



were at another town, to which they accompanied them; who in like manner fell a sacrifice with them, to the barbarity of the Whites. The dead bodies were afterwards burnt with the houses. Before their death, they were also obliged to shew in what part of the woods they had concealed their effects, when the other Indians (as before mentioned) took them away."

"Those at the third town having some intelligence of what passed, made their escape. One of the Helpers, who escaped, relates, That in a conference they had with the other Helpers, when they considered what they should do in case of an attack, either from the Americans, or the Indians who had taken part with the English; some of whom charged them of having, through the intelligence they gave to the Virginians, been the occasion of the slaughter of their brethren, at Goschaching; the result of their conference was, "Not to go away, nevertheless to leave each one to act according to the feeling of his own heart." He added, "that there was so much love amongst them, that he had never felt the like before." This is a summary of this dreadful transaction, as it is given by the principal leader of those that remain.

The account as it stands in the Pennsylvania Gazette, of April 17th, 1782, after giving an account of the incursions of the Indians, adds, "That the people being greatly alarmed, and having received intelligence that the Indian towns on the Muskingum, had not moved
" as

"as they had been told—a number of men, properly provided, collected and rendezvoused on the Ohio, opposite the Mingo Bottom, with a design to surprise the above towns—one hundred and sixty men swam the river, and proceeded to the towns on the Muskingum, where the Indians had collected a large quantity of provisions to supply their war-parties. They arrived at the town in the night, undiscovered, attacked the Indians in their cabins, and so completely surprised them, that they killed and scalped upwards of ninety, but a few making their escape, about forty of which were warriors, the rest old women and children. About eighty horses fell into their hands, which they loaded with the plunder, the greatest part furs and skins; and returned to the Ohio without the loss of one man."

"It is alleged, in vindication of this deliberate massacre, that forty of those Indians were warriors, preparing to attack our frontiers; but this assertion contradicts itself: for had it been the case, it is not likely they would have brought their wives, with the widows, and thirty-four children, who were slain with them, or have suffered them with themselves, to be thus murdered, without making the least resistance, or hurt to their murderers."

"Soon after the death of these Indians, about five hundred men, probably encouraged by this easy conquest, assembled at the old Mingos on the west side of the Ohio, and being equipped, on horseback, set on for Sandusky, where the
remaining

remaining part of the Moravian Indians resided, in order to destroy that settlement, and other Indian towns in those parts; but the Wyandots and other Indians, having some knowledge of their approach, met them near Sandusky, when an engagement ensued, in which some of the assailants were killed, and several taken prisoners, amongst whom was the commander col. Crawford, and his son-in-law. The colonel the Indians put to a cruel death, and killed the other with other prisoners."

"Doubtless the cruelty exercised on the colonel, and the death of the prisoners taken at Sandusky, was in a great measure, owing to the murder of the peaceable Moravian Indians, at which they expressed much displeasure."

"This grievous transaction appears in a yet more afflicting point of view, when it is considered, that though many threats had been thrown out against those Indians, both by the English and Americans,* yet they took no step

* "As the Wyondat king in his speech told them: "My cousins, you Christian Indians, in Gnadenbutten, Schenbrun and Salem, I am concerned on your account, as I see you live in a dangerous situation. Two mighty and angry gods stand opposite to each other, with their mouths wide open, and you stand between them, and are in danger of being crushed by the one or the other of them, or both, and crumbled with their teeth." To which the Christian Indians answered: "Uncle, &c. &c. you Shawanees our nephews——We have hitherto not seen our situation so dangerous as not to stay here. We live in peace with all mankind, and have nothing to do with the war. We desire and request no more, than that we may be permitted to live in peace and quiet——We will preserve your words, and consider them——and send you, uncle, an answer."

step for their security, trusting in the care of Heaven, and the protection of the government, under which they had lived many years with due submission. But such is the corrupting nature of war, that it gradually hardens the heart, to a fearful degree of insensibility. Yet surely a time of rousing must come, when, if not given up to obduracy, equal to their delusion, the blood of these innocent people will be heavy upon all concerned in the shedding of it."

Printed accounts of the state of the missions of the United Brethren, are frequently sent among all branches of the Unity. Their design and effect is to enlarge the bands of affection, and preserve a general regard for the welfare of all. The following specimen of these accounts is printed with the desire to give the reader a better view, of the history and state of the Society, than is to be found in other parts of this book, without it.

"A concise Account of the present state of the missions of the United Brethren (commonly called Moravians) in 1796."

"Several respectable persons, who have become acquainted with the Brethren's Missions, and who kindly contribute towards their support, have repeatedly expressed their wish, that undertakings of such great importance and extent might be more generally known. They wished that a concise account might be

drawn up, calculated for extensive circulation, of the work of God among the Heathen, to promote which the Brethren have been favoured as instruments, from the year 1732 to the present day. The progress of this work being very considerable, requiring more laborers, and being likewise attended with an increase of expence, the committee appointed for the management of the Missions, acknowledge with gratitude the relief granted unto them from their friends in other denominations, and every other kind mark of attention; and being desirous that no proper means should be neglected for the encouragement and support of these Missions, submit now the following authentic sketch to the perusal and kind consideration of all others, who now, or hereafter, may feel themselves interested in the cause of Missions."

1.

"The simple motive of the Brethren for sending Missionaries to distant nations, was, and is an ardent desire to promote the Salvation of their fellow-men, by making known to them the Gospel of our Saviour Jesus Christ in the world. It grieved them to hear of so many thousands and millions of the human race, sitting in darkness, and groaning beneath the yoke of Sin and the tyranny of Satan; and remembering the glorious promises given in the word of God, that the Heathen also should be the reward of the Sufferings and Death of
Jesus;

Jesus; and considering his commandment to his followers, to go into all the world and preach the Gospel to every creature, they were filled with confident hopes, that if they went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They were not dismayed in reflecting on the smallness of their means and abilities, and that they hardly knew how to find their way to the Heathen, whose salvation they so ardently longed for, nor by the prospect of enduring hardships of every kind, and perhaps even the loss of their lives in the attempt, but their love to their Saviour and their fellow-sinners, for whom he shed his blood, far outweighed all these considerations. They went forth in the strength of their God, and he has wrought wonders in their behalf. Blessed be God, this day the same spirit prevails in the congregations of the United Brethren, and there has been a continual and increasing succession of persons, who have offered themselves to supply vacant places, or to enter upon new Missions, notwithstanding the dangers and hardships attending the service, are set before them without any disguise or palliation whatever. From a very small beginning the Missions of the Brethren have increased to twenty-six settlements in different parts of the earth, in which near one hundred and forty Missionaries are employed, a number hardly sufficient for the care of about twenty-three thousand converts from among the Heathen."

"2. When

2.

“When Brethren or Sisters find themselves disposed to serve God among the Heathen, they communicate their wishes and views to a Committee appointed by the Synods of the Brethren to superintend the Missions, in a confidential letter. If on particular inquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, the Brethren require no erudition, besides a knowledge of the Holy Scriptures, and an experimental conviction of the truth of its contents; though men of learning are also employed with success, and their gifts made useful in various ways. They have found by experience that a good understanding joined to a friendly disposition, and above all, a heart filled with the love of God, are the best and the only essential qualifications of a Missionary. Nor are in general the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. When vacancies occur, or new Missions are to be begun, the list of such candidates is examined, and those who appear suitable are called upon, and accept or decline the call, as they find themselves disposed.”

3.

“The following are the names of the Settlements of the United Brethren in Heathen countries, in the year 1796.”

Begun.

Begun.

“In 1732. In the Danish West-India Islands.

IN ST. THOMAS.

New Herrnhut,
Nisky.

IN ST. CROIX.

Friedensberg,
Friedensthal.

IN ST. JAN.

Bethany,
Emmaus.

In 1733. IN GREENLAND.

New Herrnhut,
Lichtenfels,
Lichtenau.

In 1734. IN NORTH AMERICA.

Fairfield in Upper Canada.
See 4 A.

In 1736. At the CAPE of GOOD HOPE,

renewed in the year 1792.
Bavians Kloof. See 4 B.

In 1738. IN SOUTH AMERICA.

Among the *Negro Slaves* at Paramaribo,
and Sommelsdyk,

Among the *Free Negroes* at Bambey,

Among the *Nat. Ind.* at Hope on the Corentyn.

In 1754. IN JAMAICA.

Two Settlements in St.
Elizabeth parish.

Begun.

- Begun.
In 1756. IN ANTIGUA.
At St. Johns,
Gracehill.
- In 1760. Near TRANQUEBAR in the
EAST INDIES.
Brethren's Garden. See 4 C.
- In 1764. On the COAST of LABRADOR.
Nain,
Okkak,
Hopedale.
- In 1765. IN BARBADOES.
Near Bridgetown.
- In 1765. In the RUSSIAN part of ASIA.
Sarepta. See 4 D.
- In 1775. IN ST. KITT'S.
At Basseterre.
- In 1789. A Mission was begun in the Island of
Tobago, but the Missionary and
his wife soon departed this life;
which, together with the circum-
stances of the war, occasioned a
temporary suspension.
- In 1792. The Mission at the Cape of Good
Hope was renewed."

4.

"To the former list we will add some Ob-
servations.—"

"A. The

"A. The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrun* before the late American war, during which these places were destroyed and the inhabitants partly murdered, partly dispersed. The settlement Fairfield in Canada was made by those of the Indian converts who were again collected by the Missionaries; but they hope in time to return to their former settlements on the Muskingum, which have been given to them by an act of Congress. Part of the Indian congregation will probably remain at Fairfield in Canada, as a good seed, as our missionaries have hopes that the gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts."

"B. The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the Mission, and to return with assistants. But to his inexpressible grief and disappointment he was not permitted by the Dutch government to resume his labours, wicked people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time to the year 1792, the Brethren did not cease to make application to the Dutch government