

instruct the Indians in Carolina in the Christian religion." In 1704, Elias Neave, as catechist of the society, opened a school in New York for negro slaves, which, in spite of enormous difficulties, did immense good, and existed for at least sixty years. Neave had at one time 200 catechumens under instruction, and one of his successors, after twenty-three years' labor, reported that "not a single black admitted by him to the holy communion had turned out badly, or in any way disgraced his profession." \* These statements are by no means exhaustive, but they indicate the direction in which much good was done.

Gradually the way was prepared for work on a more extended and independent scale. The first who entered on it was Mr. Thomas Thompson, who, after laboring for some time in New Jersey, was sent, in 1751, by the society, at his own urgent request, as a traveling missionary to the negroes on the coast of Guinea. The work thus begun was doubtfully sustained for fifty years by a native clergyman named Philip Quaque, and was the foundation of the great and successful missions of the two English Episcopal societies in Western Africa.

The Declaration of Independence, 1776, brought the labors of the society in the United States to a close. Thus it was free to enter on new and more destitute spheres, and at the end of the century it was partially or entirely sustaining agents in several of the West India islands, Newfoundland, Nova Scotia, the Canadas, Australia and West Africa. This was a great deal to attempt on the slender resources it then commanded. Its income in 1701-2 was only £1,537. From 1710 to 1750 the annual receipts averaged £2,150; from 1750 to 1770 they rose to £4,000, but rapidly fell when the war with America commenced, and in 1801 were £6,457. Such were the varied endeavors made during 200 years to win the heathen for the inheritance of Christ. Instances of eminent learning, ability, zeal and consecration in the endeavor were numerous, but the results were not great. In estimating them we must consider the unsettled turbulence of the times; the demands made on Christian zeal by the aggressions of the Papacy; the rapid extension of the British possessions; the really limited number of those who, at any period under survey, understood and possessed the true missionary conception, and the want of efficient, well-organized and sustained methods of operation. Nevertheless, a great deal was done, and yet more was prepared for, and it would ill become us to fail in appreciation of those less-favored laborers, who laid, under enormous difficulties, the foundations of that great temple which, under far happier auspices, we assist to build. If we look back just 100 years, to the close of the ninth decade of the eighteenth century, on the eve of the development of missionary zeal in the formation of so many important societies, we find there were but three missionary societies—the Propagation Society, which labored chiefly, however, in the colonies; the

\* See Anderson's History, Vol. III., p. 332.