Baptist churches in Kentucky. The first was the publication and distribution of Mr. Campbell's "Extra on the Remission of Sins," which clearly defined his position that baptism was essential to the salvation of a soul. The second cause was the called meeting of the Franklin Association in a special meeting in Frankfort in July, 1830. The principle object of it was to define Campbell's position and to warn the churches against its devastating influence. Campbell's views were exposed in a circular letter printed in the minutes and sent to all churches in the Association.[32] Although Campbell continuously sought to avoid denominationalism, a division was inevitable.

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[31]Masters, op. cit., p. 214. [32]Ibid., p. 217.

The division between the Baptists and the Campbell elements in the churches was nearly completed at the close of 1832. The excluded members and churches had become an independent organization, which meant a separate denomination with distinct doctrines and practices; the very opposite to that of the Baptists.[33] The effect of the division upon the Baptists in the South and West was particularly divisive, adding to the problems caused by slavery and anti-missions.

The Campbellism schism together with that of the anti-mission separation brought untold disaster among the Baptists. Campbellism caused the greatest division that had ever occurred in the Baptist ranks. Statistics of the Baptists in Kentucky serve as a good example of the losses suffered in Baptist numbers during this period of division. In Kentucky in 1829 there were thirty-four associations, 614 churches, and 45,442 members; but the report of 1830 shows a loss of forty churches and 5,485 members largely as a result of the division. In 1832, an additional decrease of 4,095 members was reported, which made a total loss of 9,580 members in three years. The total membership in 1832 was 35,862 and in 1835, 39,806, which showed a gain of only 3,944 members in three

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[33] Ibid., p. 222.

years, and still 6,636 members less than reported in 1829. Had the anti-missionary forces been cut off at that time, which was done later, there would have been a further reduction of at least seven thousand members.[34] The loss that the Baptists suffered resulted primarily from the influence of Campbellism. However, it should be noticed that this loss wasn't as bad throughout the Southland.

Kentucky was an area where Campbellism exerted its greatest influence. Nonetheless, Campbell had a strong influence in Virginia, Ohio, Tennessee, and Pennsylvania and affected largely many other Southern States.

The effects of Campbellism would have been still greater had it not been for the commanding leadership of three Baptist preachers: J. B. Jeter of Virginia, Silas Noel of Kentucky, and A. P. Williams of Missouri. All did monumental work in steering Baptists away from these doctrines taught by Campbell and his followers.

Campbellism must be classified as the more harmful influence to missions than all the other problems which arose. The harm done to missions was due to the fact that Campbellism, in addition to all of the other negative teachings, was also anti-missionary.

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[34] Ibid.

IV. PROBLEM OF FREE-MASONRY

The anti-Masonry struggle which for a time had national prominence in American politics threatened the peace of the Baptist churches in the South, especially in the Middle and Western States. This problem had its greatest struggle during the years 1826 to about 1840.

The incident which brought about such an anti-Mason reaction was centered around one William Morgan, himself a Mason. He published a book purporting to expose the secrets of the order and then suddenly disappeared in 1826. It was believed that he had been foully dealt with. A body was discovered and identified as his. Excitement against the Masons rose high, and the churches took up the matter.[35] The secrecy of its ritual and meetings was an undesirable feature which violated the kind of freedom which they believed the New Testament intended among God fearing men.[36]

In a large number of Baptist churches, the majority opposed secret fraternities, declaring them unscriptural and dangerous to the peace and liberties of the people.[37]

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[35]Henry C. Vedder, A Short History of the Baptists (Philadelphia: American Baptist Publication Society, 1907), p. 246.

[36]Torbet, op. cit., p. 293. [37]Vedder, loc. cit.

New laws were often made by the churches so they could deal with their members which were being accused.

Before the problems of slavery and free-Masonry, which arose almost contemporaneously, ministers and members of the Baptist family, North and South, had freely exchanged pulpits and united together in all their religious exercises at home and abroad. But after these controversies arose, many Northern men exerted strong efforts to restrain these exercises.[38] Of course, here was the beginning of the long struggle that resulted in the Southern brethren breaking away from the Northern brethren.

As is always the case, when controversy erupts, there follows active agitation. Out of these agitations, as an unavoidable consequence, arose confusion and division in many of the churches; and in others, where no rupture took place, coldness and deadness ensued and an estrangement of feeling among intimate friends.[39]

In many cases ministers would become lecturers and agents and would leave their pastoral stations to traverse the country in pursuit of their new vocation:

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[38]David Benedict, Fifty Years Among the Baptists (New York: Shelton and Company, 1860), p. 174.

[39]Ibid., p. 178.

denouncing "isms." Benedict suggests these men were often joined by secular men, and soon many Baptist pulpits were freely opened to a promiscuous company of declaimers of all castes and creeds. Benedict goes on to say that their objectives were principally of a political benevolent character, though Baptist lecturers preferred to labor toward the cause of religion and humanity.[40]

Between the years 1826 to 1840 the issue of Masonry was sufficiently significant both in politics and in the churches to threaten the peace of the Baptist associations.[41] There were never any unanimous actions taken by Baptists against Masonry, however, many churches withdrew fellowship from those that had membership in a secret fraternity.

How did the Masonry problem affect the Baptist work? Benedict said that the details of the strifes and commotions which followed the warfare against a fraternity of very high antiquity could not be repeated.[42] He then concludes that the greatest evil resulting from the contending parties was the bad blood engendered.[43]

Contention over the Masonry issue subsided almost as quickly as it erupted. Since the issue did not involve

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[40] Ibid. [41] Torbet, op. cit., p. 294.

[42] Benedict, op. cit., p. 173. [43] Ibid., p. 178.

morals or doctrine, the excitement died down after 1840, and no longer interfered with those members of secret societies.[44] It is interesting to note that there are differences of opinion on the matter to the present.

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[44]Torbet, op. cit., p. 295.

CHAPTER VI

SUMMARY AND CONCLUSIONS

1. SUMMARY

The Baptist growth in the South as well as throughout the country began at first with only dissenting views within the ranks of the Established Churches of this country. These Established Churches were branches of the Church of England. The first Baptist church in this country was organized by Roger Williams in 1639 in Rhode Island. Baptist churches began to be organized after this but not without great persecution from the Established Churches. These persecutions resulted in the scattering of the Baptists to different parts of the country.

There were many settlers holding Baptist views that settled the Southern States. An era of revivals began the first quarter of the eighteenth century. From these revivals the Baptists reaped the greatest harvest. There were some differences among the Baptist groups, but as the struggle for religious freedom took form these Baptists united together and played the leading role in securing this freedom. With the provision for

religious freedom provided in the Constitution, the Baptist numbers were soon to develop to a stage of domination in this country. Churches in the South saw phenomenal growth. Growth was due primarily to the new freedom, the need among the people, and the evangelistic appeal made by the preachers of that day. A great degree of credit must be given to the dedicated preachers of that day. Often they were men of little formal training but possessed with a burning zeal for sharing the gospel story. Generally, the preaching was highly emotional, and this preaching saw great success in the South.

The Baptist work in this country enjoyed many years of prosperous growth before they became involved in an organized missionary enterprise. They were influenced by the English Baptist missionary movement from the beginning under Carey and contributed financially in promoting the work. The evangelistic spirit rose rapidly among the Baptists in the early years of the nineteenth century. With another Spiritual Awakening occurring early in the nineteenth century, many mission societies began to appear. Their designs were to send the gospel to the heathen.

Baptists from both the North and South came together in 1814 and organized the Triennial Convention with the

objective of foreign missions. With the conversion of Judson and Rice to Baptist views, the work was begun immediately. Soon there was seen the need for home mission work, and the Baptists were quick to respond. Missionary societies were formed throughout the North and South, and work was undertaken in home missions as well as foreign. However, due to a shortage of funds the Convention discontinued work in home missions in 1823 with the expressed desire that each church and association would carry on the work to the best of its ability. The home mission work, especially in the South, continued to prosper for many preachers went forth thoughout the land, often without pay, and with only a conviction of their calling and an earnest desire to preach. These men established churches as they went and many people were added to the churches.

The foreign mission work proved to be slow in the early days. Still there was significant work established, and the ground work was laid for the great missionary work of later years. By the year 1845 the foreign mission work had established one hundred thirty preaching stations, seventy-nine churches, and had a membership of over eight thousand.[1] The foreign mission progress before 1845 might

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[1]Albert H. Newman, A History of the Baptist Churches in the United States (Philadelphia: American Baptist Publication Society, 1898), p. 441.

not seem so impressive in comparison to foreign mission statistics today, yet it was a most fruitful work under the circumstances of that day.

Baptists of the South exerted great influence and support in the foreign mission enterprise, both in personnel and financially. The work was on a cooperating basis, working through the Triennial Convention.

The great mission work on the home field grew out of the missionary spirit that was present in the Baptist churches from the earliest days. The earliest work was done in a most unsystematic way, but as the Triennial Convention continued their work it was expanded to include home missions as well as foreign.

Work on the home field was done among the settlers, the Indians, and the Negroes with marked growth being evidenced among them all but the Negroes, especially in the South, showing more readiness to adapt themselves to the churches and the Baptist faith. At first the Negroes joined themselves to the churches attended by their white masters, but they soon began to organize churches of their own and were able to continue their work in a remarkable way.

The mission work to the settlers received great help in spreading the gospel Westward by pioneers moving from the Carolinas, Virginia and other Southern States.

As these settlers moved, of whom many were Baptists, churches were established wherever they went. The settlers proved to be effective in spreading the Baptist cause though it was generally in an unorganized way. In 1832 the Home Mission Society was organized to give unity to the effort in carrying on the mission work at home. The Home Mission work was a united effort of Baptists both in the North and in the South. The Home Mission Society carried on the work here from 1832 until the break came between the North and South in 1845. Benedict states that practically every state supported or was auxiliary to the Home Mission Society during this period.[2] The role that the Southern Baptists played in this work was that of cooperating with and working through the Society in the domestic work. Benedict goes on to express the belief that each state convention and each association did as much work on their own as through the Society.[3]

Mission work among the Indians was slow from the very beginning. Effectual work was accomplished among the Indians, especially in the Southern tribes, but the

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[2]David Benedict, Fifty Years Among the Baptists (New York: Shelton and Company, 1860), p. 192.

[3]Ibid.

work was given a great set back when the United States Government began to remove the Indians to new locations in the West. Several faithful missionaries made the journeys Westward with the Indians, but the work was most difficult and very little progress seemed evident.

Though the Baptists in the South and in all the United States enjoyed a great increase in numbers, work was not accomplished without difficulties. From the early days of the nineteenth century there were Baptists who opposed the owning of slaves. As ministers and other church leaders began to expound the idea of abolition of slavery, feelings ran high and eventually open hostility arose toward Baptists in the North. Disputes and agitation occurred among many Baptists in the South. The disputes undoubtedly did much harm to the work of the Baptists of the South and later proved to be a key factor of the division between Northern and Southern Baptists.

Another problem that hampered the work of Baptists was the rise of the anti-mission movement in the first quarter of the nineteenth century. Anti-missions was a movement that was opposed to everything that was of an organized nature and resulted in many Baptists withdrawing their support from the mission enterprise. The movement played a prominent part in the restriction of Baptist work during that time.

A movement rising almost simultaneously with the anti-mission movement was the rise of Campbellism. Cambellism caused the greatest division among the Baptist churches. Alexander Campbell, the leader of this movement, associated with the Baptists before his doctrines came to be fully recognized as differing from those of the Baptists. The area that suffered the greatest lost to Campbellism was in Kentucky. However, Campbell had a great following throughout the Southern States and severe losses were felt in all the states.

Campbellism must be classified as a more harmful influence to missions than all the other problems which arose. The harmful influence is due to the fact that in addition to all the negative teachings of Campbellism, it was also anti-missionary.

The anti-Masonry struggle appeared in the ranks of the Baptist churches during the years from 1826 to about 1840. The secrecy of the Masonic meeting was an undesirable feature which some Baptists felt violated the kind of freedom taught in the New Testament. Many churches purged from their membership those identified with free-Masonry, and the issue of the secret fraternity was sufficient to threaten the peace of all the Baptists. No unanimous action was ever taken against Masonry and the

issue subsided around 1840 almost as quickly as it erupted. There are still differing opinions concerning Masonry, but these opinions are not at such variance that disturbs to any degree the peace of the churches.

II. CONCLUSIONS

The work of the Baptists in the South grew out of lives of people that dared to disagree with the dogmas of the Established Church and were committed to the task of establishing the convictions they felt. The Baptists profited greatly from the early period of revivals, especially in the South. Though they were hampered in their struggle for religious freedom, their zeal and dedication led them in helping establish religious freedom in this country. The Baptist leaders of the South played a key role in this struggle.

Baptists in the South got their impetus for growth in the era of the nineteenth century revivals. Among the Baptists there arose an evangelistic enthusiasm that produced both the Foreign and Home Mission enterprise. The Baptists of the South contributed a major part in the leadership of these mission organizations during this period of organized mission work. They were also prominent in the financial support of the work.

The missionary work of the South prior to the establishment of the Southern Baptist Convention was one of cooperating with and working through the Triennial Convention and the Home Mission Society. Some work was done independently by state conventions and by associations, but the significant work was accomplished through the organization mentioned above.

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BAPTIST MISSION EFFORTS IN THE SOUTH BEFORE 1845

An Abstract of a Thesis

by

Frank Shell

May 1965

BAPTIST MISSION EFFORTS IN THE SOUTH BEFORE 1845

1. STATEMENT OF THE PROBLEM

Since the Baptists first came to America they have enjoyed phenomenal growth, and the growth has been steady and sustained. It has not all occurred since the Southern Baptist Convention was first organized in 1845. The purpose of this study is to examine records, reports, and historical accounts of the work which the Baptists in the South contributed to our mission heritage prior to 1845.

There is a tendency to assume that Baptist interest in missions began with the organizing of the Southern Baptist Convention. This is not true: some of the giants of the faith are those who labored in our land prior to 1845. Some of these achievements, sacrifices, and heroic efforts are a part of the heritage of the whole Baptist family.

If present day Baptists are to build on the foundation which others have laid, they must come to know and appreciate the work which the founders accomplished.

II. METHODS AND PROCEDURES IN GATHERING DATA

The data for this study has been gathered from publications from the religious press in the South Atlantic states from 1802 to 1845. This material was studied on microfilm in the Library at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Other sources studied were the Annual Reports of the Baptist Board of Foreign Missions for the United States. The reports available were the first, second, third, and the report of 1830. These reports were made available for study in the Treasure Room at the Seminary Library. Secondary sources relating to this area of study have also been utilized in preparing this thesis.

The above mentioned primary and secondary sources have been gleaned for information pertaining to the work of the Baptists in the South prior to 1845. The study incorporates an account of the beginning of Baptist work in the South, the organizations involved in the missions enterprise, and finally a consideration of the difficulties that hampered the mission work. It is the design of this study to present a clear and accurate account of the work of the Baptists prior to the formation of the Southern Baptist Convention.

III. SUMMARY OF THIS STUDY

The mission work of Baptists of the South grew out of the lives of people who dared to disagree with the dogmas of the Established Church and were committed to the task of establishing their convictions.

Never in the days prior to the Southern Baptist Convention did the Baptists of the South have a national independent mission organization of their own. Their contributions to missions during this time was in cooperation with all Baptists in America working through the Triennial Convention and the Home Mission Society. The Southern Baptists were involved in mission work on a national organizational level through the Triennial Convention and the Home Mission Society. A great deal of work was carried on by individual states and associations in the home mission enterprise, though none as significant as that accomplished through the national bodies.

From the very beginning there were things that slowed the progress of mission work. For a period there was a struggle for religious liberty. After religious freedom was won and the missions organization was established, an anti-mission movement appeared that plagued the work of all Baptists for many years.

The most serious blight that befell the Baptist cause was the rise of Campbellism. The movement was also called "the current Reformation." Alexander Campbell was the foremost leader of the group, and in the earlier days of his ministry, he freely associated with the Baptists. However, when Campbell began to teach that baptism was essential for salvation of the soul and to censure practices in the Baptist churches, he was exposed through circular letters as teaching doctrines contrary to Baptist beliefs.

Although Campbell continually sought to avoid denominationalism, a division between the Baptists and the Campbell elements was nearly complete. Many of the people that followed Campbell's teachings broke away and started new churches of their own.

Despite the conflicts and difficulties that came, the Baptists of the South continued to grow and lay a solid foundation for the soon to be organized Southern Baptist Convention. The Convention came into being in 1845 after the division of the Northern and Southern Baptists.