

## American Minute with Bill Federer

### Black Missionaries: Lott Carey & Colin Teague to Africa; Betsey Stockton to Hawaii; John Stewart to Wyandotte Indians

**Lott Carey** was born a slave in 1780 in Charles City County, Virginia.

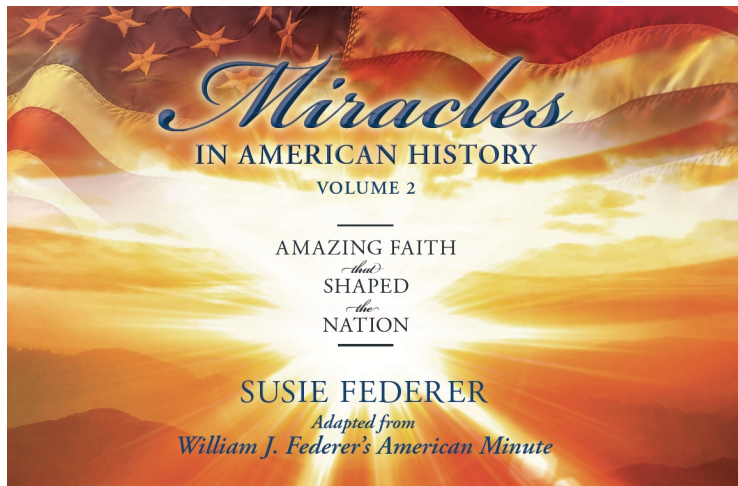
In 1807, he became a disciple of Jesus during the Second Great Awakening Revival.

A deacon named William Crane taught him reading, writing, arithmetic, and the *Bible*.

**Carey** worked as the supervisor of a tobacco warehouse, till in 1813, he had saved up enough money to buy his freedom.



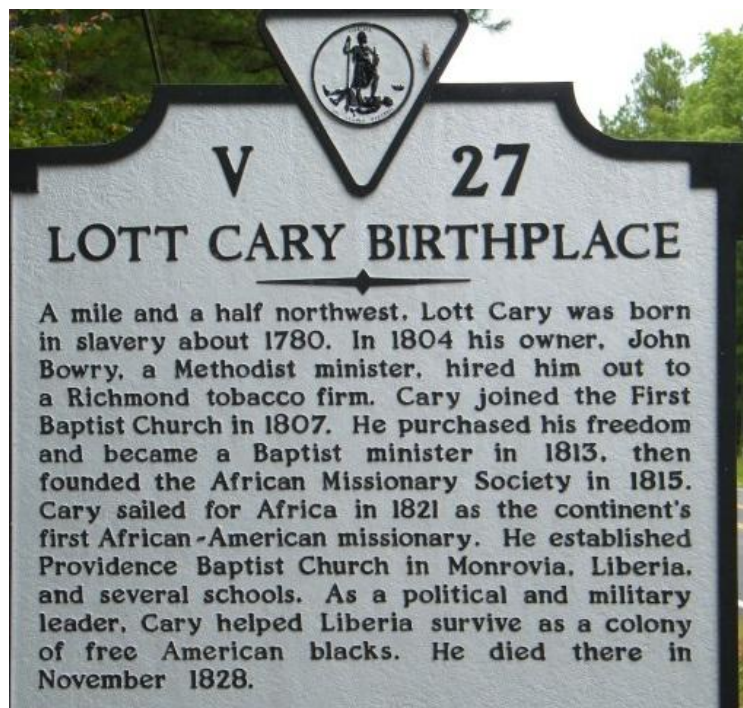
[Read as PDF ...](#)



[Miracles in American History- Vol. TWO: Amazing Faith that Shaped the Nation](#)

He attended the **First Baptist Church in Richmond, Virginia**, where he met **Colin Teague** and they began preaching together.

**Colin Teague** was born in 1780 as a slave in Virginia.



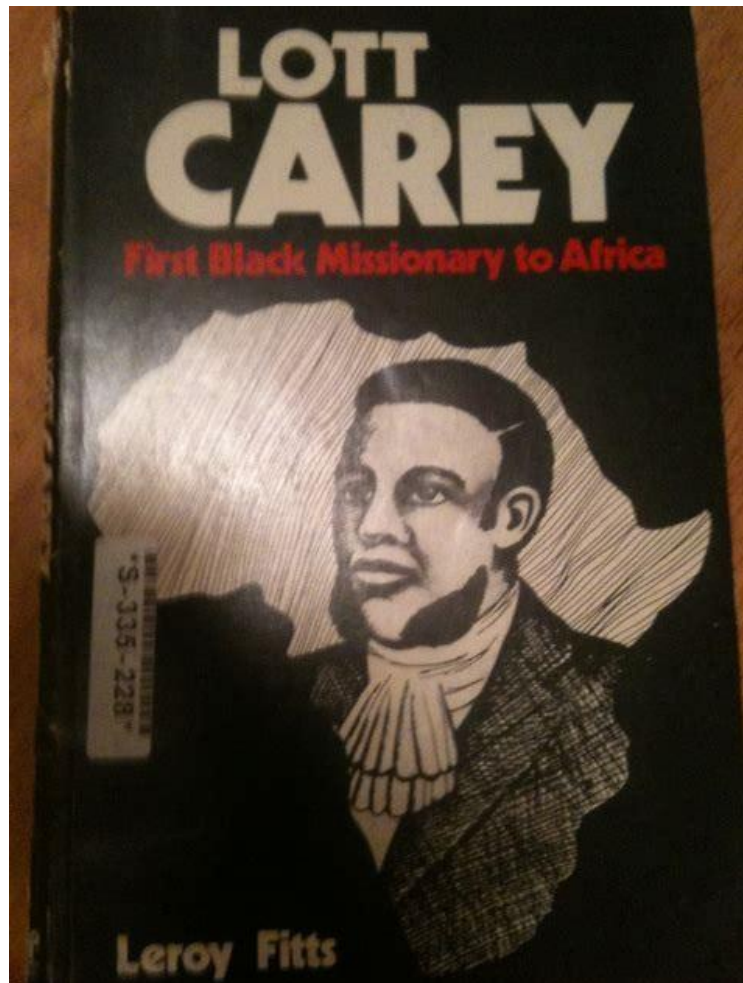
He worked as a saddle and harness maker, saving up \$1,300 with which he purchased freedom for himself, his wife and their two children.

Though he had no formal education, he was known for his sound judgment and piety.

In 1815, **Carey and Teague** founded the **Richmond African Baptist Missionary Society**.

In 1819, they were appointed by the Baptist Triennial Convention in

cooperation with the American Colonization Society to be missionaries to West Africa.



In 1821, **Teague** and **Carey** were ordained and organized a Baptist church, with their wives, Teague's 16-year-old son Hilary, and another couple, before leaving for Africa.

After a 44 day journey, they reached **Sierra Leone**, where they worked manual labor in unbearable heat and insects.

In 1822, they reached **Monrovia, Liberia**.

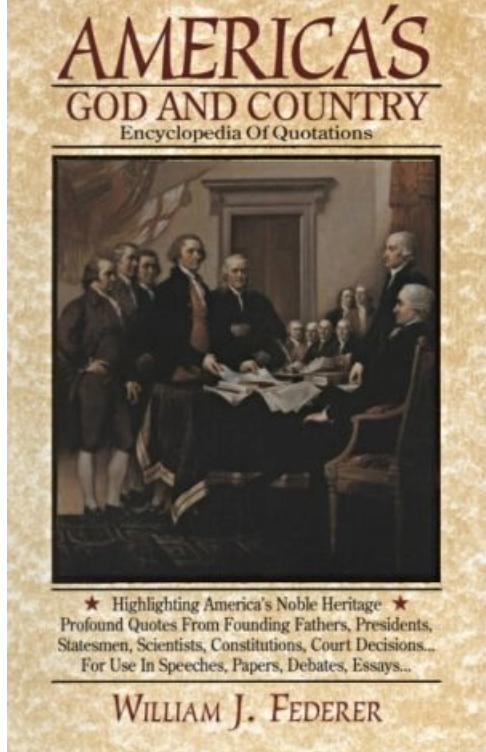
**Lott Carey** pioneered the colony's first church, **Providence Baptist Church**, and served as the **colony's acting governor**, till his death in 1828.

**Colin Teague** was co-pastor of Providence Baptist Church.

His son, **Hilary Teague**, became a respected Liberian pastor, newspaper editor and political leader.



[America's God and Country Encyclopedia of Quotations](#)



**Betsey Stockton** was born into slavery around 1798, in New Haven, Connecticut.

Her owner, **Ashbel Green**, was president of Princeton.

He freed her in 1817, and she became a member of the First Presbyterian Church.

While she continued to work for the Green family as a paid domestic help, they taught her to read.



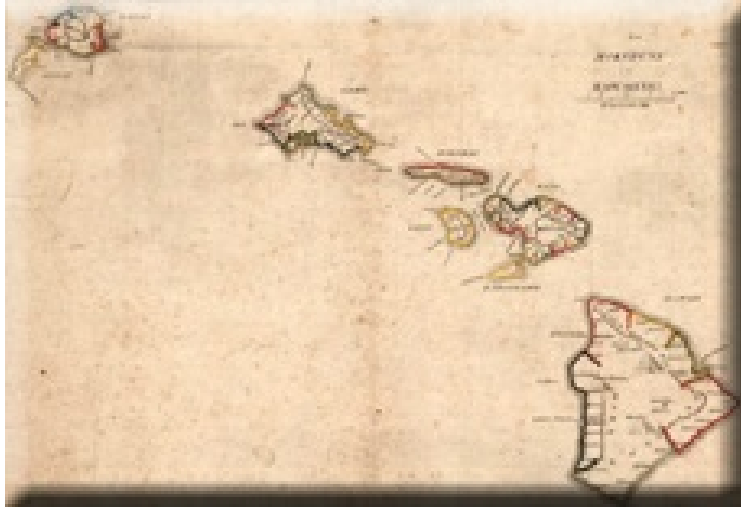
She enthusiastically read through Dr. Green's library, and began to feel a call to become a missionary.

She attended classes at Princeton Theological Seminary.

When **Betsey** heard that some Princeton students planned to go as

missionaries to **Hawaii**, she asked to go along.

Dr. Green and her Sunday school teacher wrote recommendation letters to the American Board of Commissioners for Foreign Missions, which commissioned her as **America's first single woman missionary sent overseas.**



On November 22, 1822, **Betsey Stockton** set sail with the second group of missionaries for the for a five-month voyage to Hawaii.



An edition of **Betsey Stockton's Hawaiian diary** was published in the *Christian Advocate*, 1824 and 1825, by Dr. Reverend Dr. Ashbel Green, President of Princeton University.

Settling in Lāhainā

**Betsey**  
STOCKTON  
1798 - 1865  
Missionary, Lifelong Educator

1815 Princeton revival influenced her, led to conversion. Born into slavery in Princeton, NJ in 1798. Became first single American woman missionary. Teacher of first mission school in Hawaii; trained native Hawaiian teachers. Established school for Native Americans in Canada, taught poor blacks in Philly, and helped found Princeton's First Presbyterian Church of Color.

Learn more:  
<http://www.politeonsociety.com/2014/01/29/betsey-stockton-missionary-and-educator>

**30**  
BLACK  
CHRISTIANS  
YOU  
SHOULD  
KNOW

**URBAN**  
THEOLOGIAN  
WWW.URBANTHEOLOGIANRADIO.COM

on Maui, she helped start the first mission school and served as the teacher.

She wrote of an island church service:



"The 29th was the Sabbath. I went in the morning with the family to

worship: the scene that presented itself was one that would have done an American's heart good to have witnessed.

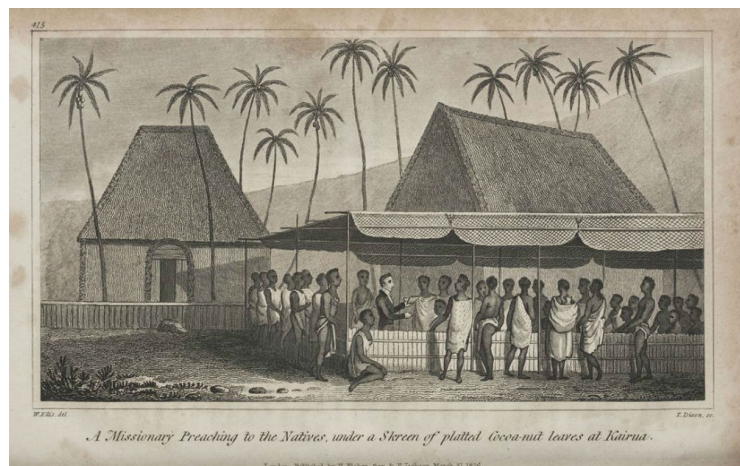
Our place of worship was nothing but an open place on the beach, with a large tree to shelter us: on the ground a large mat was laid, on which the chief persons sat.

To the right there was a sofa, and a number of chairs; on these the missionaries, the king, and principal persons sat.

The kanakas, or lower class of people, sat on the ground in rows; leaving a passage open to the sea, from which the breeze was blowing ..."

**Betsey** continued:

"Mr. R. addressed them from these words, 'It is appointed unto all men once to die, and after death the judgment.'

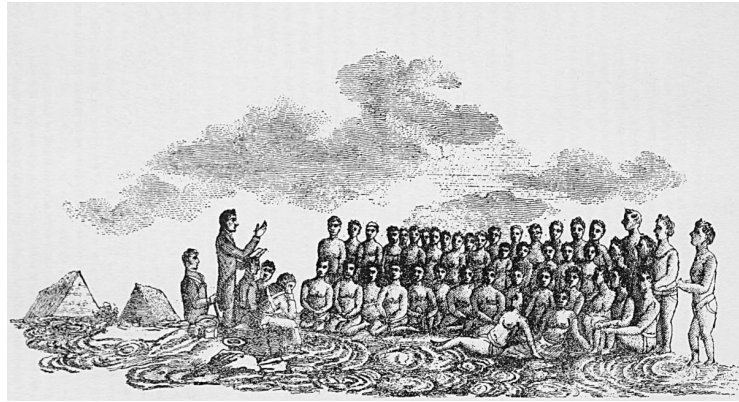


Honoru acted as interpreter: the audience all appeared very solemn.

After service the favorite queen called me, and requested that I should take a seat with her on the sofa, which I did, although I could say but few words which she could understand.

Soon after, bidding them aroha, I returned with the family ..."

**Betsey** wrote of being the first teacher of Hawaii's first mission school:



"In the afternoon we had an English sermon at our house: about fifty were present, and behaved well.

In the morning one of the king's boys came to the house, desiring to be instructed in English.

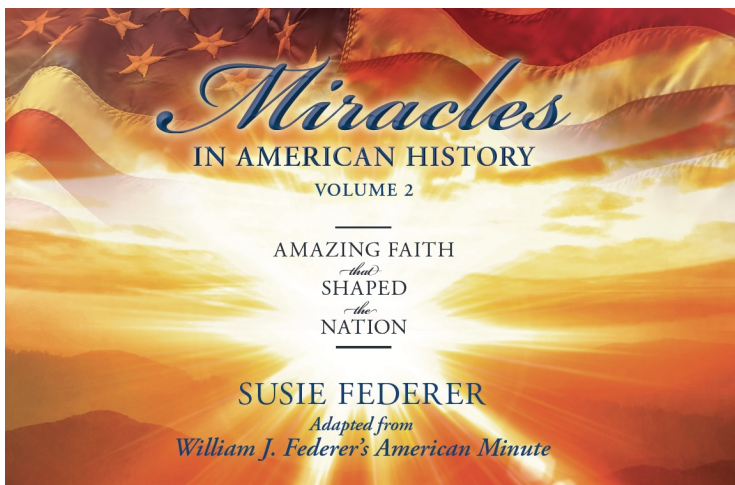
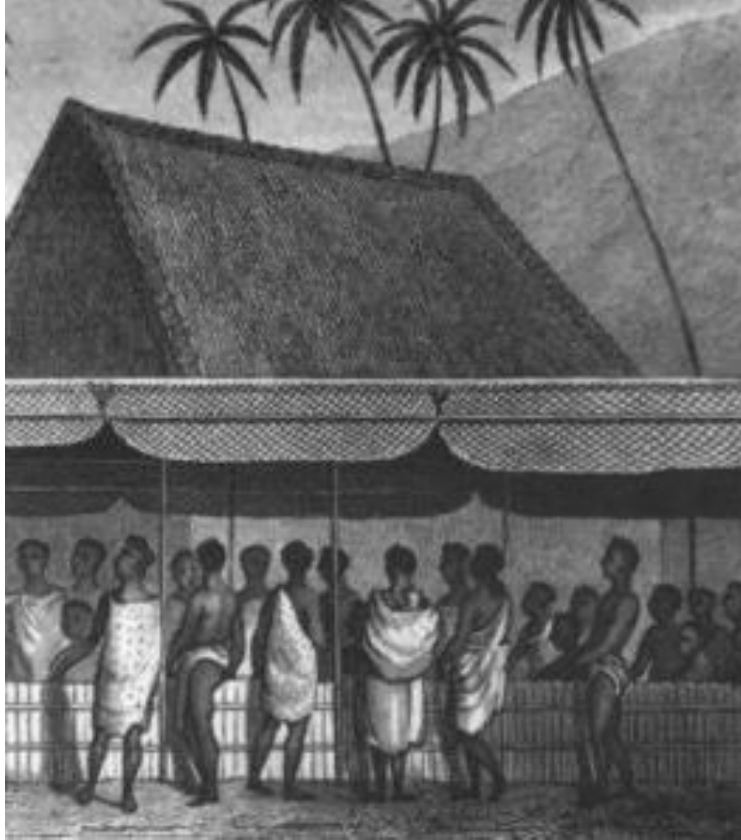
Mr. S. thought it would be well for me to engage in the work at once. Accordingly I collected a proper number and commenced. I had four English, and six Hawaiian scholars."

**Betsey** set up schools and taught islanders English, Latin, history and algebra.

In two years, over 8,000 students attended 200 schools.

Years later **Betsey Stockton** helped

found Princeton's First Presbyterian Church of Color, taught at a school in Philadelphia, established a school for Indians at Grape Island, Canada, and taught students of color at Princeton.



[Miracles in American History- Vol. TWO: Amazing Faith that Shaped the Nation](#)

In 1786, **John Stewart**, a free Black of mixed race, was born in Powhatten County, Virginia.

As a young man, **John Stewart** learned the blue-dying trade. With his life savings, **Stewart** started



traveling to Tennessee to join his family, but was robbed along the way.

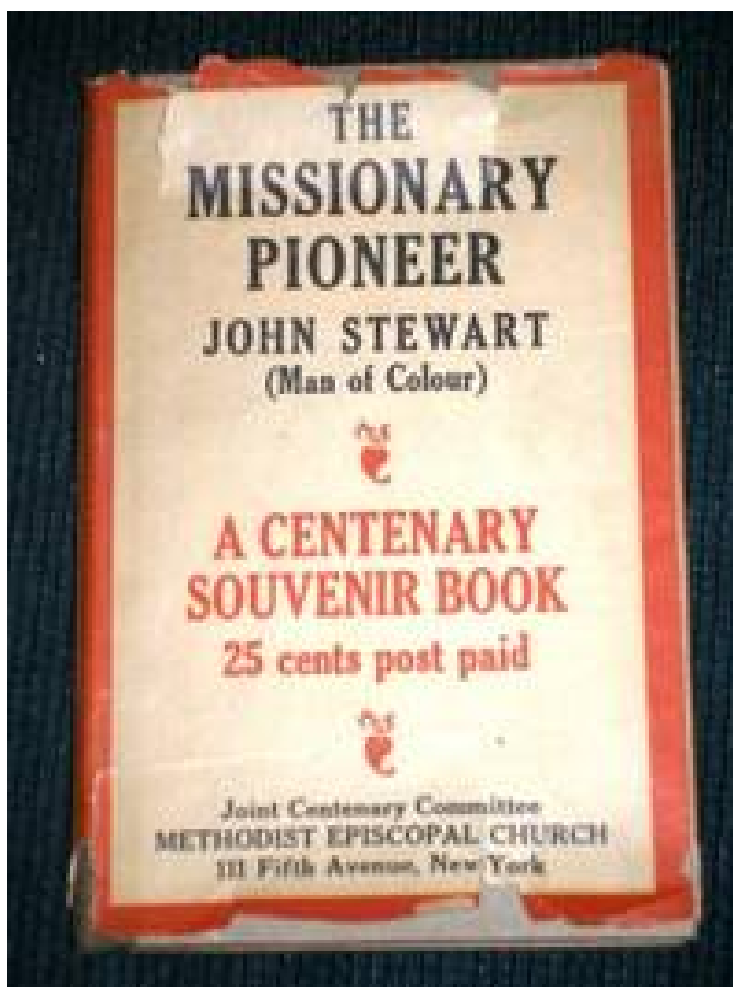


He only made it as far as Marietta, Ohio.

Destitute and depressed, **John Stewart** decided to drink himself to death.

His story is recorded in Joseph Mitchell's book, ***The Missionary Pioneer, or A Brief Memoir of the Life, Labours, and Death of***

***John Stewart, (Man of Colour,) Founder, under God of the Mission among the Wyandotts at Upper Sandusky, Ohio*** (New York: printed by J. C. Totten, 1827):



"The loss of his property, the distance from his friends,

the idea of poverty and disgrace, together with the wretched situation of his mind on account of his soul's affairs, brought him to shocking determination that he would immediately take measures to hasten his dissolution.

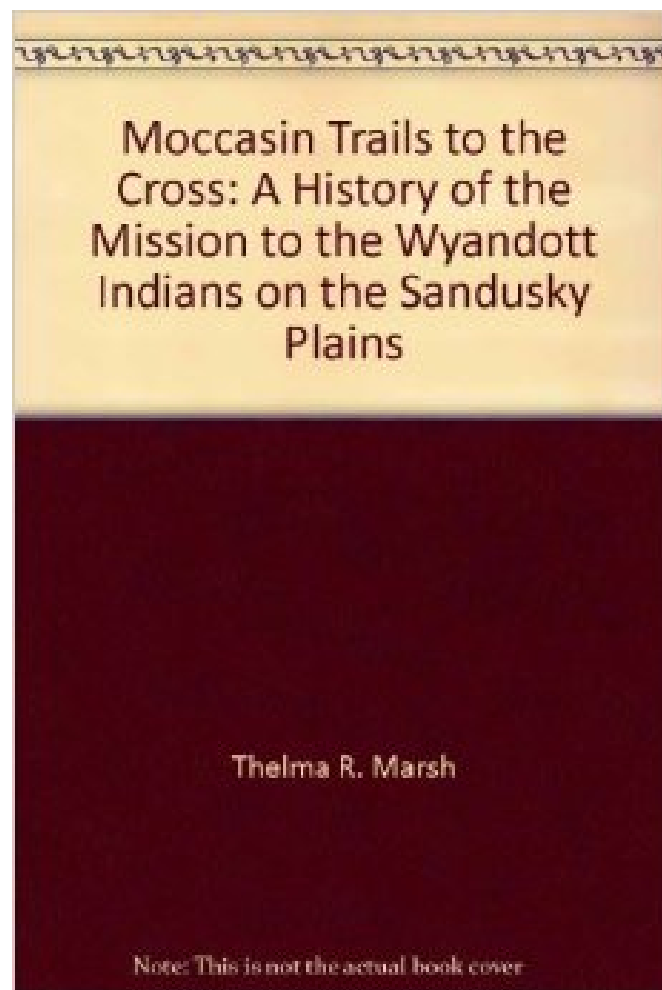
And for this purpose he forthwith commenced a course of excessive drinking in a public house.

This was continued until his nerves became much affected, his hands trembled so it was difficult for him to feed himself."

**John Stewart** tried to straighten out his life and worked in the country making sugar.

Thelma R. Marsh wrote in ***Moccasin Trails to the Cross*** (United Methodist Church, 1st edition, 1974):

"**Stewart** ... returned to town, where, contrary to the most solemn vows and promises, which he had previously made to forsake sin and seek the Lord ...



An occurrence here took place which much alarmed him: an intimate companion of his was suddenly called by death from time to eternity.

With this individual he had made an appointment to

spend one more night in sin; but death interfered and disappointed them both.

**Stewart's** convictions of mind were thereupon greatly increased, and he began to despair of ever obtaining mercy."



The book, **John Stewart-Missionary Pioneer** (published 1827), stated:

"One day while wandering along the banks of the Ohio, bewailing his

wretched and undone condition, the arch enemy of souls suggested to him a remedy, which was to terminate the miseries he endured by leaping into the deep, and thereby putting an end to his existence.

To this suggestion, he at first felt a disposition to yield, but his attention was arrested by a voice, which he thought called him by name; when on looking around he could see no person, whereupon he desisted from the further prosecution of the desperate project ...

Then it was that the Lord was pleased to reveal his mercy and pardoning love to his fainting soul, causing him to burst forth from his closet in raptures of unspeakable joy, declaring what the Lord had done for his poor soul! ...

... There being no Baptist church near ... as he walked out one evening he heard the sound of

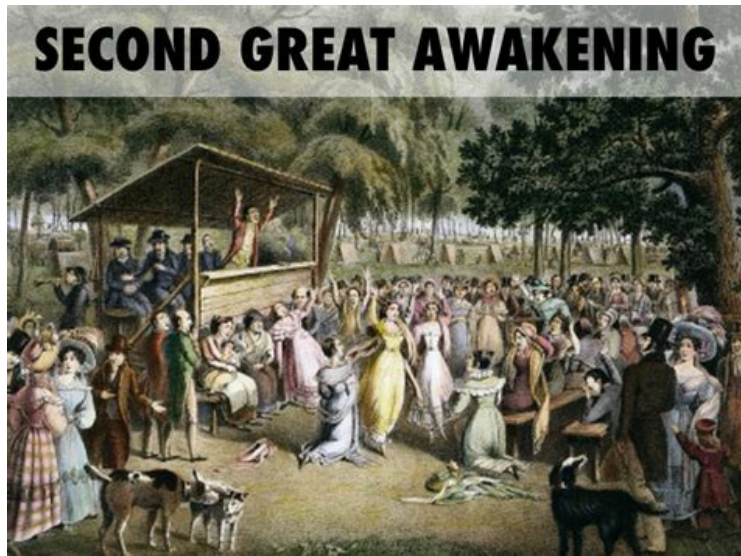
singing and praying proceeding from a house at no great distance. It proved to be a Methodist prayer meeting.



His prejudices at first forbade his going in but curiosity prompted him to venture a little nearer, and at length he resolved to enter and make known his case, which he did."

The book, *John Stewart-Missionary Pioneer* (1827), continued:

"Soon after this he attended a **Camp Meeting**, here he remained for sometime with a heavy heart ...



He at length resolved ... by taking a place among the mourners of the assembly, where he lay deploring his case all night, even until the break of day, at which time 'the sun of righteousness' broke into his dark bewildered soul ...

... He heard a sound which much alarmed him: and a voice (as he thought) said to him --



'Thou shalt declare

my counsel faithfully' at the same time a view seemed to open to him in a Northwest direction, and a strong impression was made on his mind, that he must go out that course into the world to declare the counsel of God ...

... He set out without credentials, directions of the way, money or bread, crossed the Muskingum River for the first time, and traveled a northwest course, not knowing whither he went ...



He was frequently informed would lead him into the Indian country on the Sandusky River, some times with, sometimes without a road, without a pilot, without fireworks, sometimes wading the waters and swimming the rivers."

Abraham J. Baughman wrote in ***Past and Present of Wyandot County, Ohio: a record of settlement***

(Chicago: The S.J. Clark Publishing Company, 1913, Volume 1, page 39-43):

"At Pipetown was a considerable body of Delawares ...

At this place **Stewart** stopped, but as the Indians were preparing for a great dance they paid but little attention to him ...

**Stewart** took out his hymn book and began to sing.

PAST AND PRESENT  
OF  
WYANDOT COUNTY  
OHIO

ILLUSTRATED

VOLUME II

CHICAGO  
THE S. J. CLARKE PUBLISHING COMPANY  
1913

... He, as is usual with many of his race, had a most melodious voice, and as a result of his effort the Indians present were charmed and awed into perfect silence.

When he ceased. Johnny-cake said in broken English, 'Sing more.'

He then asked if there was any person present who could interpret for him; when old Lyons, who called himself one hundred and sixty years old (for he counted the summer a year and the winter a year) came forward. **Stewart** talked to them ..."



**John Stewart** made it to the tribe of **Wyandots**, who were called by the French "**Huron.**"

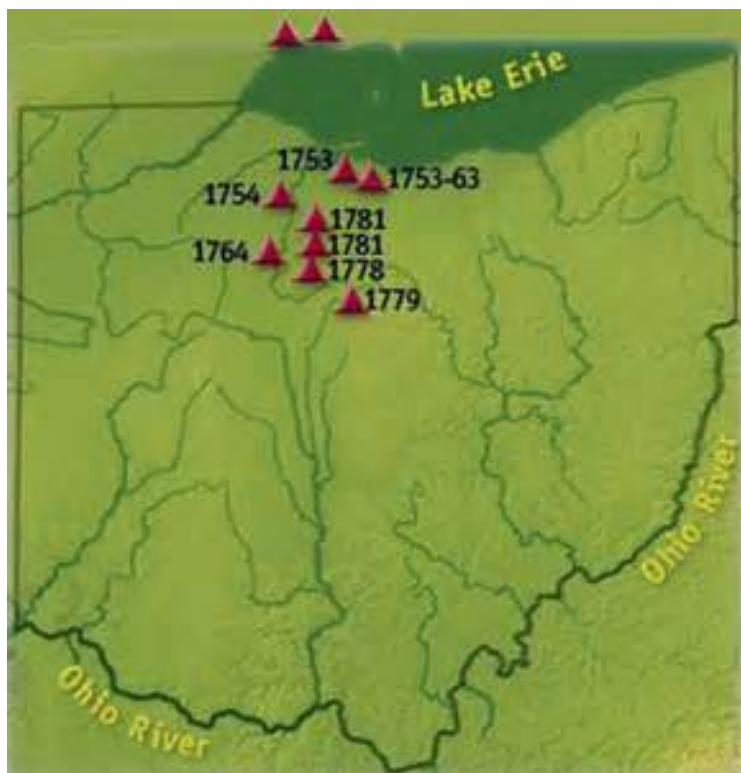
They previously had treaties with the French during the **French and Indian Wars, 1754-1763**, and helped found Detroit.

They later made treaties with the British during **Revolutionary War** and the **War of 1812.**



**John Stewart** reached the home of Indian **William Walker, Sr.**, who first believed **Stewart** to be a run-away slave.

**Stewart** convinced him that he had come to bring the gospel of Jesus Christ to the children of the forest.



Realizing that **Stewart** could not speak the **Wyandot** language, **William Walker** sent him to **Jonathan Pointer**, a black man who in his





youth had been kidnapped by the **Wyandots**, adopted into their tribe and had learned the **Wyandot language**.

**Pointer** served as interpreter for **Stewart** when he preached, but not wanting his friends to think that he believed, **Pointer** ended each interpretation with

a remark "These are his words, not mine" or "That's what the preacher says, but I don't believe it."

Later, **Pointer** converted.

One of **John Stewart's** first **Wyandot** converts was **Chief Between-the-Logs**, who years before in a drunken fit killed his wife, only to wake up in horror the next day when he realized what he had done.

**Chief Between-the-Logs** gave the history:

"Our fathers had religion of their own. They served God and were happy. That was before the White Man came. They worshiped with feasts



and sacrifices,  
dances and rattles.  
They did what they  
thought was right.

Our parents wished  
us to do good and  
they used to make us  
do good, and would  
sometimes correct us  
for doing evil ...

... But a great  
while ago the  
French sent us a  
book by the  
Roman Priest and  
we listened to him  
... We did what he  
told us ... At last  
he went away.



Then we returned  
to our fathers'  
religion again. But then the Seneca prophet came and he  
said that he had talked to the Great Spirit, and he was  
told what the Indian ought to do.

... We listened to  
him and many  
followed him. But  
we found that he  
told us not to do  
things and then he  
did those things

himself. So we were deceived ...

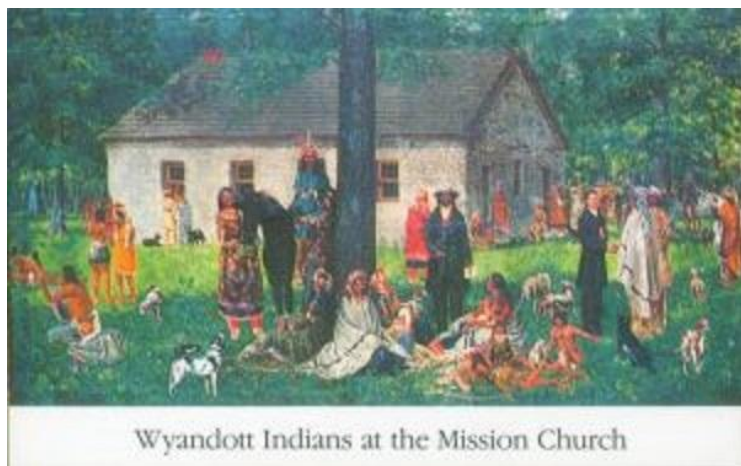
Again we took up the religion of our fathers. But then the Shawnee prophet arose. We heard him and

some of us followed him for awhile, but we had been deceived so often that we watched him very closely, and soon found that he was like all the rest so we left him



**Chief Between-the-Logs**  
continued:

"Then there was war between our fathers and the President and King George ...



By the time the war was over we were all scattered and many killed and died. Our chiefs thought to get the nation together again.

Then the Black Man, Stewart, our brother here (pointed to Stewart) came to us and told us he was sent by the Great Spirit to tell us the true and good way.

But we thought he was like all the rest -- that he too wanted to cheat us and get our money and land from us.

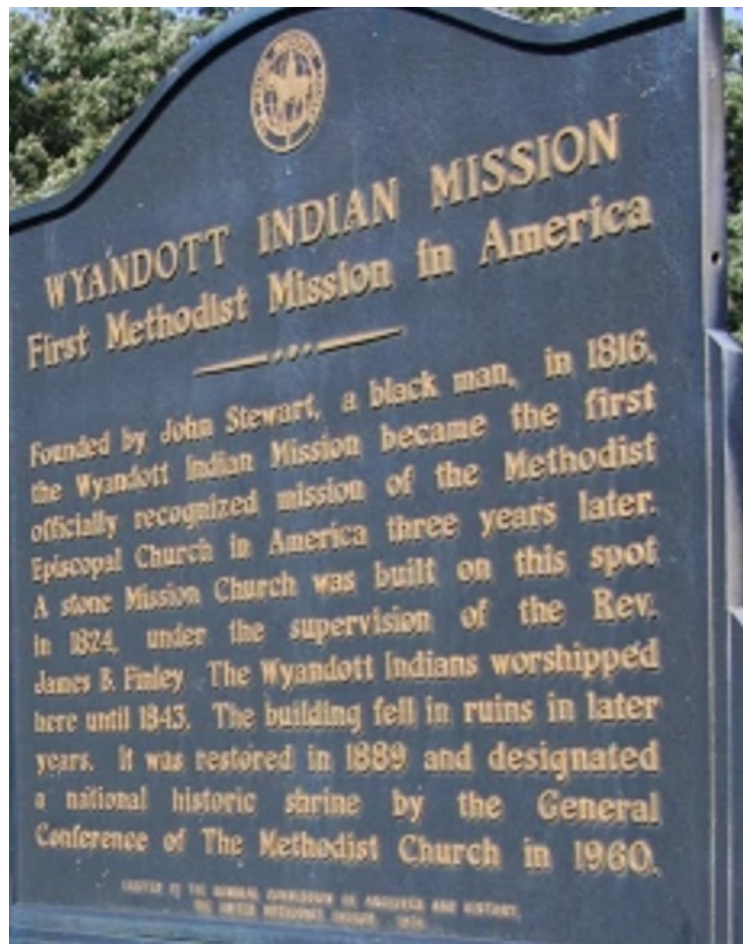
He told us of our sins and that drinking was ruining us and that the Great Spirit was angry with us. He said that we must leave off these things.

But we treated him ill and gave him little to eat, and

trampled on him and were jealous of him for a whole year.

... Then we attended his meeting in the council house. We could find no fault with him.

The Great Spirit came upon us so that all cried aloud. Some clapped their hands, some ran away, and some were angry. We held our meetings all night, sometimes singing, sometimes praying.



By now we were convinced that God had sent him to us. **Stewart** is a good man."

Eventually, the entire tribe of **Wyandots** converted to **Christianity**.

In 1821, the **Methodist Conference** sent **Rev. James B. Finley** to start the mission school at **Upper Sandusky**.

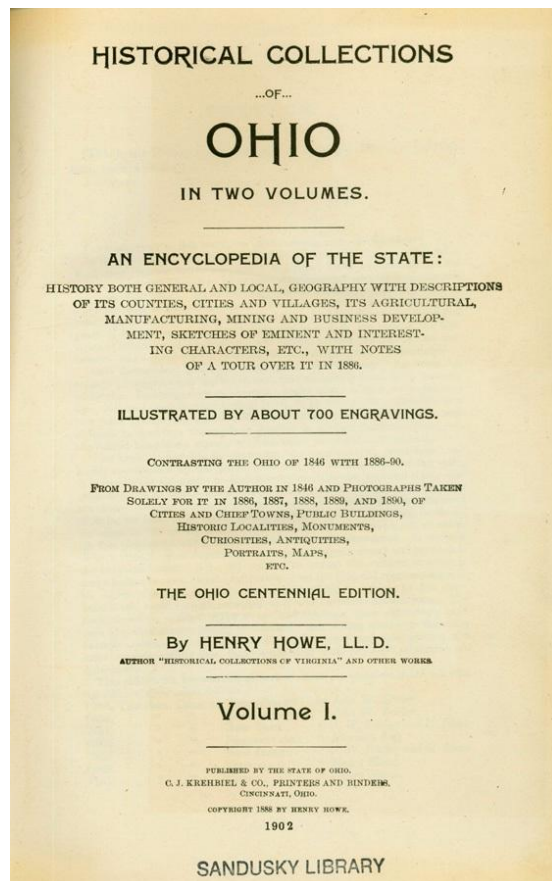
**John Stewart** worked with him and taught a Bible class at the Big Springs Reserve.

**Rev. James B. Finley** recorded the missionary work of **John Stewart** with the **Wyandots** in the *History of the Wyandot Mission* (Cincinnati: Methodist Book Concern).

History Of The  
Wyandott Mission At  
Upper Sandusky, Ohio,  
Under The Direction  
Of The Methodist  
Episcopal Church  
(1840)



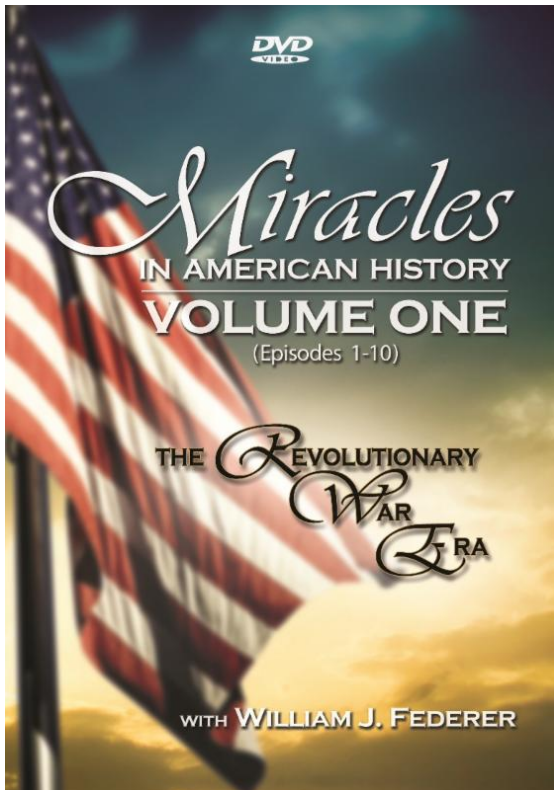
James B. Finley



The **State of Ohio** also published a record of **John Stewart's** missionary work in *Henry Howe's Historical Collections of Ohio* (published by The Laning Printing Co., Norwalk, OH, 1896, Volume 2).

**John Stewart**

died December 18, 1823, with his last words being: "Be Faithful."



## [Miracles in American History \(Book and DVDs\)](#)

In 1830, a **Democrat-controlled Congress** hurriedly passed the **Indian Removal Act**, signed by **Democrat President Andrew Jackson**, and carried out by **Democrat President Martin Van Buren**.



The original indigenous Plains tribes were:

- **Wichitas;**
- **Apaches;**
- **Quapaws;**
- **Caddos.**



By the early 1800s, more tribes had arrived:

- **Osages,**
- **Pawnees,**
- **Kiowas,**
- **Comanches,**
- **Cheyennes,**
- **Arapahos,**
- **Delawares,**
- **Shawnees,**
- **Kickapoos,**
- **Chickasaws,**
- **and Choctaws.**



In 1830, the **Indian Removal Act** forced the removal of over 16,000 to the **Oklahoma Indian Territory**:

- **Cherokee** from the Carolinas, Georgia, Tennessee;
- **Creek** (Muscogee) from Florida, Tennessee,



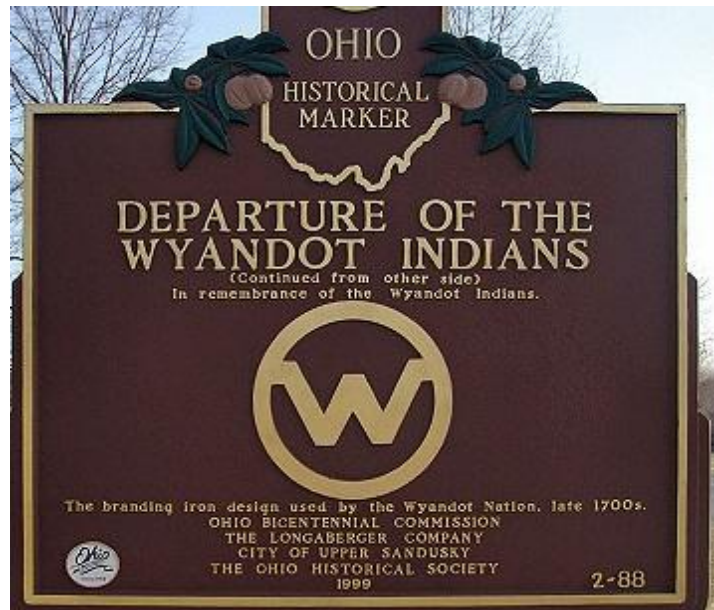
Alabama, Georgia;

- **Seminole** from Florida;
- **Chickasaw** from Alabama, Mississippi, Tennessee;
- **Choctaw** from Alabama, Louisiana, Mississippi, Florida.

Carried out by the **Federal Government** in the freezing winter, over 4,000 died in what is referred to at the **Trail of Tears**.

Other tribes were relocated from the Great Lakes, Ohio River Valley, Mississippi River Valley, and eastern states:

- Anadarko (Nadaco);
- Alabama-Quassarte (Koasati);
- Cahokia;
- Catawba;
- Cayuga;
- Conestoga;
- Erie;
- Euchee (Yuchi)
- Fox
- Hainai;
- Illinois;
- Iowa;
- Kaskaskia;
- Kaw or Kansa;
- Keechi (Kichai);
- Keetoowah;
- Kialegee;
- Kickapoo;





- Lipan;
- Miami;
- Michigamea;
- Missouriia;
- Modoc;
- Moingwena;
- Nez Perce;
- Otoe;
- Ottawa;
- Omaha;
- Osage;
- Pawnee;
- Peoria;
- Piankashaw;
- Ponca;
- Potawatomi;
- Sac (Sauk);
- Seneca;
- Shawnee;
- Stockbridge-Munsee;
- Tamaroa;
- Tawakoni;
- Thlopthlocco;
- Tonkawa;
- Waco;
- Wea;
- **Wyandot (Wyandotte)**

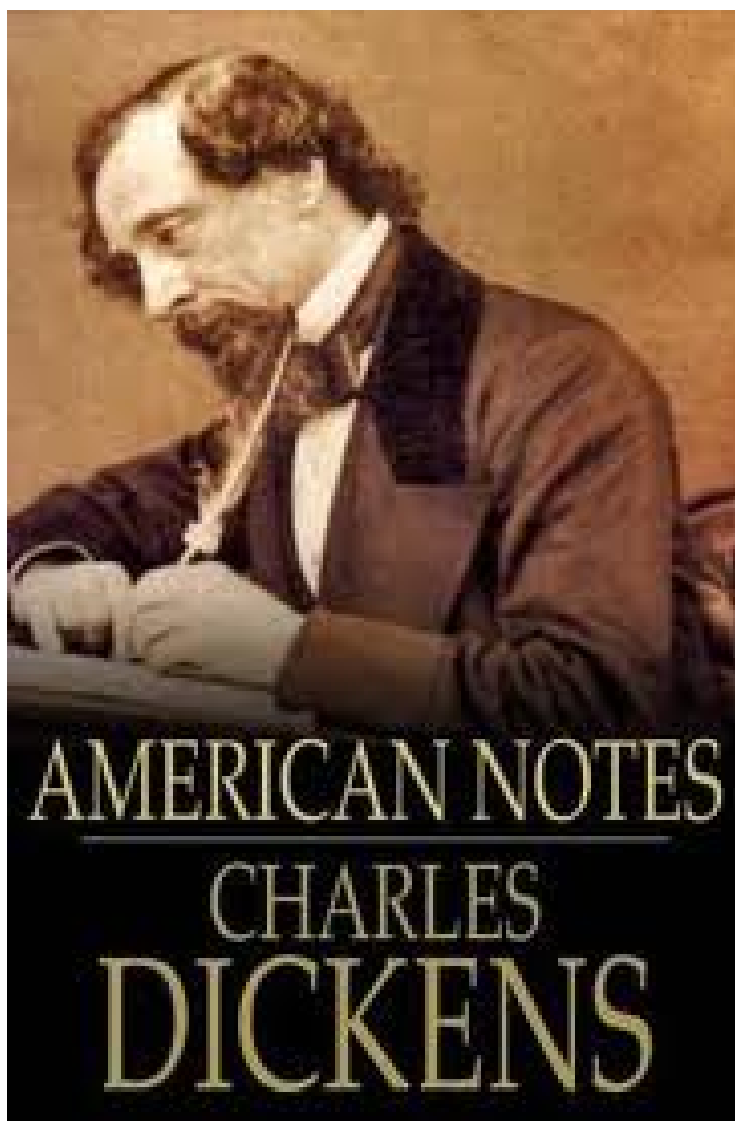
The **Wyandotte tribe** was the last tribe to leave Ohio in 1843.



The year before the **Wyandots** were removed, English author **Charles Dickens** traveled through **Ohio** by stage coach.

He went from **Columbus** to **Sandusky City**, where he boarded a steamer for **Buffalo**.

There, he recorded meeting the **Wyandot Indians** before they were removed.



In his ***American Notes***, **Charles Dickens** wrote:

"At length ... a few feeble lights appeared in the distance

... an Indian village, where we were to stay till morning ... It is a settlement of **Wyandot Indians** who inhabit this place.

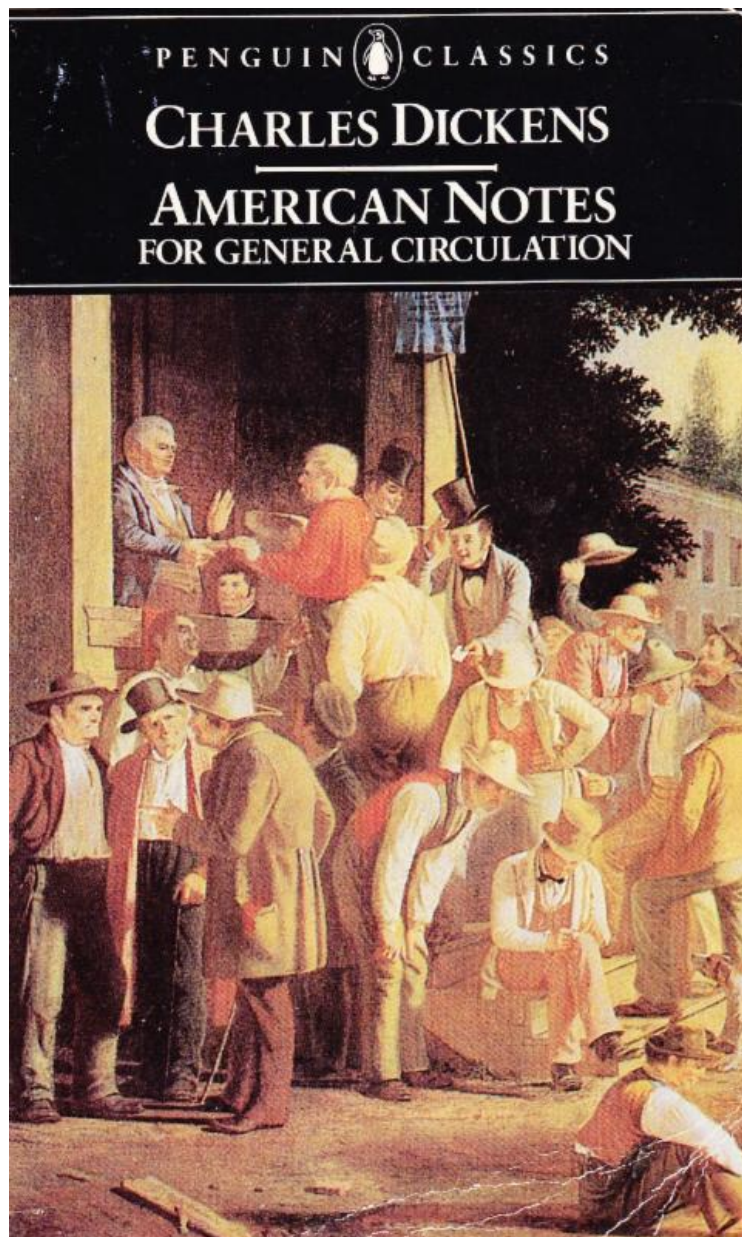
Among the company was a mild old gentleman (Col. John Johnston), who had been for many years employed by the United States government in conducting negotiations with the Indians ...

and who had just concluded a treaty with these people by which they bound themselves, in consideration of a certain annual sum, to remove next year to some land provided for them west of the Mississippi and a little way beyond St. Louis ..."

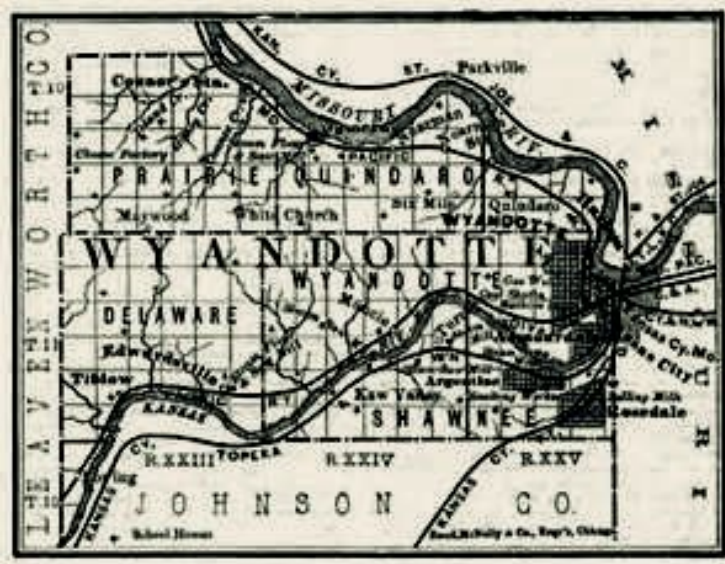
**Dickens**  
concluded:

"He gave me a moving account of their strong attachment to the familiar scenes of their infancy, and in particular to the burial places of their kindred, and of their great reluctance to leave them.

He had witnessed many such removals, and always with pain."



**William Walker,**



Sr., the **Wyandots' principal chief**, had been able to secure **land** on the border between **Missouri and Kansas**.

The **Wyandot Indians**, brought

to Christian faith by the Black missionary **John Stewart**, emigrated west and founded the **City of Wyandotte**.

The Christian Munsee tribe of **Delaware "Lenape" Indians**, who were pushed out of New York, New Jersey and Pennsylvania, emigrated there.



**Wyandotte City** was later renamed **Kansas City**.

--

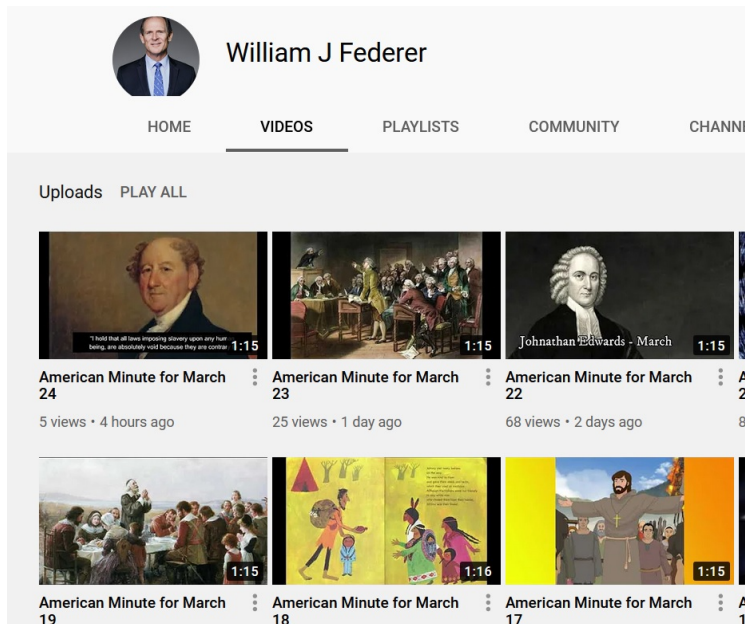
[Read as PDF ... Famous Black Missionaries: Lott Carey & Colin Teague to Africa; Betsey Stockton to Hawaii; John Stewart to Wyandotte Indians](#)

[Read as American Minute blog post](#)

Follow on:

- [Telegram](#)
- [USA.Life](#)
- [Linkedin](#)
- [Twitter](#)

[MeWe](#)  
[Parler](#)  
[Gab](#)  
[FB](#)



William J Federer

HOME VIDEOS PLAYLISTS COMMUNITY CHANNELS

Uploads PLAY ALL

American Minute for March 24 5 views • 4 hours ago

American Minute for March 23 25 views • 1 day ago

American Minute for March 22 68 views • 2 days ago

American Minute for March 19

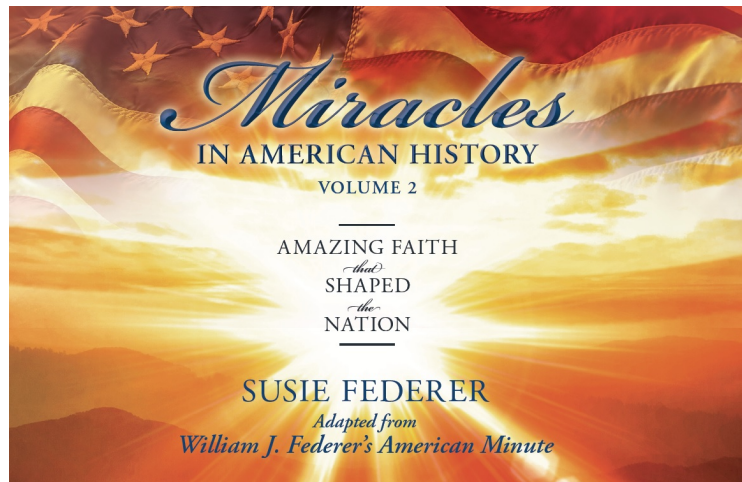
American Minute for March 18

American Minute for March 17

William J. Federer  
videos

[Rumble](#)  
[YouTube](#)

[Miracles in  
American History-  
Vol. TWO:  
Amazing Faith that  
Shaped the Nation](#)



Schedule Bill Federer for informative interviews &  
captivating PowerPoint presentations: 314-502-8924  
[wjfederer@gmail.com](mailto:wjfederer@gmail.com)

American Minute is a registered trademark of William J.  
Federer. Permission is granted to forward, reprint, or  
duplicate, with acknowledgment.

[www.AmericanMinute.com](http://www.AmericanMinute.com)

[Click to shop AMERICAN MINUTE store](#)  
[Donate to American Priorities. Thank you!](#)  
[700 Club - Miraculous Milestones in Science, Medicine &  
Innovation](#)  
[700 Club - Socialism \(episode 1\)](#)

700 Club - Socialism (episode 2)

700 Club - Miracles in History (episode 1)

(episode 2)

(episode 3)

Miracles in American History-Volume TWO (D.James  
Kennedy Ministry)

***Faith in History TCT***

Archives

***CBN "Liberty" Special***

***Today's Bible reading***

