

did not make much of an impact. The Indian wars would cut into this attitude in the 19th century and there would be more Indian fighters than Indian missionaries. But among the Quakers, Moravians, and eventually the Methodists there would continue to be a strong interest in the native Americans. Home missions would quickly include not only the Indians but also the settlers on the frontier.

- b. 1798 saw the formation of the Missionary Society of Connecticut, the first of a rash of such societies. Congregational in character it had members from other churches as well. In 1800 it began the publication of the Connecticut Evangelical Magazine and the volumes of this work were used to stir interest in mission(s).
- c. The American Board of Commissioners for Foreign Missions was formed in 1810 and soon gave help to home and foreign works as well. You will remember the name of Judson...and also the events of the famous Haystack prayer meeting.
- d. 1809 found the formation of the "Plan of Union" on the frontier by the Presbyterians and the Congregationalists. We have discussed it, pro and con, earlier.
- e. The years 18-14-1816 saw several missionary societies begun under the nominal leadership of the Philadelphia Missionary Society and circulating the reports of travelling missionaries Mills and Schermerhorn. Out of these would grow the Home Missions Society of America in 1826...a very active body throughout the country for most of the century.
- f. Along with these home works of interdenominational underpinnings, the various denominations quickly formed movements of their own. 1816 saw the Presbyterian Mission Board that would become the Board of Domestic Missions in 1837. In 1802 the Massachusetts Baptist Association founded a missionary society but the real work in Baptist missions would be done by Luther Rice and John Peck. They attempted to unite all baptists in one great missionary enterprise through a general missionary convention launched in 1814. The group met on a triennial basis. The Methodist Missionary Society emerged in 1819. Virtually all of these societies had branch works specifically for Negro and Indian communities.
- g. Along with these works were the foundings of the New York Bible Society (ca. 1816) and the American Bible Society (1816). These followed the prototype British and Foreign Bible Society (1804) and many others quickly emerged. This body, in 1946 would help in the formation of the United Bible Societies, a world-wide organization for help in publication, distribution, etc
- h. We cannot move into details but a prominent role in this area was the development of the "Rescue Mission" after 1820. It provided a means for assistance to the "unfortunate" in life and often was associated with metropolitan missionary agencies.