

blished, no Churches erected, nor any provision whatever made for the administration of the Holy Offices: so that they, too often, become as wild, and as devoid of any sense of Religion, as the savages; or even as the beasts, amongst which they dwell.—Sad truths! and yet what can this Society do, more than it does, without larger means? For with all the frugality, which is necessarily exercised here in the management of our affairs, our ordinary annual income is very disproportionate even to the designs, which we carry on at present in those places, which call more directly for our assistance.

The Inhabitants in our Colonies have of late years increased very considerably. Besides more than 350,000 Negroes, the Inhabitants are said to amount now to 800,000 and upwards: of which above 500,000 are in those Colonies, to which we send Missionaries. The People in our Colonies consist of different sorts: Masters, that is, Planters or Merchants—White Servants, that is, those that go from these countries and serve voluntarily, or Criminals judicially transported—some few *Indian* Servants—and Slaves for life, mostly Negroes. These are all the Objects of our care; besides the *Indians*, which are the original inhabitants, who live mostly upon the back of our Colonies, but who are considerably diminished in our neighbourhood. The primary

primary intention of our Society was to keep up a sense of Christianity, which was in a visible decay, amongst our own people: the secondary concern, was to instruct the *Indians* and Negroes.

The case of these two sorts of people, the *Indians* and Negroes, appears to be very different; and the conversion of any body of *Indians* seems to be much more out of our power, than that of the Negroes.

The *Indians* are either single servants; or in families upon lands, reserved to them, intermixed with ours; these however are very few at present: or in separate Tribes and Nations. The conversion of individuals, or of these families may be, and hath been effected; but the conversion of their Tribes is very difficult. There hath indeed been some success with regard to one Tribe: but yet the conversion of their Tribes, in general, meets with constant difficulties from various circumstances; and the attempts towards it have been apparently frustrated by the *slight* of their other *European* neighbours, and *cunning craftiness*, whereby they lie in wait to deceive, and pervert them from our alliance, as well as Religion; concerting, encouraging and conducting their incursions: and it were to be wished, that, in their conversions of them, they gave them the instruction as well as the name of Christians: but that is much to be doubted, if we may judge

judge of their practices by report, and by what hath been done in *South America*, according to their own ancient and recent accounts.—Amongst the *Indians* of *North America* there seems to be less sense of government, or law, or religion, than even amongst the nations of the South. They live mostly in the woods, in tribes, under chiefs who lead them to their huntings or skirmishes, of which they are fond: They have neither letters nor arts, further than to acquire the necessaries of life: They live without any notion of the true God or his laws, in a state of savage liberty; the liberty of beasts not men: and though some amongst them may be of better tempers and principles, and quicker apprehensions than others; yet they are generally characterized to be false, crafty and jealous; brave in suffering, but cowardly in engaging, implacable and cruel. Their barbarous qualities, rambling dispositions, and singular customs; joined to the artifices of our enemies, the jealousies of our provinces one of another in relation to treaties with them, and the profligacy of those, who have taught them to add the fuel of intemperance to the savageness of their *Indian* manners, are very great obstacles to their conversion; which, could it be compassed, would not only make them Christians, but friends. Besides this, a more free intercourse with them

must first be opened, arts of civil life must be introduced amongst them, their language must be more known and improved, and they must be reduced to gentle and just manners in settled society, before we can hope to win any numbers of them to Christianity. Yet under all these difficulties, let us not cease to go as far as we can, by taking every opportunity to inform their understandings with the plainest truths, and dispose their hearts to the practice of virtue: Eph. v. 8. always remembering, that we were sometimes darkness, but now are we light in the Lord:

Acts xxvi. 18. and therefore it lies upon us to try to open the eyes of the heathen, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith, that is in Christ.

Whatever obstructions there may be to prevent us from making any impressions upon the distant and detached tribes of the *Indians*; they do not hold equally with regard to the *Negroes*, who are under the eyes of the planters: and it seems to lye at the doors of the masters, that the slaves are not allowed to partake of the common salvation. These poor creatures are brought by a strange traffick from *Africa* to cultivate *America*, which the *Europeans* have dispeopled by their cruelty, and the vices introduced

duced by them amongst the natives. However, in our plantations the Negroes are very little, if any thing, worse in their outward condition by their change from their own country; and if we do our duty towards them, they may be much bettered in their minds. The vulgar error, that Christianity makes them free, hath been so often obviated by the Plantation-laws, by the justest reasonings upon the laws of the Realm, and the laws of the Gospel, that this objection is probably either worn out or infrequently made use of. If there are those, who studiously hinder their slaves from becoming Christians, or who refuse them the means, or opportunity, or encouragement to be instructed; we cannot attribute this hard usage to any other principle, than avarice, inhumanity, or irreligion. An unprejudiced mind would easily see, that if these unhappy wretches could be induced to submit their hearts to the influence of Christianity, great security and advantage must arise to their masters from its principles; which would calm their revengeful, and soften their sullen spirits; cultivate a sense of sobriety and industry, of peaceableness and content amongst them; and dispose them to every virtue, that is productive of private and publick good.

These two sorts of savages shew forth the wretched degeneracy of human nature, when