

Is there no one to covet earnestly this high honour? We must not stultify our position, and stain our character as a Missionary Church. We must not disappoint the hopes of the beloved brethren already in the field—and of sister Churches whose eyes are upon us, and who are deeply interested in the movement to which we now stand fairly committed.

We trust that at the meeting of the Foreign Mission Committee on the 5th inst., there will be several applications.

EARLIER MISSIONS TO THE AMERICAN INDIANS.

Sir Humphrey Gilbert, who succeeded Martin Frobisher and preceded Sir Walter Raleigh as an explorer on this Continent, had enumerated among the motives for these early explorations—"The honour of God, and compassion of poor Infidels, captured by the Devil." As regards missionary effort among the Aborigines in that olden time, history is a blank. Nor does it appear that any very enlarged or systematic efforts were put forth for their evangelization by the Pilgrim Fathers. On the contrary, we fear that though they sought for themselves "freedom to worship God," many of them were as intolerant toward the poor Indian as they were towards Baptists and Witches. Their great historian, Mather, speaks of the Indians as "tawny Pagans," "rabid wolves," "grim savages," "bloody devils." Rigorous measures were adopted to "clear the woods of these pernicious creatures, so as to make room for a better growth." Not 80 years have passed since a Governor of New Hampshire offered \$500 for every Indian scalp that was brought him. Still, in these early days the Indians were not wholly neglected. In 1636 the Colony of Plymouth enacted a law to provide for preaching amongst them. Ten years thereafter the Massachusetts's Legislature passed a similar enactment. In 1641 John Eliot commenced the study of the Indian language, and five years thereafter he began to preach. It was not long before an Indian settlement was formed, but it was not till 1661 that a Church was organized. Eliot was a graduate of Cambridge, but had joined the Non-Conformists. By his translations of the Bible, and many tracts and books into the Indian language, and labours more abundant, he earned for himself the honourable title of the "Apostle of the Indians." Like the great Apostle of the Gentiles, he was often "mid perils of waters, mid perils of the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness." At the ripe age of 86, with "welcome, joy," on his lips, he "rested from his labours, and his works do follow him."

Martha's Vineyard was the scene of the self-denying labours of the MAYHEWS, who, in true Apostolic succession, embracing five generations and stretching for 160 years from 1643 till 1803, presented their bodies as a living sacrifice for the benefit of the Indians on that Island.

By 1675 the Plymouth Colony contained 14 settlements of Christian Indians, with a population of 3,600, twenty-four regular congregations, and 24 Indian preachers. In that year, Philip of Pokanoket, bent on exterminating the Europeans, commenced a war known as "King Philip's War," which broke up many of these and seriously impeded the progress of the good cause. Still in 1698 there were 3,000 Christian Indians, and 30 congregations within the United Colonies of Plymouth and Massachusetts.