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BIOGRAPHY.

BIOGRAPHICAL GLEANINGS OF THE LATE REV. JOHN NEWTON.

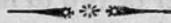
[WE have already given our readers the biography of this excellent man. Several interesting circumstances have been since collected from Mr. Cecil's memoirs and from the recollection of his friends, which, we are persuaded, will be received with avidity and profit.]

To the early part of his life, as circumstantially related by himself, and widely circulated, little could be added.

Such was the early attention which his mother paid to his religious education, that, at four years old, he was not only able to read the Bible, but had learnt by heart Dr. Watts's little hymns and catechisms, together with the answers in the Assembly's Catechism; and she flattered herself with the hope that, in a future period, he might be sent to St. Andrew's, in Scotland, to be educated for the ministry; but the Lord had designed him for another school.

We have omitted a circumstance, during the early part of his life, of some importance to the narrative. Having made an appointment to go one Sunday on board a man of war, but coming too late, his companion went without him, and was drowned, with several others, by the oversetting of the boat; but he was much alarmed and affected to think that his life should have been preserved, by a circumstance apparently so trivial and accidental. About this time he also derived some serious impressions from reading Bennet's Christian Orator, and the Family Instructor; but

tensive conversion of the heathen world. Did not malice and wickedness pervert intellect, Satan, one would have thought, had had proofs enow, that in ridiculing the saints, character overacted defeats its purposes; but he still goes on to overact. The religion of the Son of God is, even in the estimation of the carnal world, too awful, and his missionaries too sincere and self denying, to be exterminated by contempt and laughter. We cannot help indulging the hope that even *this* shall turn to the salvation of the Indians, through the prayers of the saints and "the supply of the Spirit of Jesus Christ."



RELIGIOUS INTELLIGENCE.



To the Standing Committee of Missions, the Board of Trust of the Western Missionary Society, report,

THAT the Sandusky mission, under their care, having been prosecuted through the last year with diligence, is, not without difficulties nor without many encouraging interpositions of divine providence, promoting the success of the missionary labours.

Two hands, employed on the farm, raised oats, corn, potatoes, turnips, &c. and made hay of the prairie grass, sufficient to keep the stock through the winter, and in part to bread the missionary family and school, and about fifty bushels of corn remain for summer use.

The school at present consists of fifteen scholars. One has lately been dismissed for bad conduct; as he is grown up, and can read and write, he will not be again admitted. The children exhibit the same diversity of talents which we find in all schools: some are dull; some arise to mediocrity, and some higher. They make good proficiency in learning to speak English; for this they have good advantages, as some of the children of the interpreter and some others in the school, can speak both the English and Wyandot language very well. The scholars are now brought under strict discipline in school.

Mr. George Anderson was employed and went to Sandusky in November last to take charge of the school, and to devote his whole attention to it. In the following extract from his letters the committee will learn how the school is conducted.

“ In the morning when we rise, which is always as soon as it is light, the scholars attend to washing themselves and getting ready for school; we are generally ready by a little after sunrise to begin school, and always have a lesson round before breakfast. As soon as breakfast is over we attend to family worship altogether; after that we go to school, and commonly have five lessons round before dinner, sometimes but four. After dinner four lessons are commonly said, and then dismiss the school with prayer. After school is out we have our handmill to attend to, to grind corn for our supper. When supper and worship are over, the children are sent to bed. Then I have an hour or two to myself, which I employ in reading, writing letters, &c.”

The institution underwent a severe trial last summer, from the unfriendly offices of the traders mentioned in former reports, and from the influence of the Seneca prophet.

A speech was sent to governor Hull, superintendant of Indian affairs, by the chiefs of Upper Sandusky, written for them by one of the most unfriendly of the traders, which contained several charges against Mr. Badger; the sum of which was, that the good people of Pennsylvania had sent a large sum of money by him to Sandusky for the use of the Indians: that the good people of Ohio had sent a number of cattle for them; and that Mr. Badger kept the cattle for his own use, and had never given them one dollar of the money.

His excellency on receiving the speech politely forwarded a copy to the society, requesting them to investigate the case.

The society had previously recommended a visitation of the missionary station by two members of the board, the rev. Messrs. Thomas Marquis and John Anderson; on receiving the governor's communication another member, the rev. Elisha Macurdy, was added to the visiting committee.

On the 27th of August Messrs. Marquis and Anderson arrived at Upper Sandusky. Mr. Badger and Mr. Walker, interpreter, met them here. Preached on the 28th, Sabbath, to a large and attentive audience; preached again at night at the black people's town, they all attended and appeared seriously affected. On the 29th they had a conference with the chiefs who sent the forementioned speech to the governor, the substance of which is contained in the following extract from their minutes.

“ Upper Sandusky, Aug. 29, 1808.

“ After the committee had stated to Crane and other chiefs their coming to visit them and the mission to Lower Sandusky, Crane, after thanking us for coming and thanking the fathers (as he styled the missionary society) replied, It is not convenient for us to do any thing here about the complaints against our father, Mr. Badger, we do not know much about it here, only what we hear from flying stories. The people at the lower town know most about these things. Any thing that our father hath done for us, Indians, is done at the lower town, where he lives. He has preached to us sometimes, and given us medicine when we were sick at this town; that is all he has done for us here. The lower town is the place to inquire what he has done. We need not say any thing about the complaints against our father, as we cannot prove any thing; we have heard them only from the white people (meaning the traders). He then requested the committee to let them know what the views of the society were, what aid they intended to give, and in what line, and how far they would help them. When we hear the truth from you, said he, we will know what to believe, and will not listen to any false stories; we will know whether the stories and complaints that we have heard are truth or lies.

“ The committee then informed them, that the missionary society had sent them to explain to them exactly what the society intended to do for them, that they might be able to judge for themselves about the whole matter. That Mr. Badger was sent to preach the gospel to them; to open a school and teach their children; and to be helpful to them and their children when they were sick, by giving them proper medicine; that the society intended to feed and clothe their children, while they continued at school; that the men, who were sent with Mr. Badger, were employed to build a house for the missionaries to live in, and a schoolhouse for their children, and then to make fields and raise corn for their support; that the cattle and hogs which Mr. Badger had under his care, at Lower Sandusky, were collected by the society and sent to Mr. Badger for the sole purpose of furnishing the missionaries and the school with provisions. That the distance was so great between the society and the school at Sandusky, and the expense and trouble of sending provisions so far was so great, that the society found it necessary to raise corn and keep cattle on the place; that the society allowed Mr.

Badger to assist the Indians to plough, to show them how to do their work, and to assist them in working as much as the hands under his care could find time to do, consistently with their duty in working for the society to provide sufficient support for the mission."

The committee added, that they were glad that the quakers were helping them, and hoped that they would accept the help which they proposed to give them, and receive much benefit from it.

Crane replied: "We are thankful to the fathers for sending you to explain these things to us. Since we have heard it from themselves, we are satisfied that this is the truth of the matter; we now understand it fully, and are satisfied. We have been imposed on by false stories. We have been told by several traders that the cattle and hogs were sent for our use, and that Mr. Badger brought seven hundred dollars with him to hire hands and purchase tools to do our work for us, and that he was keeping that money for himself, and did not lay it out for the purpose for which it was appropriated. We will not listen to any more of these stories. We know now that they are not true.

"We will accept any aid from our fathers, and in any way, that will be of use to us, and likewise from the quakers."

The committee then proceeded to Lower Sandusky to the missionary station, where they met with their other member, Mr. Macurdy. They spent a considerable time in viewing the various improvements on the farm, buildings, stock, examining the accounts of the mission (receipts and expenditures of money), hearing the children repeat their lessons, and inquiring into the state of the mission generally, and what had been done for the Indians.

It appeared that Mr. Badger had employed all the means put into his hands by the society with care and diligence.

The accounts rendered of all monies and articles forwarded to him were fair and satisfactory.

While the committee was thus engaged, the celebrated Seneca prophet (Cornplanter's brother), with upwards of thirty chiefs and warriors, arrived at Sandusky, to counsel with the Wyandots and neighbouring tribes on some of their national concerns.

Preparations for entertaining so many visitants, and for conducting the ceremonials of their reception, occupied the minds of the Indians so much that they could not pay much attention to the

concerns of the mission. The arrival of the great prophet, at the same time, encouraged the party who were attached to paganism.

Their expectations of the beneficial wonders which the prophet would perform were bounded by nothing short of raising the dead.

These circumstances were most unfavourable to the business of the committee. Friendly Indians were in confusion, and the prophet's party were impertinent.

After much delay, the chiefs and warriors of the lower town, and Crane, with several chiefs from the upper town, met the committee in council. They stated all their complaints against Mr. Badger fully, and were made to understand his instructions from the society (as stated above in the minutes of the council at the upper town), and the benevolent intentions of the society towards them in future.

The committee found their complaints to originate in misrepresentation and misunderstanding generally. Pains had been taken to persuade them, that the cattle and hogs ought to have been given to them to feast upon; that the hands employed by the society to labour on the farm ought to be employed solely in labouring for them; and that farming tools should have been purchased for their use with the money contributed for the mission.

Another source of complaint was the nonfulfilment of promises. When these were examined, it appeared, that they already expected the full accomplishment of every thing which they had been taught to look for as the ultimate benefits of the mission; and those advantages which were to be produced principally by their own exertions in improving the means afforded them by the society, they expected to enjoy without having put a hand to the work. These expectations not being realized, they charged Mr. Badger with breach of promises.

The committee endeavoured to rectify their mistakes on these points, and every other, where they appeared to cherish unfounded prejudices. Whether their mistakes would yield to reason and truth, or remain as grounds of objection against Mr. Badger, became the subject of inquiry with the committee.

In the present emergency, a proposition formerly made by Mr. Badger, "that he should, with his wife, make a tour to the eastward, visit their friends and spend the winter with them, and solicit some assistance to the society in supporting the mission,"

was considered expedient, and was afterwards laid before the society and approved. Mr. Macurdy therefore remained at Sandusky, to supply Mr. Badger's place for a time.

Mr. William Walker was engaged to serve as interpreter for one year, to remove his family to the missionary station in October. But, owing to sickness in his family, and the inclemency of the season, he was prevented moving his family until the third of March; he then arrived with his family, and are settled at the station.

On the thirteenth of September Messrs. Marquis and Anderson left Sandusky. After their departure, the Indian, Barnet, came to Mr. Macurdy, and urged him to be patient and bear with the unreasonableness of the Indians, and not give up the mission on account of the difficulties attending it; and he expressed a strong hope that God would yet crown it with success.

Mr. Macurdy remained at the station until the latter end of October. He taught in the school and preached on the sabbath; made one visit to the upper town, and preached several times at the black people's town, near the Indian village. Several here were seriously exercised. One couple, who lived together as man and wife, without marriage, only in the Indian mode, applied to him, and the intention of their marriage having been some time published, he solemnized it after sermon before the congregation. After Mr. Macurdy left Sandusky, the Rev. James Scott was sent there. He spent five or six weeks, preaching on the sabbath and teaching in the school, until Mr. George Anderson arrived and took charge of the school.

By this time most of the Indians were gone out to their hunting camps, and, as but few remained in the village during the winter, there has not been any minister at Sandusky since.

The man who is employed on the farm is steady and careful. Mr. George Anderson is very competent to take charge of the school, and superintend the affairs of the mission. He and Mr. Perry, who tends the farm and takes care of the stock, with a son of Mr. Badger's, a young man, are all professors of religion, and are careful in maintaining family worship daily, and social worship on the sabbath.

A number of Indians and some white people attend the society. The three above mentioned are active in prayer, and a sermon or

two are read. Barnet generally attends the society, and still prays, appears very solemn, and much engaged in prayer.

As Mr. Badger has not yet returned from New England, the board have not had an opportunity to settle the accounts of the mission; but we expect that nearly all the expenses of the past year are discharged, and that there remains a considerable balance in the fund. Most of this, however, will be required in laying up provisions for the ensuing season, and in defraying the expenses of instituting another Indian school, which the board have thought it their duty to engage in: the circumstances of the Indians, and the providence of God respecting them, appeared so imperiously to call for it, that we could not refuse to make the trial, though our funds are small. It is amongst a few families of Indians of the Chippaway and Missisaugua nations, who are settled on Pantuning creek, a branch of the Beaver, about sixty or seventy miles from the Ohio river, north of this place. When some of our ministers visited them last autumn, their old chief expressed a strong desire that their children might be educated. We sent a committee to see their situation, and what encouragement there was to undertake their case. The Indians proposed to assist in building a school-house, and to send their children to the school.

When it was inquired what number of children would attend school, the children were called, and about thirty came forward and desired their names to be set down, and promised that they would attend school.

The Indians also said, that they had a number of relations living in their respective nations, who, if they could have their children educated, would move into the settlement for that purpose.

Mr. William Mathews, a young married man, who has lately been licensed to preach the gospel by the presbytery of Hartford, met with the trustees at the last meeting of the board, and offered to undertake the instruction of these Indians. As he resides in their neighbourhood, and is acquainted with the Indians, the board thought best to employ him, and make trial for half a year. He undertook the care of the school, and is to teach five days in every week for six months, for fifty dollars. He is to preach to white people in the neighbouring settlements on the sabbath, and they will contribute to his support. The board are to furnish Mr. Mathews with corn and a cow, and Mrs. Mathews is to furnish the Indian children, who attend school, with one meal of milk and

mush or bread every day when they attend school and say their lessons. She is to have a compensation for her trouble. These Indians are surrounded with white people, remotely secluded from all other Indians, and, we think, in the providence of God, in a very favourable situation for receiving instruction and civilization. In all our undertakings thus far in the missionary business, we cannot say that we have ever been retarded from our duty for want of means; we have therefore been encouraged to engage in this other small undertaking, leaning on that good word of promise, *the Lord will provide.*

From the above imperfect sketch, the committee will see, that, as a board of trust in the missionary concerns, through the last year, we have met with some perplexing and trying difficulties; but if we may at last find that one precious soul of the poor heathen shall, by the means used with them, be savingly benefited, it will be an abundant compensation; and, blessed be God, on recounting, we think we have already good ground for the hope that more than one, yea more than two, have been brought to a saving knowledge of the Redeemer since our first missionaries went to Sandusky. Let us then take courage and go on, believing that we shall reap if we faint not.

That the great Head of the church may guide and bless you as a committee of missions, and also vouchsafe a favourable look upon this board as a small branch engaged in the same good work, is our ardent prayer. Signed in the name of the board,

West Liberty, May 4, 1809.

JAMES HUGHS, Sec'y.

MR. FARRAND,

I send you the following extracts of letters received from our Missionaries at Sandusky, to which if you think proper you may give a place in your magazine.

From the Rev. Joseph Badger, dates June 25, and July 20, 1809.

On my way to Sandusky I visited the Missisauqua Village and found the Indians busily employed about their fences and crop. Between twenty and thirty children were at the school. I heard them all read; they appeared pleased and ready to attend. From this travelled on toward Austinburg, met my son in law Smith, by whom I received the solemn and trying intelligence of the sickness and death of his wife, Juliana Smith, my eldest daughter. She was taken sick the week after I left home with a typhus fever; it appeared highly malignant, baffling every medical aid that could

be applied. She endured her sickness with great patience and christian fortitude, without a groan or a sigh. From the first attack of her disorder she expected to die, spoke about it with great calmness, felt for the most part very comfortable. It was observed to her that she could not live long. She replied, "I am going to a holy God, where I shall sin no more." With propriety it may be said, she fell asleep; she turned herself on her side, fell into a quiet sleep, in which, after a little, she expired without the least struggle or gasp. In her we have lost an amiable child, the neighbourhood an affectionate friend and neighbour, Mr. Smith the companion of his youth and desire of his eyes. We feel the loss, our hearts sink within us at the recollection; but we have this consolation, the Lord hath done his own pleasure. He gave her to us, and continued her a comfortable child until she was hopefully ripe for heaven. Although it is painful parting with her, we have reason to believe she has, through the Redeemer's righteousness, made a happy change. I hope we shall be still, and feel that God has a right to do what he will with his own.

"On Tuesday, June 20th, I was sent for to visit a sick Munsee woman, about four miles down the river (Sandusky); found she had been sick some time; little or no prospect of her recovery. I told them, after examining her case, I was willing to try if I could help her; but that it was very uncertain whether medicine would do her any good. I endeavoured to impress their minds with the certainty of our dying state, the future existence of the soul, the ruined state of all men by sin; and held up the Saviour to view, as the only way of being saved from sin and endless misery. They agreed to bring up the sick woman near my house the next day. An old man wished me to preach to them. About twenty attended, to whom I discoursed on the ruined state of man, and the way of salvation through Christ Jesus. They listened with serious attention, more like a christian assembly than I had ever before seen among Indians: said they would attend on the Sabbath at the schoolhouse. On Wednesday the sick woman was brought up. I gave her medicine, but without any favourable effect; visited her every day two or three times: on conversing with her, found her mind had been much exercised about what would become of her soul after death. I stated to her the plan of salvation through Christ Jesus; she appeared to be very feeling; she said she was a great sinner, or in her own words, she had been "very bad woman, and none but Jesus Christ could make her heart better." On Saturday she expressed

a wish to give herself wholly (as she expressed it) to our Saviour Jesus Christ, and to be baptised as an evidence that she did give herself to Jesus. She gave so much evidence of her resignation to the will of God, appearing clear and feeling about her state, and sensible that none could save her from sin but Jesus, that I baptized her. On Sabbath morning, when I visited her, I asked her if she had rested any? She said she had, but had not slept any through the night. I asked her if she was in pain, that she could not sleep? She said she had but little pain, but her mind was so much on Jesus Christ that she could not sleep. She wished me to pray with her. I asked her what she desired I should pray for? She replied, that Jesus Christ would keep her from all that was sinful, and do what he pleased with her. I asked her if she depended upon her baptism to save her? She readily answered, that the Saviour's blood alone could make her clean and fit for Heaven. After prayers and an address to her friends and people present, I returned and preached to the Munsee Delawares at the schoolhouse, from Isa. lii. 10. Before I got through the sermon, the Wyandots gathered in, to whom I preached from John v. 40. After a short intermission I preached again to the other Indians from Mat. iii. 10; showed them how God had wicked people of every nation; and what would be the final end of all who bore no fruit to Christ, &c. On the following Thursday afternoon I was called upon to attend the funeral of Sarah, who had been baptised. She continued in the full exercise of reason, and calmly expressing her faith and hope in the Lord Jesus, until she expired.

“ At the grave I preached to about forty Indian people from John v. 28, 29; had considerable freedom in speaking: they attended like a christian assembly. The burial was performed with christian decency.

“ July 9th, Sabbath. After sermon had a long talk with a Wyandot man, whose mind has been for some time impressed with serious concern about his soul's salvation, but lately had been much more so than ever. He said he had been a very bad man, a great drunkard, but he had four years past, from the time I exhorted them to quit it, left it off altogether; had now no inclination or taste for it at all. He said he now felt a great privilege to hear the gospel, and expressed such views about the desirableness of God's character, and the way of salvation, as exceeded any thing I have heard from any one of the Indian people. I had observed him very steady and attentive to preaching. I asked if the Indian

dancing and feasting were pleasing to him; he said they were very disagreeable to him. I asked what made them offensive; he said he saw it was contrary to God, and his mind was not that way at all. He said he felt otherwise than he used to do; he now hated those things he formerly loved. He said he was astonished how they had been led away by the wicked spirit."

Extract of a letter from Mr. George Anderson teacher of the Indian school at Sandusky, dated June 19th 1809. "Last week the Seneca's at their town above us, (a small village about ten miles up the Sandusky river) killed one of their nation whom they had superstitiously suspected to be a wizzard. They blamed him for making so many of them sick in years past. They told him, that if he would confess his sin in what he had done they would pardon him; but if he would not, they would kill him, and his soul would be miserable forever. He replied their pardon was worth nothing, and could do him no good; that none but God could pardon sin; and he asserted that he was innocent of what they charged him with. But they would not believe he was innocent, and quickly destroyed the poor creature. Two or three of them held him, while the rest cut him to pieces with their tomahawks." It is truly lamentable to reflect how the devil leads and drives those poor superstitious ignorant wretches to such fearful lengths. How earnestly should all who enjoy the light of the gospel be engaged in endeavouring to spread it to these heathen lands. Such instances as this, and such as have been related above, of the promising appearances of the happy effects of the dawning of the gospel light on that benighted people, should excite and stimulate every friend of humanity and of the cause of Christ, to a spirited engagedness in the cause of missions. May we not hope that the happy day approaches when the Lord Jesus with the glorious light of his gospel will dispel the dark clouds from the heathen lands, and extend his peaceful kingdom to the ends of the earth. Even so come Lord Jesus.

West Liberty, Aug. 12, 1809.

JAMES HUGHS.

Report of the Rev. John H. Rice, a missionary to the Blacks in Charlotte county, Virginia, to the Committee of Missions.

TO THE CHAIRMAN OF THE COMMITTEE OF MISSIONS.

REVEREND AND DEAR SIR,

I was prevented last year from making a report to the committee of missions, by an indisposition from which it is not many

months since I was entirely relieved. I believe, however, that every thing of real importance, which I had to communicate, was communicated to you by my brother. But yet it may not be improper to look farther back than the present year, in what I now have to say. Perhaps, before I go farther, I ought to make an apology for not sooner preparing this report. A great pressure of business, and an infirm state of health, have prevented me.

I have considered myself rather in the situation of a pastor to the black congregation in the county of Charlotte, supported in part by the general assembly, than as a missionary bound to itinerate, and preach in many different places. One fourth of my time then has been appropriated to the congregation of blacks. My manner of preaching has been the same as formerly, with only this difference, that once the subjects were very desultory, but lately an attempt has been made to give something like a systematic view of gospel truth.

Sometimes instead of preaching I read portions of scripture, and comment upon them, with as much plainness and simplicity as possible. This I think promises to be of advantage.

Besides insisting upon the fundamental doctrines of the gospel, I have judged it expedient to discuss topics, which, though not essential, are far from being unimportant. Many circumstances have concurred to render the marriage tie less sacred among the blacks in the southern states than it ought to be. Hence broils, quarrels, and separations are very frequent among them. About the time I received a commission from the body over which you preside, there were among our professors several unpleasant affairs of this kind. As the offenders were subjected to the discipline of the church, the whole matter was pretty fully brought before us, and I learned more than I knew before of their opinions on the subject of marriage. I immediately set myself to correct what I supposed to be wrong, and took occasion to explain pretty fully the nature of that ordinance, and the duties of husband and wife. In this attempt there has been greater success than I even hoped. Since my lectures on that subject, there has occurred, I believe, only one case where any thing improper was done; if indeed there be any thing improper in it; for I am not clear that there is.

In a country where there are so many sects, and where most of them are very ready to receive the excluded members of other denominations, I have been very much afraid that the discipline of the church would be of very little efficacy, and one or two instan-

ces occurred, in which, for a time, it seemed as though my fears would be realized. I have accordingly endeavoured to explain to my blacks the nature, and necessity of church discipline, I hope with some success. As an evidence of this, I will mention that sometime ago, one of them had been guilty of some very improper conduct, and being brought to account, was very refractory. There was an intention of giving him up as incorrigible. But knowing the influence which public opinion (speaking only of the black people) has upon their conduct, I endeavoured, by explaining the nature of church discipline, and pointing out the proper conduct to be observed towards a person under censure, to give a tone to it, and thus humble the offender. The scheme was completely successful, and in a short time the poor fellow came, with every appearance of humility, acknowledging his fault, and begging that he might be put upon trial for future good behaviour. He was at length restored to the privileges of the church, and has since walked orderly. In order to keep a stricter watch over them, before I had charge of the congregation, it was found necessary to appoint persons among themselves to observe their conduct, and give information, when any walked disorderly: we call them watchmen. By frequent charges given to them, I am induced to believe that they have become more watchful and faithful in the discharge of their duty. I can add very little to these things. Religion throughout this country seems, among both white and black to be stationary—I am afraid that I may say retrograde.

I have, since my last report, admitted to communion only one black person. Within the year I have baptised thirteen infants. Our whole number now is, I believe, of black communicants 81.

Besides Cubcreek, I have two other places, at which I preach once a month. It is my custom, except in the cold short days of winter, at each of these places to preach to the black people, in the afternoon, after having preached to the white. Very frequently the congregations are numerous, solemn, and attentive: and in some instances very much affected. In executing the commission given to me then, I generally, with the exception stated above, either preach, or deliver an exhortation, (most commonly the former) to those to whom I am sent, three times a month. And whenever opportunity offers, I converse with them on the subject of religion.

In this country there are great numbers of *negro preachers*. For the most part they are as ignorant as any of their species. And

very frequently by their preaching, if it may be dignified with the name, they prevent the blacks from attending where they might get instruction. They preach the funerals of negroes. In many instances, at these funerals, instead of the preaching of the gospel of Christ Jesus, there are many remains, I suppose, of the savage customs of Africa. They cry and bawl, and howl around the grave, and roll in the dirt, and make many expressions of the most frantic grief. This is when they are unrestrained by the presence of the whites. Sometimes the noise that they make may be heard as far as one or two miles. Now, in order to put a stop to these things, and to have it in my power more frequently to preach to the black people, I have several times proposed that I should preach the funerals of the negroes who die in the congregation. This proposal was for some time neglected. But it pleased providence that my own family should, not long since, be visited by death. I seized that opportunity of advancing my plan. I preached the funeral, and observed that I would be glad that the owners of slaves would follow the example, and, on such occasions, endeavour to obtain preachers who could instruct their negroes in the great truths of religion. Shortly after I was requested to preach on a funeral occasion of this kind by one of the most respectable men in the county. A number of negroes attended; and it was to me a very agreeable season. There was very much attention, much solemnity. I hope that I shall succeed in this scheme. But the negro preachers think that their craft is in danger, and are most vehemently opposed to the plan.

Some time ago I observed, that several persons were not at all pleased that so much notice should be taken of the negroes. To do away all evil impressions, I took occasion to show the effect which genuine religion would have upon our servants, particularly that it would make them sober, industrious, honest, and faithful. This had the desired effect. But it gave great offence to many negroes, so that for some months my congregation was less numerous than usual. You will see the delicacy of my situation, and that it requires great prudence and caution. May God give me the wisdom of the serpent with the harmlessness of the dove.

With earnest prayers for the success of the missionary cause,

I am, dear sir, very respectfully,

JOHN H. RICE.