

looked with a malignant eye upon his presence and influence among the Indians. There are many pages of the journal filled with instances of their rapacity and deceit. Their hostility against the leading Christians among the Indians, and also against Mr. Jenkins, arose to such a pitch, that they, under covert of the night, and arrayed and disguised as Indians, assaulted both the missionary and those Indians who were obnoxious to them, and abused some of the Indians very much. Thus he had to labour not only to overcome the natural hostility of the benighted Indian, but also that more intense opposition of the depraved and impenitent white people.

In his ministrations among the Indians, one of the chief difficulties which he had to meet and overcome—even among those whom he regarded as Christians,—was the administration of the ordinance of Baptism to their children. He thought that they (like many of whom better things might be expected, connected with the external visible church of God in our days) looked on the administration of the ordinance, with something like superstitious feelings; they seemed to think that baptism was essential to infant salvation. He gives the following instance as a case illustrative of this. “Nov. 30th, 1812—This day early, one of the Deaconesses came requesting me to go about three miles into the woods to baptize the child of another Deaconess; the child was sick and apparently dying of croup. I explained to them the nature of baptism, as I have often done, (though I fear without much effect, as they seem to attach too much importance to the mere administration of the ordinance). The child’s hands, feet and chest were very much convulsed with its spasmodic breathings. After our religious services were concluded and the child baptized, I began to suspect that even this member of the church was influenced by other motives than the desire to dedicate the child in life or death to God. I began to suspect that some of the church members still retained too much of the old leaven of heathenism. Many among the heathen Indians are strong believers in witchcraft, and some of those who are Christians still retain this belief, and they are convinced that nothing but baptism is a sufficient antidote against its power. I spoke to them of their dependence on Christ in whom they believe, and of his power over all things; I had not left the place before the spasms ceased and the child soon recovered. And before a day passed I found, what I feared, that the child’s illness was attributed to witchcraft, and its recovery ascribed to the virtue of being baptized, because one Hiannis, a sober—and I think a pious Indian—came to my house early next day wishing me to baptize his child, newly born; and said he was afraid it might get sick, said by the help of Christ, he would bring up all his children to God, that he had one child he did not get baptized in time, and it died; and that he felt very sorry ever since. I rather think that, hearing of the child I baptized yesterday, he came lest his child should be bewitched and become sick. I talked with him and told him I was afraid there was more superstition than religion in their minds about baptism. I instructed him as well as I could on the nature of baptism, and agreed to baptize his child when I saw he understood the nature of the ordinance.”

It is strange how the poison of Socinianism will spread and sap the principles and morals even of those whom we would have thought beyond its reach, for it has never been celebrated for its missionary spirit. It aims at making proselytes among “the heady-high-minded, lovers of themselves more than of God.” Yet here, among this simple and ignorant people—this leaven of wickedness seems to have spread, and we find some faithful dealings with such as were tainted with this error; Mr. Jenkins remarks,—“I visited widow Reid, an old woman, who has been sick for some days, I talked with her for some time, asked her what she thought about dying? was she ready? She said she thought but little about it, but was at God’s will; said she had repented always when she thought she had done wrong, and had prayed to God. I asked her, if she had ever seen, during any time of her life, her need of Christ as a Saviour. She answered that she could never believe in three