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1820

A

DISCOURSE

BEFORE THE

Society for propagating the Gospel

AMONG THE

INDIANS AND OTHERS IN NORTH AMERICA

DELIVERED NOV. 9, 1820.

BY CHARLES LOWELL,
MINISTER OF THE WEST CHURCH IN BOSTON.

WITH THE

REPORT OF THE SELECT COMMITTEE

AND A

LIST OF OFFICERS AND MEMBERS

BOSTON:
PRINTED BY LOWELL PIERCE, NO. 1, CORNHILL STREET.

1820.

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At a meeting of the Society, 9 November, 1820,

Voted, That the Secretary, Rev. Mr. TUCKERMAN, and Rev. Dr. FOSTER be a Committee, to present the thanks of the Society to the Rev. Mr. LOWELL for his Sermon, delivered before them this day, and to request a copy for the press.

A. HOLMES, *Secretary*.

DISCOURSE.

LUKE XII. 48.

UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL MUCH BE
REQUIRED.

WE cannot contemplate, for a moment, our condition as intellectual and moral beings, as experiencing continual protection, and as enjoying the light and privileges of Christianity, without a deep conviction of the kindness and love of God.

We behold around us innumerable creatures unconscious of the value of existence, insensible to the profusion of beauty and magnificence which surrounds them, and incapable of the enjoyment which results from the cultivation of the powers of the understanding, and the exercise of the affections of the heart. We behold multitudes of our fellow creatures, possessed of like faculties and affections with

ourselves, either destitute of the means of intellectual and moral improvement, or enjoying but the partial and imperfect possession of them; dwelling in the region of heathen darkness and superstition, or placed in circumstances which exclude them from the full enjoyment of gospel light.

By the condition in which we are placed the most solemn obligations are imposed upon us. No talent which God has given us should be neglected, and no means of improvement with which He has furnished us, should be unimproved. If He has given us *more understanding than the beasts of the field, and made us wiser than the fowls of heaven*, it is, that we may devote our powers to noble purposes, and that, being so much exalted by nature above the animals around us, we may rise superiour to the enjoyments of mere animal life. If He has distinguished us above many of our fellow creatures by the means of knowledge, if He has favoured us with the instructions and promises and discoveries of the gospel, if the sun of righteousness has shone upon us with full and unclouded effulgence, it is, that we may be guided in our opinions by the light which it conveys to the understanding, and be the subjects of that

holy influence which it sheds upon the heart and the life. If, aware of our weakness, and of the power of sensible objects to draw us from our duty, He has appointed institutions adapted to strengthen our purposes of obedience, and to counteract the effect of the objects around us, it is, that by the observance and use of these institutions, we may be assisted in attaining the end for which the gospel was given us.

Possessed, then, of rational and moral capacities, we should not be satisfied with low attainments in knowledge and goodness. It is by the mind, the immaterial and immortal principle within us, that we resemble the Deity, and it is only by the cultivation of this principle that the resemblance can be preserved. It is by the mind, the immaterial principle within us, that while on earth, we are susceptible of pure and exalted enjoyment, and that, in heaven, we may attain to ineffable and eternal felicity; and it is only by the cultivation and improvement of this principle, that the purest enjoyment of earth, and the most exalted felicity of heaven, can be secured by us. Enjoying, too, the light and privileges of Christianity, we should use them for the purpose of preparing ourselves, by the grace of God, for our high

destination. Communicating to us the most important and interesting truths relating to our Creator and ourselves, we should study the scriptures, that our minds may be enlightened by the truths they contain, that we may be guided by the instructions they impart, and may transcribe into our characters the examples of piety and virtue which they display. Favoured with institutions intended and adapted to advance the purposes for which we were created intelligent and immortal beings, and were indulged with the blessings of the gospel, we should yield to these institutions a strict and diligent observance.

But this is not all. We are to cultivate our own powers, and improve our own light, and use our own means of religious and moral instruction, not only that we may advance our own benefit, but be useful also to others. We are formed for society. We have social affections. We depend upon society for much of our comfort and happiness. Our duties in this state are mutual and reciprocal. Receiving from others, we must impart to others, in return. Nor is this to be confined to those from whom we have received direct and personal benefits. Deriving advantage from the social state, we must labour

to meliorate, improve, and elevate that state wherever it exists.

Hence results the duty of diffusing the means of instruction; for the wisest of men has long ago told us, what, indeed, our own observation abundantly confirms, that *for the soul to be without knowledge, is not good*. Hence, especially, results the duty of diffusing *religious* instruction; for one almost as wise, at a much later period, has left it on record as the fruit of his researches and experience, "that there never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good, as the christian faith."

But, you need not the opinion of Lord Bacon, christians, to convince you of the worth of Christianity. No,—you are fully aware of its importance to the public welfare, and to private virtue and happiness; how essential it is to the progress of civilization and the useful arts; how much it elevates the tone of public morals; and how powerful an influence it exerts where "law and discipline" have no controul. You are fully aware of its beneficial effects on our personal condition, and on the relations of domestic life; what light, and comfort, and joy it

imparts wherever its influence is felt; how much contentment, and patience, and resignation, and hope it inspires in poverty, and sickness, and sorrow, and death; how it infuses sweetness into the bitterest cup, and tinges with brightness the darkest cloud of calamity; how it has lighted up the passage of the grave, and presented to the inquiring eye of faith a brighter region beyond it. Yes,—it *has brought life and immortality to light*;—it has opened the gates of the tomb, loosed the cerements of the dead, and given back the pious departed to the faith of surviving relatives.

In the chamber of sickness, it has smoothed the pillow of the dying, filled a void in the heart which *nothing else* could fill, removed a reluctance to die which nothing else could abate, whispered peace to the departing spirit, and, like an angel from heaven, beckoned it upward to the abodes of everlasting rest and joy.

Thanks be unto GOD for his unspeakable gift! How many hearts, which have experienced its cheering encouragements, its divine supports, its animating hopes, will respond when I repeat, *Thanks be unto GOD for his unspeakable gift.*

Such, my hearers, so efficacious, is the religion we have received, and which it is our duty, as there is need, and we have opportunity, to impart to others. Wherever the heralds of salvation are sent, we should devoutly wish them a blessing from the Lord; and to every rational, practicable plan for promoting the diffusion of christian truth, and of course advancing the best interests of mankind, we should afford, as we have ability, our patronage and aid.

If there is a prospect of success, we must scatter our seeds in the wilds of Patagonia, *cast our bread upon the waters* of the Ganges, open a fountain of life in the Arabian desert, and kindle a flame, which shall diffuse light and heat, upon the mountains of the frozen pole. At least, we must *pray* that the kingdom of God may come, and we may not condemn, however we may hesitate to assist, the feeblest and most unpromising effort.

To human reason, nothing could appear more wild and extravagant than the original project of establishing the christian religion, with so many obstacles to overcome, and such trifling and insignificant means for effecting it. Without doubt, if it had been the work of man, it would soon have come to

nought. Yet it stood, and flourished, and extended itself. *It has sent forth its boughs to the sea, and its branches to the rivers,* and, from past experience, we may well believe, that the time is hastening on, when all nations shall repose under its foliage, and be refreshed by its fruit.

It is not, however, to such extensive views, to such large and diffusive exertions, however honourable and useful, that we are called by the venerable Society, which I have the honour now to address. It confines its attention to our own continent, labours to meliorate the condition of the natives of our own forests, extends its helping hand to the piously disposed in our new settlements, and assists in rebuilding the waste places of our Zion.

In this comparatively limited, but actually extensive field of usefulness, it has long and successfully laboured. Its efforts to communicate divine and human knowledge to the Aborigines have not been unavailing, and of late, from a change in the mode of operation which experience has suggested, there is the prospect of a richer harvest of good.

Of the instruction it has given to the young who were growing up without knowledge; the warn-

ing it has addressed to the careless and irreligious who were *living without God*, the conviction it has brought to the unbelieving who were *without hope* in the world; the comfort it has spoken to the desponding, the consolation it has afforded the afflicted, and the peace it has imparted to the dying, who, without its benevolent interposition, might have died in their sins, of all this, the journals of its missionaries, and the reports of its committee will abundantly testify.

Its means of usefulness are in no degree commensurate with its opportunities. If it limits its views, as required by its charter, to the northern section of our own continent, still, a field is open before it sufficiently large to occupy its whole attention, and incalculably more than sufficient to exhaust its resources; reaching from the Atlantic to the Pacific, from the gulf of Mexico to the Arctic ocean and the frozen shores of Greenland. But it is only in its charter that it takes so wide a range. Over this extended space, it can cast only an anxious, and, but for the *sure word of prophecy*, a hopeless glance. It must return to a narrower sphere, happy if within this sphere it can do something to diffuse the bless-

ings of civilization, and extend the bounds of the Redeemer's kingdom.

Conscious of the dignity and importance of the objects which it labours to promote, it is not ashamed to solicit your cooperation. In doing this, it calls you to the most honourable office, that of "fellow workers with God;" to the best service, that of dispensing the bread of life; to the highest reward, the reward of those who have *turned many to righteousness, and who shall shine as the stars forever and ever.**

Nor does it call you to a fruitless service, for, whilst it bids you obey the voice, which cries from the wilderness, *Prepare ye the way of the Lord, make straight in the desert a highway for our God,†* it invites you to hear the encouraging promise, *The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose.‡*

Would you be instrumental in accomplishing this glorious design? Would you promote the spread of a religion which is productive of effects so beneficial, which thus softens the most rugged face of na-

* Daniel xii. 3. † Isaiah xl. 3, &c. ‡ Isaiah xxxv. 1.

ture, converts the dreary waste *into a fruitful field*, and causes the *solitary place* to echo the notes of grateful praise? Would you bear your part in reclaiming the wandering savage, in teaching him to know and *feel* “the charities of father, son and brother,”* and in giving him a *home* of love and peace and piety?—Cast in your offering. To objects such as these, it will be faithfully applied. *Freely ye have received, freely give.*

The apostles of our Lord, and many of the early christians, sustained the loss of every thing, but a good conscience, and the hope of heaven, that they might bring others to a participation of the heavenly treasure which was intrusted to them. *They* were not satisfied with *enjoying* its benefits, but laboured, incessantly, to *diffuse* them. To their exertions, to the labours and sacrifices of these christian missionaries and their successors, are we indebted for the exalted rank we hold, and the immortal hopes we entertain as christians, and, as far as circumstances demand, and opportunities allow, shall we not emulate their efforts?

* Milton.

Consider, I beseech you, my friends, whilst you are providing for the *temporal* comfort of your fellow creatures, whether you have done enough for their spiritual and *eternal* interests? By aiding some species of charity, you *may* encourage idleness and vice, and thus, instead of lessening, may increase the amount of real suffering. But it is far otherwise with regard to the charity which I now recommend. By the diffusion of religious knowledge, you furnish the strongest incitements to industry, and the most powerful motives to virtue; for religion hath said, *He that provideth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel.** Religion also hath said, *Without holiness no man shall see the Lord.†—Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.*

My hearers, we have received much, and much will be required of us. Highly exalted in point of privilege, it will be expected that our views will be enlarged, and our aims proportionably elevated. Happy will it be for us if we diligently improve the

* 1 Timothy v. 8.

† Hebrews xii. 14.

talents which have been given us, direct our steps by the light which has been imparted, faithfully observe the institutions which have been appointed for our benefit, and promote, as we can, the improvement and happiness of our fellow men. Then, when our conflict with the power of temptation is ended, and our warfare with sin and with death is accomplished, we shall be able to give a good account of our stewardship, and, through the mediation of the Saviour, shall receive the reward of our fidelity in the kingdom of God.

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REPORT

OF THE

Select Committee of the Society for propagating the Gospel among the Indians and others in North America: read and accepted 9 November, 1820.

Published by order of the Society.

THE Select Committee have the satisfaction to report to the Society a summary of the laborious and important services of the missionaries, appointed the last year.

MISSIONS IN MAINE.

THE Rev. Dr. PORTER accomplished his mission of three months at Fryeburg and the vicinity. He preached on the Lord's day, and visited and performed various missionary duties during the week. The ordinances of Baptism and the Lord's Supper he repeatedly administered. The Sunday schools, of which there were 13 within the sphere of his mission, all provided with able female instructors, he was careful to visit. During the prevalence of an epidemic fever in Fryeburg, he visited the sick and the dying, imparted instruction and consolation, and performed the funeral service. This visitation of Divine Providence, he observed, disposed the people to a greater attention to religion, and awakened serious inquiry. Some, who had neglected divine worship, expressed a desire that he would visit them; and "some, who were too weak to converse, wished to hear concerning the faith of Christ." False principles of religion did not stand the test of the hour of trial. "One, who had seemed to favour the doctrine of

salvation to all men without limitation," said to him, "I was never so glad to see you in my life, as I am now;" begged his "prayers; and said, should I recover, I should think different from what I ever did." The Society's books, sent to Dr. Porter's care, he distributed to his best discretion. He "bestowed Bibles on widows and orphans; Testaments on children, who were able to read them; the Questions and Answers, on those who could read; from all of whom he received a promise that they would take care of and read them." The books which he distributed on a former mission, he "called for, examined, and inquired what proficiency the receivers had made in reading them, and found, to his great satisfaction, that they had not neglected them." He preached 13 sabbaths, 7 lectures, made more than a hundred visits, and attended 9 funerals.

THE Rev. Mr. DOUGLAS has performed his mission of two months at Alfred and Shapleigh. Almost all the towns in the vicinity being visited by missionaries, he thought it his duty to confine himself to Shapleigh. The two parishes in this town are so separated from each other by ponds, that "they appear more like two towns than two parishes in the same." He divided his labours between the two parishes; and they were gratefully received, and apparently blessed. Beside preaching on the Lord's day, and lectures, administering the ordinances of Baptism and the Lord's Supper, and visiting a school of about 60 scholars, he visited the families extensively. "It is animating and encouraging," he observes, "to see what gratitude they appear to manifest for the notice taken of them. It is easy to converse with them upon the great doctrines and duties of religion, and, I may add, to preach the glorious gospel." In the East Parish he formed a Female Cent Society for missionary purposes, and from individuals there he received \$3.20; and by contribution in the West Parish \$3.30; and "feels more impressed with the belief, that they begin more highly to prize gospel privileges, since they have had missionary labours bestowed upon them."

In Alfred, although the encouragement towards the entire maintenance of the gospel ministry has not been such as had been hoped; it is pleasing to be assured by our missionary, that "many of the most influential characters have done their full proportion." It is more pleasing still, to learn that his labours here have been crowned with unusual success. "I have been, notwithstanding," he writes, "greatly encouraged the year past. God hath done great things for us, whereof we are glad. I have baptized 23 persons; 4 adults and 19 children; 10 persons have united with the church—nine by a public profession and one by letter." Beside the donations in Shapleigh, he received \$5 from a pious female in Alfred, making collectively \$13.50.

THE REV. MR. CALEF has laboured two months in Parsonsfield, Limington, Effingham, Newfield, and Waterborough. He represents "the state of religion, as more promising" than when he made his last report. He appears to have been received with much respect and cordiality. The Congregational Society in Parsonsfield, "in general appear to be willing at this time to do something more than they have done in years past for the support of the gospel." They have it in contemplation to raise a fund, "the interest of which will enable them to procure ministerial labours among them." Our missionary received from them a contribution of \$25; and a missionary sent by the Maine Missionary Society, \$20.

THE REV. MR. ADAMS has performed a mission of three months at Vassalborough and the adjoining town of Winslow. It was his practice, to spend every fourth sabbath in Winslow. In addition to his stated labours on the Lord's day, he attended, during the week, to such other services as his health would admit, and as circumstances appeared to require. He frequently preached on funeral occasions, (sometimes in remote places,) "on account of the opportunity thus afforded of preaching to many, whom otherwise "he would not have op-

portunity to address." Our missionary bears a decided testimony in favour of "local missions;" but adds, "not that itinerant missions ought to be abandoned; the sheep and lambs, scattered on the mountains, should not be forgotten. Still I conceive, that local missions, judiciously conducted, promise the most permanent utility." The Christian public, however, he suggests, "may expect too much from them; that a mission, once established, will assuredly flourish, and soon support itself." On this subject he remarks: "In most of our new settlements there will be found some, who are hungering for the bread of life, and who are willing to make almost any sacrifices for the enjoyment of gospel ordinances; but there are many others, who, though a price is put into their hands to get wisdom, have no heart to it. In most cases, to effect a permanent establishment must be a work of time." "The number of those who attend regularly on my ministrations in this town, I find to be gradually increasing; the same is true with regard to Winslow." For the feelings of the people in the latter place with regard to the mission, our missionary refers us to an enclosed communication, which, he observes, "was wholly voluntary and unsolicited." This communication, which is signed by a "Committee of appropriations for the Religious Society, Winslow," expresses their grateful acknowledgment "of the Society's care and attention for their religious and moral improvement, by directing Mr. Adams to supply their pulpit, part of the time, for fifteen months past." "We have reason to think," they observe, "your liberality has had a favourable effect. A segment of Vassalborough church has been established in Winslow, and a number admitted as members; and through the benevolent and Christian spirit of Mr. Adams, many members of churches, and of different sects, have been permitted to be guests at the Lord's table. No calculation, at present, can be depended on as a *Town*, to raise money for the support of the gospel. A few individuals have formed themselves into a Religious Society, with a view to raise something for that purpose. We have raised a small sum, as a donation to your

Society, which we have paid to Mr. Adams, to be under your direction for appropriation." This sum, which was duly accounted for to the Treasurer, was \$42.50.

THE REV. JOHN SAWYER has performed the duties assigned him at Brownville and the vicinity. He preached 18 sabbaths in Williamsburg, Brownville, No. 3, Sebec, Atkinson, Foxcroft, and Garland, in the service of the Society. In most of these places he delivered lectures, and performed other religious duties among the people. In Brownville, Garland, and Foxcroft, he administered the Lord's Supper; in the two last places he admitted two members, and baptized two infants; and in Brownville organized a church of 12 members. "The prospects, in this section of the country, do, in some respects, look more hopeful than heretofore. As a mean to what has been done," writes our missionary, "we are greatly indebted to your Society." Mr. Sawyer opened his school in the new school house in Williamsburg, on the 10th of January, with 15 scholars; the number soon increased to 35; the whole number, in the winter, was 40. Two school houses have been built in Williamsburg, the last year, each of them sufficiently large to accommodate 50 or 60 scholars.

THE REV. FREEMAN PARKER has performed two months' service at Dresden and the vicinity. During the term of his mission, he preached 26 sermons; administered the Lord's Supper twice, and Baptism once; attended one church meeting, and one funeral; visited 58 families, 6 schools, and the sick 18 times. Mr. P. expresses a hope, that he has "not altogether laboured in vain;" and adds, "one thing is almost certain, that the aid you have afforded to the church and people in Dresden has been the means of continuing to them the regular administration of the gospel. Most of the Bibles, Psalm Books, &c. which you placed in my hands, I distributed in Bowdoinham, and they were very thankfully received."

THE REV. JONATHAN FISHER has performed one month's service at Sedgwick and the vicinity. The regular entries in a daily Journal indicate that service to have been diligent and laborious, and, in some instances, "very timely and very acceptable." During the mission, he travelled 156 miles; preached 34 sermons; made 105 family visits; spent 30 days on missionary ground; attended three church meetings; administered the Lord's Supper twice; received one to the fellowship of the church; and baptized 4 children.

THE REV. JOSIAH PEET has performed one month's service, assigned to him at Norridgewock and the vicinity. Beside his labours among the people of his pastoral charge, he preached 44 times; attended 6 church meetings; admitted 15 persons to the fellowship of the churches; administered Baptism to 6 persons, and the Lord's Supper 4 times; visited 7 sick persons, and upwards of 80 families; and attended one funeral. "These labours," the missionary observes, "have been received with apparent interest and gratitude, and a continuance of them pressingly requested; and the situation of most of these places is such, as renders the request of the people deserving of regard." The claims of New Sharon and Madison are particularly stated. While needing and asking assistance, both have contributed, and are still contributing, to the funds which impart to them missionary aid. "Solon deserves attention. One year ago, there were here half a dozen professors, considered as a branch of the church in Carratunk. The number has since that time increased to 28; and they have become an independent church. But they still need watering. They are urgent for assistance." Our missionary on this important station feels authorized to present to the Society the thanks of the people among whom he has laboured; and while he requests continued aid to his establishment, he has "reason to believe, that he expresses the request, not of his own people only, but of many in the vicinity who are soliciting his labours."

It is grateful to learn, that the Rev. Mr. NURSE has been favoured with such an improved state of health, as to be able to prosecute his labours without interruption, both in the work of the ministry and in the conduct of the school. In both, his services appeared to have continued to be very acceptable and useful. "In my school," he writes, "things have gone on pleasantly and prosperously. It has been in operation more than eleven months of the twelve. The number of scholars has varied from 20 to 60. Their attention to study has been pleasing and commendable. The Examining Committee were of opinion, that the school never appeared so well as at the last examination. Those, who believe and realize, that it is not good that the soul should be without knowledge, must, I think, contemplate the operations and influences of this school with some degree of interest. In it upwards of 40 have been qualified to take charge of schools, and have been employed as instructors of youth in this town and in the eastern part of Maine. They have been dispersed from the Penobscot to the St. Croix. With a very few exceptions, they have been very faithful, acceptable and successful. In places of great ignorance, and in the bosom of the wilderness, flourishing schools have sprung up, in which the children have been taught and daily habituated to read the Bible; have been taught to write systematically, to parse the language, the use of figures in common life, and the elements of geography. The mode of instruction practised in our school has been carried into many others; and hundreds, if not thousands of youth have felt the benefit of it. Parents are beginning to have more just ideas of the worth and importance of education to their children; and grow more and more disposed to adopt and pursue the measures necessary to promote it."

The Committee of a school district, in a letter of acknowledgment to Mr. Nurse, for his advice and aid in the support and regulation of their schools, write: "We are daily more and more convinced of the importance of an early education, as a most certain means of establishing in the minds of youth

religious and moral principles, which will never be obliterated ; and the system of instruction established by you, and pursued by your pupils, we feel certain, from experience, is one, that will secure the improvement of any children, that shall attend school regularly." Through Mr. Nurse they express their sincere gratitude to the Society for propagating the Gospel, "which has so kindly and benevolently assisted them in the support of their schools, and in their endeavours to train up their children in the way they should go." Mr. Nurse has spent two sabbaths, the past year, on missionary ground, and, in consideration of the Society's grant, would, if desired, perform a month's missionary service the present year.

THE REV. ELIJAH KELLOGG performed the duties of the mission assigned him. He visited Dennysville, Robbinston, and Perry, and performed service there and at other places, gratuitously ; devoting the two missionary months exclusively to Lubec. Before he began his labours here, he visited David Owen, Esq. the proprietor of Campo Bello ; of "whose friendly dispositions towards him, and cooperation," he makes distinct and honourable mention. That gentleman subscribed very handsomely towards the church that was erecting in Lubec, which has recently been dedicated. It is the first congregational church in Lubec. It was dedicated on the 30th of August ; and the sermon at the dedication was preached by Mr. Kellogg. A church, consisting of 11 members, was gathered here by Mr. Kellogg on his former mission. Respectable board was provided in private families for our missionary, who "every where met with kindness, respect and affection from that beloved people, and a serious concern for moral and religious instruction." There are five school houses in Lubec. Mr. Kellogg visited the schools. He also visited the people at their own houses, attending to their moral and religious state, recommending to them the Bible, impressing the duties of Christianity, and commending parents and children to God and to the word of his grace. "The fruits of my labours," he

writes to the Secretary, "are best seen in the papers and plans (which I have laid before you) of the people of Lubec. If you be filled with surprise at the union of all interests among them to procure an able ministry, I am constrained to refer you to the finger of God, and to the good books, which your Society and some others put into my hands for charitable distribution."

A letter from a respectable gentleman at Lubec to Alden Bradford, Esq. makes mention of the extraordinary exertion made for the erection of the house of worship, as a reason of soliciting present aid in the support of the ministry there, and adds: "We shall therefore have to look to the munificence of your Society and others, who have so honourably stepped forward to aid the spread of the gospel in this heretofore neglected and wilderness part of the country; presuming that a few years will place the means in our power to support regular preaching without recourse to foreign aid." The same gentleman mentions "the exertions and laborious services" of our missionary, as meriting their warm approbation, and the confidence of the Society.

The importance of Lubec, in a religious as well as commercial view; the wise measures adopted by the inhabitants for the promotion of their moral and religious interests; the enlightened zeal with which those measures are carrying forward into effect; and the successful influence of our missionary in this great and sacred enterprise, are amply testified by the communications that have been received. The movers of the subscription to the maintenance of public worship in the newly erected church, observe: "Lubec contains, by actual enumeration, more than 1300 souls. Of this number nearly half are children and persons under age. Though a house of worship has been erected, there is no prospect of a settled ministry unless public spirited individuals will step forward and make a common effort, suited to the emergency of the case and to the greatness of the occasion. While the Christian world is in motion to spread the gospel; while pious institutions are abounding through our country; while the great events which

are taking place in our District should give a new spring to public feelings ; while at home a state of peace, general health, industry, enterprise and frugality of our inhabitants excite to exertion ; while, owing to a transient commerce in these waters, common to the two countries, we behold our wharves crowded with seamen and strangers, and fleets of vessels at anchor that astonish all who visit us ; while thousands of miserable emigrants from Europe make their first landing on these shores, and take up a transitory residence among us ; while so many unfortunate citizens of our own country are flocking to these confines of our national jurisdiction to find an asylum, or in pursuit of business ; while our own population, by the natural increase of the inhabitants, is so rapidly augmenting ; can we remain content that no permanent provision should be made for public instruction ? Can we rest satisfied while we are able to point to no place where the worship of God is maintained, where the duty and destiny of immortal beings are announced ? It is time to act—to manifest our dispositions in regard to this weighty matter—to see what can be done.” Having proposed the subscriptions to be continued annually for five years, and arranged the manner of the appropriation, they proceed to say : “ We further agree to request the Rev. Elijah Kellogg, our present well beloved teacher and evangelist, to provide and send us a suitable candidate. And to whom can we look with more confidence ? He has preached in this town two seasons to great acceptance. He is acquainted with our history and present state. We are persuaded that he has our temporal and eternal interest greatly at heart. We therefore respectfully solicit him to lose no time in providing for us a man of talents and piety, zeal and catholicism, who will unite this people, and build up among us the kingdom of our Lord and Saviour Jesus Christ.”

A committee of Lubec, at a subsequent period, in a communication to the Secretary, observed respecting Mr. Kellogg : “ His labours and zeal to unite the discordant materials of which our population is composed into one religious society ;

to lay the foundation of a permanent establishment for the gospel ministry, to make ready a people prepared to worship God in the beauty of holiness in his sanctuary in this place, have been unremitted, and we believe, without example. We feel greatly indebted for his counsel and advice in projecting and maturing our plans in relation to our ecclesiastical concerns. His labours for the whole time he has been with us have exhibited one uniform effort to promote our spiritual interests; and the result appears in a total change of the aspect of the town with regard to its ecclesiastical prospects and the best hopes of Christians on religious subjects." After a statement of facts, illustrative of the peculiarity of their situation, they conclude by saying: "Under these circumstances the gratuitous and unexpected assistance of the Society for propagating the Gospel in North America has been peculiarly acceptable and grateful to us, and, we believe, has resulted in a remarkable accordance with their views in sending a missionary to this section of the country."

MISSIONS

AMONG THE INDIANS.

Moheakunnuk or New Stockbridge Indians.

THE labours of the missionary, Rev. Mr. SERGEANT, have been directed, as usual, to the promotion of the best interests, temporal and spiritual, of the remnant of this tribe. Beside stated expositions and discourses on the Lord's day, the missionary has visited and instructed the families, catechized the children and young people, and administered the ordinances of Baptism and the Lord's Supper. On the 10th of September, 1819, he "attended a council of a delegation of the Six

Nations, with four from Canada of different tribes ; the object of which was, to strengthen each other's hands in the cause of the Christian religion in opposition to paganism, and also to recommend religion to the heathen tribes." A letter, written by Mary Konkpot, an Indian woman, whose name appeared in our last Report among the members of the emigrating church, is inserted in the Journal, and is worthy of her Christian character and profession. It is dated at "Piqua," in Indiana, and addressed to her father, brother, and sister at New Stockbridge. It expresses a preference of that country to the one which she had left : "We live easier here." Towards the close of the letter, she writes : "O my father ! I know you love me, but do you love the Lord Jesus ? You do not love to have me go into this new country, but the same Lord is here that is there, and if you will pray every day, I will pray too, so we shall meet the same Lord together. O how happy shall I be, if I could hear you are a Christian. O father, love the Lord Jesus, and if I love him too, we shall meet in heaven."

The second day of December was observed as a day of Thanksgiving. "Governour Brooks' proclamation was read to the Indians in their own language." On the 25th of the same month is the following entry in the Journal. "This evening by previous appointment a goodly number of the people met for prayer for the blessings of the Lord to rest on our friends at White River, Indiana, and particularly for the heathen in their neighbourhood, that the Lord would in his great mercy dispose their minds to listen to the all important doctrines of the Christian religion : And also, that the Lord would bless and succeed the Delegation of the nation now on their way to the seat of government, to obtain the restoration of their country in Indiana to their tribe. Of this appointment, on this day, and for this particular purpose, the part of the tribe now at White River have been seasonably notified to unite with their friends here."

Mr. Sergeant notes, that "there have been 8 births, 7 deaths, and 7 new comers the year past : " also, that "The Stock-

bridge Indians, have spun and made 20 coverlids and several hundred yards of cloth the year past." The Journal, to the 1st of January, 1820, closes with a copy of the missionary's last speech to the emigrants, delivered 24 July, 1818, the same day on which, as appears by our last Report, the new church was formed. It was read to them in their own language. It begins thus: "My dear children of the Muhhekun-
 "nuk Tribe, who are about to remove from this place to the
 "Western Country. I wish to have you consider it a very
 "great and important undertaking. You need much advice
 "from your friends here, but more especially you need the
 "kind care, constant support and protection of the providence
 "of Almighty God, who considers you all as the creatures of his
 "power; and, as to a number of you, I have reason to hope,
 "the children of his grace. I wish to impress on your minds,
 "that on your way, and also when you arrive among the hea-
 "then, you will be exposed to many dangers, trials and temp-
 "tations." The remainder of the speech gives salutary coun-
 sel, pertaining to their duties and dangers, to their Christian
 profession and obligation, to their temporal interest and com-
 fort, and to their future and everlasting happiness.

A later number of the Journal of Mr. S. (from 1 January to 1 July, 1820.) records another attempt for a reformation. Mr. Sergeant having invited all the men of the tribe to meet at the dwelling house of the Chief, "to give them counsel and advice for a more general reformation in their morals;" they met according to appointment, on the 29th of May, when he addressed them in a long speech. They all appeared solemn and attentive; and afterwards voted several resolutions, the purport of which was:—to be united in promoting regulations for the comfort, happiness and respectability of the tribe; to renew their covenant engagements, signed at the formation of the Moral Society, and to endeavour to support every regulation of it; to endeavour to deny themselves the use of spirituous liquors while cultivating their lands; to desire the neighbouring white people to use their utmost endeavours to put an

entire stop to the sale of intoxicating liquor to any of their tribe; to appoint a committee to reprove, admonish, and complain of any white people, who may go about visiting or attending worldly business on Lord's days; and to use their utmost endeavours to promote among themselves all the arts of civilized life, which might, with the divine blessing, render them independent and happy. After which the Chief made the following reply :

“ Father,

“ We, your children, thank you for your good counsel. “ You have plainly told us all the errors of our nation for “ many years past; wherein our forefathers and we their children, have missed the good path of duty whereby they and we “ might now have been a rich, great and numerous people, like “ our brethren the whites. Every word you have said is the “ truth. We will try to do better for the future, than we have “ done in our past days, and follow your good advice.”

Indians on Martha's Vineyard ; and the Narragansets.

MR. BAYLIES, whose account of the Indian schools to the month of September the last year, as appears by our last Report, left them in a flourishing state, wrote in March, that “ in their close,” his “ most sanguine expectations were gratified.” Beside visiting the schools, it was necessary that he should “ take a part” in the instruction of them.

Miss Clark closed her school at CHARLESTOWN (R. I.) on the 12th of November; having taught it 12 weeks. The whole number of scholars was 46; the greatest number in one day, 37. She taught the branches usually taught in women schools, approved herself by her fidelity, “ gained the confidence of the Indians, and has done much good.” Our missionary takes notice again of the good offices of Rev. Mr. Brown, who, he observes, “ merits the thanks of all those who wish well to this mission.”—Mr. Baylies opened a school at Charlestown on the

15th of November, and continued it three weeks. The cold weather prevented small children from attending, "yet he had 35 scholars in all; 27 was the greatest number in one day. A school was kept here four months and a half. Miss Clark taught three months, and Mr. Baylies, at two different times, six weeks.* "The scholars have made good improvement."

On the 16th of October Miss Luce closed her school of six weeks at CHRISTIANTOWN. She had a small school of 12 or 15 scholars; "but she was faithful, and has done much good."

On the 1st of January Miss Johnson finished her school of 8 weeks at GAY HEAD. Mr. B. found her school "under good regulations," and believed she "discharged her duty with fidelity." On the 3d of January Mr. B. began school himself; and before he had taught 12 days, "a meeting was called, and Mr. Joseph Skiff, a faithful young man, was hired for 6 weeks." The last of February Mr. B. recommenced the school, and completed three weeks; "found the children had made great improvement, and the parents highly gratified." His school consisted of 43 scholars in all; 36 was the highest number in one day. "The last ten years little attention has been paid to schools," till one was opened by Mr. Baylies' influence, as mentioned in our last Report. The Indians here have now had 27 weeks' schooling, of which 16 weeks, and the board of Mr. B. 3 weeks, have been at their own expense.

Miss Carter finished her school of 8 weeks at CHABAQUIDICK; and her instructions were well approved, and kindly received. On the 30th of January Mr. B. began a school for 3 weeks; the whole number of scholars was 27. "They made a handsome improvement."

"Thus," the missionary observes, "4 women schools have been supported the season past. In all they were taught 34 weeks; add 12 weeks which I taught, make 46 weeks. In my schools I had 132 scholars; 122 were coloured, 11 were mar-

* See last Report. The Rhode Island Missionary Society paid for Miss Clark's board \$15, and for Mr. Baylies' \$12.

ried people. I have not the exact number further than I have stated, but I should say, in the above schools there were 150 coloured scholars. These schools are very pleasing to the Indians; and it is my fervent prayer, that they may tend to promote their happiness in time and in eternity." Specimens of writing from 70 of the Indian scholars, left by Mr. B. with the Secretary, and preserved with the papers of the Society, do great honour to the schools, and furnish good encouragement to their continuance.

Mr. Baylies spent 8 sabbaths at Narraganset; the remainder of his time principally on Martha's Vineyard—at Gay Head, Chabaquiddick, Christiantown, and Farmneck; dividing it according to numbers and circumstances. Although there has been no special attention to religion of late among the Indians here, "yet we are not to conclude," says the missionary, "that they are without thought. I find many serious, pious people among them. Our public worship is not so well attended at all times as I could wish; yet we often have full assemblies. These poor people, who have experienced so much benefit from the benevolence of the Corporation and Society, rest in humble hope that they shall not be forgotten in future."——
 "Rev. Mr. Thaxter has rendered me essential service. Though he is far advanced in years, yet he is never weary in doing good, especially to the Indians, as his frequent visits and great labour of love clearly demonstrate."

The recent grant of the Legislature of \$300 to the Natives at Chabaquiddick, "to build a suitable house for public worship and school," has had a happy effect, and promises great utility. The house is already built and has recently been dedicated.

Senecas and Munsees.

THE Rev. President ALDEN has recently performed the service, assigned him the last year. It was chiefly devoted to the Seneca Indians, and to the settlers in their neighbourhood. "In general," he writes, "I was cordially received by the white

inhabitants, many of whom seldom have opportunity to hear a presbyterian missionary in the by-paths into which I was frequently led in my various wanderings from one section of the aborigines to another. My attention was mostly engrossed in labouring among my red brethren of the Senecas (for the Munsees are of the pagan party.) and in passing from one village to another on the several reservations. Thinking it probable, that I should not again, very soon, have it in my power to visit these natives as a herald of the cross, I exerted myself to visit the principal settlements of all the Senecas. I, accordingly, was at Cataraugus, Buffalo, Tonnewanta, Squauke-Hill, Gaudao, Alleghany, and Jennisadaga."

"The prospect for effectually evangelizing the Senecas is more favourable than at any former time. Since my last mission, in some reservations one third and in others one half of the Indians, comprising the most respectable of the chiefs and of others of the best habits, have come forward and resolved to open their ears to the sound of the gospel. They accordingly are in the constant practice of meeting together with their wives and children, usually in their best robes, on the sabbath. They have been taught to sing many of our most celebrated tunes by Mr. Callender of Buffalo, employed by Mr. Hyde, who has prepared a number of hymns in Seneca for their use, some of which I have formerly sent you. They have charming voices, take great delight in singing, and their language is as well adapted to musick as the Italian. Whenever I went into their cabins, almost the first thing would be to get their singing books, and to join me in singing the praises of their Redeemer in their native tongue. When they have no preacher they spend the sabbath in singing, praying, conversing on the contents of the Bible, so far as in their power, recapitulating the discourse any of them may have heard, and in listening to the exhortations of their chiefs. At Cataraugus the chiefs have even appointed two Indians of talents to instruct their people in the Christian religion; a wonderful fact! My exercises, in various instances, were mingled with the publick prayers of Seneca-

cas, who spoke with solemnity, reverence, and great propriety and variety of expression. They desired me to inform the Society of good people who sent me to them, that they were determined to persevere in this way, and *do as well as they can*. They manifested great thankfulness at seeing me with them again, and expressed their ardent desires to be instructed in the words of eternal life."

"The line of demarcation," Mr. Alden observes, "is now distinctly drawn between the Christian and pagan party. The door is fully open for communicating the gospel to a large portion of this long neglected, intelligent, and interesting people. The Munsees are with the pagan party, and are much given to intemperance. There is reason, however, to believe, that paganism will shortly lose its advocates, and that those who are wandering in the paths of darkness will be brought to join their brethren of the Christian party."

Our missionary repeats his testimony to the zealous and successful labours of Mr. Hyde, "who is established by the New York Missionary Society as a teacher of religion among the Senecas at the Buffalo reservation, though he is not as yet a licensed preacher of the gospel." "He has nearly completed printing a tract of 100 pages in Seneca and English, comprising select portions of scripture. Mr. James Young teaches a school one mile from Mr. Hyde's, which in the winter is well attended. There is a general disposition among the Christian party, and a goodly number among the pagans also, to have schools multiplied in their villages, and arrangements have been made to this end; so that the next winter the prospect is, that extensive advantages for teaching the rising generation will be offered to these aboriginals in all their principal settlements."

Mr. Alden commenced his missionary tour 23 August, and returned 4 October; "having travelled 542 miles, and preached 26 times, besides visiting the sick and sorrowful, repairing to schools, and aiding in prayer meetings, as opportunity offered."

Such is the substance of a letter from our missionary to the Secretary ; the details of his Journal being reserved for future communication. This, "in the mean time," he trusts, "will convince the Society, that their attentions to this people are gratefully acknowledged, and have not been altogether in vain."

ALTHOUGH Mr. Lovejoy was unable to complete the term of his mission at Robbinston and the vicinity, the early appointment of Mr. Kellogg to a mission there the last year, and the continued care of this mission the present year, promise the most favourable result. The time, it is hoped, is not far distant, when, with a little missionary aid, Robbinston and Lubec will have the blessing of a stated and permanent ministry, which will shed a benign influence on all the neighbouring settlements. By the recent accounts from this distant part of the vineyard, the Society will, doubtless, feel encouraged to continue its cultivation.

The Committee have to regret the failure of their attempt to assist Goldsborough. The Rev. Mr. Piper, whom they appointed to a mission there, as authorized by the Society, was providentially detained from the mission, when just prepared to enter upon it. Encouragement was given, that it might be accomplished before the expiration of the year ; but no return has been received.

The Society will receive with pleasure the intelligence, that Limerick, by the settlement of a congregational minister early in the present year, has become entitled to, and received, the grant of fifty dollars.

New applications have been made, since the last annual meeting of the Society, in behalf of churches and societies within the Commonwealth, earnestly desirous of the privilege of the Christian ministry, but incompetent to support it. The letters and addresses, pertaining to these new cases of exigence, will be duly communicated by the Secretary ; and they are particularly recommended to the attention of the Society.

It will be perceived, that, at no period, has the Society been presented with greater encouragement to attend to the instruction of the Natives, than at the present. The single fact, stated by our worthy missionary and superintendent, *That about 150 of them have been taught in our schools the past year*, with evident improvement, is enough to excite a holy zeal, and to justify more vigorous efforts, in behalf of these unhappy people.

The Committee conclude their Report, with their devout acknowledgments to Almighty God for all the good, the Society has been instrumental in imparting to the destitute; with their ardent hope, that the united exertions of its members, in the best of causes, will continue unabated; and with their fervent prayers, that, while so much is happily doing in behalf of distant heathen, our own countrymen and neighbours may not be left to perish "for lack of knowledge."

By order of the SELECT COMMITTEE,

A. HOLMES, *Secretary.*

Nov. 7, 1820.

ACCOUNT

OF

STOCK OF THE SOCIETY FOR 1820.

Union Bank Stock - - - - -	\$6300
Massachusetts Bank Stock - - - - -	2000
Do. State Note - - - - -	576
Bonds & Mortgages - - - - -	600
Seven per cent. Stock - - - - -	13880
Suffolk Bank Stock - - - - -	1000

\$24,356

Cash on hand, \$1038.88. [Principally due to missionaries.]

Of the above capital \$9000 are the donation of Hon. JOHN ALFORD, exclusively for the Indians.

The donation of His Honor WILLIAM PHILLIPS, for the use of the Society the current year, \$500.

The Collection, after the Sermon before the Society by Rev. Mr. LOWELL, - - - - - \$163.73

Received through Rev. D. Lovejoy, collected on his mission last year, - - - - - \$27.50

————— Rev. T. Adams, do. do. 42.50

————— from a Female, through Rev. J. Pierce, 1.

OFFICERS

ELECTED 1 JUNE, MDCCCXX.

His Honor WILLIAM PHILLIPS, *President.*

REV. ELIPHALET PORTER, D. D. *Vice President.*

REV. ABIEL HOLMES, D. D. *Secretary.*

REV. WILLIAM E. CHANNING, *Assist. Secretary.*

SAMUEL H. WALLEY, Esq. *Treasurer.*

MR. JOSIAH SALISBURY, *Vice Treasurer.*

SELECT COMMITTEE.

ALDEN BRADFORD, Esq. REV. CHARLES LOWELL, Hon.
THOMAS DAWES, JAMES WHITE, Esq. MR. JOSIAH SALISBURY—
with the President, Secretary, and Treasurer.

AUDITING COMMITTEE.

JAMES WHITE, EDWARD TUCKERMAN, & JONATHAN
PHILLIPS, Esquires.

MISSIONARIES AND APPROPRIATIONS, 1820.

	months.
Rev. John Sawyer, Brownville & vicinity	4
— Nathaniel Porter, D.D. Fryeburg & do.	3
— Thomas Adams, Vassalboro' & do.	3
— Jonathan. Calef, Parsonsfield & do.	2
— Freeman Parker, Dresden & do.	2
— Josiah Peet, Norridgew'k & do.	2
— Elijah Kellogg, Lubec & do.	2
— — — — — Robbinston & do.	2
— Peter Nurse, Ellsworth	\$100
Grant to the schools at Williamsburg & vicinity,	100
— to Limerick,	50
— for the purchase of Books,	50

From the Alford Fund.

Salary of Rev. John Sergeant.
Mr. Frederick Baylies, Indians on Martha's Vineyard and
Narragansets, \$230.

MEMBERS

OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE
INDIANS AND OTHERS IN NORTH AMERICA,
NOVEMBER, 1820.

Rev. Joshua Bates, D. D. *Pres. Middleb. Coll.*

Alden Bradford, Esq.

Benjamin Bussey, Esq.

Rev. William E. Channing, D. D.

Mr. Pliny Cutler

Hon. John Davis

Hon. Thomas Dawes

Rev. Nathanael Emmons, D. D.

Rev. John Foster, D. D.

Rev. Samuel Gile

David S. Greenough, Esq.

Rev. William Greenough

Levi Hedge, Esq. *Prof. Hart. Coll.*

Rev. Abiel Holmes, D. D.

Edward A. Holyoke, M. D.

Mr. David Hyslop

Rev. James Kendall

Rev. John T. Kirkland, D. D. LL. D. *Pres.*

Hart. Coll.

Rev. Charles Lowell

Rev. Jedidiah Morse, D. D.

Rev. Elijah Parish, D. D.

Samuel Parkman, Esq.

Rev. Francis Parkman

Eliphalet Pearson, LL. D.

His Honor William Phillips

Hon. John Phillips

Jonathan Phillips, Esq.
 Rev. John Pierce
 Rev. Eliphalet Porter, D. D.
 Rev. Ebenezer Porter, D. D. *Prof. Andov.*
 Daniel D. Rogers, Esq.
 Mr. Josiah Salisbury
 Hon. Asahel Stearns, *Prof. Harv. Coll.*
 Elisha Ticknor, Esq.
 Edward Tuckerman, Esq.
 Rev. Joseph Tuckerman
 Hon. Dudley A. Tyng
 Samuel H. Walley, Esq.
 Rev. Henry Ware, D. D. S. T. P.
 James White, Esq.
 Ebenezer Wight, Esq.
 Mr. William Woodbridge.

Deceased since Nov. 1819.

Samuel Eliot, Esq.

FORM OF A BEQUEST, OR LEGACY.

Item: *I give and bequeath the sum of* _____ *to the*
Society for propagating the Gospel among the Indians and others
in North America; to be applied either to the general objects of
 the Institution, or to such particular purposes, consistent with
 those objects, as the donor may think proper.