

HOME AND FOREIGN JOURNAL.

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PUBLISHED BY THE BOARD OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, AUGUST, 1861.

We had the pleasure of attending the meetings of the Georgia State Convention at Athens, the Southern Baptist Convention at Savannah, and the General Association at Petersburg. These meetings were not as fully attended as usual in consequence of the state of the country; but the usual order of business was passed through, and profitably to the cause. The delegates at all resolved to sustain as vigorously as possible the various objects committed to their trust.

The spirit of prayer was prominent, and it appeared to think that it was better to rest in God than to put confidence in man. The Lord be praised for the harmony that prevailed.

M. T. S.

Need of Missionary Labor.

The need of Missionary labor is greater than ever. The people are embarrassed in consequence of the war, and less able to sustain their pastors. And yet there never was a time when the services of a faithful ministry were more in demand. The spirit of piety was opposed to the spirit of piety. The people are in distress and require the sympathy and care of the Minister of Peace. That a motive for action! People of God, step up your missionary organizations.

Our Dependence.

We are depending upon the Churches to make their own collections for Domestic and Foreign Missions and forward them as they may think proper, either through their Associations or directly to the Treasurer of the Board. Brethren and sisters, you are our voluntary agents; be faithful to the cause, the cause of a Crucified Redeemer. Should you fail our work must cease. We have but one paid agent in the field. We are determined to leave this duty in your hands. Save the expense of sending a pastor to visit you. Why can't you? We are happy to state that several brethren have made successful efforts in their churches and congregations, and have sent us the proceeds, for which we return our sincere thanks.

Our Denominational Papers.

We regret to see so many of our Baptist papers stopping, because it is a great loss to the cause of truth. They furnished a direct medium of communication with the churches, and aided much to keep alive the spirit of active Missionary zeal. We hope this necessity will not long exist, and we shall soon be able to welcome them again to our office.

We are receiving occasionally notice to stop my paper written on the margin of the "Journal." It strikes us that the Journal ought to be in greater demand than ever since so many of the State papers have suspended publication. Cannot our pastors do a good work in extending the circulation of the Mission paper? We think the intelligence contained in the Journal is just what our friends ought to know.

Facts.

Receipts of the Domestic and Indian Mission Board for the year ending April 1861, \$49,006 97
108 Missionaries employed.
372 Churches and Stations supplied.
721 Sermons and addresses delivered.
1,189 Persons baptized.

Every Little Helps.

Many, we fear, will do nothing this year because they will not be able to do as much as formerly. This will be serious and wrong. Do what you can and add it to your Association. Begin in season—don't put it off too late. Your Missionaries are at work, and dependent upon your contributions. If you can't give a dollar, give a half, a quarter, give something; be determined, every brother and sister, to

do something, and if all give but a little, the aggregate will be more than you expect.

A Sabbath-Day's Labour.

A brother in Alabama writes:—"Enclosed you will find \$20, for Domestic Missions, a part of the proceeds of a Sabbath-day's professional labour, which I trust the Lord has sent through me in this time of distress in our suffering Missions; also \$10, a pledge made by Mrs. —, at the Alabama State Convention."

We thank our Brother for this act of devotion to the Mission cause. In these times of scarcity such remembrance is specially appreciated. Will not some other brother devote the proceeds of a day's professional earnings to the Missions? Will he be the poorer for it, and will it not be to him a source of pleasure?

The Judson Female Institute.

The Annual Commencement exercises of this justly popular school have just closed as we send our copy to the press. Prof. Davis has secured the affectionate regards of his pupils. No man excels him for such a position. He has had a large and talented faculty. The examination of the several classes was thorough and void of ostentation. The number of pupils during the year, 223. The graduating class, 24. Marion, the location of the Institute, is central, healthy and famous for its good society. The next term will open the 1st of October.

J. J. Fleming.

SUMTER, S. C., June 26, 1861.

Dear Brethren:

I herewith submit my Report for the Quarter. I have discontinued my appointments at Forts, as the least important in my field—the brethren thinking that I had undertaken more than the strength of any one man could sustain. I have attended during the Quarter the Southern Baptist Convention in Savannah, and assisted at the ordination of Bro. O. A. Chamblin in Sumter—the Presbytery consisting of Revs. Dr. Williams of Greenville, J. Nichols, N. Graham and myself.

Notwithstanding the war spirit which prevails, I see no abatement in the piety and zeal of our people. The congregations are large and attentive—and we humbly trust the present troubles will pass away without bringing any desolation upon our beloved Zion. Especially do I pray that the Missionary cause may be sustained—for, judging by myself, I see nothing but distress to the Missionaries and their families, and deserted and uncultivated Missionary fields, if your Board is not sustained in this trying hour.

The people in my field are poor and unable to support me, and yet, brethren, they value the Gospel and ought to have it. Pray for us, and believe me

Very sincerely yours in Christ,
JULIUS J. FLEMING.

"The Work Must Not Cease."

From an unknown Georgia Baptist.

DEAR BRO. SUMNER:

I send you two dollars. If it is needed in your colored mission give it there, as I feel anxious that department of our work should not suffer. I hope to send you after a while, a small contribution for Indian Missions. As our Missionaries have met with such signal success among the red men, we should not let the work cease, or be diminished. I am not able to give much at any time, less now, but "by the grace of God I am what I am," and have nothing that should be withheld from His cause when needed. I trust the good cause will not be as poor Lazarus at our doors. I am giving to Foreign Missions now almost all I can give—still we are all able to spare just a little more to convert the world to Christ, and to glorify our blessed Redeemer. The work must not cease or abate—the interests involved are too momentous, the vantage gained too great. O, that our religion were as strong as our patriotism, then would the sacrifice be equal to the emergency.

From Our German Missionary.

LOUISVILLE, Ky., April, 1861.

Hitherto the Lord has helped us. I am permitted to say this at the expiration of another quarter of labor in this field. Since I wrote last, the Lord has done much for us.

Daily Prayer Meeting.—At the beginning of the year the little flock agreed to meet daily in prayer for the outpouring of

the Holy Spirit. These daily prayer meetings were continued about two weeks and God was in our midst.

Ordination.—On the second Sabbath in January the little church enjoyed a solemn, blessed day of joy. It was the day of my ordination. Our chapel was crowded, and there was a deep and solemn interest among all. I cannot describe what I felt. The hearts of pastor and people were knit together in an earnest covenant to work for Jesus. In the evening of that day it was my privilege, for the first time, to break bread among those who had been for a long time deprived of this blessing. Several brethren from other German churches were with us that day, and their words of admonition and comfort contributed strongly to encourage our hearts to labour among our crooked and perverse countrymen.

Conversions.—Soon after this blessed day the Lord deigned to hear our prayer and to regard our low estate, by making the truth effectual in the conversion of some sinners. First of all, the heart of a Lydia was touched and opened, that she attended to the things spoken. Thirsting for the word of God, she could not be kept back by domestic opposition. Being severely opposed by her husband, she mildly, but firmly, said to him: "I love you, I love my children, but I love Jesus more, and I would rather forsake you all than forsake him." Her earnest prayers prevailed; God touched his heart also, and soon they both rejoiced together. They and a Methodist sister, whom her unconverted husband had forsaken, because she dared obey Christ, these three were my first candidates for baptism.

Baptism.—It was a day of unspeakable delight among us all when the church was permitted, after so long a time, again to surround the watery grave and witness the immersion of these dear friends. Truly the voice of rejoicing and salvation was in the tabernacle of the righteous on that day. As for me, I ask for no stronger demonstration of the Divine approval granted to believers in baptism, than that inexpressible joy which pervaded my heart as I was permitted to enter the water with these converts, for the first time in my life. "Blessed be God, ye do whatsoever I command you." I realized that precious truth then. Let me be despised, neglected as an errorist, an apostate, by my own dear countrymen, but grant me such tokens of Christ's approval, and all is well.

Shortly after this, we again commenced our daily meetings of prayer, and continued for about three weeks or longer, there being no desire to cease. We met from house to house, wherever friends would open their door to the little praying company. I can say it to the glory of Christ, that an abundant measure of the spirit of prayer and supplication was vouchsafed. For, in addition to the edification of our church, these meetings proved effectual weapons against Satan's kingdom. Several have been awakened, of whom we confidently hope that they will soon find the Saviour. Satan could not stand all this; he attempted to make us the laughing-stock of men, the butt of their enmity. Men, into whose families the Holy Spirit had entered, raged against us furiously, with slander, revilings and threatening.

I confess that I was sometimes depressed for a moment by the tide of opposition which we are obliged to meet on all sides. A sensitive heart would sometimes shrink the conflict; but I trust that a desire for Christ's glory and the salvation of sinners makes me hail reproach and welcome shame.

Notwithstanding all opposition and the intense prejudice existing against Baptists, our congregation is steadily though slowly increasing. The preaching on Sabbath evening especially, is attended by many who, like Nicodemus, will not venture to come by day. It is quite an advancement and a favorable sign, when we see the same persons actually coming to a Baptist meeting in broad day-light. But let them come when they please, it matters not, they shall hear of nothing but Christ, and him crucified. By the help of God we will tell them all about that.

Encouraged by the interest manifested by many interested listeners, I have now undertaken to preach every Friday night, and the attendance has been good. I have taken up the Epistle to the Romans, which I endeavor to explain to our friends in a simple and popular manner. It contains the very doctrine so sadly obscured and forgotten by thousands of our so-called Protestant Germans, who have the name but not the spirit, the faith of Luther Protestants, who protest neither against sin nor against Satan, but only against the cross of Christ. Alas, this doctrine of justification by faith is totally new to multitudes of my countrymen. If their clergy withhold it from them, they shall at least hear it from the pulpit of some despised Anabaptist.

A New Station.—We have also commenced a station for preaching in one of the suburbs of the city, where we meet every Monday evening, and have sometimes had quite a good gathering of people. May our church become a centre of influence, from which blessing may be spread to all the Germans in this immediate region. Twenty or twenty-five thousand Germans! O, shall they not hear the Gospel? May not the clamor of war stop this great work!

A monthly concert of prayer for missions has now been established among us, and in addition to this, we have a monthly lecture on missions, in which I endeavor to describe the history of some special mission.

We have not been without trial within; but storms have been averted, and the work shall not be retarded.

At our last communion season, when I gave the hand of fellowship to six, I could not invite these friends to join a large, respected body, but a small, insignificant and despised company; but I could invite them to a participation in Christ's promise: "Lo! I am with you always, even unto the end of the world." Will Christ our Lord not fulfill his promise? Will he not bless us? Shall not even our despised habitation soon reveal to my benighted people the glory of Christ's victory? No look for it, we pray for it, we believe it; help thou our unbelief.

I. S. GUBELMANN.

INDIAN DEPARTMENT.

The letters of Bro. Reed, of the Cherokee Nation, are full of interest. The Mission has suffered greatly from the efforts of the designing Jones, a Northern Missionary, who has endeavored to influence the people against the members of our churches (Southern.) But it seems from Bro. R.'s letter that Jones has left for Kansas. Well for the Cherokees if he remain there.

Our Mission Churches are more quiet, and Bro. R. has been permitted, in the mercy of God to lead the willing convert into the watery grave, in obedience to the command of our Lord and Saviour. We commend the cause of Indian Missions to the prayerful regards of God's people. These are times that try our faith.

The people of God are called on to sustain this Mission. Unless the contributions to this object are greatly increased, we fear some of our labourers must abandon their work. The receipts are very small, not enough to meet the current expenses of the Board.

Horrid Murder!

MISSIONARIES IN DANGER!

Mayville, C. N. April 22, 1861.

DEAR BRO. SUMNER:

With alternate emotions of the deepest character I address you this time. Much to hope for—much to fear.

Bro. Che-nah-gue, a licensed Minister of Batic Prairie Church, living about six miles from us, DIED A MARTYR a few days since! Circumstances reported as follows:

John B. Jones, a Baptist Missionary, (Northern Baptist) in this Nation, is said to be the author of a secret council or society in this Nation, the object of which I do not know only by its fruits; but it is said, the object is to put the full bloods in power and put down the half-breeds.

Che-nah-gue joined that society, and was elected to office. They required him to renounce the Southern Baptists and join the Northern Baptists. This he refused to do. They then told him he had to die. This took place last January. A few nights since some men went to his house, called him out of bed, and shot him five or six times, stabbed him several times, and then cut his throat. **Horrid murder!**

Killed because he would not forsake his religious opinion.

His reputation among us was without a blemish. He had the good will of those without the church. He was a devoted follower of Christ and a remarkably peaceable citizen of his country. We can only say:

"Who would true valor see,
Let him come hither:
(He here will constant be,
Come wind, come weather,
There's no discouragement,
Shall make him once relent
His first avowed intent
To be a pilgrim."

The same set have burned Bro. S. Owen's houses and threaten his life.

They have been threatening Bro. Slover and me ever since we have been here. Some of our friends think we are in danger, and doubtless it is so.

From all I can learn, there was a plan formed to kill me on Saturday night, the 13th inst., but the Lord frustrated it. Under these circumstances we are advised by some of our friends to move to Mayville. I cannot tell what is prudent to do yet. I would like very much to have the advice of our brethren, but we will likely have to determine for ourselves before we can get any advice from any but our friends in this country. May the Lord guide and direct us.

We do not think of leaving our post, even if we move, to Mayville. That will not interrupt our labour, and we will have the advantage of a good common school for our children. Write soon.

More soon.

Your brother in Christ,

ISAAC REED.

Bro. Reed in Mayville.

JONES, THE CAUSE OF TROUBLE.

MAYVILLE, C. N., May 24th, 1861.

Dear Bro. Sumner:

Politics is distracting our people, and making things alarmingly fearful in this nation at present; so much so, that we have thought it best to move to Mayville, having been advised thus by our friends here. My life is taken care of by an unseen hand; My labor is not all performed yet. God will take care of me till my work is done. Then away to Jesus let me go.

I have advised Bro. Slover to move to the line and preach in those settlements where he will be safe, and I expect to labor until otherwise directed, principally in this settlement. Our work is blockaded for the present, and we can only labor within a circumscribed field. Evan Jones is the great cause of the present trouble among us. Through him and his son, we are misrepresented to the fool-blood Indians, a great many of whom, believe Bro. Slover and I are very bad men, and have come out here to help take their country from them, and a great many such things. You have learned before this, however, how they have been acting.

Bro. Slover, I learn, has written to you, and before this you have doubtless gotten his last letter. Now we want advice as to what we had better do. The best I see we can do is, to labour at present, as stated before. We shall wait for your counsel. The heavy storm will, perhaps, not last long, but there may be fog and mist and rain for years. If this Nation goes with the South, which it surely will, then we can prosecute our labour; but not without difficulty for a while. But if it goes with the North, then I for one, will not remain here. This will soon be determined.

As we have moved to the fence, would it not be well to deaden the timber outside, near the fence, in order to prevent its shading the corn inside the field? That is while the ground is too wet to plow in the field.

I suppose our brethren are safe in the Nations South of us.

Let us hear soon.

Your brother in Christ,

ISAAC REED.

P. S.

I baptized three persons last month and expect to baptize two next Sabbath. This is work in the fire.

Jones fled to Kansas.

PROSPECT MORE ENCOURAGING.

MAYVILLE, C. N., May 31st, 1861.

EM. M. T. SUMNER:

I have only time to say a word or two. Gen's B. McCullough, Pierce and Pike, are now in Tahlequah transacting business for the Southern Confederacy. About 400 troops are stationed in two miles of this place, and more are coming. A considerable force is on the border of this Nation. Jim Lane is expected in a few days from Kansas with 1,500 or 2,000 men. I have but little doubt but he will get badly whipped in less than thirty days by the Confederate troops. Every thing is in motion here at this time.

RELIGIOUSLY.

Old Jones has fled to Kansas for life. The success of our mission now depends on the success of the Confederate Army. If they are successful, our mission will blossom as the rose. All well, and in high spirits for our mission. Pray for us.

Your brother in Christ,

ISAAC REED.

A business letter dated Mayville, Ark., June 7th, has been received from Bro. Reed. He says nothing further about his troubles in the Nation, so we suppose quiet has been restored, and his work goes on as usual. M. T. S., Cor. Sec.

Cherokee Missions.

No. 2.

First Missionaries—Moravians and Congregationalists—Visit and Anecdote of Cyrus Kingsbury—Baptist Missions—Humphrey Posey, the First Missionary—Arrival of Rev. Thos. Roberts and Others—The Mission Opposed.

The first missionaries to this people seem to be Moravians. From best accounts they began their labors about the year 1801, in that part of the Nation now in North Carolina. They are still continued in this country (oldest of the missions) through the labors of Bishop and Mack, the former stationed at Spring Creek, and the latter at Beattie's Prairie, C. N. At Spring Creek they have a school, taught at this time by a native, James Ward.

Next in point of time were the missionaries under the employ of the A. B. C. F. M., who came to the Nation in 1810. Cyrus Kingsbury was sent by the above Board "to visit the Cherokee Indians, and adopt measures preparatory to a mission and school establishment. His design was warmly approved and seconded by the principal chiefs of the Cherokees. In the beginning of 1817 he was joined by the Rev. Messrs. Hall and Williams. A church was soon formed; schools were commenced; other missionaries and laborers arrived, and the Divine Spirit added his effectual blessing in the conversion of souls to Christ." This Board continued its labors among this people up to the close of 1860, when, as we understand, the Board decided that the Cherokee Nation was no longer a Heathen land, it withdrew its missionaries.

During the time of their labors they kept up several schools; had a printing-press at Park Hill; translated the New Testament into the Cherokee language, and printed it by the use of those crooks and marks of which we speak in No. 1. Also much other useful matter was printed by them which, doubtless, was beneficial to the Cherokees. Many children have been educated and taught to speak the English language in their schools, and now are living monuments of the utility of mission schools in this Nation.

There is an interesting anecdote told of Cyrus Kingsbury's first visit to the Cherokees in 1810. He was addressing the National Council upon the subject of missions. In the course of his remarks he said the Bible makes bad men good, &c. Now there lived in Saquatcha Valley some very bad white men, who had been stealing from the Cherokees while the preacher was holding up this good book and telling the great things it would do for men, having his remarks interpreted by Charles Hix into Cherokee, an old Cherokee man who had been tormented no little by these house-thieves of Saquatcha, raised up and said for heaven's sake send that good book to Saquatcha Valley.

In one of the mission schools under this Board was the noted Catherine Brown educated, who made her way from Wills Valley, in Alabama, to Brainard, in Tennessee, and joined the mission school there; soon professed a hope in Christ; returned to Wills Valley; began to teach school at Creek Path; a weekly prayer-meeting was instituted by her; and she was zealous to instruct her ignorant neighborhood in the great truths of the gospel. This virtuous Cherokee lady was not permitted to live long. Consumption carried her to her long home in heaven. When it was evident that her death was near, she said, "I feel perfectly resigned to the will of God. I know He will do right with his children. I thank God that I am entirely in his hands. I feel willing to live or die as he thinks best." My only wish is that he may be glorified." O, that many of her survivors may find a resting place in heaven with her, through the instrumentality of missions.

Baptist missions among the Cherokees were commenced by Humphrey Posey, in the year 1717. Fleming says in his Memoir of Posey, "that while the God of missions was raising up men to go far hence to the gentiles,—to the benighted nations of the Eastern continent,—He was moving the spirit of this obscure man, in the 'hill country' of North Carolina, to proclaim the way of salvation to the Cherokee Indians. While Rice and others (pious young men preparing for the ministry) were students at Williams College, and were deeply impressed with a sense of the perishing condition of the Heathen nations, and while they were pouring out their prayers to God for direction, Posey was in the work of the ministry in Buncombe county, preaching at night and teaching school in the day. While these young men of Williams College were retiring for prayer, on Saturdays, to their consecrated spot, by the side of a large haystack, in a field on the banks of the river Hoosac, in the fall of 1807, Posey was lifting up his voice like a trumpet among the mountains. He was in Christ, and in the ministry, before the organization of the 'American Board of Commissioners for Foreign Missions,' consequently before the formation of the General Convention of the Baptist Denomination in the United States for Foreign Missions. Posey was licensed to preach in 1803, and ordained in 1806. The organization of the Baptist Convention was accomplished mainly through the instrumentality of Luther Rice, who in his tours through the Southern States in 1818, had formed some acquaintance with Elder Posey, either personally or from report. The Convention having made some provis-

ion for the support of missions in foreign lands, was now desirous to send the gospel to the aborigines of our own country. In the winter of 1817, Elder Luther Rice (then agent of the Triennial Convention) wrote to Elder Posey, requesting information in reference to the practicability of establishing a mission among the Cherokee Indians. * * * Posey's heart was in the work, and had been for some time burning to preach the gospel to his neighbors, the untutored Cherokees. Having lived in their vicinity, he was well prepared to give the desired information. He wrote to Elder Rice and the letter was laid before the Board at Philadelphia, and Dr. William Staughton, the Corresponding Secretary, was requested to address Elder Posey, in order to ascertain whether his services could be obtained as their missionary. Several letters passed between them. The following may be interesting to the reader, as well as to the friends of both these excellent ministers of Jesus Christ. Dr. Staughton to Elder Posey writes as follows:

PHILADELPHIA, Oct. 16, 1817.

My Dear Brother:

At a meeting of the Baptist Board of Foreign Missions, on Monday last, your favor of August the 26th was submitted and considered. The Board anxious to see "the light of life" spreading among the Cherokees, and on the western frontiers generally, and pleased to find your heart set upon the good work, enter with pleasure into your feelings and views. They wish you to accept immediately an appointment as their Missionary for twelve months.

The more immediate sphere of action they must leave to your judgment, only remarking in general, that the frontier of the country, and the Indians, they wish you more immediately to keep in view. What you can do in relation to schools, &c., with the Divine blessing, you must inform us. With respect to compensation, the Board could have wished you had been a little more explicit. They submit to you the sum of \$500 for twelve months. This is their idea at the commencement. They wish to be frugal, but they feel it their duty to make their Missionaries comfortable. You can draw for the above sum as you may find it convenient. May the Lord be with you and bless you.

Very affectionately your brother,

W. M. STAUGHTON, Cor. Sec.

The following is Elder Posey's answer to the above, accepting the appointment:

"ASHVILLE, N. C. Nov. 24, 1817.

Rev. and dear Brother:

I wrote to you by the last mail, but on receiving yours of the 16th of October, I felt it my duty to send you an immediate answer. I wish to communicate to the Board, that with gratitude I accept the appointment of Missionary to the Cherokees, humbly requesting that the Board will bear me up in their prayers, and beseech the blessed Jesus to ask for the poor benighted Cherokees, as a part of his immediate inheritance. As it respects my compensation, suffice it to say I am fully satisfied with the decision of the Board on the subject. I shall endeavor to begin about the 1st of December, shall keep a regular record of my proceedings, and communicate the same quarterly or oftener.

The confidence placed in me by the Board, while it makes me feel unworthy, still binds them to me in a manner not easily to be expressed, and I hope never to be forgotten. May Heaven smile upon you, my dear brother, and may the happy period speedily roll round, when the earth shall be full of the knowledge of the Lord, and his high praises be sounded in every place.

Yours, in the blessed Jesus

H. POSEY

"Thus a wide and effectual door is opened, and the long-cherished desire of his heart is granted, THAT HE MIGHT PREACH THE GOSPEL TO THE INDIANS."

It appears from this correspondence, that Posey entered upon his labors and among the Cherokees about the first of Dec., 1817. During the two following years he formed an extensive acquaintance with the Tribe. He visited Charles Hicks, one of the principal chiefs, and a true friend to Indian reform; "and I trust," says Posey, "a real Christian." At a grand council of the chiefs at New Town, Oct. 27, 1819, he obtained their hearty consent, and promise of co-operation to establish a school amongst them at Valley Town. Having obtained the consent and co-operation of the principal chiefs, it was necessary that he should have the aid and consent of the President of the United States. In 1820 he proceeded to Washington City. The Hon. J. C. Calhoun, then Secretary of War, promised, in behalf of the Government, to defray half the expense of the school buildings when finished; and further aid when the school should be in actual operation; allowing the Baptist schools in the Cherokee Nation an equal share of the money appropriated for schools in that tribe. It may be proper to state here, that this, though the first school established among the Cherokees by the Baptists, was not the first in the Cherokee Nation.

In 1817 Posey commenced his missionary labors in the Nation; and in the Fall of that year the American Board of Commissioners established a school at a place they called Brainard. This school had secured an appropriation from the Government of the United States, and when Posey visited Washington City, as we have seen, he obtained from the Government the promise of

an equal share with that of other denominations.

It may also be stated, that although the "American Board of Commissioners" was organized four years earlier than the "Baptist Triennial Convention," yet they were not a year before the Baptists in the establishment of a school. Years before this Elder Posey would have gone into the Nation, "once and again," but he "lacked opportunity." Now the Baptist Board afforded him ample means to allow him fully to develop the desires of his heart. After prosecuting his labors of love for four years among this people, he again, in 1821, visited Philadelphia to consult with the Board, and to procure supplies for the Valley Town school. He obtained the promise of the Board to furnish a mission family to unite with him in the labors of the school. The promised assistance arrived in 1821, consisting of Rev. Thomas Roberts and his wife, Rev. Evan Jones and his wife, Isaac Cleaver, a blacksmith, and John Farrier, a farmer. These with their families, together with Miss Jones, Miss Cleaver, and Miss Lewis, sailed from Philadelphia in 1821, laden with clothing for their schools, and other things necessary for a large Missionary establishment. Elder Roberts and Mr. Farrier discontinued their labors in 1821, and Mr. Cleaver continued until the close of the next year. Elder Evan Jones continued until the Indians removed to the Territory assigned to them by the Government, beyond the Mississippi. Elder Posey continued his valuable and highly acceptable services until the year 1824. Not long after this Mission was commenced among the Cherokees, there were some that began to oppose Posey's efforts in establishing a Mission school at Valley Town.

The following will show how his efforts were opposed, and even by those that professed to be the lovers of Jesus:

"Purity and innocence furnish no security against the tongue of the calumniator. As might be expected, the 'wickedness of the wicked' sought to blacken the reputation of this indefatigable Missionary.

"Satan's kingdom, through the omnipotence of the Divine truths which he proclaimed, was receiving a death-blow in that quarter. The success which attended his labors amongst the Cherokees, and the white population on the frontiers, was such as to wake up the morbid energies of worldly-minded, whiskey-loving professors, and to excite the bitter gall of the haters of Gospel light.

"Hence the hue and cry against the Mission school, and against the waste of money and means, was heard at Valley Town. The whole was declared to be a matter of speculation, and a money-making business to those entrusted with its management." Some good men, it is feared, had a hand in this foul work. That there would be much expense incurred in the erection of the necessary buildings, it is easy to conceive.

The place was remote from the white population and far distant from any market. Ill-disposed persons, and there are always too many such, who know not the value of such work, are ever ready to clamor. To put to silence all such, the French Broad Association, at the request of Elder Posey, appointed a committee, consisting of Elder Jeremiah Taylor, William Kinsey, Garret Dewees, and Adam Carn, to visit the missionary establishment, and report at the next session. Only Dewees and Carn met. They report:

"That they had done as they were requested, and found the school in a flourishing condition, fully up to their highest expectations. That notwithstanding there have been large sums of money expended for the establishment, yet not unnecessarily; and that they, therefore, recommend its promotion."

The venerable Deacon, James Whitaker, in a letter, says, "I was at Valley Town in 1821, six or eight weeks, and during that time, I had full opportunity to know everything in and about the establishment; and, I can say, a more attentive and faithful man could not be found, and the churches universally esteem him as a good man. At the mention of his name, those who still remain in the country, brighten up with a smile on their countenance." In 1836, this school is reported in J. M. Allen's Register, as being in a flourishing condition. "And to this day the Cherokees have more confidence in Humphrey Posey than they have in any other man living." In reference to this missionary station, Rev. Mr. Jones states, that it contained in 1833, one hundred and eighty-five members; and at another church, formed seventy-five miles west of Valley Town, there were seventy-three members, gathered principally by the labors of Jesse Busheyhead, a Cherokee convert.

Amidst all the opposition, the mission, under the Triennial Convention, was perpetuated with profit to the Cherokees, both in evangelizing, and educating them as long as they remained East of the Mississippi. I am indebted to Brother R. Fleming for the most of the above, it is copied from his sketch of the life of Humphrey Posey. Posey was the first Baptist missionary to the Cherokee Indians, and founder of Valley Town school, North Carolina. This devoted minister of Jesus, is gone to his reward in heaven, and many Cherokees to whom he broke the bread of life, have followed him, and while his "mortal remains" sleep beneath the sod in the grave-yard, near Newnan, Ga., some of his Cherokee brethren sleep beneath the turf in North Carolina, and some beneath the soil of Western hills and prairies. Rev. Evan Jones and many

Cherokee brethren still survive them. In my next, I will speak of the departed, yet honored and remembered, Jesse Busheyhead. Yours in love,

J. A. SLOVER.

The Cherokees a Missionary People.

Tableau, Cherokee Nation,
May 14th, 1861.

Dear Brother Sumner:

We are trying to do something pecuniarily in our field of labor for the mission cause. We have toiled for four years without presenting the claims of the gospel to them upon this subject; our policy was to show them that their soul's salvation was the object of our labors and not money. And we think that four years' rigid observation has convinced the unbiased part of this people, of the purity of our motives; they have seen that we, from the first, have pursued one straight forward course—that at all times and places, we have sought only the salvation of their souls, and endeavored to preach Christ and him crucified. They know and can testify that I have not only strictly avoided the blending of political questions with our religion, but have exhorted the Cherokee ministers to avoid all such political strifes, and to preach Jesus only. Enemies have reproached us with agitating the vexed question of slavery among this people; we deny and take it patiently, and many other things growing out of that question have been charged to our account. At our last ministers' meeting at Rabbit Trap, brother Reed told me that he wished me to aid him in getting the brethren and friends to support brother Laugh-at-Much, a native preacher in this nation, and as you have seen, an effort was made there at that time and \$25.00 was raised in pledges for the above object. On my last tour on the Arkansas river, brother Vone of Weber's falls, subscribed (\$50.00) fifty dollars for his (Laugh-at-Much's) support, to be paid during the year. At the last meeting of Bayou Menard Church, we presented the subject to the attention of the congregation, when the following brethren and friends subscribed the amount annexed to their names.

P. Snider	\$1 00
B. Harris	1 00
J. Stains	1 00
J. R. Adair	1 00
L. Dunback	1 00
Sister S. Rily	50
Brother Vore's subscription	50 00
	\$55 50

We are persuaded that these dollars will all be paid over in due time, from the confidence we have in the subscribers. We think brother Laugh-at-Much's salary, as indicated by brother Reed, will be met and perhaps more too. If we live to see our Association convened, we will organize a regular Missionary Society for this purpose, and then we can act with some system.

Yours, respectfully,

J. A. SLOVER.

We have received from brother E. Borum, Mississippi, \$20, for Indian Missions, by the hand of brother W. C. Thomas. For which brother B. will accept our thanks.

W. T. SUMNER, Cor. Sec.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

THE FIFTH BIENNIAL REPORT

OF THE

BIBLE BOARD.

For the favor which our Father in Heaven has bestowed upon us the past Conventional period, your Bible Board desire, thus publicly, to express their most grateful acknowledgements.

ORITUARIES.

Since your last meeting we have been called to lament the departure of two members of this Board; our venerable brother, A. G. McCRAW, Vice-President for the State of Alabama, and our active and energetic brother CHARLES H. BLACKMAN, a worthy member of the Executive Board. The former departed this life on the day of —, 1861, and the latter on the 11th day of October, 1860. The memories of these brethren are held in deserved estimation as active and devoted friends of the Bible cause. The one well stricken in years, the other in the vigor of manhood. Their deaths admonish us to increased diligence and zeal in the work of the Lord Jesus.

THE PAST.

The Bible Board of this Convention originated, in what was regarded, as the necessities of the Baptists of the South. They felt constrained by a sense of faithfulness to the truth of God, by respect to themselves, and to public sentiment, to separate from the Baptists of the North, and in May, 1849, in the city of Augusta, Georgia, they organized the present Southern Baptist Convention. In the beginning and for several years, a reluctance was felt to separate in Bible operations from the American and Foreign

Bible Society, which then embraced the whole country. The Convention, therefore, entrusted the Bible work to its Executive Boards. This plan of organization was continued for six years, (till 1851), when it was deemed necessary to their efficiency to relieve them by organizing a Board having special charge of this department. It was found that many of our Southern brethren would not contribute funds to be sent to Northern organization. Therefore, very little had been collected among our people for Bible purposes. To concentrate Southern benevolence in this direction, a Bible department in this Convention was established, which was entrusted the work of supplying the destitute at home and abroad with the Holy Scriptures. This Board was located by the Convention, in the City of Nashville, Tenn.

From the beginning of the Mission Enterprise by the Baptists of America, in 1811 and of Bible operations in 1816, the churches of the South were united with the churches of the North in the work of evangelization, so that when they organized the Southern Convention, they had in a sense to commence the work anew. It was to some extent an experiment, with the Southern Churches; but being powerful in numbers, ample in resources, of vast aggregate wealth, with holy zeal and a sanctified ambition, they were inspired by the desire to fulfil their part of the great command of their glorious Redeemer, and to aid in the attempt to jugate the world to him. They did so and the measure of success which has, with Divine blessing, attended the work of the Convention has been declared to you and the world, by the various former Reports of your several Boards. As with the Mission Boards, so with the Bible Boards, but much greater extent, their past work plans have been experimental and formative. But as every year adds to the knowledge and efficiency of your Mission Boards, so the grace and wisdom which God gives, may we expect the Bible Board to advance in experience and success. Imperfections may characterize all human plans. It is the part of wisdom to profit by experience and to correct the future by the errors of the past. The Bible Board has not been exempt from the general law. Let the future demonstrate that it has gained valuable knowledge from the experience of the past. It takes a courage, even, from its difficulties and apparent failures, and presses forward in great work with increased energy and determination.

In the general plans of your Board we have carefully followed and earnestly endeavored to carry out the instructions of the Convention at Montgomery, Louisville, and Richmond, by combining the sale of Books of our Publication Societies, with the distribution of the Bible. Immediately after the Convention at Richmond, arrangements were entered into with the Southern Baptist Publication Society, and the American Baptist Publication Society, and although they declined to engage with us jointly in the work of colportage, we arranged to obtain books from them on favorable conditions for the use of our Colporters. These plans devised by the Convention have been prosecuted by us, if not very successfully, certainly most assiduously.

CORRESPONDING SECRETARIES.

At the meeting of the Board 23d May 1850, the former Corresponding Secretary, Rev. E. P. Walton, having declined a reappointment, Rev. Matt. Hillsman was unanimously elected in his place, and in June entered upon the duties of his office. He continued in the service of the Board January, 1861, when he also resigned. In September, 1860, Rev. L. W. Allen was appointed to and accepted the position of Assistant Corresponding Secretary and General Superintendent of Colportage, under the resignation of Brother Hillsman he was appointed sole Corresponding Secretary, in which position he still remains.

AGENTS.

In November, 1850, Rev. C. C. Tipton was appointed Agent for East Tennessee and West, North and South Carolina.

The importance of Local Agents in the incipency of our operations, was fully appreciated by the Board, and efficient efforts were made to obtain Agents for Kentucky, North Carolina, Missouri, Alabama, Virginia, and several other States.

COLPORTEURS.

As soon as the Board made the necessary arrangements, and could engage suitable brethren, they appointed several Colporteurs, viz:

In North Carolina, Two, W. A. G. Brown

R. Blanford. In Tennessee, Three, Sanborn, W. McGowan, and Asa Cox. Alabama, One, George McGiven, for a time.

From the vastness of our field, the large demands upon us, the very great inadequacy of the means furnished by the Board, together with the inexperience of Board, and various other causes, we have been unable to get the system into smooth running order; and just as we had done so, a distressing condition of the country, and consequent prostration of business well nigh overwhelmed us.

We have not heard from all the Colporteurs. Brother Sanborn, who has laboured efficiently in Middle Tennessee as the Colporteur of the Nashville Colportage Society, auxiliary to your Board, presents a very encouraging summary as the result of his labors. He visited two thousand families, distributed five hundred books and tracts, found sixteen families without the Bible, and fifty-eight without any other religious book save the Bible. The Presbyterians have regularly supplied the destitute with Bibles, and this will account for the small number found without the Bible in this State. The value of the books sold by him is \$494.20. From the other Colporteurs, information is indefinite. All, however, have made some progress in this great and noble work.

APPROPRIATIONS.

As we have had the means, we have made appropriations of Bibles and Testaments to the Cherokee and Creek Indians; to various churches and Sunday Schools in Mississippi, Arkansas, North and South Carolina, Georgia, &c., and also the sum to the Board of Missions for Foreign Propagation. This sum is much smaller than we have usually appropriated for, in consequence of having to pay for all the books we have purchased.

The exact amount, and to whom we made appropriations, we refer to the report of the Depository Agent, hereto annexed, marked A.)

FINANCES.

Notwithstanding the paralyzing pressure of the times, and the distressing inadequacy of the amount paid into our Treasury, we are happy to state, as the report of our Treasurer will show, an excess of receipts considerably above those of the two preceding years.

IMPEDIMENTS.

The political and financial convulsion which has swept the whole country like a wild wind, prostrating every interest in its devastating track, has fallen with intense and most exterminating power upon the Bible Board. While all the interests of the Convention have suffered, no other of them has been so severely affected. Your Bible Board, been allowed to struggle amid the fierceness of the storm, almost overwhelmed. But aside from all this, your Board has had to encounter other formidable impediments which greatly crippled its operations. The chief of these are: *First*, the seeming or real indifference of its friends, and, *Second*, The confounding the work of our Board with that of kindred enterprises; hence the mistake of sending the funds designed for Bible distribution to others instead of us. Examples could be given where various sums for the Bible purposes of your Convention, have been sent to other Boards of your own and other bodies. In this way we have lost little short of \$1,000 within the last two years. It was the intention of the Board to present a tabular statement of the amounts each State had contributed since the establishment of the Bible Board, but we found it impracticable to do so, and so present only what each State has given within the present Biennial term (See the Treasurer's Report.) But for Alabama, South Carolina, and Tennessee the Board would have been left almost entirely destitute. These States have given upwards of \$1,000, while all the rest have given but little over \$2,000, and some of them nothing. We beg you to compare this action on our part with the vigorous movements of some other similar bodies. In the month of February of this year The American Bible Society reports \$28,517 70 received, and of this sum (all received in a single month) the States embraced by this Society gave \$12,381 47. Some of the States gave more to this New York Society in one month, and that the shortest of the year, and right in the midst of the troubles of the country, than they have given to the Southern Convention's Bible Board for two years. But it may be said they are not Baptists who give these large sums. This

may be true, but if so, this makes the matter worse, since it seems to indicate that others love the Bible cause more, and therefore give more for its promotion than do the Baptists. But more particularly: the State of Missouri gave in February \$1,143 13 to the American Bible Society. Your Bible Board has received from that State in two years, the sum of \$15 00. Even the little State of Florida gave to that Society in one month \$123 35. To your Board she has given \$68 09, in two years. We state these facts not to shame nor to blame our brethren, but to stir up their pure minds, by way of remembrance. The Board does not throw all the responsibility upon others. It takes a large share of blame to itself. These facts are stated because it is the part of wisdom to survey and comprehend our surroundings, and as far as practicable, shape and control them to the purpose of the cause of Christ, in which we are engaged.

Having thus reviewed the *past*, and contemplated the *present*, we now turn to consider

THE FUTURE.

In all governments, or other associations of men, whether civil, military, religious or domestic, efficiency and success depend upon a judicious combination and distribution of the powers of all their departments, and the well defined and acknowledged functions of each department separately.

This principle is fully applicable to the Southern Baptist Convention. The 2d Article of the Constitution read thus: "It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination of the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the Churches." This article clearly defines the objects of this Convention, and to carry them out, Article 5th of the Constitution gives the Convention power to elect such Boards of Managers as they may from time to time deem necessary. In accordance with this grant of power, the Convention has elected *Three*, viz: The Foreign Mission Board, located in Richmond, Va.; The Domestic and Indian Mission Board, at Marion, Ala., and the Bible Board, in Nashville, Tennessee. To these Boards are entrusted the management of the Executive affairs of the Convention, and to render them efficient and their action harmonious, the Convention has committed to each board a separate and distinct part of the Mission work. To the wisdom of the Foreign Board, they have committed the department of *Foreign Missions*. To the Domestic and Indian Mission Board, the Department of Missions in the States and Territories among the Indians. To the Bible Board, the Department of Bible and book distribution, and the fostering care of Sabbath Schools in our own country, and in foreign lands; thus separating, and yet uniting the different departments so as to accomplish most successfully the glorious design of the Convention, "the propagation of the Gospel" and the salvation of men "in all the world." These Boards are co-ordinate, and each alike necessary to the designs of the other, and of your body. All this is doubtless well understood by the officers, the Boards, and others. But it is manifest to us that many well-informed churches and brethren have not very clear conceptions of the distinct duties of each of these departments.

To the importance of defining and simplifying them, we would most respectfully call your attention, and if it appear to you as it does to us, we beg your candid consideration of the subject.

OUR WORK.

As the Bible Board is co-ordinate with the other Boards of the Convention, and as distinct from and independent of them as they are of it, and of each other, so also is the specific work committed by this Board different from the work of the other Boards. The Bible Board is a co-laborer with the Domestic and Indian Mission Board in the entire Home field, in all that pertains to Colportage, the origination and supply of Sunday Schools, and the distribution of the Bible, and other books among the people; it is a co-laborer with the Foreign Board in all heathen lands in the translation and publication of the Bible, and the preparation and distribution of such other books as the missionaries may think necessary to their success; thus far it runs with them *pari passu*, but in many other cases it goes beyond them both; and where they cannot go,

Our colporteurs at home reach a large class which their missionaries never can influence, and in foreign lands the Bible and other books may be distributed among those to whom the missionary dare not preach. In Brazil, for instance, by the laws of the country a Protestant is forbidden to preach the Gospel. He is not permitted to perform that part of missionary work, but there is no hindrance to the distribution of Bibles, books and tracts. A colporteur can, therefore, perform in Brazil, without impediment or restraint, the legitimate work of this Board. In confirmation of this statement, we take the following from the *Okristian Index*, of April 10:

"In a few weeks he will acquire enough of the language to work through books and tracts; he will find tracts and books the great want of Brazil. In the judgment of the writer, (who is a returned missionary,) there is nowhere a better field for the work of a colporteur than Brazil."

The same is true of Japan. There are legal impediments to preaching or propagating a foreign religion, but none to colportage in the Chinese language. Bibles in Chinese may be distributed without hindrance. Whether it be our duty to attempt to spread the Gospel through the world is now no longer a question of debate among the Baptist churches of this Convention. It is conceded that, according to the Scriptures, the Gospel is to prevail throughout the earth. The signs of the times indicate the speedy fulfillment of these glorious predictions. Upon this grand prospect the faith and hope of the churches delight to dwell; but as to the best means to facilitate this result—as to the organism and instrumentality to be employed, some differences of opinion prevail. To perform its part of this work your Board is most anxious. The enlargement of our area which you made six years ago, extending our supervision to Sabbath Schools and Colportage, gave us a mighty mission. But colportage was new as a Christian instrumentality, and its value but little understood. Little also was known as to the manner of conducting it successfully. Stimulated by the progress of the Virginia Colportage and Sunday School enterprise, State and Associational organizations sprang up, as by magic, throughout the South and West concurrent with our work.

If the work of the colporteur be chiefly to sell books, and thus act as an agent for book-makers and book-publishers, his success in any given field increases the demand for his labors in this department, and thus makes the colporteur a permanent institution in the churches, and in his sphere, as necessary as the pastor is in his. And if he is to be regarded as an object to be supported by the benevolence of the churches, he will absorb their charity just in proportion as success attends his labors. But if colporteurs, like missionaries, are to supply destitute fields, performing a sort of pioneer work, to go where the preacher does not go, into every family, comforting the distressed, strengthening the feeble, instructing the ignorant, warning the wayward, and attempting to bring the lost soul to Christ; at the same time selling or giving away Bibles and good religious books, and when this is done, go into some other destitute field, it will defy the power of men—of all human arithmetic—to estimate the blessings of colportage as a co-adjutor in the work of evangelization. It may become a question for grave consideration, whether experience does not suggest some important changes in the whole system, whether conducted by State or Associational Boards, or by the Bible Board of this Convention. The attention of the Convention is respectfully called to this subject.

STATE COLPORTAGE.

Several of the States represented in this Convention have their own Colportage Boards, and are conducting with more or less efficiency and success, that work among themselves; but how much, in the aggregate, has been done by them, we have not deemed it to be within our sphere to ascertain and report. Your Bible Board most devoutly wish that the State Societies may be so eminently successful as to supply all their respective States, and to leave this Board to cultivate the vast and inviting fields beyond them, opening among the other States, the Indians, the Catholic countries of Central and South America, the nations of Europe, and the heathen, among whom this Convention has missionaries. But, while none of the States can fully supply their own destitution, many to a very limited extent, and others not at all, to this Board

is confided the duty, as far as they may be able, to aid in the cultivation of the whole field.

AUXILIARIES.

This Board does not deem it desirable for the State Colportage Societies to become auxiliary to them, except where it will be more practicable for us than for them to prosecute the work successfully. In that case, such a relation might be highly proper. Let them pay all their funds into our Treasury, recommend suitable brethren for colporteurs, and we, in turn, will appoint them, pay their salaries, furnish them with books, and superintend their labors, just as kindred missionary bodies co-operate with the Domestic and Indian Mission Board in the support of their missionaries. In view of these considerations, we would most earnestly solicit the attention of the Convention to the very great importance, nay, the absolute necessity of concentrating the Bible operations of our brethren. We would, moreover, most respectfully ask your influence to secure to us as auxiliaries in the manner suggested, all the Bible Societies and Boards of the States, Associations and Churches. Let this Board be their great reservoir, from which will flow back to them and to the regions beyond, in ten thousand rills, the waters of life, and to scatter broadcast the leaves of the tree of life for the healing of the nations.

To illustrate the idea before us, we will take the work in Virginia. She has a State Colportage organization, with a Board to direct its operations. The amount of their collections is some sixteen thousand dollars annually. Their colporteurs have visited about fifteen thousand families; of these, they have found four thousand without the Bible, and five thousand without any other religious book save the Bible. They, therefore, in collecting funds for these ends, divide the benevolence of the brethren between the purchase of Bibles and other books, according to their exigencies. Her General Association has a Bible Board, as well as a Colportage Board; the Bible Board has heretofore co-operated entirely, though not very efficiently, with the Colportage Board, giving to it, as per report of 1860, only \$618. To your Bible Board nothing has been given, and, outside of the noble "Old Goshen," the whole State of Virginia has given less than \$200 for Bible distribution through this Convention within the past two years. Now, according to the views we are seeking to impress, let the Virginia Colportage Society collect all the money it can; let its Board divide the collections as it may deem prudent; but let the Virginia Bible Board become auxiliary to this Board, and, instead of paying their funds to the Colportage Society, pay them into our Treasury, and then we, in turn, will aid the Colportage Board in the purchase of Bibles and other books for gratuitous distribution, according to our ability and their wants. So important do we deem this aspect of the case, that we beg for it the candid consideration of the Convention.

IMPORTANCE OF THE WORK.

The importance of the work of your Bible Board can only be estimated as we understand and appreciate the worth of the BIBLE, to circulate which among the destitute and needy is the blessed enterprise entrusted to us.

This work is precedent and fundamental. It is precedent because it is in advance of all instrumentalities in the work of Christianizing the nations, and, by the blessing of the Holy Ghost, gives efficiency to them. The Divine Author of the Scriptures assigns to His Word this pioneer position in the march of His Kingdom, as multitudes of its declarations will confirm. Is man a pilgrim? Then "Thy Word is a lamp to our feet and a light to our path." But who puts the lamp behind him? If any one does, his own shadow will darken his way; but by holding it before him, he can see how to walk from one world to another. Is he a soldier of Christ? "Take to yourself the whole armour of God." Be covered from head to foot in Heaven's impenetrable panoply, and wield the sword of the Spirit, "which is the Word of God." But who in the day of battle carries his sword behind him? Let us, therefore, hold forth this Word of life.

But the work is fundamental. It is at the foundation, and underlies all the works of this Convention, and of all evangelical efforts to save men. This will be found true in the history of religious progress every where, whether among nations, or communities, or individuals. It is equally true in

our experience and observation. The truths of the Bible have the first place in our awakening; enlightenment, conversion, intelligence, religious comfort, enjoyment, and hopes in life and in death. What the Bible is to us in our religion, it has been, it may be, nay, it must be, to the millions of our fellow-men. Shall God magnify His Word above all his name? and shall not we, as Christians, as Baptists, magnify that Word?

That we are not over-estimating the Word of God in the work of evangelization, examples innumerable might be adduced. History furnishes us with this most illustrious one. In the dark ages a young but inquisitive and candid Monk found among the books of his monastery, one differing from all the other books to which he had access. He read it. He studied it. It opened to his mind grand and fearful truths. Guided by the Spirit of God, he embraced its truths. They led him to see that the Church in which he had been reared, and to which he had consecrated his life, though grey with the years of her antiquity, venerable for her past career, mighty in the expansion of her political and ecclesiastical power over the nations, was resting on that great error, "justification by works." This book, he saw, taught justification by faith in the Lord Jesus Christ. Animated by divine courage, he renounced his former religion, denounced and defied the Church of Rome, and proclaimed to all men his principles. This produced a conflict which fearfully agitated the nations of Europe and the Catholic world, and inaugurated the grandest movement of modern Christianity. It is needless to say that this young man was MARTIN LUTHER, this book was the Bible, and this religious movement the REFORMATION of the Sixteenth Century.

ENCOURAGEMENT.

Our encouragements are to be found in the success and blessing which have heretofore attended our exertions, as limited and as feeble as they have been, in the sale of religious books, in supplying many destitute families with the Word of God, in the conversion of sinners, in the gathering together the scattered people of God by our colporteurs, and the organization and fostering of Sunday Schools.

In the opening of the nations to the claims of Christianity, and especially in the awakening of the Catholic nations of Europe and America, we have every encouragement. In Italy, Naples, France, the Germanic States, and even Spain, and also in the Turkish Empire, there is recently a wonderful enquiry among the people for the Word of God, millions of copies of which may be circulated, and are now needed among them; besides those demanded in the fields occupied by your Foreign Board. By the courtesy of that Board we have addressed circulars to the various missionaries, making enquiries as to the practicability of establishing a system of colportage in their several fields, and as to the best way to accomplish it. From them we have not yet had time to receive answers.

CONCLUSION.

All denominations of Christians have organizations similar to this Board among themselves for denominational purposes. Besides these there are gigantic Associations, combining the efforts of different denominations, such as the American Bible Society, the American Tract Society, &c., prosecuting a similar work on a grand scale. The great anti-Christian powers of the East—Paganism, Mahomedanism, and Catholicism—are giving signs of decay and death. The nations of the earth are fearfully convulsed, while the churches of Christ are looking out for some grand and glorious display of His mighty power. Shall the Baptist churches of the South represented in this Convention, show less zeal and devotion to His cause than the rest of the Christian world? God has conferred this high, this unequalled honor upon us, with the promise of his co-operation and blessing. But if from any cause whatever, this Convention does not rise to the dignity of this work; he is not dependent upon us, nor upon any other or all Christian bodies. He will employ other instrumentalities to accomplish his own glorious purposes of grace. In the latter day many shall run to and fro; and knowledge shall be increased; and the kingdom of God will fill the whole earth, for the mouth of the Lord hath spoken it.

May the God of the Bible give to this Convention the wisdom to plan, and the grace to prosecute this mighty enterprise, with a energy commensurate with its unparelleled importance. Amen.

