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THE PROPER MODE OF CONDUCTING MISSIONS TO THE HEATHEN.

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# SERMON

DELIVERED BEFORE THE

**Society for Propagating the Gospel**

AMONG THE

INDIANS AND OTHERS IN NORTH AMERICA,

NOVEMBER 5, 1829.

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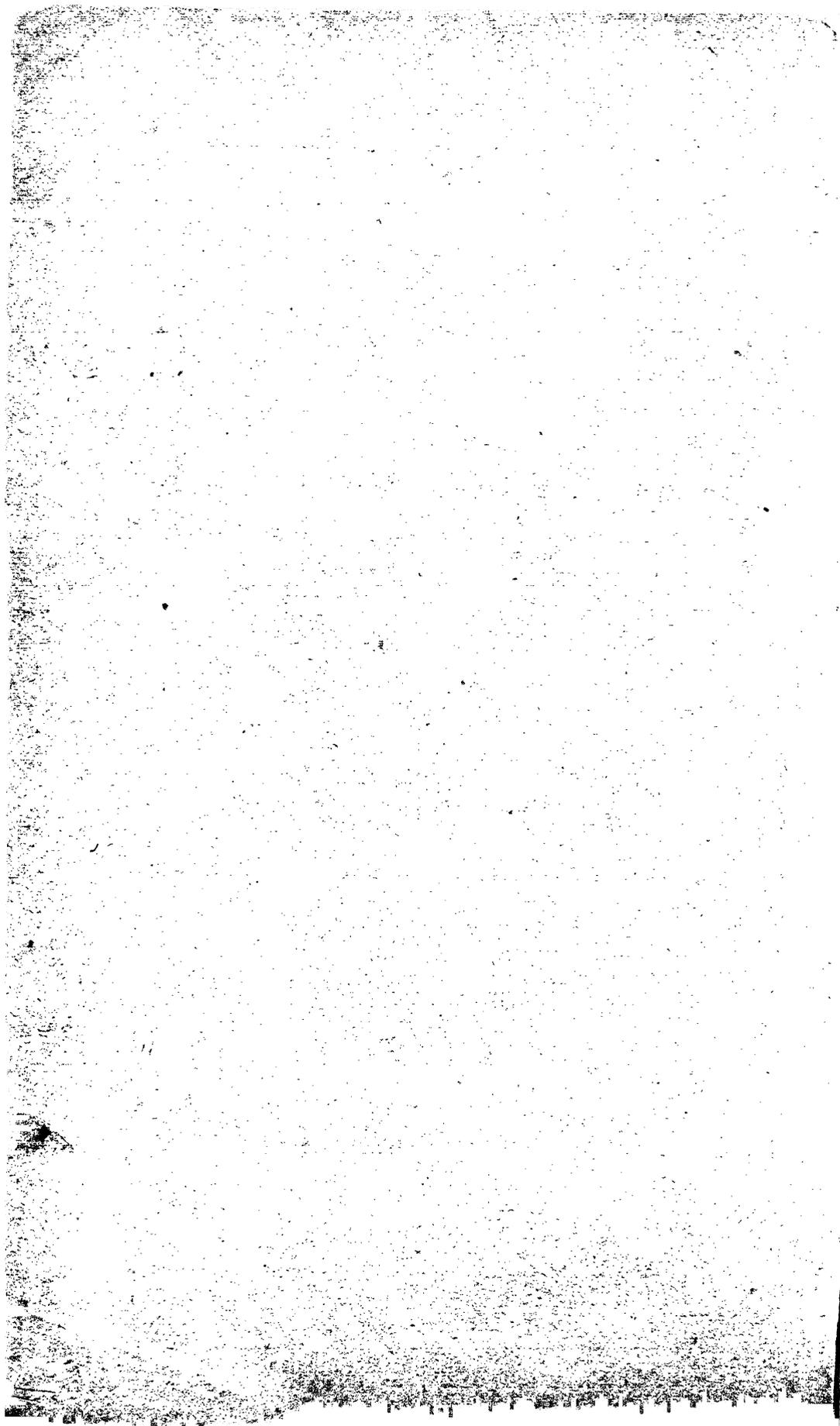
**BY BENJAMIN B. WISNER,**  
PASTOR OF THE OLD SOUTH CHURCH IN BOSTON.

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BOSTON: PUTNAM & HUNT.

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1829.

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THE PROPER MODE OF CONDUCTING MISSIONS TO THE HEATHEN.

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A.

# SERMON

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**BY BENJAMIN B. WISNER,**

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BOSTON: PUTNAM & HUNT.

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1829.

AT a meeting of the Society, November 5th, 1829.

*Voted*, That the SECRETARY and TREASURER be a committee to present the thanks of the Society to the Rev. Dr. Wisner for his Sermon delivered before them this day, and to request a copy for the press.

ALDEN BRADFORD, *Secretary*.

PRESS OF PUTNAM & HUNT.

## SERMON.



### MICAH IV, 1—4.

*In the last days, it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.*

IN this, as in many other passages of holy Scripture, is predicted a period, when genuine Christianity, with its blessed influences on the temporal condition and the eternal prospects of men, shall be diffused among all nations: A period, when the benefits of intellectual and moral elevation shall be every where enjoyed; when the true God shall, every where, be known, and worshipped, and obeyed; when the duties of domestic, and social, and civil relations shall be, every where, understood and performed; when governments shall be modelled and administered on just and benevolent principles; when war and its attendant miseries shall have entirely ceased, and tyranny, oppression, persecution, bigotry, and cruelty be done away; when business shall be conducted without contention, dishonesty

and covetousness,—with the design to promote the *perma-*  
*nent* interests of those engaged in it, and the general good ;  
 when the families of the earth shall be the abodes of piety,  
 and comfort, and love ;—a period when “ the earth shall  
 be full of the knowledge of the Lord, as the waters cover the  
 sea,” and “ the people shall be all righteous,” and “ all the  
 ends of the world shall see ” and rejoice in “ the salvation  
 of our God.” Mighty, indeed, must be the revolution that  
 shall accomplish all this. But let not the benevolent heart  
 despond. “ The mouth of the Lord of hosts hath spoken  
 it :” and “ that which he hath spoken, he will also bring to  
 pass ; that which he hath purposed, he will also do.”

How will he accomplish the glorious result ?

The efficient agency will be that of the Holy Spirit,  
 whose office it is to give to men the light of the knowl-  
 edge of the glory of God, and make them willing in the  
 day of his power. “ Not by might, nor by power, but *by*  
*my Spirit*, saith the Lord of hosts.” “ And it shall come  
 to pass in the last days, saith God, that *I will pour out of my*  
*Spirit upon all flesh* ;” and then “ that great and notable day  
 of the Lord ” shall “ come.”

But God usually works by means. He has uniformly,  
 hitherto, dispensed spiritual blessings to men by the instru-  
 mentality of their fellow-men ; and this gracious method  
 of procedure, there is no reason to expect, will be discon-  
 tinued. We are expressly assured it will be employed in  
 effecting the glorious result predicted in our text. “ The  
 law ” is to “ go forth of Zion, and the word of the Lord  
 from Jerusalem.” The change foretold in the character  
 and condition of the nations, is to be effected by means of  
 “ the law,” and “ the word of the Lord.” And these are  
 to “ go forth of Zion,” and “ from Jerusalem :” the means  
 which it has been determined to employ, are to be put and  
 continued in operation, by those already blessed with the  
 knowledge and the happy influences of the true religion.

It must, then, be interesting to every Christian, and to every philanthropist living in a Christian country, to inquire, how is this instrumentality to be employed? To what end, and in what manner, shall we direct our efforts, that they may contribute most efficiently to the extension of religion and happiness among the nations? Shall our primary object be to civilize\* or to christianize them? And when we come to teach them the doctrines of religion,—whether at the commencement of our efforts for their improvement, or at a subsequent period,—shall we inculcate only the simpler and more general principles of our faith? or shall we, at once, present and urge upon their acceptance its most sublime and distinctive truths?

Let us give to these questions a brief and candid examination.

I. *First.* In employing our instrumentality to extend the temporal and spiritual blessings of christianity to the uncivilized and idolatrous nations of the earth, SHALL WE MAKE IT OUR PRIMARY OBJECT TO CIVILIZE OR TOCHRISTIANIZE THEM?

On this point, you are aware that directly opposite opinions have been advanced and advocated, by persons professing the same desire to witness the universal diffusion of civilization and genuine religion. On the one hand, it has been maintained, that the way “to teach Christianity to barbarous and savage nations” is, to “begin with civilizing them—educating and instructing them in the useful arts.”† “The order of providence clearly recommends, that those children of penury should first get into easier circumstances, and then be made converts to religious tenets.”‡ “It is

\* Uncivilized Heathen are chiefly referred to in this discourse, because the efforts of the Society before which it was preached, for the conversion of the Heathen, are, by its charter, required to be directed to the North American Indians. As, however, many of the remarks to be made will be equally applicable to missions among civilized Heathen, these will be incidentally referred to.

† Edinburgh Review, Vol. 21—page 66. ‡ Do. Vol. 8—page 434.

by *this* kind of practical instruction alone, that those in a certain state of ignorance and barbarism are to be gained over to the truth ; and, till a similar course is followed, our Missionary and our Bible societies may expend thousands and tens of thousands, to no purpose, but to manifest the goodness of their intentions, and their total ignorance of the means which ought to have been pursued."\* On the other hand, it is contended, that, in all our efforts to meliorate the condition of idolatrous and savage nations, we should make it our *first* and *great* object to christianize them ; carrying with us, indeed, and recommending by example and instruction, the arts and comforts of civilized life, but making their improvement in these respects only a secondary thing,—viewing it as a result that will be easily attained, and will follow, almost of course, when they are brought to receive in their hearts the softening and elevating truths of religion.

Which of these directly opposite views is correct ?

The readiest and most satisfactory way to decide the question is to appeal to facts. We might, indeed, argue from the nature of the case ; and shew, we think conclusively, that true civilization can be effected only by changing the dispositions of barbarians ; and that the most direct, and in fact the only efficient method of accomplishing this, is to bring the powerful motives of the Gospel to bear directly on their hearts. But we are not particularly fond of *a priori* reasoning, and have no disposition to resort to it, however easily and successfully it might be done, when we can appeal to facts. And on this subject there are facts in abundance, furnished by an experience of eighteen hundred years. To facts, therefore, we appeal.

1. And the first fact to which I would direct your attention is, the striking and very instructive one, that, *in the*

\* Edinburgh Review, Vol. 21—page 66. See also the Discourse preached before this Society, in 1823, by the Rev. Thaddeus Mason Harris, D. D. pp. 8, 9.

commission given to the Apostles and their successors by the Saviour, and in the history transmitted to us in the New Testament of its early execution, there is not one word about civilizing men ; although the Gospel was to be, and was in fact, carried by the Apostles to savage tribes as well as to the then civilized nations.\* The command of the Savior is, "Go ye,"—not to the nations which have been prepared for your coming by civilization,—but, "Go ye into all the world,"—to savages as well as to civilized men.—And do what ? First civilize those whom you find sunk in barbarism, and teach the true philosophy to those whom you find more refined ; † and thus prepare them for receiving my religion ? No ; but, "Go ye into all the world, and preach the Gospel to every creature." To all alike, savage and civilized, proclaim, at once and continually, the good news of salvation through my atoning blood. And the history of the proceedings of the Apostles in executing this commission, under the infallible guidance of the Holy Spirit, among savage as well as civilized nations, is,—not that they abstained from "preaching christianity" till they had taught the civilized the true philosophy, and the barbarous "the emolient arts of life ;" but, "they went forth, and preached every where," that men "should repent, and turn to God, and do works meet for repentance ;" "not knowing any thing among" those to whom they went, from the beginning to the end of their continuance with them, "save Jesus Christ, and him crucifi-

\* Paul, we know from Galatians i, 17, preached the Gospel in Arabia. There is also reason to believe that he visited Spain on the same benevolent errand. And if he did not introduce Christianity into Britain, there is satisfactory evidence that it was successfully propagated among its then barbarous inhabitants in the age of the Apostles. In the same age, also, and no doubt by the Apostles, Christianity was introduced among several of the then uncivilized tribes north and east of Palestine.

† This, it has been maintained, should be the first step in attempting to propagate Christianity among civilized Heathen. "Instead of sending missionaries for the immediate purpose of preaching Christianity, even in its simple elements, let the remuneration that is now divided among twenty, be given to two, or to three, who shall be educated for the service. Let them be made masters of natural philosophy in all its branches. Let them be thoroughly acquainted with the science of metaphysics. Let them be deeply read in history. Let them be, at the same time, what are called practical men ; men who know the world, and human nature. And, let

ed." And, though "the Jews required a sign, and the Greeks sought after wisdom" or philosophy, yet they "*preached Christ crucified*; counting that the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Now, with these facts in view, can it be believed that it was the intention of Jesus Christ, that his Apostles should make it the first object of their labors among idolatrous and barbarous tribes to civilize them, and among Heathen nations already civilized to teach them the true philosophy, and thus prepare them for the reception of his religion; and that the Apostles did in fact proceed thus in executing his commission? How manifest is it that he intended they should, and that they did in fact, make it their first and great object among all people to whom they went, savage as well as civilized, to make known to them, and to press upon their immediate acceptance, the true religion? And this command is the commission and the directory, and the proceedings of the Apostles in executing it are the model, of all propagators of Christianity among the nations, to the end of the world.

But, I hear it said, "That was the age of miracles." And what if it was? Does that fact render the commission of Christ and the example of the Apostles no guide to us? Where, then, is the commission under which we are to act, and the inspired example we are to follow, in completing

them be Christians, without any of the narrowness of bigotry. Let these men be sent, to be companions, and friends, and teachers, among *enlightened* Mahomedans and Heathens. Let them go among them, to live as Heathens live, in regard to all that is innocent; and to impart, to those who are capable of receiving it, a knowledge of the history, and of the philosophy, which are received in the Christian world. A few such missionaries, I think, would, in no long time, do much to unsettle, and raise the whole foundation of Brahminical faith, in minds which could act directly and powerfully, as Europeans or Americans cannot act, upon the lower orders of society. And in no long time might they be instrumental of filling its place with the pure and more rational faith of the Gospel. I believe, indeed, that they would at least do more, within a few years, in preparation for the extension of Christianity, than a hundred missionaries, employed as most missionaries now are, would accomplish in a century." *Christian Examiner*, Vol. 1—pp. 190, 191.

the work of spreading the blessings of Christianity through the earth? And where is the place in which Jesus Christ or his Apostles have said, or intimated, that a different method was to be pursued in propagating his religion when miracles should cease? And who can believe that they intended that the benevolent work should be continued till it is completed, and that such a change in the method of proceeding would be indispensable, and yet not an intimation of it is to be found, in the discourses of the Saviour, or in the writings of the Apostles?

Nor is this the only radical mistake involved in your objection. It implies, if it has any force, that miracles have a direct and certain efficacy in the conversion of men. How, then, was it that the great body of the Israelites who passed through the Red Sea, and stood at the foot of Sinai, and witnessed Jehovah's continual wonders in the wilderness, remained in unbelief? How was it that the cities in which most of the Saviour's mighty works were done, incurred a heavier doom than Sodom and Gomorrah? How is it that miracles are never again to be wrought in effecting the accomplishment of God's gracious designs respecting this rebellious world? The truth is, miracles never were the direct instrument in the conversion of men. They were, in fact, and were intended to be, to those in whose presence they were wrought, precisely what they are to us who are furnished with undoubted evidence of their having been wrought, viz. an attestation to the divine commission of the Prophets and Apostles, whose instructions were delivered orally to the first converts to Christianity, and have been transmitted to us in the holy Scriptures: *by which instructions*, accompanied with the efficacious grace of the Spirit, converts were made in Apostolic times, and are to be made in all ages of the world. And these instructions, sanctioned by the very attestation which sanctioned them when first

delivered, we have in our hands ; and may employ, in enlightening and saving the nations, just as they were employed by the Apostles.

The objection is, then, of no validity ; and the evidence of the facts to which I have adverted remains unimpaired, and direct, and conclusive ; evincing, that it is the will of Jesús Christ, and the direction of his inspired Apostles, that, in labouring for the temporal and spiritual improvement of the idolatrous and barbarous nations, we make it our primary object to Christianize them.

2. And now, let us look, *secondly*, at the *testimony of facts that have taken place since the times of the Apostles*. And here, I will pass over the various efforts that have been made in other ages for the spread of Christianity, and direct your attention, at once, to the benevolent exertions of the present day. And this I do, not because the ages which succeeded the Apostles, down to the present, furnish no facts to my purpose. All the facts which they present, at all applicable to the subject, are directly to my purpose.\* But we have not time for so extended an examination. And, of the experience of uninspired men, that must be most valuable to us, which has been had in the very circumstances in which we wish to be instructed how to proceed. And this, too, is, emphatically, the age of missionary effort ; and, I add without the fear of being contradicted by any man who has knowledge on the subject, of missionary success.

\* The venerable ELIOT has been adduced as a witness in favour of the plan of proceeding against which the argument is here directed, inasmuch as he formed the Indians, among whom he laboured with such Apostolic zeal and success, into a little community, and gave them a simple institute of civil polity, and had them taught various domestic and mechanic arts. See the Sermon before this Society in 1823. But to make the example in point, the advocates for first civilizing the Indians, should shew, that Eliot *deferred efforts to instruct them in the Christian religion till after they were in a measure civilized*. But this they can never do. While instructing them in domestic and mechanic arts, he was every day preaching to them ; and using other means to bring them under the transforming influence of Christian doctrines. This was always his *primary* object. And so it was with BRAINARD, and the MAYNEWS, and all others, who, in the last and preceding centuries, laboured so successfully to reform and Christianize the North American Indians.

In no age since the Apostles, have such exertions been made, and in none has so much been effected, in spreading the Gospel through the earth. The standard of the cross has been planted in every clime, and on every shore. Hundreds of thousands of children and adults have been brought under Christian instruction. Thousands and tens of thousands of souls have, hopefully, been born again, among pagan and barbarous nations. Whole countries have cast away their idols, and received Jehovah as their God. And of a whole people, who were, within the memory of some of us, sunk in the lowest depths of barbarism and idolatry, it is declared, by the very best authority, that they are now the most thoroughly Christian of any entire nation on the earth.\* What, then, is the testimony of this age on the subject before us ?

In answering the question, I am compelled to express my unfeigned regret, that I cannot adduce the results of any experiments made by the advocates of the first of the plans we are examining. They have said much about the want of wisdom, and the waste of zeal and treasure and lives, in those who have been aiming directly at Christianizing the nations. But no one of them has yet been found having the practical, matter-of-fact benevolence, to renounce the pleasures of country and of home, and take his life in his hand, and go forth to some barbarous nation, and exhibit the folly of the plan of proceeding he condemns, by shew-

\* See letters of the deputation of the London Missionary Society—Messrs. Tyreman and Bennett, from the Society Islands. "A nation of pilferers," they say, "have become eminently trust-worthy. A people, formerly universally addicted to lasciviousness, have become modest and virtuous in the highest degree. Those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared in favour of Christianity; study diligently those parts of the Christian Scriptures which have been translated, ask earnestly for more, and appear conscientiously to regulate themselves by the sacred oracles." A similar revolution, much more rapid and nearly as complete, has been effected by the blessing of God on the American mission at the Sandwich Islands; and results equally delightful are fast producing, by the same means, among the Cherokee and Choctaw nations of Indians, and among various other, civilized and uncivilized, Heathens.

ing, in actual results, the superior wisdom of his own. Now we say, in the sincerity of our hearts, we do exceedingly regret this. For we should love to witness the benevolent acts, as well as to read the benevolent effusions, of these men. We should love to have them brought out from the uncertainties of speculation about their favourite scheme, into the region of sober fact. And we should love, in this discussion, to give, honestly and fairly, the results of their labours. But this they have not enabled us to do : and we must content ourselves with examining the experiments that have been made by others.

And in doing this, we might refer to the history of missions carried on of late years, by any or all of the different denominations of evangelical Christians ; and from all we should receive the same unequivocal and decisive testimony. I shall direct your attention, however, to the missions of but a single denomination,—the MORAVIANS. And this I shall do, chiefly, for two reasons : *first*, because their efforts for the propagation of Christianity have been made, for the most part, among savages in the very lowest state of degradation, where no allowance can be required for any preparation in their previous condition ; and, *secondly*, because, it is agreed, on all hands, that they have been the most judicious and successful of all the supporters of modern missions. Says a decided advocate of the views opposed in this discourse, “ Of all who have attempted to teach Christianity to barbarous and savage nations, the Moravian brethren may fairly be placed at the head.”\* “ They have, more than any other proselytizing institution or division of Christians, united wisdom with their pious earnestness to convert the Heathen.” † What, then, has been the course pursued by the Moravians ? and what is the testimony of their experience on the subject before us ?

\* Edinburgh Review—Vol. 21, page 66. † Do.—Vol. 8, page 437.

They began their missions to the Heathen in 1732: and, though a very small denomination, with exceedingly limited pecuniary resources, in 1822, they had, in various Heathen countries, more than *thirty* settlements, in which were employed about *an hundred and sixty* missionaries, having the care of more than *twenty-eight thousand converts*.\* These settlements are in Greenland, in North and South America, in the West Indies, in Tartary, Persia, and Egypt, in the Islands of the Indian ocean, and in southern Africa. And in all of them, you will see well-organized and happy communities;—the filthy Hottentot and Greenlander, exhibiting the decencies of civilized life—the roving savage of America divested of his irregular habits and his barbarous cruelty; all furnishing a beautiful exemplification of the morality and the spirit of genuine Christianity.

And now by what process have these delightful results been produced? A certain philosophical traveller,† having visited their stations in South Africa, and being delighted with the visible effects of their labours, without observing or inquiring in what manner they were prosecuted, set himself to speculate on the principles from which such results must have originated; and, upon his return to his native country, published to the world that “the Moravians, instead of preaching to the natives the mysterious parts of the Gospel, instructed them in useful and industrious habits; instead of building a church, they erected a storehouse. And their labours were crowned with complete success.” This testimony was eagerly caught up by a certain distinguished periodical, and held forth to the public as convincing evidence, that the only way to effect the eventual conversion of pagan and barbarous nations is first to civilize them.‡ But the Moravians themselves, whom the reviewer meant to compliment, “felt themselves insult-

\* United Brethrens' Missionary Intelligencer, 1822, page 3. † Barrow.

‡ Edinburgh Review, Vol. 8—page 432.

ed by his eulogium, and were the first to come forward and deny his assertions."\* And no one at all acquainted with the history of their missions needs be told, that his statements were utterly without foundation. They have always acted on the directly opposite system. They have, indeed, carried with them, among the savage tribes to whom they have gone, the arts and usages of civilized life; and these they have recommended, by their example, and, to some extent, by their instructions. But this has always been with them a secondary object; their *principal* efforts, wherever they go in the prosecution of their benevolent work, being, at once and continually, directed to the communication of the knowledge and the sanctifying power of Christian truth.

The first question is, therefore, decided by the word of God, and by the continued testimony of his providence and his grace. If we would successfully employ our instrumentality in extending among the idolatrous nations of the earth the temporal and spiritual blessings which we enjoy, we must make it our direct and primary object to *Christianize* them.

II. We proceed to inquire, *secondly*, in endeavouring to Christianize the nations of the earth, what method shall we pursue? SHALL WE TEACH THEM, AT FIRST, ONLY THE SIMPLER AND MORE GENERAL PRINCIPLES OF OUR RELIGION? OR SHALL WE, AT ONCE, PRESENT AND URGE UPON THEIR ACCEPTANCE ITS MOST SUBLIME AND DISTINCTIVE TRUTHS? †

On this point, also, you are aware that directly opposite opinions have been advanced and advocated, by persons professing the same desire to see the blessed influences of Christianity universally diffused. On the one hand, it is maintained, that missionaries ought to bring out at once, and continu-

\* Memoirs of John Urquhart, Vol. 1—page 93. † The reasoning under this head is, throughout, as applicable to civilized as to uncivilized Heathen.

ally to make most prominent, in their instructions to the Heathen, and to urge upon their attention with tender and persevering earnestness, the great peculiarities of the Christian system, the incarnation of the Son of God, the propitiation made in his blood for the sins of the world, the lost condition of unrenewed men, the necessity of their renovation by the Holy Spirit, and the endless happiness or misery depending on the character formed in the present life. On the other hand it is contended, that those who are labouring for the conversion of the Heathen, will be "far more likely to promote among them the cause of religion and virtue, if, instead of inculcating these mysterious doctrines, they would enforce on the attention of their hearers those divine precepts which embody the principles of a morality the purest and most perfect the world has ever known."\* A radical mistake, it has been alledged, in the conductors of modern missions has been, that, "instead of adapting instruction to the capacity and powers of comprehension of the ignorant Heathen,—nay, instead even of teaching them 'which be the first principles of the oracles of God,' they commenced with inculcating those sublime doctrines which the most cultivated minds must be expanded to comprehend, and made the belief of profound mysteries the first requisite;" "while others, still more inconsistently, introduced the abstruse dogmas of metaphysical theology, which puzzle the intellect, instead of the simple and intelligible moral precepts of the Gospel, which have a reforming and purifying influence on the temper and conduct." †

Which of these directly opposite views is correct?

In answering the question, we appeal, as before, not to *a priori* reasonings, but to facts.

I. And we again refer you, *first, to the example of the*

\* Memoirs of Urquhart, Vol. 1.—page 84. † Sermon preached before this Society in 1823, by Thaddeus Mason Harris, D. D., page 11.

*Apostles.* Their efforts for the conversion of the Heathen were, every where, attended with immediate and most wonderful success. And this result, we have seen, was effected, not by the direct instrumentality of the miracles they wrought, but of the religious truths which they inculcated, and which we are to inculcate, among the nations.

In what order and method, then, did they inculcate the Christian doctrines? The Apostle of the Gentiles shall answer. "The Jews require a sign, and the Greeks seek after wisdom, but we preach CHRIST CRUCIFIED; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ, the power of God, and the wisdom of God." "When I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God: for I determined not to know ANY thing among you, save JESUS CHRIST, and him CRUCIFIED." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." This most successful propagator of Christianity among Pagan nations, acting under the infallible guidance of the Holy Spirit, made the atonement accomplished by the humiliation and death of the Son of God, wherever he went, the grand and prominent subject of his instructions. And so did all the Apostles. And in doing this, they were, and were intended by the Spirit who guided them to be, models for all propagators of Christianity among the nations to the end of the world. What more direct and convincing evidence can be desired that, if we would secure the blessing of God to give efficacy to our efforts for the conversion of the Heathen, we must make the atonement of Christ the great and prominent subject of our instructions?

2. And now look again, *secondly*, at the testimony furnished by the history of modern missions. And here, too, I might refer you to the experience of any, or of all the de-

nominations of evangelical Christians who have, of late years, been actively engaged in sending the Gospel to the Heathen, and present you with the same unequivocal and decisive testimony. But, as before, I shall direct your attention only to the Moravians. And this I shall do, not only for the reasons stated in the former instance, but also for the additional one, that, of both the methods of procedure now under examination, these devoted servants of Christ have made a thorough trial.

Their second mission was established in Greenland, in 1733.\* And for a series of years, using at the same time every means to gain the confidence and affection of the savages around them, they were most assiduous in teaching them only such truths of the Christian system as are commonly regarded as of a preliminary nature,—the being and character of God, the creation of the world, the fall of man, and the requirements of the divine law. And what was the effect of this, apparently, most rational mode of proceeding, pursued with a fidelity and a patience which will never be surpassed? “Shew us,” their auditors would say, “the God you describe, then we will believe in him, and serve him. You represent him as so great that we cannot come near him, neither will he trouble himself about us. We have prayed to him when we were sick, or had nothing to eat, but he heard us not. What you say of him, therefore, we think, is not true; or, if you know him better than we do, then do ye, by your prayers, obtain for us plenty of food, health of body, and a dry house; for these are all the things we either desire, or want. We have healthy souls already; we need nothing but a sound body, and enough to eat. You are a different kind of people from us. In your country, perhaps, persons may have diseased souls: we have proof of this, indeed, in those who come hither; they are good for nothing; they may, therefore, stand in

\* Their first mission, to St. Thomas in the West Indies, had been commenced in the preceding year.

need of a Saviour and a physician for the soul. Your heaven and your spiritual pleasures may be good enough for you; but they would be tiresome to us. We must have seals, and birds, and fishes; these we shall not find in your heaven; and therefore we will leave it to you, and the worthless part of the Greenlanders. As for us, we will go down to Torngarsuck; there we shall find abundance of every thing, without toil or trouble."\* "If the missionaries tarried more than one night with them, they employed every species of art to entice them to their wanton, dissolute practices; and when they failed in this, they endeavoured to weary and provoke them, by mocking and mimicking their reading, singing, praying, or by accompanying these sacred exercises with their hideous howling, or the beat of their drums. They took occasion, from their external poverty, to ridicule them with the keenest sarcasms; and if the Brethren replied, that they did not come to Greenland for the sake of outward advantages, as good eating and drinking, but to teach them the will of God and the way to heaven, they taunted them, saying, 'Fine fellows, indeed, to be our teachers! We know very well, ye yourselves are ignorant, and must learn your lesson from others.' All this rudeness the Brethren bore with patience, meekness, and serenity: but the savages, instead of being softened by their gentle behaviour, were only encouraged to abuse them the more. They pelted them with stones, seized many of their goods, and shattered them to pieces. Nay, they were so cruel as to attempt to spoil their boat, or to drive it out to sea, which would have deprived them of their chief means of subsistence. And they even, with naked knives in their hands, threatened their lives."†

At length, in 1738, five years after the commencement of their labours, there was a providential occurrence, destined

\* Brown's History of Missions, Vol. 1—page 305. † Do. Vol. 1—page 303.

to have a most important influence, not only on this mission, but on the conversion of the Heathen throughout the world. Some Southlanders happened to visit the Brethren, as one of them was writing out a fair copy of a translation of the Gospel. They were curious to know what was in the book ; and, on hearing read the history of Christ's agony in the garden, one of the savages, named KAIARNAK, stepped up to the table, and in an earnest, affecting manner, said, 'How was that ? Tell me it once more, for I also would fain be saved.' These words, the like of which the missionary had never heard from the lips of a Greenlander, penetrated his whole soul, so that the tears rolled down his cheeks, while he gave an account of the life and death of Christ, and of the plan of salvation through him ; describing, with more than ordinary force and energy, his sufferings in the garden and on the cross. The savages listened with fixed attention ; and some of them requested that they might be taught to pray : and when the missionaries did pray with them, they frequently repeated their expressions, that so they might not forget them. And, on leaving, they said they would come again, and hear of these things. And from that period, KAIARNAK made frequent visits to the Brethren, and at length took up his residence with them : and, after about a year, giving satisfactory evidence of a work of grace on his heart, he was received into the Church.

As yet, however, the missionaries had made no definite change in their method of instructing the people. And soon, KAIARNAK left them, to return to his countrymen in the South. After about a year's absence, he returned, to their unspeakable joy ; bringing with him a brother and his family ; and saying, that all he had heard from the missionaries he had made known to his countrymen ; that he had endeavoured, while absent, to hold communion with the Saviour ; and that he should never leave the Brethren again.

The missionaries now began to perceive the import of the dealings of God's providence and grace with them in the case of this individual. And the result was, a deliberate determination to make a material change in their manner of instructing the savages around them. From this period, 1740, they directed the attention of all to whom they could get access, "in the first instance, to Christ Jesus,—to his incarnation, his life, and especially his sufferings and death." And; immediately, was this method of instruction followed with signal and extended success. "It illuminated the darkened understandings" of the miserable objects of their benevolent exertions, "melted their stubborn hearts, and kindled in their cold icy breasts the flame of spiritual life."\*

Nor was this new mode of instruction confined to the Greenlanders. Similar views in relation to the relative importance of Christian doctrines had, about the same time, by some remarkable circumstances, been impressed on the minds of the Brethren at home. † The missionaries in Greenland gave speedy information of the change in their method of instruction, with its causes and effects. And the same method of proceeding was forthwith adopted in all the Moravian missions; and has, in all of them, been ever since pursued, with the same instructive and happy results. And now, the recorded testimony of these indefatigable and most successful labourers in converting the Heathen, is, that "experience has taught them, that little is effected by beginning," in attempting to propagate Chris-

\* This account of the Greenland mission is abridged from Brown's History of Missions, Vol. 1.—pp. 309—320.

† These circumstances are narrated in Cranz's History of the Brethren. They occurred at *Hurrhut*, the principal residence of the Moravians, in 1734. From that period they have, in their discourses and in their devotional exercises, dwelt, much more than they had previously done, on the person and redemption of Christ, "especially the merits of his holy incarnation, life, passion and death, for reconciliation, and the sanctification of the human soul and body in all the circumstances of life, as their comfort and example." *Cranz*, § 120. See also the Liturgy and Hymns of the United Brethren, which every where exhibit this peculiar feature.

tianity among Pagans, "with the principles of natural religion, as the existence of God, the perfections of his nature, or the duties of morality, in order to prepare them for receiving the Gospel :” and that, “after many years trial, in different countries, and under every variety of circumstances, they have found, that the simple testimony of the sufferings and death of Christ, delivered by a missionary possessed of an experienced sense of his love, is the most certain and the most effectual method of converting the Heathen.”\*

And now listen to the individual testimony of one of their most remarkable converts. He was a North American Indian. When the missionary came to his tribe “he was,” says the history, “the greatest drunkard in the whole town ; he was quite outrageous in sin, and had even rendered himself a cripple by his debaucheries.” But soon he was remarkably and permanently changed. “The drunkard had learned to be sober ; and the man, who was as savage as a bear, had become mild and peaceful as a lamb. He afterwards gave the Brethren the following simple” and instructive “account of his conversion. “I,” said he, “have been a heathen, and have grown old among the heathen ; therefore I know how the heathen think. Once a preacher came, and began to tell us that there was a God. We answered him, saying, ‘Dost thou think us so ignorant as not to know that ? Go back to the place from whence thou camest.’ Then another preacher came to us, and began to say, ‘You must not steal, nor lie, nor get drunk.’ To him we answered, ‘Thou fool ; dost thou think that we do not know that ? Learn first thyself, and then teach thy own

\* Brown’s History of Missions, Vol. 2—pp. 107, 109. “It is proper, however, to remark,” the historian adds, “that, though the Brethren make the death of Christ the grand subject of their preaching among the Heathen, they by no means confine their instructions to this particular point. There is no part of divine truth, whether of a doctrinal or practical nature, but what they endeavour, by degrees, to instil into the minds of their converts.”

people to leave off these practices ; for who steal, or lie, or are more drunken, than the white men ?' Thus we dismissed him. After some time brother RAUCH\* came into my hut, and sat down by me. He then spoke to me as follows : ' I am come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose He became a man, gave his life a ransom, and shed his blood for you.' When he had finished his discourse, he lay down upon a board, fatigued by his journey, and fell into a sound sleep. I then thought, ' What kind of a man is this ? There he sleeps. I might kill him, and throw him into the wood, and who would regard it ? But this gives him no care or concern.' At the same time, I could not forget his words. They constantly recurred to my mind. Even when I slept, I dreamed of that blood which Christ shed for us. I found this to be something different from what I ever heard before ; and I interpreted brother RAUCH's words to the other Indians. Thus, through the grace of God, an awakening began among us. *Brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen.*" †

I, surely, need not add another word. The position is demonstrated. The only effectual way to attempt the conversion of the Heathen is, at once, to preach to them, and urge upon their acceptance, the distinguishing doctrines of the Gospel, especially the incarnation of the Son of God, and his vicarious sufferings and death. This, and this alone, will illuminate their darkened understandings, melt their stubborn hearts, and kindle in their icy breasts the flame of spiritual life, and bring them to the enjoyment of the substantial blessings of civilization and true religion.

\* Christian Henry Rauch, the Moravian Missionary who had been instrumental in his conversion.

† Brown's History of Missions, Vol. 1—pp. 396, 397.

We see, then, brethren of this Society, what is our duty in the discharge of the sacred trust committed to us. We must employ, and send forth, to our destitute settlements, and to the Indian tribes, such missionaries, and only such, as have learned by experience, the deep moral ruin of the human race, and the subduing and transforming efficacy of redeeming love ; and, with hearts full of compassion for their perishing fellow-men and of zeal for the glory of Christ in their salvation, will, at once and continually, with the tenderest affection and at any sacrifice, endeavour to bring those to whom we send them to know and feel the power of the simple testimony of the dying of the Lord Jesus as the propitiation for our sins. If we persevere in this course, we shall obey the instructions of the providence and the word of God ; we shall be faithful to the trust committed to us ; we shall essentially contribute to the salvation and civilization of men. If we pursue a different course, we shall disregard the unequivocal directions of the providence and the word of God ; we shall be unfaithful to the trust reposed in us by those who contributed the funds committed to our care ; we shall bestow our labours in vain.

The Lord give us grace to be faithful ; and to pursue the course which he approves, and will attend with his effectual blessing.



## REPORT.

### OF THE SELECT COMMITTEE.

Published by a vote of the Society, Nov. 5th, 1829.

During the year 1828, the same number of missionaries were employed, and in the same places, as for several preceeding years : And, excepting the teachers for a few small Indian tribes, they were employed in the State of Maine. From the first establishment of the Society, our missionaries have labored almost wholly in that part of the country. There were then, and since, always have been, many new settlements in Maine, the inhabitants of which were destitute of the stated means of religious instruction, and the most of whom emigrated from the old towns in Massachusetts. These considerations, probably, induced the first and early members of this Society to employ religious teachers in that region. The first missionary was Rev. Daniel Little, of Wells, who was peculiarly qualified for the employment, and very popular on account of his evangelical and catholic sentiments. He was employed several years, successively, viz. from 1789 to 1794 ; and his services were extensively useful. In many places which he visited, the people seemed to have lost a disposition for religious worship and instruction, in consequence of being long destitute of the means of grace ; and many families were without the sacred volume. He convinced them of the importance of maintaining the ordinances of the gospel ; and was instrumental in forming churches and inducing the people to ordain ministers in several places.

More recently, this and other similar societies, through their

missionaries, have been instrumental in forming churches and preparing for the settlement of learned ministers in various parts of Maine. There are still many new settlements, where the people need encouragement and aid from abroad, and who, without help from missionary Societies in this State, would probably long remain destitute of a preached gospel. In that part of the country, then, there seems to be an extensive field for missionary labors. New plantations are constantly making, and the claim upon the Society for assistance is equally strong, perhaps, as it was forty years ago.

It would be difficult, perhaps, to fix upon any particular year, in which much greater good had been done than in others. No testimony of our missionaries, in proof of such fact, is now recollected; and yet, in the lapse of the period above mentioned, which is that usually allowed for one generation, we have proof of the abundant fruits of our labours, which calls for devout gratitude to heaven, and for persevering efforts, on the part of the Society. By the preaching of our missionaries, and the distribution of the bible and tracts, under the divine blessing, Christian knowledge and virtue have been greatly extended. The good seed, sown in former years, has been since springing up and bearing fruit. The growth has been gradual, and sometimes slow; but, in most places it has taken deep root; and if duly watered and cultivated, we may humbly hope, will produce a richer harvest in future.

Perhaps, we are apt to expect too great or too early fruits of our labors for the moral and religious improvement of mankind. But we should not be discouraged nor relax in our efforts, for want of the success at first anticipated. The society, however, has just cause for persevering exertions in the course pursued in former years, by the early members of the association. And how great is the honor of being employed in this benevolent work—we are called to be workers together with our father in heaven, and with our divine master, in enlightening and reforming our fellow men. And if we have felt the sanctifying and consoling power of Christianity ourselves, if we “have tasted, that the Lord is gracious,” we shall cheerfully aid in imparting the gospel of grace and immor-

tality to our brethren of the human family, according to our ability and opportunities.

On an examination of the journals of the missionaries respecting their services, during the last year, the Select Committee have evidences of their fidelity and usefulness; and there appears, on the whole, to be an increasing attention in the people, to their instructions. They were treated with kindness and respect; and they received, for themselves and the Society, the fervent thanks of the people they visited.

Several of them, (particularly Mr. Nurse,) speak of the interest the people take in schools; and they express an opinion of the advantage eventually to result, in a moral view, from an attention of the Society and its missionaries, to these establishments. This appears to have been, early, an object with the members of the Society; and it has not been wholly neglected in late years. Our missionaries have been instructed to visit schools, to inquire into their condition, and to furnish children with spelling books, as well as Testaments and religious tracts. But it is respectfully suggested, whether still greater attention to the subject would not be proper and useful. Our missionaries usually render their services in summer, when the men, and in some cases, the women even, are so engaged in harvest or other labor in the field, that they seldom attend lectures delivered on week days. Besides family visits and occasional preaching, when the people could well attend, they might give a good deal of time to the examination of schools, and in advising and assisting the teachers. Their presence and their instructions would impart a beneficial influence.

In pursuance of an appointment, in May 1828, Rev. Jonathan Calef, of Lyman, performed one month's missionary service, in that and the neighboring town of Ossipee. It is stated in his report, that he spent three entire weeks in the latter place: that he preached two sermons on each Lord's day, and delivered five sermons on other days; made six family visits a day, on an average; and visited all the schools in the town. The church in Ossipee consists of forty seven members; and the number of families which join in worship in the Congregational mode, are twenty-eight.

Mr. Calef says, these people do what they can for the support of the gospel ministry. He was received with great kindness in his visits; and was requested to return and preach a longer time with them. Mr. Calef is of opinion, that a missionary might be very useful in Ossipee, as the people are very desirous of having religious instruction, and very attentive to the public ministration of the gospel. He received from individuals of that place, in produce and money, chiefly in the former, five dollars, and 75-100.

The residue of the term of his appointment, Mr. Calef devoted to his own people in Lyman, who, he says, "are few and poor." They allowed him only forty-eight dollars for the year, which he received principally in produce and labor. He expresses, for himself and people, much gratitude to this Society, for its aid for several years past; as, without it, he must have taken a dismission from them and left the town. Mr. Calef has been in the employment of the Society many years, though generally for a short period every year. The proportion of Congregationalists in Lyman and the adjoining towns is small, and Mr. Calef has been very acceptable and useful among them. For the present year, Mr. Calef has had no appointment, as it was believed other places claimed attention.

The Rev. Mr. Nurse, of Ellsworth, had a mission at Mariaville, a new settlement in the neighborhood, for twelve weeks, with authority to employ some one as an assistant. He accordingly engaged Mr. Sylvester Clap, preceptor of the Academy at Blue Hill, in his vicinity, who spent four sabbaths and two whole weeks at Mariaville. Mr. Clap was well received by the people. He paid particular attention to their schools, and prevailed on the principal men to build a new school house. The report of Mr. Clap to Mr. Nurse is very minute and interesting. He visited the plantation twice in July, 1828, and again in May last. At his first visit, the men were so much occupied on their farms, that they seldom attended his preaching, except on the sabbath: and in May, the travelling was so bad as to prevent the attendance, even on the sabbath, of such as lived at a distance from the place where he preached. He says, however, "that a good number attended,

and were very serious in their deportment. According to the accounts, both of Mr. Clap and Mr. Nurse, there is an opening at this place for useful service. "The field is represented as white for harvest, and appearances indicate, that the Lord has many souls in this place." Mr. Nurse says that Mr. Clap's services were very acceptable. Mr. Clap himself says, that his feelings were so moved by a visit to a small and poor plantation, adjoining Mariaville, that he spent some time in getting a subscription for building a school house. Mr. Clap was unwell two days, while on his mission; but the residue of the time he appears to have assiduously devoted to the duties of his appointment. He visited the schools in plantations 26, 27, 30 and 33; and preached several lectures, and made numerous family visits. He says he was happy to find that every family in this wilderness had a bible. He visited some recently bereaved families—in one of which the widowed mother of a large family of children was in great distress on account of her own spiritual wants, as well as for the loss of an affectionate husband. He says, he exhibited such views of the Christian religion, as he deemed suitable to her condition, and as were calculated to impart consolation. After lamenting his feeble state of health, by which he was prevented two days from attending to the duties of his mission, he says, "this day is the sabbath, and I have preached three sermons to the people in No. 26. The house was crowded to overflowing. I have seldom had such an attentive audience. My emotions, on this occasion, induced me to say "it is good to be here."

Mr. Nurse spent four sabbaths himself at Mariaville, and preached ten sermons; one of which was before a society for the promotion of temperance. In the opinion of Mr. Nurse, this society is doing much good in the settlement. He states several instances of reformation which have occurred since its formation. Mr. Nurse says he was gratified, by the numbers which attended his preaching, and with their serious attention to his discourses; and he expresses a hope, that he has not labored in vain. Mr. Nurse was one sabbath on the Island of Mount Desert, "which, he says, though not strictly, perhaps, missionary ground, as there is a set-

tled minister there, he was induced to visit, as the Clergyman is aged and infirm, the people widely dispersed, and it being also a season of extraordinary attention to religion." He had however, previously visited the aged minister, who appeared highly pleased at seeing him, and invited him to preach to his people. Afterwards, having a request both from the minister and people, Mr. Nurse again visited Mount Desert; and he says, "the people were profoundly attentive." He hopes, the society will be willing to consider this time spent in its service. Mr. Nurse also performed missionary labor in the town of Hancock, adjoining Ellsworth, and preached several lectures, which, he says, were numerous and seriously attended." At the date of his letter in May last, Mr. Nurse proposed to spend two sabbaths more at Mariaville, to complete the appointment of last year; though he and his assistant, Mr. Clap, had preached in the place eight sabbaths, at Hancock one; one on Mount Desert, and had employed a young man from the Bangor Theological School one sabbath at Mariaville. From this place, Mr. Nurse received \$37 50; and from the people of Mount Desert, \$2 50; and he has given the society credit, as part of the compensation voted him, for \$40.

Rev. Mr. Kellogg of Portland says he was received at Perry, with open arms. He immediately began a course of family visits through the town, in which there is about one hundred; and continued, as he could redeem time from the Indian school. The inhabitants are scattered over a large territory; but have become attached to a central worship on the sabbath. Their attendance on the Lord's day exceeded that of former years. The people had begun a new meeting house, which, during the then ensuing season, he expected would be completed. "It inspirited him in his efforts," he says, "to see the people giving serious attention to sabbath exercises and coming from all parts of the town. Six years ago, Perry was a moral wilderness; without a priest and without an altar." "While in your service, including six weeks from the Massachusetts Missionary Society, I gave attendance to three public schools, to the monthly concert of prayer, to a day of fasting and prayer, to a Bible class, to five funerals; formed a

tract and a temperate society, admitted three persons into the church, had four communion seasons, made 270 visits among the people, chiefly pastoral, laboring, by expounding the scriptures, by conversation and prayer, to bring home to every bosom the truth as "it is in Jesus." Mr. Kellogg preached at Lubec, near Perry, and administered the sacrament; he also preached one sabbath in Dennisville, and one in Robinstown, and delivered a sermon at the ordination of Mr. Church, in Calais. When Mr. Kellogg first visited that town, the Congregationalists had no existence as a body; but occasionally attended public worship, at St. Stephens, on the British side of the river St. Croix. They have now a house of worship and a respectable society. He hopes that the people of Perry, united with those of Robinstown, will soon settle a minister. Mr. Kellogg has given up the Indian school; but thinks, that, by being near, he may do something for the benefit of the Tribes. For the present year, Mr. Kellogg has had a mission of only two months.

The Rev. Freeman Parker, who was appointed for the term of two months in Dresden and vicinity, commenced his missionary labors in Pittston, an adjoining town, which is without a settled minister, but large in territorial extent, and has a considerable population. Mr. Parker has labored much in Pittston for several years; and occasionally administered the ordinances of the gospel there, and performed other pastoral duties. The church is small, but very anxious to hear preaching and to maintain gospel order. Mr. Parker preached in Pittston six sabbaths, and divided his time between the two distinct and populous parts of the town. He says, "he cannot state any mature change in the condition of the church and society since his preceding report; but that, on the whole, they are increasing in strength, if not in numbers. Though small, they are united, and heartily disposed to do all in their power to support and advance the cause of religion. They are now engaged in building a house for the worship of God; and hope to be able, in the course of the year, with some foreign aid, to settle a pastor and to enjoy the regular administration of the gospel, at least for two thirds of the time. The Lord bless and prosper them."

Mr. Parker preached in Dresden four sabbaths, and on several other days ; he also performed other ministerial and pastoral duties among the people of that town. Mr. Parker is not now the minister of Dresden, and he represents the church as "in a low and languishing state ; several members having lately deceased and some removed to other places. The few who remained, he says, appear to be discouraged, and to relax in their efforts"—and he subjoins a devout wish, "that God would revive his work, and strengthen the things which are ready to die." In consequence of his representation, Mr. Parker has, this year, been directed to preach in Pittston, and other destitute towns in the county of Lincoln.

The Rev. Silas Warren, of Jackson, was employed for one month in that place, and vicinity. He preached eighteen sabbaths in Jackson, and four in Knox, an adjoining town. In the latter place there is a small Congregational church, but no minister and no regular preaching. "The church and society in Jackson, he says, is in a broken state ; divisions having been lately made by Baptists and Methodists." He made many visits to the sick and afflicted, and exhorted from house to house. He also visited the schools, which he found generally, to be in good order. He says, "he is called upon to visit the sick, to attend funerals, and to preach to the aged ; for which he receives no compensation, as the people are very poor.

The mission, to which Rev. Mr. Page, of Limington, was appointed the last year, which was for two months, one to his own people, and one in Cape Elizabeth, was duly executed. "His mission to Cape Elizabeth," he says, "was pleasant to himself, and he trusts not without profit to the people of that place. But he found religion in a languishing and low state ; the only efficient male member of the church had then lately deceased." There are, however, it appears, several well-disposed and active men of the parish or society, who are providing means for the support of the gospel ministry, with the aid promised from some missionary societies. Since Mr. Page was at Cape Elizabeth, as our missionary, they have settled a clergyman in that place. The

people were furnished with bibles, and two sabbath schools have been lately formed. Means are also using for the suppression of intemperance in the town. While at Cape Elizabeth, Mr. Page usually preached three times on a sabbath, had lectures on the week days, as often as was deemed expedient, and made upwards of sixty family visits.

“The state of religion in Limington, where he is settled,” he says, “was unusually low the most of the year—but he has cause of gratitude, that peace and unanimity generally prevailed. Three persons were added to his church in Limington, the last year ; and endeavours were making to furnish a bible to every family. The bible class and sabbath school were continued, as formerly, and the people generally give their attendance on public worship and instruction, on the sabbath.” Mr. Page receives \$265, from his own people, and \$100 from other sources, besides what he receives from this society.

Rev. Mr. Steele, of Machias, who was appointed on a mission to Cooper, for one month, visited that place in February, and spent five sabbaths there ; but on one sabbath there was no meeting, on account of a deep snow. Mr. Steele is a man of a feeble constitution ; but he was able to preach twice a day the other four sabbaths. He says, “he visited from house to house, and conversed with the people, chiefly on the subject of religion.”

Rev. Mr. Weston, of Lebanon, had a mission for six weeks, for that place and vicinity ; and a part of that time, he spent in Milton, New Hampshire. He preached three sermons on the sabbath, and several in the course of the week ; made several family visits and found the people disposed to attend to religious instruction. Among the people of his charge, in Lebanon, he says, there has been uncommon seriousness and attention to religion, within the last two years, thirty three members have been added to his church, whose reformed and holy life bear testimony to the sincerity of their piety. At the close of his report, Mr. Weston says, “I have now to state, that the pecuniary condition of my people is such

that they will be under no necessity in asking farther aid from abroad for the support of the gospel." He also expresses his own and his people's thanks to this society, for its past assistance.

The Rev. Nathan Douglass, formerly of Alfred, had an appointment of two months in West Shapleigh, county of York; and accordingly performed missionary service in that town, in the months of August and September. "While on this mission," he says, "I endeavored to pay the utmost regard to your wise and wholesome instruction." He says, "he preached thirty sermons, and read seven on the subject of intemperance. Several of the sermons he preached were on funeral occasions. He made one hundred and thirty family visits, and met a bible class once a week, for five weeks; the class meetings were attended by twelve on an average. He baptised an adult person and his child, and once administered the ordinance of the Lord's supper. "This society," he says, "is struggling hard for a standing among others, who now enjoy superior advantages. The people have erected a house for worship, and were much encouraged by the kind notice of them at this time." He says, he had reason to believe, that his mission was very acceptable. During his mission, there was a great mortality among the children in West Shapleigh, fifty of whom died, and only one of them had been baptised. This, he says, he mentions, not to intimate a belief in the *future* misery of children; but rather the *present* misery of their parents, who are thus destitute and negligent. Mr. Douglass thinks the instructions given to bible classes, promises much good to the rising generation. He thought the time had come to read the sermons on intemperance, and that good would result from them. A minister has been settled in West Shapleigh since the visit of our missionary to that place in 1828. Mr. Douglass has an appointment the present year, for two months, at St. Albans and vicinity, in the county of Somersett, where there is no settled minister of the Congregational order within twenty miles; and which he represents as a "wilderness of wants."

Rev. Mr. Fargo, of Solon, was employed one month in that place and vicinity, including Moscow, Bingham, and a plantation, call-

ed the Canada-road settlement. The account he gives is favorable as to the effect of his labors in this destitute region. There is no settled minister in these places, except Mr. Fargo; and though the plantations are comparatively small, they well deserve the attention of this Society. The inhabitants are chiefly of the Congregational order, and they received Mr. Fargo with cordiality and an apparent desire for spiritual improvement. The late worthy and venerable Mr. Mc'Lean, for several years a missionary from this society, with unlimited discretion to perform service where and when he could, visited this part of the country, eighteen years ago, when the settlements were new and scattered. But, by Mr. Fargo's account, his memory is much respected; and the good instructions he gave them are remembered with holy gratitude and joy. At Bingham, Mr. Fargo says, the meetings on the sabbath were well attended, and the most of the people manifest an interest in the things of religion. A sabbath school recently established, was in a prosperous state. A small sum was raised for preaching, and by advice of Mr. Fargo it was expended by employing a young man as a candidate for settlement. At Moscow, he says, the people are less able to contribute for the support of the gospel. Our charity, he observes, was well received by the inhabitants of these places; but some of them wept when they were told, that but a part of a month could be allowed them. Two infants were baptised; and two persons offered for a union with the church. The people desired Mr. Fargo to express their thanks to the Society for the kindness thus shewn them; and to entreat for them a continuance and extension of spiritual favors. The settlement on the Canada-road is represented as a still more interesting field of missionary labor. "The joy, with which they receive the missionary, the care manifested for his comfort, the eagerness to hear his instructions, and the apparent good resulting, are subjects," says Mr. Fargo, "which cheer and animate us in our labors—of the destitute condition of this people, you will have a clear idea, when I inform you, that they have not been favored with any missionary labor for the year, except what you have furnished them by me." The same was the case with Moscow, ex-

cept two sabbaths. Mr. Fargo observes, that he is of opinion, that no people in the United States, on account of their destitute state, their poverty and their reception of religious instruction, more deserve the charity of our society. The books sent by the Society were received by the poor like food by the hungry. But so great is the want, that they were like a drop of rain on a dry and parched plain. The thanks of the people in this region are tendered to the Society, through Mr. Fargo, for the books and the labors of the missionary ; and they also earnestly request to receive similar favors, and that more time be allowed the teacher who may be sent there, if consistent with our attention and duty to the people of other places. Mr. Fargo was appointed in June last, for two months, to these places. For the last year, Mr. Fargo received \$60 from the Massachusetts Missionary Society ; and \$100 from the Maine Missionary Society. He says, these sums, with what the people of Solon allow him, compensate him about three fourths of the year.

Agreeably to his appointment, Mr. Sawyer spent two months in missionary services among the inhabitants in the plantations on the Penobscot river. "At Brownsville and Williamsburg," he observes, "I have witnessed the fruits of former labors, under the patronage of this Society. Several of my former pupils, in these places, are now active members of the church." At Sangerville, he assisted in forming a church of ten members. On former occasions, when in the service of this Society, Mr. Sanger assisted in organizing a church at Garland, and one at Foxcroft ; new towns in the county of Penobscot. During the last season, Mr. Sawyer labored nine weeks and a half, and preached ten sabbaths, in towns and plantations in different parts of the county ; baptized one adult, attended two communions, three funerals, two church meetings, a Bible Society, and several conferences. He preached twenty seven times, and made one hundred and thirty family visits. He also visited several schools, which he found well conducted. Mr. Sawyer spent more time in Brewer than he would have done, (as it is an old town,) had there not been uncommon atten-

tion to religion in that place. Many made public profession of their faith in Christ, and gave satisfactory evidence of their religious character. There was a great desire manifested by the people generally in that town to hear the gospel preached; and Mr. Sawyer was induced therefore, to spend much time among them. For though numerous, they have no settled minister. Mr. Sawyer seems faithfully to have performed his duty as a missionary, and his labors to have been abundantly blessed. He has been appointed two months this year, for the same places which he visited the last.

By a statement of services rendered by Mr. Frederick Baylies, it appears, that he kept the Indian school at Nantucket, Chabaquidick, Christian Town, Gay Head, and at Charlestown in Rhode Island, seventeen weeks in person, and employed others, as teachers in his absence, sixty three weeks. The whole number of children, who attended these schools, was 219, 195 of whom were Indians: 188 of them were taught writing; 91 read in the Testament, 66 in the Spelling book and 33 in the Alphabet. Most of them were also required to study and answer questions from Colburn's Arithmetic. Mr. Baylies considers the schools a very important part of his labors. He says the children of the natives are intelligent and docile, and their parents gladly embrace the opportunities granted by these schools. His opinion is, that the moral and social condition of the Indians is gradually improving. The religious meetings on the sabbath, he says, have generally, been well attended; sometimes very respectable for numbers, but, at other times, only a few attended. He expresses a belief, "that some persons among them are truly pious, and have chosen the good part which cannot be taken from them." Some sabbath schools have been lately established among tribes under the care of Mr. Baylies. And he has been supplied with books for the children who attend them.

It will be recollected, that of the tribe of Indians, called the New Stockbridge tribe, and formerly under the care of the late Rev. Mr. Sargent, in the State of New York, far the greater part

removed to Green Bay, within the territory of Michigan; about five years ago: and that since the death of Mr. Sargent, no stated missionary has been located among them. A missionary by the name of Miner, was appointed to visit those who settled at Green Bay: but he has deceased. The Rev. President Davis, and Rev. Dr. Norton, of Oneida county, State of New York, were requested by a committee of the Society to take the superintendence of those of the tribe remaining at their old settlement in that state. In a letter received from these gentlemen, bearing date, October 30th, 1829, they say, "there are but two families of the tribe still dwelling in this vicinity, who are landholders: but there are some vagrants, about whom no calculation can be made. And it appears to us, that there is nothing further which your Society ought to attempt to do for those remaining." Of those at Green Bay, they say, they are able to give no satisfactory information, as to their number or condition—and they refer to the 'American Board of Commissioners for Foreign Missions,' which has a mission at that place, for information, respecting their state and numbers. On inquiry of the Secretary of that Board, it appears, that since the settlement began, many have migrated to the place from New Stockbridge; thirty having removed there during the present year: and that the whole number is now 220 or 230. They are on the banks of Fox river, which falls into Green Bay. Their settlements extend about four miles on that river, and back from its banks two miles. Most of the families have farms, on which they raise corn, potatoes, wheat, &c. sufficient for their own use. Their buildings are decent and comfortable. They do not attend much to hunting, and seem disposed to cultivate the earth for a living. They exhibit many evidences of fondness for civilized life, and they understand and read the English language. They have had a school about two years, and kept chiefly by one of their own tribe. They have had some religious instruction; but not without frequent interruptions. There is a church, consisting of 38 members, most of whom exhibit evidences of sincere piety—but a few have been disciplined and suspended for intemperance. On the sabbath, about 100 usually assemble for public religious worship,

and all have a bible. They also have books of hymns, and sing with much taste and propriety. Family religion is maintained by those who are members of the church, and are parents, and by some others. A sabbath school is maintained among them—also connected with the school is a library; and one also of 50 volumes for adults. The whole tribe of the New Stockbridge Indians, at both places have a school fund, the annual income of which is \$300.—The school at Green Bay consists of about 35 or 40.

ALDEN BRADFORD, *Secretary.*

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#### OFFICERS OF THE SOCIETY FOR 1829.

Hon. JONATHAN PHILLIPS, *President.*

Rev. Dr. PORTER, *Vice President.*

ALDEN BRADFORD, Esq. *Secretary.*

Hon. ASAHEL STEARNS, *Treasurer.*

#### SELECT COMMITTEE.

Hon. JONATHAN DAVIS, Rev. Dr. WARE, Rev. Dr. HARRIS, Hon. RICHARD SULLIVAN, Rev. FRANCIS PARKMAN.

The President, Secretary, and Treasurer, are members, ex officio, of the Select Committee.

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#### MISSIONARIES FOR 1829.

			<i>months.</i>
Rev. Elijah Kellogg,	at	Perry,	2
Peter Nourse,		Mariaville,	2
Jonathan Sawyer,		Plantations on the Penobscot,	2
Nathan Douglass,		St. Albans and vicinity,	2
Freeman Parker,		Pittston, and eastern parts of Lincoln county,	2
Charles F. Page,		Limington,	2
Timothy F Rogers,		Bernardston and Vernon,	2
Marshfield Steele,		Cooper,	1
Silas Warren,		East Andover,	1
Mr. Fargo,		Moscow, Bingham, &c.	2
Mr. Frederick Baylies, Missionary and Teacher for the year, to the Indians on Nantucket, Martha's Vineyard, and the Narraganset tribe in Rhode Island.			

## ACT OF INCORPORATION.

*Commonwealth of Massachusetts.*

In the year of our Lord, one thousand, seven hundred and eighty seven.

AN ACT to incorporate certain persons, by the name of "The Society for propagating the Gospel among the Indians and others in North America."

WHEREAS divers persons have petitioned this Court for an act of incorporation whereby they may be the better enabled to carry into effect their design of propagating the Gospel among the Indians and others in North America, and it is reasonable that the prayer of said petition should be granted :

Therefore to promote and encourage the same,

I. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That Richard Cranch of Braintree, Esq., Rev. John Clark of Boston, Francis Dana of Cambridge, Esq., Rev. Joseph Eckley and John Eliot of Boston, Rev. Nathaniel Emmons of Franklin, Rev. Levi Frisbie of Ipswich, Moses Gill of Princeton, and William Hyslop of Brookline, Esqrs., Rev. Timothy Hilliard of Cambridge, Jonathan Mason of Boston, Esq., Rev. Phillips Payson of Chelsea, Rev. Eliphalet Porter, and Increase Sumner, Esq., of Roxbury, Ebenezer Storer, Esq., Rev Peter Thatcher, and Oliver Wendell, Esq., of Boston, Rev. Joseph Willard, Edward Wigglesworth and Samuel Williams, Doctor of Laws, at Cambridge, and the Rev. Ebenezer Wright of Boston, be, with such others as they shall elect, and they hereby are incorporated and made a body politic, for the purpose aforesaid, by the name of "The Society for propagating the Gospel among the Indians, and others, in North America ;" and the Society aforesaid shall have perpetual succession, and may have a common seal, which it shall be lawful for them to change, break, alter, and make new at pleasure, and may purchase and hold in succession, lands, tenements, and real estate of any kind, the annual income and profit not to exceed the value of two thousand pounds. And the said Society is hereby enabled to take and receive subscriptions of charitably disposed persons, and may take any personal estate in succession ; and all donations to the Society, either by subscriptions, legacy, or otherwise, excepting such as may be differently appropriated by the donors, shall make a part of, or be put into the capital stock of the Society, which shall be put out on interest, on good security, or otherwise improved to the best advantage, and the incomes or profits applied to the purposes of propagating the Gospel among the said Indians, in such manner as they shall judge most conducive to the design of their institution ; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instructions : and the said Society is hereby empowered to give such instructions, orders and encouragements to their officers, and those they shall employ, as they shall judge

necessary ; and the persons employed as teachers in any capacity, shall be men of the protestant religion, of reputed piety, loyalty, prudence, knowledge and literature, and of other Christian and necessary qualifications suited to their respective stations.

II. *And be it further enacted by the authority aforesaid,* That the said Society shall meet at some convenient place in the town of Boston, on the first Thursday of December, and then choose a President, Vice President, Treasurer, and Secretary, and such other officers as they shall judge proper, and may make bye laws and orders for the regulation of the said Society ; provided such bye laws and orders be not repugnant to the laws of the land, and act upon all matters which they apprehend needful, to promote the end of their institution : and the officers so chosen shall continue in their office, until the Thursday next succeeding the last Wednesday of May next following the time of their appointment.

III. *And be it further enacted,* That there shall be a general meeting of the members of the said Society at Boston aforesaid, or in any other place within this Commonwealth (unless some extraordinary occurrence prevent the same) on the Thursday aforesaid in May, and first Thursday of November, yearly, forever, and oftener, if needful, when and where the said Society shall think fit ; and any seven of the members (the President, Vice President, Treasurer or Secretary always to be one) being convened at the said times and places, are hereby declared to be a quorum of the said general meeting ; and the said Society at their general meeting in May, in every year, (and in case of any extraordinary occurrence preventing their meeting, then at their next general meeting after) shall out of their own body, by a majority of the members present, elect a President, Vice President, Treasurer and Secretary, and such other officers as they shall find needful, to continue in office until the May meeting next following their appointment, or until others be chosen to succeed them ; and all the officers aforesaid, before they shall be qualified to act, shall be under oath for the faithful performance of their respective trusts ; and the said Society, at their first, or any other stated meeting, (and at no other) may elect into their body such persons, as they shall judge qualified to assist them in their good design ; provided the whole number of the said society shall at no time exceed fifty members ; and may appoint committees, to prosecute the orders of any general meeting, audit the Treasurer's accounts, and prepare matters for the Society to act upon ; and such committees shall exhibit an account of their proceedings, at the general meetings of the Society.

IV. *And be it further enacted,* That the Society aforesaid, by the name aforesaid, shall be, and is hereby declared to be capable to prosecute, pursue, and defend, in all courts and places, and before all proper judges whatsoever, all actions, causes, processes and pleas, of what kind or nature soever, in the fullest and amplest manner ; and if it shall happen that the said Society shall become seized of lands or tenements by mortgages, as security for the payment of any debts, due to the said society, it shall be lawful for the said Society, by

deed under the hand and seal of their President for the time being, to sell and convey the lands acquired in either of the two mentioned ways ; provided that no such sale shall be made or concluded on, but at some general stated meeting.

V. *And be it further enacted*, That the said Society be, and hereby is empowered, upon the death of their President, Vice President, Treasurer, Secretary, or any other officer, to choose others at any stated general meeting, to succeed them ; and may also remove any of their officers when they shall judge expedient, and appoint others to succeed them therein. Provided always, that no member shall be removed, or officers displaced, unless at one of the stated general meetings as aforesaid.

And to the end, that the members of the said Society, and all contributors to the said design, may know the state of the Society's stock, and the dispositions of the profits thereof, and of all the donations made to the said Society.

VI. *Be it further enacted*; That a particular account of such stock and disposition shall be exhibited by the Treasurer, at every stated general meeting ; which accounts the Secretary, or a committee of the said Society (having examined the same) shall certify to be true ; and fair entries shall be made in proper books, to be provided for that purpose, of all donations made to the Society, and of all the estate, both real and personal, belonging to the Society and of the increase thereof, and also of all transactions, either by themselves, their officers, or committees, for, or on any account of the said Society ; and the said books shall be brought to the stated general meetings of the Society, and be there open for the perusal and examination of the members.

VII. *And be it further enacted*, That Moses Gill, Esq. be, and he is hereby authorized, by public notification, in Adams' and Nourse's Independent Chronicle, to call the first meeting of the said Society, at such time and place, in the town of Boston, as he shall judge proper.

## MEMBERS OF THE SOCIETY

*for propagating the Gospel among the Indians and others.*

Named in the Incorporation Act, 1787.

* Richard Cranch, Esq.	Braintree.
* Rev. John Clark, D. D.	Boston.
* Francis Dana, Esq.	Cambridge.
* Rev. Joseph Eckley, D. D.	Boston.
* Rev. John Eliot,	Boston.
Rev. Nathaniel Emmons, D. D.	Franklin.
* Rev. Levi Frisbie,	Ipswich.
* Moses Gill, Esq.	Princeton.
* William Hyslop, Esq.	Brookline.
* Rev. Timothy Hilliard,	Cambridge.

\* Jonathan Mason, Esq.  
 \* Rev. Phillips Payson, D. D.  
 Rev. Eliphalet Porter, D. D.  
 \* Increase Sumner, Esq.  
 \* Ebenezer Storer, Esq.  
 \* Rev. Peter Thatcher, D. D.  
 \* Oliver Wendell, Esq.  
 \* Rev. Joseph Willard, D. D. L. L. D.  
 \* Rev. Edward Wigglesworth, D. D.  
 \* Samuel Williams, L. L. D.  
 \* Rev. Ebenezer Wight.

Elected May 29, 1788.

\* Hon. James Bowdoin, Esq.  
 \* Hon. William Phillips, Esq.  
 \* Richard Cary, Esq.  
 \* Rev. Jeremy Belknap,  
 \* Hon. Thomas Dawes, Esq.  
 \* Thomas Russell, Esq.  
 \* Thomas Lee, Esq.  
 \* Hon. Samuel Dexter, Esq.  
 \* Hon. Cotton Tufts, Esq.

Elected June 15, 1792.

\* Hon. James Sullivan,  
 \* Rev. Samuel West, D. D.  
 \* Rev. Jedidiah Morse, D. D.  
 \* Rev. John Lathrop, D. D.  
 \* Rev. Simeon Howard, D. D.  
 \* William Phillips, Esq.  
 \* Hon. John Lowell,

Elected November 2, 1792.

\* Nathaniel Appleton, Esq.  
 Mr. William Woodbridge,

\* Rev. Daniel Little,  
 \* David S. Greenough, Esq.

Elected November 6, 1794.

\* Hon. Benjamin Lincoln,  
 Rev. Alden Bradford,  
 Rev. Abiel Holmes, D. D.

Elected June 1, 1798.

\* Mr. James White,  
 \* Mr. Samuel Salisbury,

Elected May 27, 1802.

\* Mr. David Hyslop,  
 \* Dudley Atkins Tyng, Esq.  
 \* Rev. Elijah Parish, D. D.

Elected January 13, 1803.

\* Rev. David Tappan, D. D.  
 \* Eliphalet Pearson, L. L. D.

Elected November 1, 1804.

\* Rev. Thomas Barnard, D. D.  
 Rev. William E. Channing,  
 \* Samuel Eliot Esq.  
 \* Daniel Denison Rogers, Esq.

Boston.  
 Chelsea.  
 Roxbury.  
 Roxbury.  
 Boston.  
 Boston.  
 Boston.  
 Cambridge.  
 Cambridge.  
 Cambridge.  
 Boston.

Boston.  
 Boston.  
 Charlestown.  
 Boston.  
 Boston.  
 Boston.  
 Cambridge.

Boston.  
 Boston.  
 Charlestown.  
 Boston.  
 Boston.  
 Boston.  
 Roxbury.

Boston.  
 Medford. (now out of  
 the State.)  
 Wells.  
 Roxbury.

Hingham.  
 Wiscasset.  
 Cambridge.

Boston.  
 Boston.

Brookline.

Cambridge.  
 Cambridge.

Salem.  
 Boston.  
 Boston.  
 Boston.

\* Samuel Parkman, Esq.  
Hon. John Davis, L. L. D.  
\* Rev. Joseph McKean, D. D.

Elected November 7, 1805.

\* Hon. John Treadwell,  
Mr. Benjamin Bussey,  
Mr. Samuel H. Walley,  
Rev. Joshua Bates,

Elected November 5, 1807.

\* Edward A. Holyoke, M. D.  
\* Hon. Thomas Dawes, Jun.  
Rev. James Kendall, D. D.  
Hon. Jonathan Phillips,

Elected November 3, 1808.

\* Mr. Josiah Salisbury,

Elected November 7, 1811.

Rev. John T. Kirkland, D. D. L. L. D.  
Rev. Henry Ware, D. D.  
\* Rev. Thomas Prentiss, D. D.  
Rev. William Greenough,  
Rev. John Pierce,

Elected November 2, 1814.

Mr. Edward Tuckerman, Jun.  
\* Caleb Gannett, Esq.  
Rev. Charles Lowell,  
\* Mr. Elisha Ticknor,  
Rev. Samuel Gile,  
\* Rev. John Foster, D. D.  
Levi Hedge, Esq.  
\* Rev. Joshua Huntington,  
\* Rev. Joseph McKean, L. L. D.

Elected November 5, 1818.

Rev. Francis Parkman,  
Rev. Joseph Tuckerman,  
\* Hon. John Phillips,  
Hon. Asahel Stearns,  
Rev. Ebenezer Porter, D. D.  
Mr. Pliny Cutler,

Elected May 30, 1822.

Rev. Thaddeus M. Harris,  
Hon. Isaac Parker, L. L. D.  
\* Edwards Phillip, Esq.  
Rev. John Codman,  
Hon. Daniel Webster,  
Hon. William Reed,

Elected November 3, 1825.

Hon. Richard Sullivan,  
\* James P. Chaplin, M. D.  
Rev. Henry Ware, Jun.  
Hon. Samuel Hubbard,  
Rev. Benjamin B. Wisner, D. D.  
John C. Warren, M. D.

Boston.  
Boston.  
Brunswick.

Salem.  
Boston.  
Boston.  
Dedham. (now of Vermont.)

Salem.  
Boston.  
Plymouth.  
Boston.

Boston.

Cambridge.  
Cambridge.  
Medfield.  
Newton.  
Brookline.

Boston.  
Cambridge.  
Boston.  
Boston.  
Milton.  
Brighton.  
Cambridge.  
Boston.  
Cambridge.

Boston.  
Chelsea.  
Boston.  
Cambridge.  
Andover.  
Boston

Dorchester.  
Boston.  
Boston.  
Dorchester.  
Boston.  
Marblehead.

Brookline.  
Cambridge.  
Boston.  
Boston.  
Boston.  
Boston.

No.....

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**MONTREAL**