



cases the restoration of sight, this and other successful operations spread the fame of the foreign doctors, and inspired the people with confidence in them. Several Chinese youths placed themselves under the care of one or other of the medical missionaries for instruction in the healing art, and acted as their assistants. Every one at all acquainted with the state of medical practice in China, must be sensible of the great importance of communicating to the Chinese themselves the knowledge of a rational system of medicine.¹

China is without question one of the most important fields for Christian missions which the world presents. It was long in a manner shut against missionary efforts; but now it is partially opened; and should that extraordinary movement which is at present going on in it, lead to the removal of those obstructions which still restrict and embarrass them, we trust that, while other fields are not neglected, this vast empire will receive from the Christian world a measure of attention somewhat proportioned to its great importance and wide extent.²

¹ Report of the Medical Missionary Society in China, pp. 3, 14, 16, 18, 20, 33.—*Evan. Mag.* 1845, p. 51.—(*Amer.*) *Miss. Her.* vol. xxxii. p. 203; vol. xxxiv. p. 338; vol. xl. p. 217.—Fourth Report of the Edinburgh Medical Missionary Society, pp. 11, 18, 26, 31.

In 1838, an institution, under the name of the Medical Missionary Society in China, was formed at Canton by some of the English and American residents. The object of it was to encourage gentlemen of the medical profession to come and practise gratuitously among the Chinese, by affording the necessary aid of hospitals, medicines, and attendants. It did not propose to support medical missionaries of its own, but it received such as were sent out by the missionary societies in England and America, into connexion with it as its officers.

In 1841, the Edinburgh Medical Missionary Society was instituted. It was established chiefly by medical gentlemen in that city; and though not restricted, it had a special reference to China. Much credit is due to this society for the zeal with which it has entered into the object for which it was formed.

² Of the extraordinary movement in China to which we have referred, we cannot forbear giving some particulars, as it bears so singular an aspect as regards religion, and may affect so materially the future condition of Christianity in that country.

In 1850, an insurrection broke out in the south-western part of the empire, and though insignificant in its beginning, it has since become so formidable as to threaten the overthrow of the Tartar dynasty. One of the insurgents, who called himself Hung-seu-tseun, was acknowledged as emperor, and passed under the designation of T'hai Ping. It was an insurrection of the Chinese against the Tartars, whom the insurgents appeared resolved to exterminate, slaughtering, without mercy, men, women, and children. They were also greatly opposed to idolatry, and destroyed the idols of the Buddhists, and even slew their priests,—(*The Chinese Revolution.* London 1853, pp. 19, 57, 69, 120)—circumstances, one would think, little calculated to increase their



SECT. III.—SOUTH AFRICA.

To no part of the world, with the exception of India, have missionary societies directed so much attention as to South

popularity. Much of their religion was drawn from the Old and New Testaments. The sketches of Scripture history given in their books and proclamations were wonderfully correct, and even the statements of Christian doctrine were truly remarkable, though in some instances they were sadly defaced, and mixed up with additions and errors of their own. The injunctions contained in them relative to the war, partook much of a Mahomedan character.

The following extracts are from *The Book of Religious Precepts of the Thae-ping Dynasty*, as it is called.

“Who has ever lived in the world without offending against the commands of Heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the Great God has made a gracious communication to man, and from henceforth whoever repents of his sins in the presence of the Great God, and avoids worshipping depraved spirits (gods), practising perverse things, or transgressing the divine commands, may ascend to heaven and enjoy happiness for thousands and myriads of years, in pleasure and delight, with dignity and honour, world without end. But whoever does not repent of his sins in the presence of the Great God, but continues to worship depraved spirits, practising perverse things as before, and going on to transgress the divine commands, will most certainly be punished, by being sent down to hell, and suffering misery for thousands and myriads of years, in sorrow and pain, with trouble and anguish, world without end.

“*The form to be observed in seeking the forgiveness of sins :—*

“Let the suppliant kneel down in the sight of heaven, and pray to the Great God to forgive his sins. He may either employ such words as occur, or he may use a written form. When the prayer is over, let him take a basin of water, and wash himself clean, or if he perform his ablutions in the river, it is still better. When he has obtained freedom from sin, let him, morning and evening, continue to worship the Great God, praying that God would regard him with favour, and grant him his Holy Spirit to change his heart. At every meal also he should give thanks to God, and every seventh day worship and praise God for his mercies. Let him also obey constantly the ten commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the Great God. In the present life they shall be the objects of the divine favour, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method, or they cannot go to heaven.”

“*A prayer for a penitent sinner.*

“I, thine unworthy son, or daughter, kneeling down upon the ground, with a true heart, repent of my sins, and pray thee, the Great God, our Heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven. May I from henceforth sincerely repent and forsake my evil ways, not



Africa. Hither the United Brethren, the London Missionary Society, the Methodist Missionary Society, the Glasgow Missionary Society, the Church Missionary Society, the Paris Missionary Society, the Rhenish Missionary Society, the Berlin Missionary Society, the Norwegian Missionary Society, and the

worshipping corrupt spirits (gods), nor practising perverse things, but obey the divine commands. I earnestly pray thee, the Great God, our Heavenly Father, constantly to bestow on me the Holy Spirit, and change my wicked heart. Never more allow me to be deceived by malignant demons, but perpetually regarding me with favour, for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven, through the merits of our Saviour and Heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the Great God, our Father who is in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this, my request, is my heart's sincere desire."

On occasions of birthdays, thanksgivings of women after child-birth, bringing home a wife, or marrying out a daughter, with all such fortunate occurrences, presentations of animals, wine, tea, and rice should be offered up to God, accompanied by the following prayer.*

"Every seventh day is to be observed as a day of worship, and for thanking the Great God for his goodness.

"The form to be used in praising God is as follows:—

"We praise God, our Holy and Heavenly Father."

We praise Jesus, the Holy Lord and Saviour of the world.

We praise the Holy Spirit, the Sacred Intelligence.

We praise the Three Persons, who, united, constitute one true Spirit," (God).

Then follows a hymn:—

"How different are the true doctrines from the doctrines of the world;
They save the souls of men, and lead to the enjoyment of endless bliss;
The wise receive them with exultation, as the source of their happiness;
The foolish, when awakened, understand thereby the way to heaven.
Our Heavenly Father, of his great mercy, and unbounded goodness,
Spared not his first-born Son, but sent him down into the world
To give his life for the redemption of all our transgressions;
The knowledge of which, coupled with repentance, saves the souls of men."

Then follow "the ten celestial commandments, which are to be constantly observed," accompanied by some comments and a hymn after each. They are in substance the same as the law given to Moses on Mount Sinai; but some of them are abbreviated, and the expression is not always literal, probably partly in consequence of their having

* With the view of not lengthening out this note, we do not give the prayer. It reverently expresses the presentation of the offering, and concludes in the same terms as the preceding prayer. On occasion of constructing a hearth, building a house, or opening up ground, and also on funeral occasions, presentations of animals, wine, tea, and rice are to be offered, and forms of prayer are given for such occasions.



American Board for Foreign Missions, have all sent missionaries; and the stations established by some of them were numerous. It would be natural to conclude from this, that South Africa formed one of the fairest fields for missions which the world

undergone a double process of translation, first into Chinese, and then into English."—*North China Mail*, May 14, 1858.

In another publication, entitled the *Trimetrical Classic*, we have an account of the creation of the world, and an outline of the history of the Children of Israel, of their going down into Egypt, of their bondage and hard treatment there by Pharaoh the king, of the plagues inflicted on him and his people, of the passage of the Israelites through the Red Sea, and of the drowning of their enemies, of their journeyings in the wilderness, and of the giving of the law at Mount Sinai;—all this related with great minuteness and singular accuracy. Then comes the following passage:—

"In after ages
It (*the law*) was sometimes disobeyed,
Through the Devil's temptations,
When men fell into misery;
But the Great God,
Out of pity to mankind,
Sent his first-born Son
To come down into the world.
His name is Jesus,
The Lord and Saviour of men,
Who redeems them from sin,
By the endurance of extreme misery.
Upon the cross
They nailed his body;
Where he shed his precious blood
To save all mankind.

Three days after his death
He rose from the dead;
And during forty days
He discoursed on heavenly things.
When he was about to ascend,
He commanded his disciples
To communicate his gospel,
And proclaim his revealed will.
Those who believe will be saved,
And ascend up to heaven;
But those who do not believe
Will be the first to be condemned.
Throughout the whole world
There is only one God,
The great Lord and Ruler,
Without a second."

The poem goes on to describe the declension of the Chinese from the ways of God; and then comes the following passage:—

"God is therefore displeased
And has sent his son,*
With orders to come down into the world,
Having first studied the classics.
In the Ting-yeu year (1837),
He was received up into heaven,
Where the affairs of heaven
Were clearly pointed out to him.
The Great God
Personally instructed him,
Gave him odes and documents,
And communicated to him the true doctrine.
God also gave him a seal,
And conferred on him a sword,

Connected with authority
And majesty irresistible.
He bade him, together with the elder brother,
Namely, Jesus,
To drive away impish fiends,
With the co-operation of angels.
There was one who looked on with envy,
Namely, the King of Hades,
Who displayed much malignity,
And acted like a devilish serpent;
But the Great God,
With a high hand,
Instructed his son*
To subdue this fiend,
And, having conquered him,

* Hung-seu-tseun, the leader of the insurrection.



presents; and yet we scarcely know a single recommendation which it possesses. The population is at once small, scattered, uncivilized, unsettled, often wandering, poor, destitute, degraded. In a single town or inconsiderable district of many countries,

To shew him no favour.
And, in spite of his envious eye,
He damped all his courage.
Having overcome the fiend,
He returned to heaven,
Where the Great God
Gave him great authority.
The celestial mother was kind,*
And exceedingly gracious,
Beautiful and noble in the extreme,
Far beyond all compare.
The celestial elder brother's wife†
Was virtuous and very considerate,
Constantly exhorting the elder brother
To do things deliberately.
The Great God,
Out of love to mankind
Again commissioned his son‡
To come down into the world;
And when he sent him down
He charged him not to be afraid.
I am with you, said he,

To superintend everything.
In the Mow-shin year (1848)
The Son † was troubled and distressed
When the Great God
Appeared on his behalf,
Bringing Jesus with him.
They both came down into the world,
Where he instructed his son ‡
How to sustain the weight of government.
God has set up his Son
To endure for ever,
To defeat corrupt machinations,
And to display majesty and authority :—
Also to judge the world,
To divide the righteous from the wicked;
And consign them to the misery of hell,
Or bestow on them the joys of heaven.
Heaven manages everything—
Heaven sustains the whole.
Let all beneath the sky
Come and acknowledge the new monarch.”
—North China Mail, May 21, 1853.

In another publication—*The Book of Celestial Decrees and Declaration of the Imperial Will*, published in the second year of the T'hai-ping Dynasty, denominated Jintze, or 1852, we have a series of orders and proclamations, some by “our heavenly Father the Great God and Supreme Lord, and our celestial elder brother the Saviour Jesus,” who both came down to the world, and others by the head of the rebellion, but his orders are given forth as being the ordinances of heaven. In these proclamations, the people are enjoined obedience to the commands of their leader, are reproved for their want of union and their faint-heartedness, are exhorted to be true-hearted and courageous in doing the work of heaven, to fight resolutely, and never to retreat in battle, to display a public spirit, and not to shew selfishness, by secreting, for their own private use, the gold and silver, and other precious things taken from their enemies, but to bring the whole into “the holy treasury of our celestial court;” and they are encouraged to all this, by their being “under the superintendence of our Heavenly Father, and our celestial elder brother sustaining them,” and high rewards in heaven are promised to such as distinguish themselves by their bravery, or who die in battle. The following is the conclusion of one of the proclamations :—

“ Let the male and female officers all grasp the sword :
As for your apparel, one change will be sufficient.
Unitedly rouse your courage and slay the fiends ;

* By the celestial mother, seems intended the mother of Jesus.

† By the elder brother's wife, Judging from the context, is meant the wife of Jesus.

‡ Hung-sen-tseun, the leader of the insurrection.



a larger population may be found than in the whole region of South Africa which has been occupied by so many missionaries. Mr Edwards, of the London Society's mission at Lattaku, made the following statement a few years ago:—"Lately, when a number of missionaries were together, an estimate was formed of what might be the number of inhabitants, including the Griquas, on the Orange River, to the Bamanginato in the north, occupying a space of 500 by 100 miles, and it was believed there

Let gold and silver, with bag and baggage, be disregarded :
Divest yourselves of worldly motives and look to heaven,
Where there are golden tiles and golden houses, all glorious to behold.
In heaven above, you may enjoy happiness and dignity in the extreme.
The very meanest and smallest will be clothed in silks and satins;
The males will be adorned with dragon-embroidered robes,
And the females with flowers.

Let each one, therefore, be faithful, and exert their utmost energies."

—*North China Mail*, May 28, 1853.

The views given of the character of God in these documents are worthy of notice:—"The Great God, our Heavenly Father and Supreme Lord, is omniscient, omnipotent, and omnipresent, the Supreme Lord over all." There is also in them a high standard of morals. These are frequently and earnestly inculcated, and severe punishments are attached to the breach of them. It is also remarkable how much they rise above the opinions and prejudices which commonly prevail among the Chinese. The worship of false gods is strongly condemned, and the insurgents are not only taught to consider each other as "brethren and sisters," but to look on foreigners, for whom the Chinese have such a supreme contempt, as their "brethren."

Much obscurity and uncertainty hang over the origin of the views of the insurgents, or rather, we should perhaps say, of their leaders. It is plain they must have been derived to a large extent from the Holy Scriptures. Some of the leaders are reported to have enjoyed instruction from individual missionaries, and various names are mentioned, though apparently with no great certainty.—*The Chinese Revolution*, pp. 121, 123, 125, 136. Possibly different individuals may have had communications with different missionaries.

The results of the movement we will not presume to predict. These are beyond the foresight of human wisdom. It is easy to conceive of results of a very different and even opposite nature; but in the meanwhile we may be allowed to quote the following remarks by Mr Muirhead, one of the missionaries:—"It is pleasing to contemplate it as a break on the ordinary monotony of the scene around us, while it excites our highest hopes in reference to the future. However encouraging it be to possess so many facilities as are now at our command for preaching the gospel, the natural influence of these is greatly modified by the listless and stereotyped condition of the people. They are so entrenched in their ancient customs and superstitions, and so averse to everything new in their modes of thought and action, that it has long been my deep impression that, humanly speaking, there must be some peculiar convulsion in this country anterior to any great mental and moral awakening on the part of the inhabitants. Whether the present suits the demands of the case or not, it is perhaps premature to say; only there are many characteristics about it that bid fair to produce a wide-spread and welcome change."—*Evan. Mag.* 1853, p. 623.



might be from 25,000 to 30,000,"¹ or not much more than one inhabitant to every two square miles. Yet this is not the least populous part of South Africa. There are large tracts of country without any inhabitants at all, in some cases from the barrenness of the country, in others from the ravages of war. The population beyond the colony, small as it is, is probably wasting away in consequence of the perpetual warfare which the various tribes carry on with each other, the stronger destroying the weaker, carrying off their cattle, laying waste their towns, and scattering or slaughtering, perhaps devouring, the inhabitants.² Of late years a new enemy to the South African tribes has arisen in the person of the Dutch boers, who have been emigrating in great numbers from the colony, and who, in some directions, have been waging war upon them with the determination of taking possession of the best parts of the country. There is reason to fear that the encroachments of these unprincipled men, who are the dregs of the colonial population, unless restrained by the British government, may eventually lead to the extinction of all the native tribes exposed to their influence; and in the meanwhile they threaten to sweep away all the fruits of the labours of missionaries, particularly among the Bechuana tribes.³ Between the Kafirs and the British, destructive wars have also broken out three several times within the short space of sixteen years. The missionaries were obliged to flee; their congregations were scattered, and the stations were for the most part destroyed or greatly injured. These wars not only lay waste the fruits of the labours of past years, but they involve the societies in great expense in restoring the stations when peace returns. To occupy such a country in the way in which it has been done, appears to us a great waste of missionary strength, which might have been employed with a prospect of much greater ultimate good than could reasonably be expected among Hottentots and Bushmen, among Namaquas, Griquas, Bechuanas, and Fingoes, or even among Kafirs and Zulus.

It not unfrequently happened that the chiefs and other natives

¹ Rep. Bib. Soc. 1844, p. 122.

² Freeman's Tour in South Africa, p. 273.—Arbousset's Exploratory Tour, pp. 52, 55, 77, 128, 226, 267, 284.

³ Evan. Mag. 1853, pp. 112, 222, 225.—Rep. Miss. Soc. 1853, pp. 14, 66.



of South Africa, and also of other parts of the world, shewed a great desire to have missionaries among them. In some instances they were met by the way, coming to seek after them. Many have thought there was something extraordinary in circumstances of this kind, as if they indicated a desire on the part of the heathen after the gospel, and as if under somewhat of Divine influence, they were "feeling after God." They have looked on them as quite providential, and as a clear call to go with them. Now a little sober reflection might have satisfied them of the fallacy of all such views. In no instance, we believe, has it ever been found that such desire originated in spiritual views, or was directed to a spiritual end. It was often in the expectation of obtaining protection that the South African tribes desired to have missionaries: in the South Sea-Islands it was sometimes the honour of the thing, or the hope of increased traffic with their countrymen, or other imagined temporal advantages.¹

From the very commencement of missions in South Africa, the colonists generally manifested great hostility to them. They had long grievously oppressed and maltreated the Hottentots, Bushmen, and other aborigines, and they were strongly opposed to their instruction, thinking this would be detrimental to their own interests. They were particularly adverse to the collecting of them together in missionary settlements; their hostility was directed in a special manner against those of the London Missionary Society. Though the colonial government, after the Cape of Good Hope fell into the hands of the British, was not generally unfriendly to the missions, yet at times it did pursue a policy which was very injurious to them.² Numbers of people having emigrated to the Cape, many of them have been long friendly to missions; but multitudes are still very hostile to them, particularly to the missionary institutions within the colony. These

¹ Alder's Wesleyan Missions, pp. 37, 40.—Miss. Trans. vol. ii. p. 1.—Miss. Not. vol. i. p. 114.—Ibid. vol. i. (N. S.), p. 143.—Rep. Meth. Miss. 1838, p. 60.—Ibid. 1839, p. 59.—Quarterly Paper Glasgow Miss. Soc. No. x. p. 10.—Amer. Miss. Her. vol. xxix. p. 414.—Moffat's Miss. Labours in South Africa, pp. 389, 608.—William's Miss. Enter. p. 670.—Rep. Miss. Soc. 1832, p. 26.

² Dr Philip represents Lord Charles Somerset in particular, who was for some years Governor of the Cape, and also, in many instances, the local authorities, as pursuing a very oppressive policy in regard to the missionaries, and the people under their care.—*Philip's Researches in South Africa*, passim.



they were eager to break up, and they spared no means to accomplish their end. The Hottentots and the other Coloured races had enjoyed, particularly of late years, more protection from government than they had in former times. The farmers had great difficulty in obtaining the number of servants which they wanted, and when they did get them, they had not much command or control over them. Hence they raised a mighty outcry against the Hottentots and others of the Coloured races, whom they employed as servants, and were anxious to have more stringent and coercive laws enacted in regard to them. Many complained in an especial manner of the missionary institutions, as withdrawing the people from the service of the colonists, and as being nurseries of indolence and idleness, of thieving and drinking, and other evils. That they might be open to objections may be true enough; but the colonists were violently prejudiced against them, and grievously misrepresented them, setting at nought the good and exaggerating the evil which were to be found in them. These institutions were originally necessary as places of refuge to the Hottentots from the oppressions of the colonists; and from the spirit which still prevailed in the colony, it was evident they were still required for the same end. Notwithstanding the loud complaints which were made, great numbers of the people belonging to the missionary institutions did work with the neighbouring farmers, or employed themselves in various kinds of labour, which, while it paid themselves, was useful to the colony. The Hottentots and other Coloured people were not unwilling to work when they were fairly and punctually paid for their labour. The missionary institutions were a help to them in obtaining fair wages for their work, and good usage from their employers. This was partly at the bottom of the opposition which many of the colonists made to them, and of their unceasing efforts to calumniate and to break them up.¹

¹ Miss. Trans. vol. i. pp. 481, 482; vol. ii. pp. 84, 158, 161.—Philip's Researches in South Africa, *passim*.—Master and Servant: Documents on the Order in Council of 21st July 1846, pp. vii., 5, 64, 74, 79, 81, 82, 91, 115, 124, 126, 129, 142, 144, 145, 148, 154, 171, 188, 190, 210, 215.—Addenda to the Documents on the Working of the Order in Council of 21st July 1846, pp. 1, 8, 18, 51, 80, 86, 94, 98, 190, 191.—Fawcett's Account of Eighteen Months' Residence at the Cape of Good Hope, p. 65.—Freeman's Tour, pp. 132, 137.

In the last Kafir war (1850-1853) numbers of the Hottentots in the colony went over



It is an interesting fact, that the printing press has been introduced among several of the tribes of South Africa. There was one among the Bechuanas at Lattaku, a station of the London Missionary Society; a second in the Basuto country, at one of the Paris Missionary Society's stations; another in Kaffraria, connected with the Methodist Missionary Society; and a fourth in the Zulu country, belonging to the American Board.

Of the Sichuana language, we have two grammars; one by M. Cassalis, of the Paris Missionary Society, the other by Mr Archbell, of the Methodist Missionary Society. We have likewise two grammars of the Kafir language; one by Mr Boyce, the other by Mr Applegarth, both of them Methodist missionaries; and by another of them, Mr Ayliff, we have a vocabulary of the Kafir language.

The New Testament, and some books of the Old Testament, were translated and printed in both the Sichuana and Kafir languages, besides spelling-books, catechisms, and other small works.¹

SECT. IV.—CONCLUDING OBSERVATIONS.

Of the general results of missions in modern times, it is difficult to speak. Great numbers of the heathen have been baptized in various parts of the world, but mere numbers afford a very inadequate and uncertain test of success. In a question of this

to the Kafirs, many from discontent and irritation at the treatment they had received from the government and the colonists, some from compulsion, and others from a not unnatural sympathy with a great struggle for native independence, and some who did not go over to them, yet sympathized with them. Among these were numbers connected with some of the missionary institutions, particularly with the Kat River settlement and Theopolis, stations of the London Missionary Society; Shiloh, a station of the United Brethren; and Chumie, a station of the United Presbyterian Board. This, of course, raised a great outcry in the colony against missionaries and missionary institutions. Of the perfect innocence of the missionaries there cannot be the shadow of a doubt; and it would be unfair to pronounce any opinion in regard to a defection of a portion of the Hottentots, until there shall be a full, searching, impartial inquiry into the causes and circumstances of their conduct.—See *The Kat River Settlement* in 1851, by James Read, *passim*.—*Freeman's Tour*, pp. 141, 158, 167, 174, 186, 194.—*Evan. Mag.* 1851, pp. 622, 627.

¹ *Freeman's Tour*, p. 101.—*Rep. Bib. Soc.* 1841, p. 87.—*Ibid.* 1851, App. p. 48.—*Ibid.* 1852, p. 129.—*Rep. Meth. Miss. Soc.* 1846, p. 132.

In 1841, Mr Niven, of the Glasgow African Missionary Society, issued proposals for publishing a grammar and dictionary of the Kafir language,—*Caffrarian Messenger*, p. 134,—but we are not aware that they were ever printed.



kind, we must not look simply to the quantity, but also to the quality of the converts; and if we do this, we shall find it necessary to make large deductions from any estimate founded on mere numbers. The quality will in fact often be found in the inverse ratio of the quantity. Many churches, those on the Continent for example, and some also in our own country, appear to have a very low standard of qualifications for the admission of persons to baptism. Some missionaries belonging to churches which are ordinarily supposed to take high ground on this subject, have also been very lax in this respect, more especially the native agents employed by them. Others there are who have sought to carry out Scriptural and rational principles on the subject, but the converts of these are commonly comparatively few in number; and even among them, there are found not unfrequently persons who ultimately shew, that "the root of the matter" was never in them. We are well aware of the difficulty of forming a correct judgment as to the professions of persons seeking to be admitted into the Church of Christ, but the very difficulty of it makes us the more anxious, that due care and discrimination should be exercised in a matter of such vital importance.¹

Even where conversion has really taken place, the piety of the

¹ Though we attach no great value to the statistics of missions as an index of their success, yet we like to obtain them; and, exercising our own judgment on them, take them for so much as we think they are worth. On this principle, we shall here subjoin a statement of the number of members or communicants connected with the principal missionary bodies, though in a few cases they are not quite complete:—

United Brethren,	20,254	Period. Accounts, vol. xxi. p. xxvii.
Baptist Missionary Society,	4,472	Rep. Bapt. Miss. Soc. 1853, pp. 56, 57, 58, 60.
Baptist Western Union, Jamaica,	18,403	Ibid. p. 61.
London Missionary Society,	15,026	Rep. Miss. Soc. 1851-1853, <i>passim</i> .—Stat. p. 20.
Church Missionary Society,	16,772	Proceed. Ch. Miss. Soc. 1853, p. 163.
Society for the Propagation of the Gospel in Foreign Parts (India),	5,025	Stat. p. 28.
Methodist Missionary Society,	76,532	Rep. Meth. Miss. Soc. 1852, p. 124.—Ibid. 1853, p. 114.
General Baptist Missionary Society,	295	Rep. Gen. Bapt. Miss. Soc. 1853, pp. 5, 20, 33, 37.
Welsh Foreign Missionary Society,	28	Stat. p. 11.
General Assembly of the Church of Scotland,	58	Stat. pp. 8, 15, 16, 19.
General Assembly of the Free Church,	263	Stat. pp. 8, 13.—Sum. Or. Spect. 1854, pp. 17, 23.—Free Ch. Rec. (N. S.) vol. iv. pp. 120, 175, 234.
United Presbyterian Board of Missions,	4,294	

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converts possesses, in general, no great vigour; it exercises little influence on others around them, and gives no particular promise of going down to posterity. We question if in any part of the heathen world, where missions have been established, the gospel has taken such root, as that the missionaries might be withdrawn with safety, and the people left to themselves, to carry on the work through their own efforts, and at their own expense; yet, until this is accomplished, the work must be considered as still in but an infant state.

We are well aware that in the primitive churches there was to be found much evil, and some unworthy characters, and that an argument may be drawn from circumstances of this kind in vindication of the laxity to which we have adverted. But, on the other hand, it appears from the apostolical Epistles to be a broad plain fact, that they consisted, generally speaking, of individuals who were considered as true Christians, not of persons who were merely willing or desirous to receive religious instruction, or who even professed a desire to "flee from the wrath to come." To persons of this description we do not meet with exhortations suited to their state and character, as we no doubt would fre-

General Assembly of the Irish Presbyterian Church,	8	Stat. p. 15.
German Missionary Society, Basle,	828	Sum. Or. Spect. 1853, p. 81.—Miss. Reg. 1852, p. 123.—Ibid. 1854, p. 13.
Lutheran Missionary Society, Leipzig, (India),	2,162	Amer. Miss. Her. vol. 1. p. 26.
Rhenish Missionary Society,	1,741	Ibid. vol. xlviii. p. 212.
American Board for Foreign Missions,	25,714	Rep. Board For. Miss. 1853, p. 174.
American Baptist Missionary Union,	9,534(?)	Amer. Miss. Her. vol. xlix. p. 246.—Stat. pp. 7, 24.
American Southern Baptist Board for Foreign Missions,	644	Ibid. vol. xlix. p. 246.
American Free-Will Baptist Missionary Society,	38	Rep. Gen. Bapt. Miss. Soc. 1852, p. 87.—Ibid. 1853, p. 56.
American Seventh-Day Baptist Missionary Society	7	Amer. Miss. Her. vol. xlviii. p. 57.
American Presbyterian Board for Foreign Missions,	492	Rep. Pres. Bd. For. Miss. 1853, p. 67.
American Methodist Missionary Society, North,	3,319	Amer. Miss. Her. vol. xlviii. p. 57.
American Methodist Missionary Society, South,	3,494	Ibid. vol. xlviii. p. 57.
American Lutheran Evangelical Missionary Society,	70	Sum. Or. Spect. 1853, p. 32.
American Indian Missionary Association,	1,320	Amer. Miss. Her. vol. xlviii. p. 57.

In 1843, there were also, as we have already mentioned, 128,410 Black and Coloured people, members of the Methodist Church in the United States.

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quently have done, had the practice then been to baptize such persons, or to admit them to the Lord's Supper. The addresses of the Epistles, the salutations and good wishes, the exhibitions of doctrine, the exhortations to duty, the reasonings, the expostulations, the prayers contained in them, proceed all on the idea of those to whom they were sent being believers in Christ. So much is this the case, that we fear there are few churches, even in Christian countries, in our day, to which an inspired writer could address such letters. Although, therefore, there were unworthy members in the primitive churches, and even apostates, still, we apprehend that what we have stated is a great and undeniable fact, and that missionaries among the heathen in modern times should studiously seek to form their churches on the apostolic model.

The conversion of a soul to God, in even what are called Christian countries, is a great and wonderful work; but in heathen countries it is much greater, and more wonderful still. It involves a mightier change, and is opposed by stronger obstacles. These may differ in different countries, and in different states of society; but in no country, and in no state of society, are they light and easily overcome. We know that with God all things are not only possible, but easy. We here speak of the work so far as man is concerned; for it is of importance to view it in the one light as well as in the other, he being at once both the agent and the subject of it.

Missionaries among the heathen would require to be particularly jealous of the professions of first inquirers and first converts. To be the first to abandon the religion of his country, and to embrace a foreign faith, obviously requires a stronger effort of mind, and greater principle, than the same act, when numbers of others have performed it beforehand. The honesty of such a man, instead of being taken for granted, on account of the difficulty of the act, should be scrutinized with special care, lest he should be only more designing and more cunning than the generality of his countrymen. Yet missionaries are probably less apt to be guarded in the reception of first than of subsequent converts. They have not yet perhaps been tried by disappointments; and it is natural for them to be pleased with the thought that success is beginning to crown their labours, and so to be more easily deceived by false professions.



Missionaries, and perhaps still more, the friends of missions, often form very fallacious views in regard to them. They make much of little; they put constructions on simple and trivial circumstances which they will not bear; generalize solitary facts; form high anticipations from mere passing events, or present outward appearances, without waiting until time shall develop their results and test their value. Of nothing is man so inadequate a judge as of futurity; and his predictions regarding it are comparatively seldom realized, especially if they relate to moral results. Of this we have many illustrations in the history of missions. If any one will read the accounts of the state and prospects of missions which have been given to the world during the last forty or fifty years, and compare with them the actual results, he will not fail to be struck with the painful fact how greatly these have fallen short of the anticipations formed of them, and how differently things have often turned out from the representations and calculations of short-sighted man.

Few persons have probably any idea of the mutual repugnance which missionaries, and the people among whom they labour, are apt, especially in certain circumstances, to feel to each other. It may seem strange that a missionary should have any other feelings but those of love and compassion for the beings whose salvation he has gone to seek, and yet he is in no small danger of being filled with disgust and contempt for them. The very physiognomy of some tribes (for example, the aborigines of South Africa and New Holland), their nakedness, their filthiness, their licentiousness, their selfishness, their ingratitude, their low cunning and barefaced deception, their ignorance and stupidity, their deep degradation and hopeless wretchedness, may steel his heart against them, and so alienate his mind from them as to indispose and unfit him for useful efforts among them.

On the other hand, the difference in personal appearance, dress, modes of life, and views and feelings generally, which, in almost all cases, exists between the missionary and those among whom he labours, interposes a strong barrier in the way of his obtaining ready access to, and familiar acquaintance with them. It is not merely that his object is one with which they have no sympathy, or even that it is one against which their prejudices and the whole current of their affections are set; but the bare fact,



that he is in so many respects so unlike themselves, prevents their listening to him, and confiding in him, as having friendly intentions toward them.¹ If we combine together the results of their mutual feelings toward each other, it will not be wonderful though they should be found to form a powerful barrier in the way of the spread of the gospel.

It is a remarkable fact how generally missionaries in various parts of the world, and among diverse tribes and nations, bear testimony to the equality of the acquiring faculties of the children in the schools with that of European children. "So far as my observation extends," says Dr Philip, the superintendent of the London Society's missions in South Africa, "it appears to me that the natural capacity of the African is nothing inferior to that of the European. At our schools, the children of Hottentots, of Bushmen, of Kafirs, and of Bechuanas, are in no respect behind the children of European parents." We could adduce similar testimonies regarding the Greenlanders, the North American Indians, the negroes in the West Indies, the South Sea Islanders, and even the savages of New Holland. Nor do we recollect of ever meeting with a single testimony of a contrary nature. It may, therefore, we think, be considered as an established fact, that whatever differences there may be in the original intellectual capacity of individuals, there is no material difference in the original intellectual capacity of tribes and nations, so far as the *learning* faculties are concerned, at least in regard to the more common branches of education, with the exception, perhaps, of arithmetic.² Whether their original powers of reasoning, of imagination, of invention, are equal, is another question. On that point we have not evidence sufficient to enable us to form an opinion.

But though uncivilized nations may be equal to civilized nations in their *learning* faculties, they appear to be often, perhaps commonly, deficient in the disposition or ability to *think*, or, at least, in the habit of *thinking*. We have already mentioned a curious fact of this kind in our account of the mission of the

¹ (Amer.) Miss. Her. vol. xxxiv. pp. 114, 461.—Memoir of Mrs Sarah L. Smith. Boston : 1839, p. 183.

² (Amer.) Miss. Her. vol. xxviii. p. 119 ; vol. xxix. pp. 276, 414.



Church Society in the Hudson's Bay Company's territory.¹ The Bechuanas of South Africa are another example of this. We are told they set a high value on the Holy Scriptures, and were greatly given to the reading of them. Indeed, from their having much leisure time and few other books, the New Testament was their principal reading. "If constant reading," says Mr Edwards, one of the missionaries, "would convey knowledge to their minds, many of them would be thoroughly versed in that portion of Holy Writ. It must be confessed, however, that their reading is too generally merely mechanical. After reading large portions at a time, they appear no way concerned as to the meaning of what they have read. Few put any questions to us as to the import of passages they meet with; and if we were not aware of their want of mental energy, we might suppose, from their silence, that every portion of Holy Writ was quite clear to their minds."² This want of mental energy, and absence of thought, which is so characteristic of barbarous tribes, shews that it is not enough to prepare books for them, and to teach them to read; unless they are also trained to *thinking*, books will do them comparatively little good.

Here we cannot help remarking, that the question of civilization has not received that consideration in connexion with the subject of missions which its importance demands. Among the objections which were early raised to missions, one of the most common was that civilization was necessary in order to Christianization, that barbarous tribes must be civilized before they can be evangelized. Now, we apprehend the friends of missions did not always do justice to the objections which were made to them. As objections they might possess no weight, and it might not be difficult to answer them, and yet, as *considerations* possessing a certain measure of truth, they might be well deserving of attention. In the present instance, it was easy to shew that the gospel was adapted and was addressed to all mankind, whatever might be their character and condition, to men in savage as well as in civilized life, "to the barbarian and the Scythian, the bond and the free." But yet the objection involved important truth—truth deserving much more consideration than it has received even to this day—the connexion between civilization and

¹ Vol. ii. p. 398.

² Rep. Bib. Soc. 1844, p. 123.



evangelization, and their mutual influence or bearing on each other. Barbarism and Christianity are certainly not incompatible with each other, yet they are antagonist principles. They may exist together, but they cannot flourish together.

In the selection of fields for missions, the state of the people, in respect of barbarism, appears scarcely ever to have been considered as any objection, or rather seems to have been left out of the account altogether. Many would almost appear to have had a special predilection for establishing missions among the lowest and most degraded portions of the human family. This may partly account for so undue a proportion of missions being established among people in a low stage of civilization. It was perhaps thought that the greater their degradation and wretchedness, they stood the more in need of the gospel, and deserved our pity the more. But this, though true, was a fallacious principle on which to act. We apprehend that, in selecting fields for missions, it is an obvious principle that *the best should be chosen first—those where the difficulties are least, and the facilities greatest*. On this principle, continents are, *cæteris paribus*, to be preferred to islands, populous to thinly-peopled countries, healthy to unhealthy climates, an educated and civilized people to barbarians and savages; in short, that those fields should be selected where, so far as human foresight can judge, there is the probability of the greatest amount of good being done, looking not merely to immediate but to ultimate results. Now, barbarous and savage tribes are generally inconsiderable as regards population, and are often widely scattered, and commonly migratory. Their language, from its imperfection and poverty, is ordinarily little fitted for expressing the truths of religion, or, indeed, any ideas beyond their daily and immediate wants. It is also commonly unwritten, and they are without books and without mental culture of any kind. The untrained and unthinking minds of savages are for the most part less able than educated minds, even supposing them to be inclined, to give continued attention to instruction, and are less capable of understanding, remembering, and applying, the instruction given them. If any of them are brought under the influence of religion, their piety partakes of their degraded character and low condition, and there is little prospect of raising up from among them a well-qualified native



agency to carry on the good work among their countrymen or among neighbouring tribes and nations. The advantages to which we have alluded are to be found only among nations somewhat advanced in civilization, and in its ordinary accompaniments, education and literature. It is a remarkable and not un-instructive fact, that Judea, the point from which Christianity originally emanated, was the very centre of the then civilized world; and that the countries in which it was at first chiefly propagated, so far as appears from the New Testament and other authentic records, were the countries in which civilization, education, and literature principally prevailed.

It is also of importance to remark that civilization is essential to the permanence of Christianity in any country. Dr Philip, from his long experience in South Africa, may well be regarded as a high authority on a question of this kind, and the following is his testimony on the subject:—

“The civilization of the people among whom we labour in Africa is not our highest object; but that object never can be secured and rendered permanent among them without their civilization. Civilization is to the Christian religion what the body is to the soul, and the body must be cared for, if the spirit is to be retained upon earth. The blessings of civilization are a few of the fruits which Christianity scatters in her progress, but they are to be cherished, not only for their own sake, but also for her sake, as they are necessary to perpetuate her reign, and extend her conquests.” “The gospel,” he again remarks, “never can have a permanent footing in a barbarous country, unless education and civilization go hand-in-hand with our religious instructions. On any other principle we may labour for centuries without getting a step nearer our object—the conversion of the world to God—than what may have been attained in the first ten or twelve years of our missions.”¹

These considerations shew that among barbarous and savage tribes, missions have a mighty work to effect. Civilization is necessary as well as evangelization; and the one is attended with scarcely fewer or less formidable difficulties than the other, as any one will find to his cost, who will fairly make the experiment. The work is in a manner doubled, perhaps by the combination

¹ Amer. Miss. Her. vol. xxix. pp. 418, 420.



more than doubled, as any failure in the one will not fail to counteract the progress of the other.

It is a common idea that Christianity has only to be planted in a country, and civilization will follow as a natural and necessary fruit; but this is only very partially true. We know of no country, either in ancient or in modern times, to which it is possible to point, as to which it can be shewn that the civilization which has existed, or which now exists, was the fruit of Christianity alone. It is sometimes inconsiderately alleged by the friends of religion, that Christianity is the only effectual instrument for civilizing barbarous nations. Now, though there can be no doubt that the religion of Christ is a powerful instrument of civilization, yet it is no less true that there are many other causes often powerfully at work in producing civilization among barbarous nations, and that many countries have been civilized, some of them in a high degree, independent altogether of Christianity, or of true religion. Egypt, Assyria, and Persia, Greece, and Rome, were examples of this in ancient times, and much of the present civilization of the nations of Europe may be traced to the revival of letters, to the progress of literature and philosophy, and of the arts and sciences, to trade and commerce, and to a variety of other causes. We do not mean to exclude Christianity from among the causes of modern civilization; but its influence has probably been much less than is commonly imagined, for among most of the nations of Europe, the religion of the New Testament is nearly unknown, while systems prevail which are diametrically opposed to it. The friends of religion act very unwisely in claiming for Christianity fruits which it has not produced. It has honours enough of its own, and needs no false claim to be made in its behalf.

Civilization does not even necessarily follow in the wake of Christianity. It is generally of slow growth among barbarous and savage nations, more slow often than Christianity itself. After advancing to a certain stage, and giving rise, perhaps, to great hopes concerning them, it often becomes stationary, or even goes backward. Instability and want of perseverance commonly characterize savage and barbarous tribes. Indeed, we who live in civilized society have little idea of the hindrances which impede the progress of uncivilized tribes. "It may be said," write the



missionaries of the American Board among the Sioux or Dakota Indians, "that their civilization would be the natural result of their conversion. And doubtless, if a majority of them were truly regenerated, they would soon make rapid advances in civilization; but so long as the converts form a small minority, it is next to impossible for them, in existing circumstances, to rise much above the general level of the society in which they live. In the present state of things, no Dakota can have in his possession a cow, or even a pig or chicken; and whatever the wishes of individuals may be, they are compelled by the force of circumstances to live with and like savages.

"Those who are disposed to listen to our advice we have persuaded to build houses, fence and plant fields, and try to live like White men; and when they have attempted to do so, we have aided them as far as was in our power; but both they and we have lost our labour. If they build comfortable houses, others occupy them; if they have a sufficiency of food, others eat it; and if they accumulate a little property, it is begged or stolen from them, until they become discouraged, and return to their skin tents, and to that poverty which is their only security from the attacks of thieves and beggars."¹

Even as it is, it is not easy to estimate the progress of civilization among a barbarous and savage people. We are apt to form too high or too low a judgment of it. To enable one to estimate aright what missions have done for a heathen people, it is necessary that he should know what was their previous character and condition, to fathom the depth of their intellectual, moral, and social degradation; but this it is impossible to understand from mere description. He would require to live for years among them, in order to become thoroughly acquainted with their state and circumstances. If they are not found at so high a degree in the ascending scale as was expected, it is perhaps because their upward movement commenced at a point many degrees lower down than enters the conception of one born and brought up in a Christian land. To make such a man understand heathen character is a hopeless task. It falls not within the range of his mental vision.

To suppose any barbarous or savage tribe brought to a state

¹ Amer. Miss. Her. vol. xlv. p. 431.



of improvement in character and condition, even approaching to that of the inhabitants of Christian and civilized lands, through the influence of modern missions, is a most extravagant idea. If, in twenty, thirty, or forty years, you heave up a nation from the unfathomable depths of heathen demoralization and degradation, and raise it to an elevation resembling that of England or America, we might conclude that the immutable laws of Nature were broken, and nothing henceforth might be thought too strange for belief;—that no night vision was so baseless but it might be realized. It would be nothing short of a physical and moral miracle. Such ideas are perfect delusions. Barbarous tribes are not so easily raised in the scale of nations, nor in so short a time.¹

It is, we apprehend, a great mistake to attempt to *Europeanize* converts. This may possibly be advisable, to some extent, in the case of people living among or in close neighbourhood with a civilized race, as the Indians of North America, the Negroes in the West Indies, or the Hottentots of South Africa, but not ordinarily in regard to independent tribes and nations, or those who form the mass of the population of a country. All tribes and nations have a predilection for their own manners and customs, even to the very names current among them; and, in matters of indifference, they should be left to retain their own national practices. To follow a different course is to increase the difficulties of conversion, already sufficiently great, and to expose converts to reproach from their own countrymen, as having become not only Christians but Englishmen or Europeans. Besides, it raises a line or wall of separation between them and their countrymen, interferes with their easy and friendly intercourse with them, and lessens their influence among them. The European dress, stiff and unnatural as it is, sits very awkwardly on the natives of other countries, is much less elegant and becoming than the costume of some of the Oriental nations, and is less adapted to a warm climate than their loose and flowing robes. Even where modesty requires an increase of clothing, we would not be disposed to introduce the European dress, but would engraft improvements on that already in use among the natives, and, as much as possible, in unison with it, modelling it, perhaps, in some cases, after

¹ (Amer.) Miss. Her. vol. xxv. p. 152.—Hawaian Spectator, vol. i. p. 102.



the Oriental style. To our eye, there appears something very unnatural and untasteful in a Kafir or a South Sea Islander dressed up in a hat, coat, and breeches.¹

In some missions it has been common to give converts European names at baptism, and, in connexion with various stations, persons were incited to give money for the support and education of children, by having their own or other names which they had fixed on, assigned to particular boys or girls. To say nothing more, there was something ridiculous in having a Hindu or Negro boy called by such names as John Calvin, Richard Baxter, David Brainerd, Jonathan Edwards, or William Wilberforce, men who have made such a distinguished figure in the Christian world, and some of them in the history of Europe. What if the youths or converts who were so designated should ultimately prove worthless characters; if John Calvin should turn out a fool, Richard Baxter a reprobate, and William Wilberforce a slave-trader? We have also of late years had a silly and incongruous combination of English titles with Hindu or other heathen names, as the Rev. Krishnu Chundru, or the Rev. James Waimca. In propagating the gospel among the heathen, we should study to propagate it in its scriptural simplicity. There is more evil in the empty titles which have been introduced into the Church of Christ than people generally think. Why not allow the preachers who are raised up among the heathen to retain simply their

¹ We are apt to think no dress so suitable and becoming as our own; but there is sometimes, in even that of savages, something peculiarly graceful. The following extracts from the Journal of the Rev. W. Lawry, the superintendent of the Methodist Missions in the South Sea Islands, when on a visit to the Fiji Islands, may, we think, teach us a useful lesson:—

“October 14, 1847.—I observed some of the natives trying to dress after the English fashion, but the failure was complete, and the effect all but ridiculous. An English bonnet, instead of the beautiful way in which the natives dress their hair, causes a sad falling off in their dark faces. A white shirt, and a sable skin above and below, contrast rather unfavourably.

“15th. I have procured three Fijian wigs of different sizes, and coloured variously. They are certainly an exact imitation of the several ways in which the chiefs dress their natural hair, or rather get it dressed; for many hours are spent over this work, and there are professed hair-dressers among them. In general, the natives of all these islands dress and wear their hair very beautifully; and, when they try to imitate us by wearing hats or bonnets, they appear quite degraded, and sometimes ridiculous. The wigs which I have procured would add dignity to almost any wearer, and are done up as tastefully and elegantly as if they were designed for English bishops, counsellors, or judges.”—*Meth. Miss. Not.* 1849, p. 2.



own names, as did Peter, and James, and John, Apollos, and Timothy, and Titus, and the other first preachers of Christianity? Or if any designation is to be given them, let it be some such scriptural title as a "minister or servant of Jesus Christ," which will tell them of their duties, instead of cherishing their vanity and pride.¹

Most people, we apprehend, have a very imperfect idea of the grand object of missions. If some souls are converted, they think the end of them is gained, and they will moralize as to the worth of even one soul, and of its salvation being of more value than the whole world, or than ten thousand worlds. This is, no doubt, a solemn truth; but the same instrumentality, the same labour, the same money, which have been expended on missions among the heathen during the last fifty years, if wisely laid out in England or America, would, according to God's ordinary method of working, have effected a far larger number of conversions than has been effected in the heathen world, perhaps by a hundred or a thousand fold. We cannot, therefore, restrict our idea of the importance of missions among the heathen to the conversion of *individual* souls. We must employ a totally different measure in estimating their value. This, though their first, is not their great and ultimate end. It is essential to the accomplishment of that end, but it is not the end itself. The grand design of missions is to multiply the points, and especially important points, from which Christianity may propagate itself in the world. With this design, the great object should be effectually to root it in a country, with a view to its sending forth branches, and shedding its blessed fruits throughout the land, and not throughout it only, but that they may be carried to neighbouring lands, and so be extended from district to district, and from one country to another. In this point of view, such countries as India and China possess transcendent importance. The soul of a Greenlander or a Tahitian is of as great value, considered in itself, as that of a Hindu or a Chinese; but the conversion of the latter is of vastly greater moment, as the commencement, or as a step, of that process to which we have just alluded. Should missionaries succeed in planting (*i. e.*, effectually *rooting*) the gospel in India or China,

¹ Some good observations by the Serampur missionaries on the change of the names of converts may be found in vol. ii. p. 36.



the immense population of these countries and of the countries around them, combined with the character of that population, would invest such success with a thousand-fold greater importance than the same thing in Tahiti or in Greenland, or in any savage country on the face of the earth.

Here we cannot help remarking that some missionaries, in common with many good people, are much given to pronounce judgments in regard to matters of which man is ordinarily a very incompetent judge. They speak with great freedom and familiarity of the conversion of persons—of their “being born again,” and of their having “passed from death unto life;” of their “growing in grace;” of their progress in the divine life; and if they happen to die, of their having gone to heaven—gone to glory—gone to be with Christ. Now, these are points as to which man has not adequate means of judging. It is often no easy matter for one to come to a well-grounded judgment as to his own character and state before God; and he must, in the nature of things, be still less qualified to pronounce a well-grounded judgment in the case of others, of whom his knowledge must necessarily be very imperfect, and into whose heart he cannot see. On such subjects a truly wise and pious man will speak with modesty and caution. Missionaries, above all men, might learn to do so, considering the frequent disappointments which they experience in regard to professed converts, not excepting some of whom they have at one time entertained the highest hopes.

The work of the Holy Spirit is another subject in regard to which many are much given to pronounce rash and unwarranted judgments. Of its reality there is no question, but of its nature, and of the way in which it is carried on, we have little knowledge. “The wind,” says our Lord, “bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.” Yet, some missionaries, especially in giving accounts of what they consider as revivals, speak of the presence and agency of the Holy Spirit in their assemblies, as positively and unhesitatingly as they would do of things subjected to their senses. Much of what they often refer to the influences of the Holy Spirit, is probably nothing more than the natural operations of the human mind, under new and exciting circumstances; sometimes, perhaps,



the workings of the imagination, or of the passions, and sometimes the result of mere sympathy. This is all the more probable from what we in many cases see to be the ultimate fruits. But whatever it may be, they at least are not entitled to speak of the work of the Holy Spirit in the easy and familiar and confident style in which they are accustomed to write and to talk of it.

The providence of God is with many another fruitful source of false judgments. When auspicious circumstances occur in regard to a mission, they are set down, perhaps, as a clear call in providence; as leadings of providence; as wonderful and gracious interpositions of providence; or they are spoken of as sure tokens of the divine favour; as unequivocal testimonies of the divine approbation; as evident marks of the divine presence; as "the Lord himself appending his own seal to the mission, by adding one after another to the Church of such as shall be saved." It is no doubt true that the government of God extends to everything which takes place in the Church and in the world, whether great or small, and that it is our duty to observe and mark the doings of divine providence; but, in general, it becomes not so ignorant and so blind a creature as man, to sit in judgment upon them, to be always interpreting them, always explaining to himself and others their causes, ends, and design. There are some men who are never at a loss to understand the providence of God; they see it step by step; and the acknowledgment of it is continually in their mouths. This may have the appearance of piety; but it is a very unenlightened and unscriptural piety: it is, in truth, gross presumption. How differently did the apostle Paul feel and act! "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" It should also be recollected that others can interpret providence as well as we. Romish missionaries, for example, tell us of the interpositions of God in their behalf as well as Protestant missionaries; and interpreters of providence will often not find it easy to draw a line of distinction between the cases of the one and of the other. Heathens, too, have their providences which may not unnaturally be interpreted in their favour. Besides, what shall we say to inauspicious circumstances,—to counter providences? These are not unfrequent in the history of missions. Are we to hold them as manifestations of the divine dis-



pleasure? as tokens of the divine disapprobation? as proofs of the divine condemnation? But though we are not to indulge in *interpretations* of providence, there is ample room for a hallowed improvement of it in adoration, in thanksgiving, in humiliation, in submission, in encouragement and hope, in prayer and praise, according to the aspect of its varied dispensations.

The only other point to which we shall here refer is the manner in which many speak of the agency of Satan. This they find a very simple and easy way of explaining untoward events. If opposition arises, they unhesitatingly ascribe it to Satan; he is perhaps spoken of "as raging." If this opposition arises out of supposed success, he is described as "trembling for his kingdom;" and it is often set down as a favourable indication,—as a proof of the progress of the good work. Some things are spoken of as instances of the great power of Satan, and perhaps also of his great success. Now, though the Scriptures leave no doubt of the agency of the devil in our world, and of the great evil which he effects in it (1 Pet. v. 8; Rev. xii. 9; xx. 2, 3); yet it should be recollected that he is a spirit, and that his agency is of a spiritual nature, and that it is unseen and little understood by us. While, therefore, we maintain the Scripture doctrine on the subject, it becomes us to speak with caution and reserve as to his acts and influence in particular cases.

Were it not that we might be thought chargeable with the very error we are condemning, we would almost be disposed to remark that we doubt whether Satan is so easily put in a rage as some seem to think, or that he is so readily made to tremble for his kingdom, which has been so long, and is still, so firmly established in the world.

There is another point which seems greatly forgotten by many who are ever ready to explain the evil in our world by the agency of Satan, that there are other fallen beings besides "the Devil and his angels;" that our earth is at all times peopled by hundreds of millions of human beings who are all sinful creatures, whose "hearts are deceitful above all things, and desperately wicked." Now, though we do not mean to deny the evil influence of Satan over these hundreds of millions of human beings, yet we cannot forget the fact that they themselves are depraved, and that much of the evil for which Satan gets credit, may be satisfactorily



accounted for by the natural operation of their own corruption and ungodliness. When we have so adequate a cause at hand to account for the existence and operation of evil in the world, we think we should be less disposed to be always referring to an agency which, though we know as a general fact to be in active operation, is yet in particular cases not ascertainable and not computable by us. We suspect some people have got into the way of ascribing all evil to Satan as an apology or covert for their own sinfulness, thus making him a scape-goat for the depravity of their own hearts.

We conclude in the words of MILTON'S sublime prayer:—

“COME FORTH OUT OF THY ROYAL CHAMBERS, O PRINCE OF ALL THE KINGS OF THE EARTH; PUT ON THE VISIBLE ROBES OF THY IMPERIAL MAJESTY; TAKE UP THAT UNLIMITED SCEPTRE WHICH THY ALMIGHTY FATHER HATH BEQUEATHED THEE; FOR NOW THE VOICE OF THY BRIDE CALLS THEE, AND ALL CREATURES SIGH TO BE RE-NEWED.”¹

¹ Milton's Works. London, 1834. P. 66.



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APPENDIX.



APPENDIX.

No. I.

A BRIEF ACCOUNT OF MISSIONS OF INFERIOR NOTE,
&c. &c.I. THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

NEW YORK.

In June 1701, was incorporated by royal charter, the Society for the Propagation of the Gospel in Foreign Parts, consisting entirely of members of the Church of England. Though it directed its attention chiefly to the supply of the British colonies in North America and the West Indies, with Episcopal ministers, and catechists, and schoolmasters, it did not entirely overlook the heathen world. As there were great numbers of negroes in the American colonies, the Society early gave directions to its missionaries, to use their best endeavours for instructing the slaves in their neighbourhood in the principles of Christianity. In the prosecution of this work, however, they met with many difficulties. Numbers of the masters were perfectly indifferent about the instruction of their slaves, and would allow them no time for that purpose; others openly opposed it, alleging that the negroes had no souls, and that they grew worse by becoming Christians.

In 1704, a school was opened in New York for the instruction of negroes, by Mr E. Neau, a French refugee, who had been several years in the galleys, on account of his profession of the Protestant faith. He was at first obliged to go from house to house to instruct the negroes, which proved an exceedingly laborious task; afterwards he obtained permission for them to come to his house, which was a considerable relief. This place, however, was too small to contain the numbers who might have attended; and as they were allowed only a little time in the dusk of the evening, after being completely fatigued by the labours of the day, they could scarcely be ex-



pected to make very rapid progress. Notwithstanding these difficulties, Mr Neau prosecuted his labours among them with great diligence and zeal. A considerable number of the negroes acquired some knowledge of the principles of Christianity, and many of them were baptized.

In 1712, a number of negroes about New York conspired together to murder the English inhabitants, with the view of recovering their liberty. The scheme was happily discovered and defeated; but yet many of the White people took occasion from it to oppose the instruction of the slaves. Mr Neau durst hardly appear for some days in the streets; and strange to tell, his school was represented as the principal cause of the conspiracy. On the trial of the ringleaders, however, there were only two of all his scholars who were accused of it. One of these had been baptized, and though he was condemned as guilty, it was afterwards generally acknowledged that he was perfectly innocent. The other was not baptized, and though he was convicted of the conspiracy, it appeared he had no hand in the murder of his master. Upon the whole, the negroes who were guilty, were such as had never attended the school; and what is worthy of notice, the persons whose slaves were most criminal, were such as were the avowed enemies of instructing them in the principles of religion.

Notwithstanding these circumstances, a violent clamour was excited against the labours of Mr Neau. The common council of New York, passed an order prohibiting the negroes from appearing in the streets after sunset without lanterns and candles. This was in effect forbidding them to attend the school, as none of them could come before sunset, or procure lanterns after it. By degrees, however, the apprehensions of the people began to subside. The governor endeavoured to dispel their jealousy with respect to the instruction of the negroes; and as, after visiting the school, he expressed his approbation of it, the work began to be carried on with new vigour. We have noticed these circumstances more particularly, because they form a striking counterpart to the conduct of the enemies of missions in the West Indies in later times. Many pretended, indeed, that it was only to the dangerous and fanatical doctrines of the Sectarians that they were inimical, and that they would gladly receive the authorized teachers of the Church of England; yet we see, that when the Church of England did send forth missionaries, they met with the very same kind of treatment.

MOHAWK COUNTRY.

In 1704, the Society, in consequence of a recommendation from her Majesty Queen Anne, sent the Rev. T. Moor to labour among the Mohawk Indians in the neighbourhood of New York. On his arrival, he offered to settle among them and instruct them; but though they treated him in a very courteous manner, they declined returning a positive answer to his proposals until they should consult with the other tribes. After waiting near a twelvemonth at Albany, he returned to New York, discouraged by



their repeated delays. He afterwards embarked for England; but the ship, it was supposed, foundered at sea, as neither he nor any of the crew was ever heard of.

In 1712, the Rev. Mr Andrews, whom the Society had appointed to labour among the Mohawk Indians, arrived at Albany. Four sachems of the Iroquois, or Five nations, who came some time before on an embassy to England, had requested that missionaries might be sent to instruct their people; and the queen, with the view of promoting this object, ordered a fort to be erected among them, a chapel for Divine worship, and a house for the missionary. The fort was 150 feet square, and was garrisoned by a small party of soldiers under the command of an officer.

On arriving at the scene of his labours, about 200 miles from New York, Mr Andrews began to instruct the Indians in the principles of religion through the medium of an interpreter. In his intercourse with them, he treated them in the most friendly and courteous manner. He often entertained them at his house, and even gave them provisions home with them when they happened to be in want, which was not unfrequently the case. A schoolmaster, who accompanied him, opened at the same time a school for the children. He also had to treat them with the greatest lenity; he durst not employ the smallest correction, as the parents set so little value on learning, that they would not have thought it worth purchasing at the expense of corporeal pain to their offspring.

Besides procuring an impression of Hornbooks and Primers in the Indian language for the use of the children, the Society endeavoured to obtain a translation of some parts of the Scriptures into it. In this they were much assisted by the Rev. Mr Freeman, of Schenectady, who had been employed by the Earl of Bellamont, about the beginning of the century, in instructing the Indians in his neighbourhood. He had already translated into the Mohawk language the Gospel of Matthew, and many select passages from the Old and New Testaments, and also the Morning and Evening Prayers from the Liturgy of the Church of England. Several chapters of the Bible were printed at the expense of the Society, together with the Morning and Evening Prayers, the Litany, the Church Catechism, and some family prayers.

After initiating the Indians in the principles of Christianity, Mr Andrews baptized a considerable number of them; but most of the savages in a short time grew weary of instruction, and in the course of their hunting expeditions, which often lasted several months, they forgot much of what they had learned. Besides, some of the Jesuits from Canada endeavoured to infuse suspicions into their minds, as if the English, by erecting a fort in their neighbourhood, designed to murder them, under the pretence of instructing them in the principles of religion; and some of the Tuscarora Indians, who had fled from North Carolina, so animated them with hatred of the English, that when any of them came to the fort in their way to Albany, they used to mock Mr Andrews, and when he offered to visit them at their own houses, they positively forbade him. The Mohawks in a short



time came no more to chapel, and their children left off attending school. Mr Andrews and his fellow-labourers, the interpreter and schoolmaster, were even frequently in danger of their lives when they went out of the fort. For these reasons, the mission was at length relinquished about the year 1718.¹

The mission among the Mohawk Indians was afterwards renewed; but at what particular period, we do not exactly know. It appears, however, that in 1736, Mr Barclay, a young man, it is said, of great zeal, was labouring among them with very encouraging prospects of success. Every day they became more eager for instruction, a very considerable reformation of manners was effected among them, and it was truly amazing to witness the progress of the youth in reading and writing their own language. All the young men, from twenty to thirty years of age, regularly attended the school when at home, and would leave a frolic rather than lose a lesson. Mr Barclay's labours among the Indians, however, were carried on under great disadvantages. His own salary was extremely scanty, and he could obtain no allowance for an interpreter or a schoolmaster. He was willing to have continued his labours among them amidst these and other discouragements; but it would seem he was at length obliged to leave the Indians for want of pecuniary support.²

FLORIDA.

In 1768, a mission was begun in Florida, a catechist being appointed to labour among the Indians on the Mosquito shore, and a missionary was added the following year. The attempt was continued till it sunk with others, under the change of political circumstances.³

Of the subsequent operations of the Society among the Indians in North America, we possess no particular account, but we apprehend they were inconsiderable. Nearly the whole of its missionaries were employed among the White inhabitants. Two of those in Canada, however, were appointed to visit the Mohawk Indians, and one or two schoolmasters were settled among them.⁴

BARBADOES.

In the beginning of the 18th century, General Coddington bequeathed to the Society two plantations which he possessed in the island of Barbadoes, and part of his island of Barbuda. The objects which he had more particularly in view, will be seen from the following abstract of that part

¹ Humphrey's *Historical Account of the Society for the Propagation of the Gospel in Foreign Parts*, pp. 13, 81, 233, 284.

² Hopkin's *Memoirs*, p. 66.

³ Propaganda, being an abstract of the proceedings of the Society for the Propagation of the Gospel in Foreign Parts, p. 60.

⁴ Miss. Reg. 1815, p. 344.



of his will which relates to them:—"General Coddington gives and bequeaths his two plantations in the island of Barbadoes, and part of his island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his good master King William the Third; and desires that the plantations should continue entire, and 300 negroes, at least, always kept thereon, and a convenient number of professors and scholars maintained there, who are to be obliged to study and practise physic and chirurgery as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies; but the particulars of the constitution he leaves to the Society, composed of wise and good men."¹

Since that period, after many difficulties arising from lawsuits with the executors, the erection of a college at considerable expense, and the devastations occasioned by frequent hurricanes, an establishment was formed and supported with the produce of the estates, consisting of a president and twelve scholars; stipends being allowed to those who were desirous of prosecuting their studies in England, either in divinity, law, or physic.²

It would appear from this account, that the Society had not been very faithful in executing General Coddington's will. According to it, professors and scholars were to be maintained on his plantations; the students were consequently to carry on their studies there, and these studies were to consist of "physic and chirurgery as well as divinity;" but according to the statement now given, stipends were allowed to those scholars who were desirous of prosecuting their studies in England, and that not merely in the branches prescribed by General Coddington, but also in law, for which he had made no provision whatsoever.

In 1829, lectures began to be given in the college by professors. This, it appears, was chiefly with a view to the preparation of candidates for the ministry in the Church of England. A number of the students were afterwards ordained by the Bishop of Barbadoes, and became incumbents or curates in his diocese. Whether they were "obliged to study and practise physic and chirurgery as well as divinity," we do not know, but from the silence maintained on this point, we suspect that this part of General Coddington's will was neglected.³

In August 1831, Barbadoes was visited by a tremendous hurricane, which produced terrible devastation throughout the island. Among many others of the principal buildings on the island, that venerable structure, Coddington college, whose massy walls, it was supposed, would resist the violence of almost any tempest, and which had lately been largely extended for the reception of students, was reduced to a heap of ruins.⁴

Though the Coddington plantations had been bequeathed to a "Society

¹ Miss. Reg. 1831, p. 128.

² Ibid. 1829, p. 399.

³ Ibid. 1830, p. 49.—Ibid. 1831, p. 436.—Ibid. 1835, p. 157.—Ibid. 1836, p. 137.

⁴ Ibid. 1831, p. 512.



for the Propagation of the Gospel in Foreign Parts," yet the religious instruction of the slaves on these very estates was to a great extent neglected. From the evidence given by the Society's agents in 1789, before the Privy Council, it appears that they were not allowed the Sabbath as a day of rest, but had, like the slaves on other estates, to labour for themselves. Polygamy was generally practised by them, nor was any attempt made to introduce marriage among them. A catechist indeed was employed to instruct them, but he had little success in promoting their religious or moral improvement, probably because he employed little means for this end, and because the means employed by him were little fitted to be useful; in short, the negroes on the Society's plantations were in no respect either better or worse than their fellows on the neighbouring estates.¹

It is stated by the Rev. Mr Pinder, the Society's chaplain, that "the slaves on these estates were never provided with any regular system of religious teaching until the year 1818," and even then there was in the school an express regulation, excluding writing and arithmetic from the system of instruction; and the attendance was restricted to children under ten years of age. The consequence of this was, that even the best scholars could read only in the New Testament or the Psalter, and that all adults were excluded from learning to read.

Even polygamy still prevailed among them, and out of nearly 300 slaves on the estate, there was, in 1823, only one instance of marriage among them legally solemnized; a fact which says but little for their religious and moral improvement. Even the general treatment of the slaves does not appear, up to 1818, to have differed materially from the treatment of slaves on other estates.²

On the passing, by the British legislature in 1833, of the Act for the Abolition of Slavery in the West Indies and other Colonies, the Society resolved to take an active part in providing for the religious instruction of the enfranchised negroes. A special fund was raised for this purpose,³ and it made large grants of money for the erection of churches and school-houses, and for maintaining, or assisting in maintaining, ministers and teachers among them.⁴

AFRICA.

In 1751, the Rev. Thomas Thompson, who had spent four years in North America as one of the missionaries of the Society, proceeded to the Gold Coast in order "to make a trial with the natives, and see what hopes there

¹ Anti-Slavery Reporter, vol. ii. p. 416.

² Anti-Slavery Reporter, vol. ii. p. 421.—Miss. Reg. 1820, p. 399.—Ibid. 1824, p. 153.

³ The sum of £65,000 was raised by voluntary contributions; £62,000 was received from the Parliamentary grants for negro education; and in the course of eleven years, the Society expended besides, from its general fund, £26,000; making in all no less than £153,000.—Miss. Reg. 1847, p. 225.

⁴ Miss. Reg. 1839, p. 413.



would be of introducing among them the Christian religion." During the four years of his stay, he officiated as chaplain at Cape Coast Castle; but he was much discouraged in his endeavours to introduce the gospel among the natives. His health having failed, he returned to England in 1756; but previous to this, he had sent home three native boys for education; one of whom afterwards went to the University of Oxford, and having completed his education there, received ordination with a view to his labouring in his native land.

In 1766, the Rev. Philip Quaque, as he was called, was appointed as a missionary, catechist, and schoolmaster, to his countrymen; he was also chaplain at Cape Coast Castle. Here he laboured for about half a century, but he does not appear to have been instrumental in turning any of his countrymen to Christianity; nor will this excite much surprise when it is known that on his death-bed he gave evidence that he had at least as much confidence in the influence of the Fetish as in the power of Christianity. After his death, several English chaplains were sent out, but they successively died soon after their arrival at Cape Coast Castle.¹

II. THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

NORTH AMERICA.

THE Society in Scotland for Propagating Christian Knowledge was instituted at Edinburgh in the year 1709. The chief design of this institution was, the extension of religion in the Highlands and Islands of Scotland; but it likewise extended its views to the conversion of the heathen.

In 1730, the Society granted a commission to several gentlemen in New England to be their correspondents in that quarter of the world, with power to choose persons qualified for the office of missionaries, and to fix the particular places where they should labour. In 1732, this board appointed three persons, as missionaries to the Indians on the borders of New England, namely, Mr Joseph Secomb, at Fort George on George's River, where the Penobscot Indians traded; Mr Ebenezer Hinsdale, at Fort Dummer on Connecticut River; and Mr Stephen Parker, at Fort Richmond, both places of resort for the Indians. These missionaries were maintained by the Society till the year 1737, when they were dismissed on account of their want of success, and their declining to live among the Indians.

The trustees for the colony of Georgia having, in 1735, engaged a considerable number of people from the Highlands of Scotland to settle in that part of America, and being desirous that they should have a Presbyterian minister to preach to them in Gaelic, and to teach and catechise the children in English, applied to the Society to grant a commission to such

¹ Beecham's Ashanti and the Gold Coast, p. 257.



a minister, who should likewise act as one of their missionaries for Christianizing the Indians, and to allow him a salary for some years, until the colonists should be able to maintain him at their own expense. The Society accordingly appointed Mr John Macleod, a native of the Isle of Skye. This mission was supported till 1740, when the greater part of the inhabitants of Georgia having been cut off in an expedition against the Spaniards at St Augustine, Mr Macleod left the colony.¹

In 1741, the Society established a board of correspondents at New York, with the same powers as that at Boston. This board appointed Mr Azariah Horton to labour as a missionary on Long Island, and named as his assistant and interpreter, an Indian called Miranda, who had for some time laboured to instruct the Delaware and Susquehannah Indians. Miranda died soon after his appointment; but Mr Horton remained for several years on Long Island. On his arrival, he met with a very favourable reception from the Indians. Those who lived at the east end of the island, in particular, listened with great attention to his instructions, and many of them were brought to inquire what they should do to be saved. A general reformation of manners quickly ensued among them; many of them were impressed with deep convictions of their sinfulness and misery; and there were a number who gave satisfactory evidence of their saving conversion to Christ. In the course of two or three years, Mr Horton baptized thirty-five adults and forty-four children. He also took pains to teach them to read, and some of them made considerable progress. But the extensiveness of his charge, and the necessity of his travelling from place to place, rendered it impossible for him to pay that regular attention to this important object which was desirable.

Such was the promising aspect of this mission for some time; but it was not long before there appeared a melancholy declension among some of the Indians, in consequence of the introduction of spirituous liquors among them, and their being allured by this means into drunkenness, their darling vice. Some, too, grew careless and remiss in attending on divine worship; but still there were a number who retained their first serious impressions, and continued to breathe the temper of genuine Christians. In 1750, the school at Montawk and Shemcock contained about sixty children, who made considerable progress in learning; and, in general, the means of grace appeared to be blessed to the poor Indians. But in 1753, Mr Horton was dismissed from his mission on Long Island, in consequence of his not having adequate employment, the Indians whom he used to preach to having dwindled away by death or dispersion, and there being little prospect of success among those that remained, and some being so situated that they could be conveniently taken care of by other ministers. We are informed, however, that, in 1788, the Indians in those places where Mr Horton had laboured were still religiously disposed, and that they had two preachers among them, both Indians, and well esteemed.²

¹ Account of the Society in Scotland for Propagating Christian Knowledge, 1774, pp. 5, 18.

² Account of Soc. for Prop. Christ. Know. 1774, p. 15. — Bonar's Sermon before ditto, p. 49.



The Corporation for the Propagation of the Gospel in New England, having resolved to send a missionary and a schoolmaster to the Cherokee Upper towns, provided the Society in Scotland would send another missionary and schoolmaster to the same towns, the Society allowed £60 sterling a-year for this purpose, and placed it under the management of certain persons in Carolina and Virginia. In consequence of this, Mr Martin engaged in this mission in December 1757; and appearances being promising, Mr Richardson was sent thither the following year; but as the Cherokees joined in hostilities with the French against the English, the mission was soon after relinquished.

In 1762, the board of correspondents at Boston sent three missionaries to Ohonoquagie, an Indian town on the river Susquehannah. They were received by the Indians with great cordiality; but as they were not so successful as was expected, they returned to Boston.

As ignorance of the Indian language had always been a great obstacle to the propagation of Christianity among the Indians, the board of correspondents at Boston adopted a plan for the education of English and Indian youths. Three Indians were put to school; but as many inconveniences, and particularly a great expense, were found to attend this scheme, it was given up. They then attempted to establish schools in the Indian settlements; but the Indians on the borders of New England having commenced hostilities, this measure was attended with little effect.

In 1772, the Society sent two missionaries and an interpreter to the Delaware Indians. On their arrival, many of the savages were attentive to them, and some were desirous of being instructed in the Word of God. But these promising appearances quickly vanished; and the Indians ordered them to return to those who sent them.

The Society also paid £40 sterling towards the support of four missionaries, who were sent, in 1773, to the Indian tribes in Canada.¹

III. THE CORPORATION FOR THE PROPAGATION OF THE GOSPEL IN NEW ENGLAND.

RHODE ISLAND.

In May 1733, the Rev. Joseph Park was sent by the Commissioners of Indian affairs, to preach to the Narraganset Indians, about Westerly and Charlestown, in Rhode Island, and to such of the English as would attend on his instructions. After some years, the revival of religion, which was so remarkable in various parts of America, extended to this quarter, and was by no means confined to the White people. About the beginning of this

—Brainerd's Life, p. 547.—Gillies' Hist. Collect. vol. ii. p. 448.—American Correspondence, among the records of the Society in Scotland for Propagating Christian Knowledge, MS. vol. i. p. 186.—Edwards' Works, vol. i. p. xciii.

¹ Account of Soc. for Prop. Christ. Know. p. 15.



visitation, some of the Indians appeared to be seriously impressed with the truth, and several of them seemed to be set up as monuments of divine grace. But the power of religion began to be most remarkably displayed among them as a body, in February 1743, when a number of Christian Indians, from Stonington, a neighbouring town, came to visit their countrymen at this place. From that time, the greater part were impressed with a serious concern about their souls. They now relinquished their dances and drunken frolics, and flocked more to the worship of God than they used to do to their amusements. Formerly there were not above ten or twelve of the Indians who came to the church; now there were near a hundred who attended very regularly; many of whom afforded the most pleasing evidence of a change of heart. Within little more than a year, upwards of sixty of them were baptized, and admitted to full communion with the church. In speaking of them, Mr Park says, "Considering the disadvantages they are under, by not being able to read, they may well be called experienced Christians, and are examples of faith, patience, love, humility, and every grace of the Holy Spirit. I have sometimes been ashamed, and even confounded before God at myself, when I have been among them, and have heard their conversation, beheld their zeal, and fervent charity toward each other. They are abundant in their endeavours to bring over such as oppose themselves, by setting before them the evil of their ways, and the comfort and sweetness of true religion. When they are assembled for divine worship, their hearts are often drawn out to plead with their brethren, so that with joy I have stood still to see the salvation of the Lord.

"Their faith in God encourages and quickens them in duty to obtain the promises of the good things of this life, as well as of that which is to come; so that there is a change among them on the outward no less than in the inward man. They grow more decent and cleanly in their dress, provide better for their households, and get clearer of debt.

"The most of the Indians who are here, in a body are come into the kingdom of God; and the most of those that are without, are hopefully convinced that God is in the others of a truth, and of the necessity of their being partakers of his grace. Indeed, the Lord seems to be extending the power of his grace to such as are scattered abroad."¹

This revival of religion among the Narraganset Indians does not appear to have been temporary. We suppose, at least, it is to them that the Rev. Charles Beatty refers, in the following account, which was written a few years before the commencement of the American war:—"I have now in my hands," says he, "a catalogue containing the names of Indians belonging to the Narraganset tribe in New England, in number about three hundred and fifteen. Mr Samuel Drake, who has furnished the catalogue, and also written an account of them, and who has lived fourteen years among them as a schoolmaster, says, 'He believes, in the judgment of

¹ Prince's Christian History; vol. i. p. 201; vol. ii. p. 22.



charity, that, in the above number of Indians, there are seventy real Christians; that about sixty of them have entered into covenant with God, and one another, as a church of Christ, and are determined to follow the Lamb of God whithersoever he goes; that three evenings in the week they constantly meet together for singing and prayer; and that, in their devotions, their affections seem to be surprisingly drawn out; that they are not fond of receiving any into church fellowship but such as can give some good account of their being born again; that they steadily maintain religious worship in their families; that, once in four weeks, they celebrate the Lord's Supper; and that, at certain sacramental seasons, he has thought the Lord Jesus seemed, as it were, to be evidently set forth crucified before them; that if any of their brethren return to their former sinful practices, the rest will mourn over them as though their hearts would break; that, if their backsliding brethren repent of their sin, and manifest a desire again to walk with the church, their rejoicing is equal to their former mourning; but that, if no fruit of repentance appears, after they have mourned over them for several meetings, they bid the offender farewell, as if they were going to part to meet no more, and with such a mourning as resembles a funeral. I have been at several such meetings, and there has been such a lamentation in the assembly, when they were obliged to part with a brother as a heathen man or publican, that even the sinner, who previously appeared perfectly obstinate, was so affected as to appear inwardly in pain for sin, and continued to cry to God for mercy, till he was delivered from his load of guilt, and admitted into fellowship with the church again.' He adds, 'That this religious concern began among these Indians twenty-six years since; that their pious minister is one of their own number, Mr Samuel Niles; and that many of their children are now able to read the New Testament to their parents.'

"There are several other tribes of Indians in New England, not far distant from this tribe, that have received the Christian religion, a number of whom, as I am credibly informed, in the judgment of charity, give evidence of their being real Christians, and have occasional communion with those of the Narraganset church, particularly about thirty or forty of the Mohegan Indians; about twenty of the Pequot tribe; six or seven of the Neantick tribe. Both these tribes live in the colony of Connecticut.¹ There are also some of the Stonington tribe, that have occasionally

¹ It is probably to some of these Indians that the following statement relates:—About the year 1745, the Indians in the neighbourhood of Plainfield, in Connecticut, were much impressed with the truths of religion, and gave the strongest evidence of their sincere conversion. They were entirely reformed in their manner of living: they became temperate, abstained from drinking to excess, held religious meetings; and a number of them were formed into a church, and had the sacraments administered to them.—*Trumbull's History of Connecticut*, vol. i. p. 495.

The Indians in different quarters appear to have participated in that remarkable awakening, which, about this period, took place in various parts of America, in consequence of ministers in their neighbourhood preaching to them.—*Prince's Christ. Hist.* vol. ii. p. 112, &c. This general statement will account for the occasional notices we meet with of Christian Indians, among whom no regular mission was ever established.



communion with the Narragansets, and about fifteen or sixteen of the Montawk tribe of Indians, who live upon the east end of Long Island. These sometimes cross the Sound, in order to join the above church in its divine ordinances."¹

The state of religion among the Narraganset Indians was not, however, so flourishing latterly; but there were still the remains of a Christian church among them. In 1809, they were visited by the Rev. Mr Coe, who gives the following account of them :—"The whole number of Indians at Charlestown, considered as of the Narraganset tribe, is about one hundred and fifty. By intemperance and inattention to business, they are all reduced to poverty, some to an extreme degree. The quantity of their land is estimated at about three square miles; most of the valuable part of which is let out upon hire; a large portion is reserved for wood and timber; and a small part is in tillage. Very few pure-blooded Indians are now on the land, as they have for ages past been intermixing with Whites and Blacks. None are entitled to any part of the inheritance, except those who have descended from their females; hence a number of others, of mixed nations, live among them, who, by their customs, are not of the tribe.

"Their church, composed of persons of different nations, consists of between forty and fifty members. They had a preacher of their own, John Segeter, who died about two years since. He could read, and was a man of some information. They still carry on worship on the Lord's Day among themselves; and have the only place of public worship now in the town."²

In 1812, a schoolhouse was erected at Charlestown for the use of the Indians: the schoolmaster who was settled among them laboured with great diligence, and with favourable prospects of success. A missionary was sent among them part of the year, and another school was established among them.³

In 1824, the Narraganset Indians were estimated to be four hundred and twenty in number. They were then still resident on Rhode Island.⁴

ONEIDA COUNTRY.

In 1748, the Rev. Mr Spence proceeded to the country of the Oneida Indians, about 180 miles south-west from Albany, and about 130 miles distant from all settlements of the White people. The place was called Onohquaga, and was towards the head of the river Susquehanna. Here he continued through the winter, and passed through many difficulties and hardships. He met with little or no success; his interpreter, a woman

¹ Beatty's Journal of a Two Months' Tour, p. 54.

² Morse's Sermon before the Society at Boston for Propagating the Gospel, p. 56.

³ New York Christian Herald, vol. ii. p. 191.—Morse's Report, Append. p. 73.

⁴ Miss. Her. vol. xxi. p. 37.



who had formerly been a captive among the Indians in Canada, failed him. He returned to Boston in the spring, and was willing to go back to the Indians if a fellow-missionary and another interpreter could be obtained for him.¹

In May 1753, Mr Gideon Hawley, who had been engaged for some time as a teacher at Stockbridge, proceeded to Onohquaga, for the purpose of renewing the mission at that place. He appears to have had considerable success among the Indians; but in 1756 he left the place in consequence of the danger of an attack from the Indians in the interest of France which was then at war with England, having become very imminent.²

IV. THE REV. SAMSON OCCOM.

SAMSON OCCOM, one of the Mohegan tribe of Indians in Connecticut, was converted to Christianity when he was about seventeen years of age. He was the first who was educated at Dr Wheelock's Indian school, and he was afterwards ordained to the ministry by a presbytery on Long Island, where he preached to a small number of Indians, who were once under the care of Mr Horton. In 1761, he proceeded among the Oneida Indians, who had of late expressed an earnest desire that a minister would settle among them. On his arrival he met with a favourable reception from them; and in the course of the summer he baptized five or six persons. We are unable to trace the whole course of his labours; but it appears he afterwards removed from this tribe, and settled among some other Indians.³

In 1788, Mr Occom preached a sermon at New Haven, at the execution of Moses Paul, an Indian, who had been guilty of murder. The text was, Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." As this discourse was afterwards published, we shall quote his concluding address to the criminal as a specimen of Indian eloquence:

"My poor unhappy brother, Moses,—

"As it was your own desire that I should preach to you this last discourse, so I shall speak plainly to you. You are bone of my bone, and flesh of my flesh. You are an Indian, a despised creature; but you have despised yourself; yea, you have despised God more; you have trodden under foot his authority; you have despised his commands and precepts; and now, as God says, 'Be sure your sins will find you out;' so now, poor Moses, your sins have found you out, and they have overtaken you this day. The day of your death is now come; the king of terrors is at hand; you have but a very few moments to breathe in this world. The just laws of man, and the holy law of Jehovah, call aloud for the destruction of

¹ Edwards' Works, vol. i. pp. cxliv., cxlvi.

² Edwards' Works, vol. i. pp. cci., ccvii., ccx.

³ Account of some late Attempts to Christianize the North American Indians, 1763, p. 3.—Brief Narrative of the Indian Charity School, 1767, pp. 24, 26, 28.



your mortal life. God says, 'Whoso sheddeth man's blood, by man shall his blood be shed.' This is the ancient decree of Heaven, and it is to be executed by man; nor have you the least gleam of hope of escape, for the unalterable sentence is past; the terrible day of execution is come; the unwelcome guard is about you; and the fatal instruments of death are now made ready; your coffin and your grave, your last lodging, are open to receive you.

"Alas! poor Moses, now you know, by sad, by woful experience, the living truth of our text, that 'the wages of sin is death.' You have been already dead; yea, twice dead; by nature, spiritually dead; and since the awful sentence of death has been passed upon you, you have been dead to all the pleasures of this life; or all the pleasures, lawful or unlawful, have been dead to you. And death, which is the wages of sin, is standing even on this side of your grave, ready to put a final period to your mortal life; and just beyond the grave, eternal death awaits your poor soul, and the devils are ready to drag your miserable soul down to their bottomless den, where everlasting woe and horror reign; the place is filled with doleful shrieks, howls, and groans of the damned. Oh! to what a miserable, forlorn, and wretched condition have your extravagant folly and wickedness brought you, that is, if you die in your sins! And, O! what manner of repentance ought you to manifest! How ought your heart to bleed for what you have done! How ought you to prostrate your soul before a bleeding God, and, under self-condemnation, cry out, 'Ah! Lord, Ah! Lord, what have I done!' Whatever partiality, injustice, and error, there may be among the judges of the earth, remember that you have deserved a thousand deaths, and a thousand hells, by reason of your sins, at the hands of a holy God. Should God come out against you in strict justice, alas! what could you say for yourself? For you have been brought up under the bright sunshine, and plain and loud sound of the gospel; and you have had a good education; you can read and write well; and God has given you a good natural understanding; and therefore your sins are so much more aggravated. You have not sinned in such an ignorant manner as others have done; but you have sinned with both your eyes open, as it were, under the light, even the glorious light of the gospel of the Lord Jesus Christ. You have sinned against the light of your own conscience, against your knowledge and understanding; you have sinned against the pure and holy laws of God, and the just laws of men; you have sinned against heaven and earth; you have sinned against all the mercies and goodness of God; you have sinned against the whole Bible, against the Old and New Testaments; you have sinned against the blood of Christ, which is the blood of the everlasting covenant. O poor Moses, see what you have done! and now repent, repent, I say again, repent! See how the blood you shed cries against you, and the avenger of blood is at your heels. O fly, fly to the blood of the Lamb of God for the pardon of all your aggravated sins!

"But let us now turn to a more pleasant theme. Though you have been



a great sinner, a heaven-daring sinner, yet hark ! O hear the joyful sound from heaven, even from the King of kings, and Lord of lords, that 'the gift of God is eternal life, through Jesus Christ our Lord.' It is a free gift, and bestowed on the greatest sinners ; and upon their true repentance towards God, and faith in the Lord Jesus Christ, they shall be welcome to the life which we have spoken of. It is granted upon free terms ; he that hath no money, may come ; he that hath no righteousness, no goodness, may come ; the call is to poor, undone sinners ; the call is not to the righteous, but sinners, inviting them to repentance. Hear the voice of the Son of the Most High God, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' This is a call, a gracious call to you, poor Moses, under your present burdens and distresses. And Christ has a right to call sinners to himself. It would be presumption for a mighty angel to call a poor sinner to himself ; and were it possible for you to apply to all God's creatures, they would with one voice tell you, that it was not in them to help you. Go to all the means of grace, they would prove miserable helps without Christ himself. Yea, apply to all the ministers of the gospel in the world, they would all say, that it was not in them, but would only prove as indexes to point out to you the Lord Jesus, the only Saviour of sinners of mankind. Yea, go to all the angels in heaven, they would do the same. Yea, go to God the Father himself, without Christ, he would not help you. To speak after the manner of men, he would also point to the Lord Jesus Christ, and say, 'This is my beloved Son, in whom I am well pleased, hear ye him.' Thus, you see, poor Moses, that there is none in heaven, or on the earth, that can help you, but Christ ; he alone has power to save and to give you life. God the Father appointed him, chose him, authorized and fully commissioned him to save sinners. He came down from heaven into this lower world, and became as one of us, and stood in our room. He was the second Adam. And as God demanded perfect obedience of the first Adam, the second fulfilled it ; and as the first sinned and incurred the wrath and anger of God, the second endured it ; he suffered in our room. As he became sin for us, he was a man of sorrows and acquainted with grief ; all our stripes were laid upon him. Yea, he was finally condemned, because we were under condemnation ; and at last was executed and put to death for our sins ; was lifted up between the heaven and the earth, and was crucified on the accursed tree : His blessed hands and feet were fastened there ;—there he died a shameful and ignominious death ; there he finished the great work of our redemption ; there his heart's blood was shed for our cleansing ; there he fully satisfied the divine justice of God, for penitent believing sinners, though they have been the chief of sinners. O Moses, this is good news to you, in this last day of your life. Behold a crucified Saviour ; his blessed hands are outstretched all in a gore of blood. This is the only Saviour, an Almighty Saviour, just such as you stand in infinite and perishing need of. O poor Moses, hear the dying prayer of a gracious Saviour on the accursed tree, 'Father, forgive them, for they know



not what they do.' This was a prayer for his enemies and murderers ; and it is for all who repent and believe in him. O why will you die eternally, poor Moses, since Christ has died for sinners ? Why will you go to hell beneath the bleeding Saviour, as it were ? This is the day of your execution, yet it is the accepted time, it is the day of salvation, if you now believe in the Lord Jesus Christ. Must Christ follow you into the prison by his servants, and there entreat you to accept of eternal life ; and will you refuse it ? And must he follow you even to the gallows, and there beseech you to accept of him, and will you refuse him ? Shall he be crucified hard by your gallows, as it were, and will you regard him not ? O poor Moses, believe on the Lord Jesus Christ with all your heart, and thou shalt be saved eternally. Come just as you are, with all your sins and abominations, with all your blood-guiltiness, with all your condemnation, and lay hold of the hope set before you this day. This is the last day of salvation with your soul ; you will be beyond the bounds of mercy in a few minutes more. O, what a joyful day will it be, if you now openly believe in, and receive the Lord Jesus Christ ; it would be the beginning of heavenly days with your poor soul ; instead of a melancholy day, it would be a wedding day to your soul : it would cause the very angels in heaven to rejoice, and the saints on earth to be glad ; it would cause the angels come down from the realms above, and wait hovering about your gallows, ready to convey your soul to the heavenly mansions, there to take the possession of eternal glory and happiness, and join the heavenly choirs in singing the song of Moses and the Lamb ; there to sit down for ever with Abraham, Isaac, and Jacob, in the kingdom of God's glory ; and your shame and guilt shall be for ever banished from the place, and all sorrow and fear for ever fly away, and tears be wiped from your face ; and there shall you for ever admire the astonishing, and amazing, and infinite mercy of God in Christ Jesus, in pardoning such a monstrous sinner as you have been ; there you will claim the highest note of praise, for the riches of free grace in Christ Jesus. But if you will not accept of a Saviour proposed to your acceptance in this last day of your life, you must this very day bid farewell to God the Father, Son, and Holy Ghost, to heaven, and all the saints and angels that are there ; and you must bid all the saints in this lower world an eternal farewell, and even the whole world. And so I must leave you in the hands of God."¹

About 1788 Mr Occom removed with the Indians under his care from the neighbourhood of New London in Connecticut, to the Oneida country, where they were presented with a considerable tract of land by the Oneida Indians. Here they erected a town which was called Brothertown ; but after some time Mr Occom died, and his people were left without a minister. The Indians at this place divided their lands, so that each individual held his property as an estate in fee simple, with this restriction, that it should never be sold to the White people. By this regulation they

¹ A Sermon at the Execution of Moses Paol, an Indian : By Samson Occom, p. 16.



acquired a decided superiority over the Oneidas and others of the neighbouring tribes. The state of morals among them, however, was very low.¹

In 1824, the Brothertown Indians were estimated to be 360 in number. They possessed a considerable tract of land, and had improved a considerable portion of it. They had made considerable advances in civilization; and those families in which the men were sober and industrious were in the plentiful enjoyment of the comforts of civilized life.²

V. THE REV. SAMUEL DAVIES.

In 1747, the Rev. Samuel Davies, who was afterwards President of New Jersey College, began to preach at Hanover and the neighbouring parts of Virginia. Besides labouring with great success among the White people, he was the happy instrument of bringing many of the negro slaves to the knowledge of the gospel. In 1755, he gives the following pleasing account of the appearances of religion among them :—"The inhabitants of Virginia are computed to be about 300,000 men, the one half of whom are supposed to be negroes. The number of those who attend my ministry at particular times is uncertain, but generally about 300, who give a stated attendance; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye to that part of the meeting-house where they usually sit, *adorned*, for so it has appeared to me, with so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears. About an hundred of them have been baptized, after a proper time for instruction, and having given credible evidence, not only of their acquaintance with the important doctrines of the Christian religion, but of a deep sense of them upon their minds, attested by a life of strict piety and holiness. As they are not sufficiently polished to dissemble with a good grace, they express the sentiments of their souls so much in the language of simple nature, and with such genuine indications of sincerity, that it is impossible to suspect their professions, especially when attended with a truly Christian life and exemplary conduct."

In a letter written about a year afterwards, Mr Davies says, that two Sabbaths before, he had the pleasure of seeing forty of them around the table of the Lord, all of whom made a credible profession of Christianity, and several of them with unusual evidence of sincerity; and that he believed there were more than a thousand negroes who attended upon his ministry at the different places where he alternately officiated.³

Besides Mr Davies, many other ministers in North America have been

¹ American Correspondence, MS. vol. i. p. 144.—Mass. Hist. Coll. vol. iv. p. 68; vol. v. p. 13, 26.—Morse's Report, App. p. 114.

² Miss. Her. vol. xxi. p. 87.—Summary Account of the Measures pursued by the Friends of New York for the Civilization of the Indians, pp. 13, 19.—Some Account of the Conduct of the Society of Friends towards the Indian Tribes, &c., pp. 157, 160.

³ Gillies' Hist. Coll. vol. ii. p. 334.—Appendix to Hist. Coll. pp. 29, 40, 42.



useful among the negroes and people of colour. Great numbers of them have been admitted members of the churches of various denominations in that country. There are even some churches which consist entirely of negroes and people of colour, and individuals of their own race have been ordained as pastors over them. America has still a great duty to discharge as to the Negro race; but it is a duty which, alas! she is slow to learn.

VI. THE NEW YORK MISSIONARY SOCIETY.

TUSCARORA VILLAGE.

In 1800, the New York Missionary Society sent the Rev. E. Holmes on an exploratory mission to some of the north-western tribes of Indians.

Having arrived among the Tuscaroras, near the Falls of Niagara, he met with a very friendly reception from them. Before he left them, several of their Sachems and warriors addressed a letter to the New York Missionary Society, in which they implored their assistance and compassion in the following affecting strains:—"Fathers and brothers, we should be very glad to have our father Holmes to live among us, or any other good man that you would send, to teach us the meaning of the beloved speech in the good book called the Bible; for we are in darkness; we are very ignorant; we are poor. Now, fathers and brothers, you have much light; you are wise and rich. Only two of our nation can read in the good book the Bible: we wish our children to learn to read, that they may be civilized and happy when we are gone, that they may understand the good speech better than we can. We feel much sorrow for our children. We ask you, fathers and brothers, will you not pity us and our poor children, and send a schoolmaster to teach our children to read and write? If you will, we will rejoice, we will love him, we will do all we can to make him happy."

After noticing the opposition which some of the Indians had shewn to such benevolent attempts of the White people, and the abandonment of the scheme in consequence of this, they add, "We are sorry Indians have done so; we are afraid some of us shall do so too; and that the Great Spirit will be angry with us; and you being discouraged, will stop and say, 'Let them alone; there is nothing to be done with Indians.'

"Fathers and brothers, hearken. We cry to you from the wilderness; our hearts ache while we speak to your ears. If such wicked things should be done by any of us, we pray you not to be discouraged: don't stop. Think, poor Indians must die, as well as White men. We pray you, therefore, never to give over, and leave poor Indians; but follow them in dark times; and let our children always find you to be their fathers and friends when we are dead and no more."

¹ Instituted, November 1796.



On taking leave of the Tuscarora Indians, Mr Holmes proceeded on his journey, and visited the Senecas, who resided at Buffalo Creek. From them, however, he did not meet with a reception equally favourable. After he had, at their request, preached a sermon to them, the chiefs held a consultation, on the subject of the mission; upon which Red Jacket, the second Sachem, a cunning artful man, rose and delivered a speech, in which, among other things, he said, "Father, we thank the Great Good Spirit above, for what you have spoken to us at this time, and hope he will always incline your heart, and strengthen you to this good work. We have clearly understood you, and this is all truth that you have said to us.

"Father, we Indians are astonished at you Whites, that when Jesus Christ was among you, and went about doing good, speaking the good word, healing the sick, and casting out evil spirits, that you White people did not pay attention to him, and believe in him; and that you put him to death, when you had the good book in your possession.

"Father, we Indians were not near to this transaction, nor could we be guilty of it.

"Father, you do not come like those that have come with a bundle under their arms, or something in their hands; but we have always found something of deceit under it, for they are always aiming at our lands. But you have not come like one of these; you have come like a father and a true friend, to advise us for our good. We expect that the bright chain of friendship shall always exist between us; we will do everything in our power to keep that chain bright, from time to time.

"Father, you and your good Society well know, that when learning was first introduced among Indians, they became small; and two or three nations have become extinct; and we know not what is become of them. It was also introduced among our eldest brothers the Mohawks, and we immediately observed that their seats began to be small; this was likewise the case with our brothers the Oneidas. Let us look back to the situation of our nephews the Mohegans; they were totally rooted out from their seats. This is the reason why we think learning would be of no service to us.

"Father, we are astonished that the White people, who have the good book called the Bible among them, that tells them the mind and will of the Great Spirit, and they can read it, and understand it, that they are so bad, and do so many wicked things, and that they are no better.

"Father, if learning should be introduced among us at present, more intrigue or craft might creep in among us. It might be the means of our suffering the same misfortunes as our brothers. Our seat is now but small; and if we were to leave this place, we should not know where to find another. We do not think we should be able to find a seat amongst our western brothers."

In August 1801, Mr Holmes returned to settle among the Seneca and

¹ Report of the New York Missionary Society for 1801, annexed to Aabel's Sermon, p. 46.



Tuscarora Indians, near the Falls of Niagara. Among the Senecas he met with many difficulties and much opposition; among the Tuscaroras he not only experienced a very favourable reception, but he had the satisfaction to see his labours attended with considerable success. Many of them renounced the use of ardent spirits, and other evil habits; a number of them appeared to be the subjects of divine grace; some in particular appeared to be deeply affected with religion. Much difficulty, however, was experienced from their loose notions on the subject of marriage. Though the efforts of Mr Holmes to introduce among them a purer system of morals were not without effect, yet promiscuous concubinage, the parties uniting and separating at pleasure, still prevailed among them to a great extent.¹

In 1817, the Rev. Mr Crane was sent to labour among the Tuscaroras, who had been for some time without a missionary. Much ignorance still prevailed among them on the subject of religion, yet his prospects of success were on the whole highly encouraging. A school on the Lancasterian plan was established among them, which was usually attended by between forty and seventy scholars.²

In the spring of 1820, the pagan part of the nation, after an artful and desperate, but unsuccessful, attempt to root out Christianity from among them, removed into Canada. The Tuscaroras who remained amounted to about 280. This separation freed the Christian Indians from many temptations and difficulties. The tribe may now, indeed, be considered as nominally a Christian tribe. The village, in fact, wore more the appearance of a Christian village than most of the settlements of the White people. The Sabbath was generally regarded, and public worship was attended with regularity and devotion. Civilization was making progress. The chase was, in a great measure, abandoned, and the people possessed comfortable habitations, and employed themselves in agriculture.³

Besides establishing this mission among the Tuscaroras, the New York Society sent missionaries among the Chickasaw Indians on the western border of the State of Georgia, and among the Indians of Long Island; but both these missions were afterwards relinquished. A school was also established among the Seneca Indians on Buffalo Creek, and a missionary was sent among them. Paganism appears to have received a mortal blow among the Senecas; the most intelligent chiefs were on the side of Christianity.⁴

¹ Rep. New York Miss. Soc. 1803, in *Relig. Mon.* vol. i. p. 228.—*Ibid.* 1804, annexed to Livingstone's Sermon, p. 80.—*Ibid.* 1805, p. 4.—*Ibid.* 1807, in *New York Christian Magazine*, vol. i. p. 249.—*Evan. Mag.* vol. xvii. p. 478; vol. xviii. p. 368.

² Rep. New York Miss. Soc. 1818, in *New York Christ. Herald*, vol. v. p. 97.—A Sabbath among the Tuscarora Indians, pp. 28, 49.

³ *Miss. Reg.* vol. x. p. 117.

⁴ Rep. New York Miss. Soc. 1799, annexed to Livingstone and M'Knight's Sermons, p. 98.—*Ibid.* 1800, in *New York Missionary Magazine*, vol. i. p. 161.—*Ibid.* 1803, in *Relig. Mon.* vol. i. p. 230.—*Ibid.* 1804, annexed to Livingstone's Sermon.—*Ibid.* 1816, p. 4.—*Ibid.* 1818, in *New York Christ. Her.* vol. v. p. 97.—*Ibid.* 1819, in *ibid.* vol. vii. p. 25.—*Miss. Reg.* vol. x. p. 118.



In 1820, the New York Missionary Society transferred its missionary stations to the United Foreign Missionary Society, and, in 1826, this Society transferred the whole of its missions to the American Board for Foreign Missions.¹

VII. CONNECTICUT MISSIONARY SOCIETY.²

CHIPPEWAY COUNTRY.

In August 1800, the Connecticut Missionary Society sent Mr David Bacon to visit the Indians on the western borders of Lake Erie; but after acquiring some knowledge of the Chippeway language, he met with no encouragement to settle among them. "The gospel," they said, "though very good for White people, would never do for Indians."³ This mission, we apprehend, was soon abandoned.

VIII. THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

CHEROKEE COUNTRY.

In 1803, the Rev. Gideon Blackburn, on the application of the Committee of Missions of the General Assembly of the Presbyterian Church in the United States, agreed to engage in a mission to the Cherokees. He devoted only part of the year to this service; and in prosecuting it he established a school near the Highwassee river, for the purpose of instructing the Indian youth in the English language, agriculture, the mechanical arts, and other branches of useful knowledge. The school received from the Cherokees all the countenance and support which they could give it, and their children made great proficiency.

In 1806, Mr Blackburn applied for the institution of a second school; but the funds of the Assembly not admitting of this addition to its expenditure, they earnestly recommended it to the patronage of charitable and liberal individuals. It was, however, instituted, and this it was supposed involved Mr Blackburn in embarrassments in regard to his farm at Maryville, though of these there appear to have been also other causes. The General Assembly ceased to support the Highwassee school after Mr Blackburn left the mission in 1810.

¹ New York Christian Herald, vol. vii. p. 663.—Rep. Board for For. Miss. 1827, p. 126.

² Instituted, 1798.

³ Connecticut Evangelical Magazine, vol. i. pp. 13, 118; vol. ii. pp. 85, 159, 198, 312, 341, 345.

IX. THE WESTERN MISSIONARY SOCIETY.¹

SANDUSKY.

In May 1806, the Rev. Joseph Badger, who had been appointed by the Western Missionary Society to settle among the Wyondat Indians in the neighbourhood of Lake Erie, arrived at Sandusky lower town. He and two other ministers had previously visited them, and had met with considerable encouragement to establish a mission among them. He was now accompanied by three other persons as labourers, who were to instruct the Indians in agriculture, and one of them ultimately to act as a school-master. On his arrival, the inhabitants of the upper and lower towns were assembled in council about some unhappy wretches who were accused of witchcraft. They had already condemned four women to death on this charge, but through his representations, the others were happily set at liberty.

In his plans for the improvement of the Indians, Mr. Badger experienced great opposition from the traders, but yet, on the whole, he met with considerable success. The Indians enlarged their fields; several of them learned to plough their own land, and entered with some spirit into the operations of husbandry. For more than three years (how much longer we do not know) they kept their engagement not to make use of spirituous liquors. During the whole of that time, Mr. Badger did not see a single instance of intoxication among them, though the traders constantly kept spirits for sale in their neighbourhood. Many of them attended on the preaching of the gospel, and several of them appeared to be under serious impressions of religion. The school was not numerously attended, but the progress of the scholars was much greater than could have been anticipated. A few converts were made, who were put to death by the Catholic Indians on account of their religion. This mission, however, was broken up in the first year of the unhappy war between England and the United States, and, so far as we know, was not renewed after the restoration of peace.²

In 1815, the Western Missionary Society, at the urgent request of Cornplanter, a celebrated Indian Sachem, established a school in the village of that chief on the banks of the Alleghany. As the inhabitants of that place were few, the scholars of course were not numerous; and what was rather singular for Indian children, their progress was slow. In other respects, however, the school was attended with very beneficial effects. The Indians began to pay more attention to the arts of civilization; they cultivated the ground with more industry, and raised much larger crops of

¹ Instituted in 1802.

² *Relig. Mon.* vol. iv. pp. 35, 75.—*Assembly's Missionary Magazine*, vol. ii. p. 41.—*Panoplist*, vol. i. (N. S.) p. 427; vol. iii. pp. 186, 185, 228; vol. xi. p. 86.—*Evan. Mag.* vol. xx. p. 437.—*Morse's Report on Indian Affairs*, Append. p. 91.



corn. The women also began to pay more attention to cleanliness and decency in their houses. The Sabbath they observed with some degree of strictness, abstaining from labour, hunting, and amusements. Mr Oldham, the schoolmaster, regularly met with them on that sacred day for prayer and reading the Scriptures, and also some useful sermon.

Of late years several new missionary societies have arisen in the United States ; but we have seen little account of their proceedings. We can therefore do nothing more than enumerate them.

1833. The Free Will Baptist Foreign Missionary Society. It has missionaries labouring in Orissa, in the East Indies.

1837. The American Lutheran Foreign Missionary Society. It has a mission in India.

1842. Seventh Day Baptist Missionary Society. It has sent missionaries to China.

1842. American Indian Missionary Association. It has sent missionaries among the North American Indians.

1843. Baptist Free Missionary Society. It has sent missionaries to Hayti, Canada, the Southern States, and the Western States ; but the last three missions are probably among the White people.

1844. Board of Foreign Missions of the Associate Reformed Presbyterian Church.

1845. Board of Foreign Missions of the Southern Baptist Convention. It has sent missionaries to China.

1845. Missionary Society of the Methodist Episcopal Church, South. It has sent missionaries among the Indians and to China.

1846. American Missionary Association. This society has sent missionaries among the Indians, to the West Indies, to the western coast of Africa, and to Siam.¹

Besides these, there are some other Institutions in America which have made exertions for Christianizing the heathen. The Corporation of Harvard College possesses funds for missionary purposes, and though it has not established any distinct missions, it has united with other societies in aiding and supporting missionaries among the Indians. Harvard College has long been in the hands of the Unitarians.

In November 1787, was incorporated at Boston the Society for Propagating the Gospel among the Indians, and others in North America. This society did not establish any new missions, but, like Harvard College, aided in supporting missions already established. It also occasionally sent ministers to visit the Indians in different quarters. This society has gradually passed into the hands of the Unitarians.²

¹ (Amer.) Miss. Her. vol. xliii. p. 177 ; vol. xlvii. pp. 380, 391 ; vol. xlviii. p. 58, 59.

² Morse's Sermon before the Society at Boston for Propagating the Gospel, p. 53.—New York *Christ. Herald*, vol. ii. p. 190 ; vol. iv. p. 209 ; vol. v. p. 522 ; vol. viii. pp. 17, 51, 77, 116.—Tracy's History of the American Board of Missions, p. 20.



To these societies in the United States, we may add, in British America, the Board of Foreign Missions of the Synod of the Presbyterian Church of Nova Scotia. In 1848, the Rev. Messrs Geddie and Archibald, its first missionaries, took up their residence on Aneitum, one of the new Hebrides. The mission appears to be assuming a promising aspect.¹

As the missionary bodies in America have made and are now more than ever making efforts for the Christianization of the aborigines of that great continent, we shall here subjoin a summary of the missions of the various societies among the different tribes of Indians residing within the limits of the United States. It was constructed in 1852, mainly from the latest reports of the different missionary bodies engaged in the work. It is necessarily imperfect; but on the whole it presents a view of Indian missions which is sufficiently favourable; for though it omits the schools which are supported solely by the national or tribal governments, as also those which are sustained by the Quakers; and though it fails to give the female assistants of the Methodist societies, it will convey the idea that the system of operations is more thorough in some cases than the facts will warrant. The Methodist missions, for example, are, in general, very different from those of the American Board. Indeed they are but little more than the extension of the itinerant system to the territory occupied by the Indians. It will also be understood, of course, that the terms of church membership are more strict in some cases than in others. The table gives the statistics of the communicants as reported by each society, a few Whites and Negroes being included.

	Ordained Missionaries.	Male Assistants.	Female Assistants.	Native Assistants.	Communicants.	Boarding Scholars.	Day Scholars.
United Brethren,	4	1	3	..	80	...	...
American Board for Foreign Missions, .	22	13	57	7	1749	216	721
American Baptist Missionary Union, . .	8	2	9	10	1370	53	105
Methodist Missionary Society, North, .	12	3	...	7	1197	...	443
Episcopal Board for Foreign Missions, .	1	...	...	...	169	...	...
Presbyterian Board for Foreign Missions,	9	13	20	1	65	303	68
American Indian Missionary Association,	9	1	12	5	1320	173	...
Methodist Missionary Society, South, .	24	...	...	7	4003	173	90
American Missionary Association, . . .	2	5	7	1	7	3	39
Missouri Lutheran Synod,	3	...	...	...	...	...	...
	94	38	108	38	9964	936	1466 ²

¹ Evan. Mag. 1840, p. 435.—Ibid. 1852, p. 558.

² Miss. Her. vol. xlviii. p. 123.



X. SOCIETY OF FRIENDS.

NORTH AMERICA.

It is well known that numbers of the Society of Friends removed to North America, particularly to New Jersey and Pennsylvania, in the latter half of the 17th century. They were honourably distinguished from most other settlers in that country, by purchasing from the Indians the lands on which they settled, considering them as the only rightful proprietors of the soil, even though they might previously have paid for them to others, or obtained a grant of them from the Crown, and by otherwise treating them in a just, humane, and friendly manner. They even entered into treaties of friendship and alliance with them.¹

Some of the Friends, and among others their founder, George Fox, engaged in "gospel labours" among the Indians, embracing opportunities from time to time of speaking to them of religious matters. He appears, indeed, to have taken a special interest in the Indians, and recommended them to the particular attention of his followers. William Penn, who received a grant of a tract of land from Charles II., comprehending about 41,000 square miles, an area nearly equal in extent to the whole of England, in lieu of a debt of £16,000 due to his father, Admiral Penn, had in his petition for said grant stated, that, in making the application, "he had in view the glory of God by the civilization of the poor Indians, and the conversion of the Gentiles, by just and lenient measures, to Christ's kingdom." After arriving in the country, he frequently held conferences with the Indians, in which he sought to imbue their minds with a sense of the benefits of Christianity; he also laboured much to impress on them the necessity of abandoning the use of spirituous liquors. The Indians generally heard patiently what was said to them on the subject of religion, but it appeared, for the most part, to make no very lasting impression upon them.²

The Friends continued always ready to befriend the Indians, particularly in the way of maintaining and restoring peace between them and the White people; but they do not appear, during the greater part of the 18th century, to have made any special efforts for their religious improvement, or their civilization.³

In 1795, the wars which had been carried on for many years between the Indians and the White people, were brought to a close by the treaty of Greenville. This led the Philadelphia and New York yearly meetings of Friends to take more decided and systematic measures for promoting the improvement of the Indians, than had hitherto been employed for this

¹ Some Account of the Conduct of the Society of Friends towards the Indian Tribes, with a Narrative of their Labours for the Civilization and Christian Instruction of the Indians, from their settlement in America to 1843, pp. 11, 14, 24, 35, 42.

² Ibid. pp. 19, 22, 24, 26, 42, 50.

³ Ibid. p. 89.



object; and the New England, Maryland, Ohio, and Indiana yearly meetings, afterwards took part in the same good work.¹

With a view to the improvement of the Indians, Friends made visits from time to time to different tribes in various parts of the country, and gave them good counsel and advice, particularly in regard to the cultivation of their lands, and other matters connected with their temporal improvement. Among the tribes to which they directed their attention were the Oneida, the Stockbridge, the Brothertown, the Onondago, and the Seneca Indians, all in the State of New York; the Penobscot Indians, in the State of Maine; the Shawnoes and others in Ohio, Indiana, and Illinois.²

Friends not only paid visits to the Indians, but some of them, with their wives, took up their residence among several of these tribes for the purpose of instructing them in husbandry and other useful arts. They also furnished them with agricultural implements, such as ploughs, hoes, axes, and mechanical tools of various kinds; and they assisted them, in different instances, in erecting grist-mills and saw-mills. Some difficulties being experienced, from the want of a blacksmith to make and repair their agricultural implements, Friends qualified for that kind of work went among them; and several of the Indians acquired from them a considerable knowledge of it. Schools were also established among them for the instruction of the children, but the numbers who attended them were generally small. Female Friends were also employed in instructing the women and girls, not only in the ordinary branches of education, but in spinning, knitting, sewing, and other parts of domestic economy.³

The labours of Friends among the Indians were attended, in most instances, with an encouraging measure of success. To none of them did they direct so much attention as to the Senecas, who had extensive reservations of land on the Alleghany river, and among none had they so much success. Many of them made considerable progress in agriculture and other useful pursuits, cultivating and enclosing their lands, raising Indian corn, wheat, oats, potatoes, flax, and various kinds of vegetables; rearing cattle, hogs, horses, &c.; building good comfortable log-houses for themselves, instead of their old bark wigwams; making roads to afford better communication from one village to another. Some of the young men manifested ingenuity in several branches of mechanical business. Their dress was similar to that of working men among the White people; and a considerable number were partially acquainted with the English language. Several of the Indians were in the way of acquiring a comfortable property by their industry.⁴

¹ Some Account of the Conduct of the Society of Friends towards the Indian Tribes, with a Narrative of their Labours for the Civilization and Christian Instruction of the Indians, from their Settlement in America to 1843, pp. 115, 157, 211, 214, 230.

² Ibid. pp. 115, 157, 211, 224.

³ Ibid. pp. 130, 140, 162.

⁴ Ibid. pp. 120, 140, 142, 168.

We feel great pleasure in quoting the following testimony to the usefulness of the labours of Friends among the Indians on the Alleghany Reservation, by the missionaries of the American Board in that quarter. It is of so late a date as 1849:—"Our neighbourhood especially,"



But yet the success of the efforts of Friends for the civilization of the Indians was greatly interrupted and checked by the removal of most of them, by the government of the United States, to new lands west of the Mississippi, and by their frequently unsettled state previous to their being thus removed. Some of them, Friends followed thither with their benevolent efforts, particularly the Shawnoes, who were about 1200 in number, and who had a beautiful tract of country assigned them, 100 miles long and 25 broad, lying on the Kansas river. In 1842, a deputation of Friends which visited these Indians gave the following account of them :—"After visiting the schools, we called on several families, many of whom appeared to be living tolerably well in comfortable log-houses ; some of them have pretty good furniture, utensils for cooking, &c., and some have barns and other out-buildings. They raise a supply of Indian corn for themselves and cattle, and keep oxen, cows, horses, hogs, and a few sheep. All of them raise a large number of fowls. Some of them have peach orchards, and have sent some peaches to market the past season. Many of the men of this tribe are industrious as well as the women ; a few of the men are mechanics, and work by the day for the White settlers, and give satisfaction to their employers. They appear to be adopting the dress and manners of the Whites, and to be advancing slowly in civilization. It is reported that some of them have embraced Christianity, but most of them adhere to their ancient views of religion. A considerable number are still given to dissipation."¹

It is gratifying to find that Friends were making it much more an object than they appear to have done formerly, to communicate to "the Indians a knowledge of the principles and doctrines of the Christian religion, as plainly set forth in the Holy Scriptures."²

Before closing this account, we may mention that, in 1839, the Indians who were located between the Mississippi and the Arkansas rivers comprised a population of about 200,000, who were originally resident there, and of 88,000 removed, or about being removed thither. Some of the tribes, more especially the Cherokees, who were about 20,000 in number

say they, "exhibits a bright spot upon our field, which it is cheering to contemplate. Some forty years ago, the Society of Friends took into a boarding-school, under their charge, most of those who are now heads of families in the neighbourhood called Old Town, on the Alleghany Reservation. Habits of comparative industry and cleanliness, and a degree of intelligence quite in advance of every other neighbourhood, and some little notion of family government and parental responsibility, were, under God, the result of this experiment, and their children are apparently a whole generation a-head of nearly all the other Indians. It does one good to see them in the day-school or Sabbath-school, and observe the intelligence which appears in their countenances before it manifests itself in their answers ; and also to notice the corresponding change in the form and dimensions of their heads, consequent upon the action of the brain developing itself so fully in the second generation. This neighbourhood is at present quite as hopeful a field for Christian effort, as most of the school districts in the country towns of New England."—*Mss. Her.* vol. xlv. p. 369.

¹ Some Account of the Conduct of the Society of Friends towards the Indian Tribes, with a Narrative of their Labours for the Civilization and Christian Instruction of the Indians, from their Settlement in America to 1843, pp. 184, 186, 234.

² *Ibid.* p. 240.