

**LIVES OF
MISSIONARIES.
NORTH AMERICA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649238323

Lives of missionaries. North America by Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

VARIOUS

**LIVES OF
MISSIONARIES.
NORTH AMERICA**



*Society for promoting
Christian Knowledge, London,
General Literature Committee.*
LIVES OF MISSIONARIES.

NORTH AMERICA.

JOHN ELIOT. BISHOP CHASE.
BISHOP SEABURY. BISHOP STEWART,
REV. J. G. MOUNTAIN,

PUBLISHED UNDER THE DIRECTION OF
THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;

SOLD AT THE DEPOSITORIES:
77, GREAT QUEEN STREET, LINCOLN'S INN FIELDS
4, ROYAL EXCHANGE; 48, PICCADILLY;
AND BY ALL BOOKSELLERS.

[1863?]

39674

Bancroft Library

CONTENTS.

	PAGE
1. JOHN ELIOT	1
2. BISHOP SEABURY	53
3. BISHOP CHASE	97
4. BISHOP STEWART, OF QUEBEC	161
5. REV. J. G. MOUNTAIN	206



THE LIFE OF JOHN ELIOT.

THE records of the discovery and colonization of distant lands are full of interest to every reader, but can seldom be studied by the thoughtful Christian without awakening in him feelings of sorrow and shame. The strange manners and customs of the aboriginal inhabitants, while they interest us by their novelty, are too generally tokens of the unhappy condition of those who have been estranged from the knowledge and service of the true God ; while the dealings of the white man with the savage have been too little actuated by the principles becoming the name and profession of the servants of Christ.

The history of the colonizations of North America forms no exception to the general rule :—thinly spread in scattered tribes over vast prairies and forests, the natives were, when the Europeans first visited their shores, strangers to all the arts and refinements of civilization. With no settled abode, wandering from forest to forest, or from plain to plain, as game was scanty or abundant, they derived

their whole subsistence from the chase, which was almost their only peaceful occupation, while they were perpetually engaged in hostile encounters with neighbouring tribes, carrying on their warfare in the most barbarous fashion, glorying in acts which should have been their shame. Not destitute of a certain dignity of demeanour and a generous though rude hospitality, they were resentful, treacherous, and cruel to the last degree. Their religion was mixed up with the grossest superstition; they had the firmest reliance on charms or spells, and with a view of propitiating the powers of evil worshipped them scarcely less scrupulously, than they adored the Great Spirit, the Creator of the universe and the Author of all good; and their social intercourse was stained by those vices which almost invariably accompany a state of barbarism.

History does not present to us the early European settlers in a much more favourable light, although the original charters granted to adventurers were generally couched in terms expressive of benevolent care for the temporal and spiritual welfare of the native races; and although many of the leaders in such settlements had lofty notions of Christian philanthropy, the colonists too soon fell back from their higher aims, and whether under the influence of cupidity or of fear, learnt to rival the red men in cruelty, if they could not equal them in cunning, and to regard them as beasts of the field, to be crushed and exterminated, rather

than as human beings to be instructed and reclaimed.

In the melancholy spectacle which is thus presented to the reader, it is consoling to meet with men who could rise superior to the prejudices of their generation—men of clear judgment, and earnest piety, who could recognize, and with their utmost energies endeavour to perform, the much-neglected duty of bringing to bear upon the natives among whom they dwelt the purifying and sanctifying influence of civilization and religion.

Such a man was John Eliot, the subject of this memoir—the apostle of the Indians in New England.

The colony of New England had been founded by Englishmen in the reign of Charles I., commonly known under the name of the Pilgrim Fathers. Dissatisfied with the form of religion imposed by the Church of England, and not allowed in those days to worship God in freedom, they left their native soil to seek in a distant land the liberty of conscience denied them in their own. They were a grave and stern community, endeavouring to frame all their laws and customs in the letter of Scripture, especially of the Old Testament; too much occupied, in general, in building up their own polity to bestow much thought for the souls of the wild tribes who surrounded them.

It must however be acknowledged, that, for some years at least, the dealings of the New Englanders with the Indian tribes were marked by fairness and