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SERMON,

DELIVERED BEFORE THE

SOCIETY FOR PROPAGATING THE GOSPEL

AMONG

THE INDIANS AND OTHERS IN NORTH AMERICA,

AT

THEIR ANNIVERSARY,

NOVEMBER 7, 1811.



BY JAMES KENDALL, A. M.
MINISTER OF THE FIRST CHURCH IN PLYMOUTH.



BOSTON:
PRINTED BY JOHN ELIOT, JUN.

1812.

AT A MEETING OF THE SOCIETY NOV. 7, 1811.

VOTED, That the PRESIDENT, DR. LATHROP, and DR. ELLIOT, be a committee, to present the thanks of the Society to the Rev. Mr. KENDALL for his Sermon, delivered before them this day, and to request a copy of it for the press.

A. HOLMES, *Secretary.*

SERMON.

ACTS. xiii. 47.

THE LORD HATH COMMANDED US, SAYING, I HAVE SET THEE TO BE A LIGHT OF THE GENTILES, THAT THOU SHOULDEST BE FOR SALVATION UNTO THE ENDS OF THE EARTH.

THE first commission, which the Apostles received from their divine Master, required them to "go not into the way of the Gentiles;" but to "go rather to the lost sheep of the house of Israel."* Hence the preaching of repentance and remission of sins in Christ's name began at Jerusalem. And in the history of the Acts we often find these ministers of the holy Jesus in the synagogues of the Jews, preaching the kingdom of God. The context relates the conduct of Paul and Barnabas in this respect, and gives a particular account of the treatment they received from the Jews at Antioch. Being in the synagogue on the sabbath day, they were requested by the rulers, after the reading of the law and the prophets, to give a word of exhortation to the people. St. Paul improves the opportunity by applying what had been read from the scriptures to the character and mission of the Son of God. He addresses himself particularly to the men of Israel, "children of the stock of Abraham, saying, "To you is the word of this salvation sent." After re-

* Matthew x. 5. 6.

lating the crucifixion and resurrection of Christ at Jerusalem, conformable to the predictions of their own prophets, he adds ; “ Be it known unto you, therefore, “ men and brethren, that through this man is preached “ unto you the forgiveness of sins ; and by him all “ that believe are justified from all things, from which “ they could not be justified by the law of Moses.” The Apostle admonishes them of the importance of accepting the offered grace, and cautions them to “ beware lest that come upon them, which was spoken “ of in the prophets ; Behold, ye despisers, and wonder, and perish.”

Gentiles as well, as Jews, were assembled at this time in the synagogue at Antioch, who besought the Apostles to preach these words unto them the next sabbath. On this occasion, “ there came almost the “ whole city together to hear the word of God.” This uncommon attention and respect shewn the Apostles excited the indignation of the Jews ; and “ when they “ saw the multitudes, they were filled with envy, and “ spake against those things, which were spoken by “ Paul, contradicting and blaspheming.” The Apostles, neither discouraged nor disheartened by this abuse from their own countrymen, “ waxed bold, and said ; “ It was necessary, that the word of God should first “ have been spoken unto you ; but seeing ye put it “ from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

By resisting the Holy Ghost, by putting the word of life from them, by persecuting the ambassadors of

the Prince of peace, and by rejecting all the overtures of mercy, that were offered them, these unbelieving Jews frustrated the grace of God with respect to themselves, and forfeited the mercy, which they were entreated to accept. It was their own blindness and obstinacy, and not the arbitrary appointment of heaven, that rendered them so averse to the gospel, and prevented their complying with the terms of reconciliation, which it revealed. After witnessing the obstinate unbelief of their own countrymen, no wonder these Apostles turned to the Gentiles, who appeared better *disposed* towards the gospel, more deeply *concerned* for their own immortal welfare, and resolutely *determined* by the grace of God, on the pursuit and enjoyment of everlasting life.* This favourable disposition in the Gentiles towards the gospel concurred with the original design and intent of this gracious dispensation ; and also with the express command of Christ after his resurrection. This heavenly light was not to be confined to a single nation ; but was gradually to extend its beams over the whole earth. The last command of our risen Lord and Master required the Apostles to “ go into all the world, and preach the gospel to every creature ; to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : to carry the glad tidings unto the uttermost part of the earth, that all flesh might see and rejoice in the Salvation of God.”

* See Doddridge's Exposition, and note on the 48th. verse.

But the apostles on this occasion point the Jews to their own scriptures for their authority, and prove from them, that they were fulfilling the predictions of their own prophets, while they were proclaiming glad tidings to the Gentiles. For so hath the Lord commanded us, saying, I HAVE SET THEE TO BE A LIGHT OF THE GENTILES, THAT THOU SHOULDEST BE FOR SALVATION UNTO THE ENDS OF THE EARTH. These words were first delivered by the prophet, Isaiah, with express reference to the Messiah. "It is a light thing, that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I WILL ALSO GIVE THEE FOR A LIGHT TO THE GENTILES; THAT THOU MAYEST BE MY SALVATION UNTO THE ENDS OF THE EARTH."* The message, which this inspired prophet, in the name of the most high God, addresses to the Messiah, the Apostles apply to themselves, as the ministers and servants of Jesus Christ. What was prophecy with respect to Him, was a solemn charge to them. The Apostles considered the command as extending to them, and as requiring them to be the instruments of light and Salvation to the Gentiles—even unto the ends of the earth. Christ was the true Light, and the Apostles were the lesser lights, revolving about the Sun of righteousness, receiving his rays, and reflecting the brightness of his glory upon "them, that sat in darkness, and in the regions of the shadow of death."

*: Isaiah xlix. 6.

Having shewn the occasion and circumstances, which led to the declaration in the text ; I shall proceed to consider,

First, The original design and intent of the gospel dispensation, particularly with reference to the Gentile world.

Secondly ; The instruments and means, by which it is to be propagated. And,

Thirdly ; The motives to encourage and to animate christians in this service of their divine Master.

The first thing, suggested by the text for consideration, is the original design of the gospel, with respect to the Gentile world. I HAVE SET THEE FOR A LIGHT TO THE GENTILES, &c.

Nothing can be more manifest, than that christianity was designed by its benevolent Founder to be the medium of light, instruction, and Salvation to all nations. This truth runs through the bible, and is the Alpha and Omega of the book of life. Abraham, the father of the faithful, rejoiced to hear this truth, and he heard it, and was glad. " For the scripture, foreseeing " that God would justify the heathen through faith, " preached before the gospel unto Abraham, saying, " In thee shall all nations be blessed."* The pious patriarch believed the promise ages before its accomplishment, and it was counted to him for righteousness. He saw in vision the Light, that should lighten the Gentiles as well, as be the glory of the people of Israel. He beheld in prospect the day, when the

* Galatians, iii. 8.

blessing, like the beams of the sun, should extend to all the families of the earth. In the second Psalm, which evidently refers to the Person and kingdom of the Messiah, we hear him declaring, in these memorable words, his relation to his Father, and the extent of his dominions: "The Lord hath said unto me, "Thou art my Son; this day have I begotten thee. "Ask of me, and I shall give thee the heathen for "thine inheritance, and the uttermost parts of the earth "for thy possession." Corresponding with this declaration are numerous passages in the prophecies. Isaiah, who seems to have been transported into futurity, and to have beheld things to come, as though they were past, contemplating the progress and extent of the Redeemer's kingdom, and the glorious effects of the gospel upon a dark and benighted world, breaks out in the language of an evangelist rather, than a prophet, saying; "The people that walked in darkness have seen a great light; they that dwell in the "land of the shadow of death, upon them hath the "light shined."* There is no doubt an allusion here to the benefits which the heathen world would derive from the gospel, and the joy, that would result to all nations from the birth and kingdom of the Messiah. And they, who have lived in these last days, have already witnessed the accomplishment of this prophecy. They have seen the "Gentiles come to his light, and kings to the brightness of his rising."† Under the mild and cheering influence of the Sun of righteous-

* Isaiah ix. 2.

† Isaiah lx. 3.

ness, they have seen in a moral view the wilderness and the solitary place gladdened, and the desert rejoice and blossom as the rose.”* Our Saviour frequently spoke of the benevolent purpose, for which he came into the world, and of the progress and extent of his kingdom. In order to convince the Jews, that they alone were not the spiritual seed of Abraham ; that other nations and other people were the objects of divine mercy, and would become heirs of the grace of life, he assures them, that “ they shall come “ from the East, and from the West, from the North, “ and from the South, and shall sit down with Abra- “ ham, and with Isaac, and with Jacob, in the king- “ dom of God. While the children of the kingdom, “ the natural descendants of Abraham, for their unbe- “ lief, shall be cast out into outer darkness.”†

But the benevolent design of this dispensation of grace, seems more clearly expressed in the commis- sion, which our Saviour gave to his disciples after his resurrection. In order to sanction the heavenly mis- sion, he points them to his divine authority, saying, “ All power is given unto me in heaven and earth. “ Go ye, therefore, and teach all nations—Go into all “ the world, and preach the gospel to every creature. “ He that believeth, and is baptized, shall be saved ; “ but he that believeth not shall be damned.—And ye “ shall be witnesses unto me, both in Jerusalem, and

* Isaiah xxxv. 1. † Matthew viii. 11, 12. Luke xiii. 28, 29.

“in all Judea, and in Samaria, and unto the uttermost
“part of the earth.”*

Saint Paul was not, indeed, present, when this charge was delivered. But after his conversion he was specially commissioned, and sent to the Gentiles, “to open their eyes, and to turn them from darkness “to light, and from the power of Satan unto God.”† So confident was he of the design and purpose of his heavenly mission, and so fully persuaded, that the heathen world were to become heirs of the grace of life, that with all boldness he declared unto the Jews, “that “the Salvation of God was sent unto the Gentiles, and “that they would hear it.”‡ This Apostle was a chosen vessel to bear Christ’s name among the Gentiles. He was set as a light to them ; and through his instrumentality, by the force of his reasoning, and the power of his eloquence, “He who commanded the light to “shine out of darkness, hath shined into their hearts, “and given them the light of the knowledge of the “glory of God in the face of Jesus Christ.”§

By the vision of Peter, and the account of his visit to Cornelius, we further learn, that it was the design of heaven by the gospel to send the knowledge of Salvation to the Gentiles. This Apostle was prejudiced in favour of the Jewish nation. Notwithstanding the nature of his instructions, which he had just received from his divine Master, he still thought, that the mercy of God could not reach beyond his own country-

* Matthew xxviii. 18, 19. Mark xvi. 15, 16. Acts i. 8.

† Acts xxvi. 18. ‡ Acts xxviii. 28. § 2 Cor. iv. 6.

men; that all besides were doomed to perpetual darkness and defilement, and unfit for the service or enjoyment of heaven. And it required a miracle to convince him, that the spirit of the Lord was not straitened; that what He had cleansed was neither common, nor unclean; that incense might ascend to heaven even from among the altars of paganism; that prayers and alms were found, and accepted, where there was neither priest nor Levite; that "God, of a truth, is no respecter of persons; but in every nation he, that feareth him, and worketh righteousness, is accepted with him."* Although the piety and charity of Cornelius were not the meritorious ground of his justification before God, they were the means of preparing his mind for increasing light, and of bringing him to the knowledge of the way of Salvation by a Redeemer. After this interesting scene, the Apostle could not doubt any more, than his brethren, the Jews, that "God also to the Gentiles had granted repentance unto life."†

Not less to our purpose is the vision of St. John, in his old age, on the island of Patmos. Among other important things, that were communicated to this venerable Apostle and prophet, he was permitted to hear, and see, the number of the servants of God, who were sealed. Besides the hundred and forty and four thousand, of all the tribes of the children of Israel; he "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people,

* Acts x.

† Acts. xi. 12.

“and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb.”* This sublime vision represents the extent of the gospel, and the increase of the christian church among all nations, and inspires the hope, that it will one day become the medium of light and Salvation unto the ends of the earth. It intimates further, that all, who are saved, of whatever nation, or people, or language, will be saved only through the merits and efficacy of Christ’s atonement and mediation. That is, they will ascribe their Salvation both to Him, who sitteth upon the throne, and unto the Lamb. If Christ made propitiation for the sins of the whole world, it is an evidence, that the whole world were guilty, and needed such a sacrifice. I do not mean to suggest, that none can be saved, who have never enjoyed the advantages of an external revelation, nor seen the light of the gospel, nor heard of the name of Jesus. I believe there may be the spirit of faith, where the object of it is not seen, and where the voice is not heard.† I could sooner indulge the hope, that the wretched, deluded victims of Juggernaut, “who know not what they do,” were the objects of divine commiseration and forgiveness, than believe, that God had doomed to everlasting perdition all, who have never heard of Christ, and for not believing in him, of whom they have not heard. And is there no

* Rev. vii. 9. 10.

† Note A.

foundation for this preference, but in the sympathy of the speaker? Will it be deemed unchristian to ask, whether that compassionate Saviour, who so often wept over the blindness, the obstinacy, the infatuation of his guilty countrymen, to whom he repeatedly offered the message of reconciliation, and who as often rejected it; who so earnestly desired and affectionately intreated them to take refuge under the wings of his grace; who employed his last breath in interceding for mercy for his murderers, wafting to heaven an apology for the crime, "Father, forgive them; for they know not what they do;"—Will this Jesus feel less pity, can he find no apology, will he offer no intercession, for the poor, infatuated *pilgrim*, who, conscious that some sacrifice must be made for his sins, and seeing no *Lamb* in the *thicket*, devotes his own life, because he has nothing dearer, to appease the wrath of heaven—leaving his bones to whiten upon the plains as a monument of his delusion, and to excite the pity of the christian.* Although this ignorance should not be winked at, sure I am, that the subject of it is less criminal, and will be beaten with fewer stripes, than those pretended christians, who make a traffick of this pilgrimage, and who, like the vultures, fatten upon the victims of this delusion.†

A righteous and merciful God will, undoubtedly, make a discrimination between that error and delusion, which are the consequence of having wilfully rejected the light, and such as result from the circumstance of

* Note B.

† Note C.

having been born, where there is no light. It will at least be more tolerable for the latter in the day of judgment than the former. And if a meek, humble, and contrite heart be found under cover of this delusion, are we not authorized to hope, that a place will be provided for it, through the mercy of God, in some one of the many mansions of bliss. The qualifications for the kingdom of God among nations, who have never enjoyed the benefit of revelation, consist, no doubt, in an improvement of the best means, which heaven has granted, and in a disposition to receive and improve whatever further light God may be pleased to bestow ; rather than in the actual exercise of faith in a religion, or in doctrines, which were never revealed. But those virtuous heathen, who, by improving well the talent, that has been given them, shall add to the innumerable multitude, who will stand before the throne, will then learn, if not before, that even their Salvation must be ascribed to the merits and mediation of the Son of God ; and will join in the new song, saying, **THOU ART WORTHY ; FOR THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD.**

When we consider the darkness, the ignorance, the error, and sin, in which the heathen world are generally involved, and the superior advantages, which they enjoy, who live under the light of the gospel, for improvement, for comfort, and happiness in this world, and for laying a foundation, by purer faith and more perfect holiness, for everlasting life and happiness in

the world to come; the few examples of virtue and piety, that may be found amidst the darkness of paganism, will not be urged as a reason, why we should feel no concern, and take no pains, to furnish them with the means of better light, a purer faith, and a sublimer worship.

Secondly. I am to consider the instruments and means by which the gospel is to be propagated.

In the first age of christianity the Apostles were appointed, and commissioned by their divine Master, and qualified by the miraculous gifts of the Holy Ghost, to propagate the kingdom of God, and carry the glad tidings of Salvation to all nations. They were set as a light to the Gentiles. And by bearing on their lips the message of reconciliation; by planting and watering the incorruptible seed; by establishing and building up the church of our Lord among many nations; and, above all, by leaving on record the words of eternal life, they have become the instruments of Salvation unto the ends of the earth. The world is now reaping the fruit of their labours, and rejoicing in their light. They had the greatest difficulties to surmount, the most violent opposition to contend with. The heathen raged, and the people imagined a vain thing. Kings of the earth and rulers leagued together, and marshalled themselves against the Lord and against his anointed, to impede the progress, and to destroy the influence of the Redeemer's kingdom. The prejudices of the Jews, and the ignorance and idolatry of the Gentiles, were to be subdued; and a

religion, then new in every part of the world, to be introduced, and established in their place. Well might this little band of christian heroes, in view of these difficulties, and in the commencement of their warfare, exclaim, "Who is sufficient for these things?" Almighty Grace was sufficient for them. And, under the standard of the Captain of their Salvation, and clad in the armour of God, they advanced to the conflict ; and "came off more than conquerors, through him " who hath loved us, and given himself for us." The rapid progress of the gospel, during the few years of their ministry, notwithstanding the violent opposition it had to encounter, was itself a miracle, and among the strongest evidences of its divinity. The work was manifestly of God, and could not be overthrown. The principal mean by which they promoted the cause, in which they were engaged, was preaching the gospel. This was "the weapon of " their warfare ;" and it was "mighty through God " to the pulling down of strong holds."* They "kept back nothing that was profitable ; but taught " publickly and from house to house, testifying both " to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. " Bonds and afflictions awaited them ; but none of " these things moved them ; neither counted they life " dear unto themselves, so that they might finish their " course with joy, and the ministry they received of the " Lord Jesus to testify the gospel of the grace of God."†

* 2 Corinthians x. 4. † Acts xx. 20.

Since the days of the apostles miracles have ceased ; but the evidence of their truth and reality is not lost. The holy scriptures, which contain the words of eternal life, and which are the channel of divine communication between heaven and the hearts of men, are still preserved ; and a written and preached gospel is now the medium of light and Salvation to the world. Instead of the miraculous gifts of the spirit, which enabled the apostles without previous preparation to address every nation in their own language, the ministers of Jesus Christ must be qualified and endowed by more ordinary means. They must study, in order to be learned ; and must be learned, and give themselves to meditation and prayer, in order to be mighty in the scriptures ; and must be mighty in the scriptures, in order to be witnesses to the truth ; and must be witnesses to the truth, in order to be the light of the world.

Besides a well educated and regularly established ministry to water, where others have planted ; to build upon a foundation, which others have laid ; “ to raise up the tribes of Jacob, and to restore the pre-“ served of Israel ;” there must be a light also to the Gentiles. There must be messengers of Salvation unto the ends of the earth. But before these messengers can give light to others, they must first be enlightened themselves. Nothing can be more erroneous, than the opinion, that an ignorant, illiterate missionary is a proper instrument for converting the Gentiles, or preaching the gospel to the poor. In order

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to be successful they must be men of intelligence and piety, of prudence and perseverance, of meekness and fortitude, that they may endure hardness as good soldiers of Jesus Christ. Not *novices*; but men of talents and information, that they may be able also to teach others.

But it is said, the apostles were ignorant, that they were illiterate, that they were fishermen; but were nevertheless commissioned, and sent, to preach the gospel to all the world. They were indeed commissioned, and sent on this heavenly errand. But not until they had spent several years under the immediate instruction of their divine Master. Not until their minds were miraculously endowed with the gifts of the Holy Spirit. So far from being sent, they were expressly forbidden to *depart*, and commanded to *wait*, until they were thus qualified.* St. Paul, though not called, until after this period, to be an Apostle, was nevertheless “not a whit behind the “very chiefest” of them.† He was a chosen vessel to bear Christ’s name among the Gentiles. And was he unlearned in the wisdom of this world? Was he destitute of human knowledge, or of human attainments? Was he ignorant of the manners, the customs, and the habits of mankind, especially of the nations where he preached the gospel? No; he was brought up at the feet of Gamaliel, one of the profoundest teachers of the age. And such was his fame as a scholar, such the display of his talents, that he drew from a Roman

* Acts i. 4.

† 2 Corinthians xi. 5.

Governor the confession, that he had "much learning."* Besides his attainments in human knowledge, his mind was enriched with the truths, and his heart sanctified by the spirit of the gospel. It was probably on account of superior abilities and more extensive erudition, that he was selected from among his brethren, as the chief instrument to enlighten the Gentiles, and pull down the strong holds of pagan idolatry and superstition.

I press this idea, my brethren, because I consider the want of success in the missionary societies in this country, and the consequent objection, that has been raised against this mode of instruction, owing principally to want of talents, or character, or both, in too great a proportion of those, who have been employed in the service of these societies. I do not mean to insinuate, that a man cannot be a christian without being a scholar. But every good man is not fit for a teacher. Neither would I suggest, that a man, to be qualified for a missionary, must necessarily be acquainted with the whole circle of the arts and sciences. But he ought not surely to be without talents, nor without information, nor without some learning in his own profession. Much less ought he to be without character, destitute of the temper, and unadorned with the virtues and graces of that gospel, which he pretends to propagate. It has been found by experiment, that when men of abilities and piety, and unblemished moral character, whose sole object has been to make

* Acts xxvi. 24.

those, to whom they were sent, wiser, and better, and happier, through the instrumentality of a preached gospel, instead of proselyting them to a sect or a party,—when such men have been employed in the service of missionary societies, success has generally, if not always, attended their labours; and those societies, who have been so wise, and so fortunate, as to employ them, have had no occasion to regret the pains or expense of doing it. I would not be understood to intimate, that missionary societies are chargeable with knowingly sending out missionaries of the opposite character. But have they not sometimes been deceived? And have they always taken as much pains, as they ought, to be undeceived? Have we not on some occasions been influenced more from commiseration to the personal wants of the missionaries, than from any sanguine hope of benefitting the people among whom they were sent. If they be objects of charity, let us bestow charity upon them. But when we send lights to the Gentiles, let us send “burning and shining lights;” that they, who walk in darkness, may discover the path, in which they should go; and, by following it, may be guided to the Father of lights.

Another cause, which has often rendered the labours of our missionaries unsuccessful, has been an attempt to extend their labours over too much territory. Instead of being a *light set*, they have been *wandering stars*; and, by trying to diffuse their rays over too much space, they have produced neither

light nor heat: Experience has shewn, that, in order to be useful, missionaries must be in some respects stationary; and to produce the greatest effect the rays of light must be concentrated, and shine with a clear, steady, uniform lustre. *Itinerant preaching*, especially with the character of a great proportion of those, who assume the name of itinerants, is of no service towards promoting the cause of pure christianity. By the disorder, and confusion, and fanaticism, which mark their path, they demonstrate, that "they run before they are sent;" or, at least, that they run without a commission from that "God," who "is not the author of confusion; but of peace and order as in all churches of the saints." By this irregularity they dishonour the name, discredit the religion, and multiply the enemies of the holy Jesus. The novelty of their appearance, and the rapidity of their motion, may, like the *Comet*, attract the gaze, and for a while awaken the terror of the ignorant beholder. But on their departure the mind is not less in ignorance and darkness, than on their approach. Or, if, perchance, the more intelligent, and the better informed, should make observations, they will be found on inspection to be *dark bodies*, and all this blaze only the semblance of light.

By itinerants I mean not to include such men as the intelligent, the pious, the brave Buchanan, whose sole object is to give light to the world; and who by his indefatigable "Researches" has, more than any other man of the age, prepared a path for this light.

Neither would I include many respectable and pious missionaries, who, with as good intentions, and not without success, have laboured to propagate the gospel among the unenlightened parts of our own country. But I mean those self-authorized preachers, who, as a cloak for their ignorance, and sometimes for their vices too, and to delude and deceive their unsuspecting and too credulous hearers, pretend to receive their light and their credentials by a miracle directly from heaven. "By their fruits ye may know them."

In order to have missionaries with proper character and qualifications, there must be missionary societies and other institutions, whose benevolent and pious object is to propagate the gospel, to extend the knowledge of the holy scriptures, to give light to the Gentiles, and to be the instruments of Salvation unto the ends of the earth. Such societies and institutions have proved an incalculable benefit to mankind. By concentrating their energies, and by interesting themselves in the situation of that portion of their fellow creatures, who have not the means, if they have the disposition, of providing themselves with religious instruction, they have been enabled to furnish them with the Book of Life, to place before them christian teachers, and to receive in return a blessing from them, who were ready to perish. The benefit arising from these institutions may be learnt from the means they have furnished for promoting christian knowledge and piety; and which have reached, not only to unenlightened portions of our own country; but to the vast and ex-

tensive regions of the East. Thousands, who recently sat in darkness, where was no light, but the dim light of nature, and even this little well nigh extinguished through ignorance and superstition, have been visited by "the Day spring from on high," and are now cheered with the mild beams of "the Sun of Righteousness." From the liberality and piety of christian institutions, they have seen, for the first time, "How beautiful upon the mountains are the feet of them, that preach the gospel of peace, and bring glad tidings of good things."*

The land of our Forefathers has taken the lead in these institutions, and has contributed more, than all the world besides, to the propagation of the gospel, to give light to the Gentiles, and to send Salvation unto the ends of the earth. This benevolent and pious example begins to be imitated in America. The spirit of our Fathers, through whose instrumentality the light of the gospel first beamed upon this western world, seems to be waking from its slumbers, and stirring up itself, to diffuse this light not only through those parts of our own country, where it has never been, or but sparingly, enjoyed; but to reflect it back upon those regions, in Asia, where, though long since in darkness, once stood the golden candlesticks, and where He, who holdeth the stars in his right hand, delighted to walk.†

The Missionary and Bible Societies, which within a few years have been established, and multiplied with-

* Rom. x. 15.

† Rev. i.

out example in this country, are among the principal means of propagating the gospel, and thus extending the knowlèdge of the way of Salvation by a Redeemer. But there are other means and instruments besides these of extending the light and influence of the gospel. Every christian, who cultivates its principles in his own heart, who imbibes its spirit, and who portrays in his life its virtues and graces, promotes the cause of christianity, and becomes a light to the world. Every head of a family, who gives his children and his household a religious education, and brings them up in the nurture and admonition of the Lord, extends the influence of the gospel, and is himself a preacher of righteousness. Every christian Society, whose united prayers are unceasingly offered up for the advancement of Christ's kingdom, and who add alms to their prayers to furnish the means of light and Salvation to such as have no light, and no hope, are the agents of heaven, and labourers together with God, in strengthening the walls of Zion, enlarging the borders of that kingdom, which is not of this world, and multiplying heirs of the grace of life.

Thirdly. If your patience be not exhausted, I will briefly state in the last place some of the principal motives, that may tend to encourage and animate christians in their exertions to propagate the kingdom of God.

One of these motives arises from a consideration of the original design of the gospel, particularly with respect to the Gentile world. If it were the design of

heaven, as was shewn in a former part of this discourse, to extend this blessing to the Gentiles ; if holy men of old, who spoke as they were moved by the Holy Ghost, looked forward with joy and gladness to this interesting event ; if their predictions have been in the progress of accomplishment in every age of the christian church ; and if they now appear to be in rapid fulfilment ; we must believe, that it is still the purpose of heaven to extend the blessing ; that the work, which has been begun, will continue to be carried on, as it ever has been, through the instrumentality of human exertions, and by the agency of christians, until all the ends of the earth shall see the Salvation of God. The whole christian world are witnesses of the accomplishment of the ancient prophecies relating to the Gentiles ; and the progress of christianity in all quarters of the globe, and the vast means in operation to extend a knowledge of the holy scriptures, declare them to be now in rapid fulfilment. And is the spirit of the Lord straitened ? Is his arm shortened, that he can no longer save ? Has the gracious promise, made to the heralds of light and Salvation, " Lo, I am with you always, even to the end of the world," been stayed ? Has it seen its completion ? Has it reached the end ? Surely not. Let us then, as christians, consider ourselves as the agents of heaven in propagating the gospel ; as messengers of light and Salvation to the Gentiles. Is it not an honourable, is it not a sublime employment to be associated with heaven in promoting a cause so much to the glory of God, so in-

teresting to the souls of men? Will it not enhance the felicity of the mansions above, to be there recognized by those happy spirits, who have received the light of life through our instrumentality, and who will greet us as "the servants of the Most High God, who shew unto them the way of Salvation?" The voice of prophecy is still echoing from the volume of inspiration, and, as a part of the Gentile church, let us speed its accomplishment: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.—For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."*

Another motive to stimulate the pious and the charitable to exertion in propagating the gospel, and diffusing more extensively the light of life, may be drawn from a consideration of the ignorance, the darkness, and guilt, in which millions of our fellow creatures are yet involved, who were made of the same blood, and whose souls with ours are destined to immortality; many of whom have never seen the light of the gospel; and others enjoy but sparingly the means of religious instruction. For a particular view of the present state

* Isaiah liv. 2, 3—7, 8.

of the heathen world, especially of the horrid superstition and idolatry, that still prevail in the vast regions of the East, you are referred to the interesting "Researches" of the celebrated Dr. Buchanan. Whoever can peruse these sheets without commiseration, without pity, without a desire to do something to chase away this darkness, to arrest the progress of this delusion, and to send light and comfort to its miserable victims, must be destitute of common humanity; much more of the sympathy of the christian. Will not a people, cannot a nation, whose sympathy is awakened, and whose liberality is cheerfully extended to the relief of their fellow citizens, whose *dwellings* have fallen a sacrifice to the flames, feel some pity for the infatuated mourner, stretched upon the Funeral Pile of her departed Husband, and bestow some charity to rescue the *life* of the fairest of creation from the fire of Moloch? * Shall christians feel less concern, or take less pains to pluck the *souls* of their fellow sinners as brands from the burning, and provide them with the means of deliverance from a "fire that cannot be quenched?"

But the particular object of the Society, convened on this occasion, is to propagate the gospel among the Indians and others in North America. If it be our duty as individuals and as christians to provide for ourselves and our household; it is unquestionably our duty as Societies and communities to provide for those of our own country and nation. And there are objects of commiseration and christian charity, scattered in

* Note D.

remnants through these western regions ; some of whom have no light to their feet, and no lamp to their path. Others have no oil in their lamps, and no means of replenishing them. I am aware, it will be asked, whether the attempts to christianize the Indians have been attended with sufficient success to encourage a continuance of these exertions ? They, whose liberality is so often taxed for the support of missionary establishments, have a right to hope and expect some fruit from their charity. We can answer, that these attempts have not been without success ; and where missionary labours have been wisely and judiciously directed, and faithfully performed, the result has been such as to authorize the belief, that it is at least practicable to meliorate the condition, to convey some light to the mind, and inspire some hope even in the heart of a savage. When we witness their ignorance, their stupidity, and their vices, we sometimes may be ready to ask, with the despairing prophet, "*Can these dry bones live ?*"* But by continuing to *prophesy*, that is, by repeating our instruction with plainness, with patience, and with prayer, under the influence and blessing of the spirit of life, these dry bones may at length begin to *move*, and perhaps to *shake*, and by and by to be nerved with spiritual strength, and breathe a new and spiritual life.

There is room, no doubt, for improvement in the system of missionary instruction among the Indians. But we must look to a christian, charitable publick to

* Ezekiel xxxvii. 2.

aid us even in this improvement. Some preparation of the mental soil is necessary as well, as of the natural, before the incorruptible seed will take root, or bring any fruit to perfection. The wise and experienced husbandman does not cast the finest of the wheat among the trees of his forest, nor the shrubs of the wilderness. He first fells the trees, plucks out the roots and the stones, subdues the turf, and applies a seed best adapted to its rough state. When time, and labour, and industry have sufficiently mellowed the soil, he then casts in the choicest of the grain ; and, under the influence and blessing of heaven, gathers a harvest, some an hundred fold, some sixty, and some thirty. Something analagous to this must be the method of procedure with the rude mind of a savage, previous to his receiving to advantage the pure, refined instruction of christian morality and piety. These tenants of the woods are wild men ; and they must be tamed, before they can be taught. They must be wedded, either from inclination or habit, to the axe, the plough, and the wheel, before they will submit to the moderation, the sobriety, the self-denial, and the patience of the christian life. Experience has shewn, that the best success has attended religious instruction among this poor depressed people, where it has been preceded, or at least accompanied with some degree of civilization. The missionary should go to them in the double capacity of a teacher of youth, and a preacher of righteousness. He should plant himself by the side of his tawny pupil ; endeavour to do away

that jealousy, which is so natural to the Indian, but which is at enmity with the gospel; and, after the example of his divine Master, should blend moral instruction with a manifest interest and concern for his temporal welfare. In this way only can he gain his attention, secure his confidence, and win his heart. The faithful, pious labourer will not be discouraged nor disheartened by meeting, in the commencement of his work, with the wildness and rankness of uncultivated nature. When these are subdued by time, and patience, and industry, and grace, a fairer growth will spring up to reward his toils. And even amidst this wildness may he not hope in the progress of his labours and in his pastoral walks now and then to find the chaste and modest *Violet*, half concealed by the rankness, that surrounds it; and which, but for his vigilance and care, might have been

“ Born to blush unseen,
“ And waste its fragrance on the desert air.”

But there are others, besides the natives of the soil, who are objects of our compassion, and proper subjects for charitable instruction. Some of them are now hungering for the bread, and thirsting for the waters of life. To such the bible, the book of life, the charter of our Salvation, would be a treasure; and the voice of him, who bringeth glad tidings, cheering and delightful to the soul. Surely our charity cannot be better bestowed, than by giving light and instruction to the ignorant, comfort and consola-

tion to the sorrowful, hope to the desponding, and Salvation to them, that are lost.

As a Society, my brethren, a weight of responsibility rests upon us. We are stewards of the christian's charity. We are the depository of light and Salvation for the poor. The spirits of our departed brethren,* whose counsel, prayers, and alms, for a long time, aided the benevolent and pious purpose of this institution, seem to rise up before us, and admonish us to be faithful. Faithful to them, from whose liberality we receive the means of propagating the gospel. And faithful to our divine Master, who hath commanded us, saying, I HAVE SET THEE TO BE A LIGHT OF THE GENTILES, THAT THOU SHOULDEST BE FOR SALVATION UNTO THE ENDS OF THE EARTH. Let us listen to the admonition, that, when we rest from our labours, we may be prepared to join them in a better world, WHERE THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT HAVE TURNED MANY TO RIGHTEOUSNESS, AS THE STARS FOREVER AND EVER.

AMEN.

* Hon. Francis Dana and Rev. Dr. Eckley died since the last anniversary.

NOTES.

NOTE A.

St. Paul in the second chapter of his epistle to the Romans as well, as in other parts of his epistles, has authorized the belief, that the benefits of Christ's sacrifice will extend to those virtuous heathen, who have had no distinct knowledge of a Saviour. The reader is referred to this chapter, and to the observations and arguments of the learned and pious Dr. Macknight in his "View and illustration of the reasoning" of the Apostle contained "in this chapter."

NOTE B.

Dr. Buchanan, in his "Christian Researches in Asia," has given a particular account of the temple of Juggernaut, and of the horrid superstition and delusion, that reign there. The multitudes, that resort thither to worship the idol, are almost without number. "A lack of people (100,000) would not be missed." Many of the pilgrims, through fatigue and privation, perish by the way. Others from infatuation sacrifice their own lives as part of this idolatrous worship. The flesh of the wretched victims, who lie unburied, is devoured by dogs and vultures, while the bones remain scattered over the plains. Our souls are shocked by the recital of this horrid ignorance and cruel superstition, and we are astonished at this corruption and degradation of human nature. But we ought to recollect, that "the Hindoos of Juggernaut have as yet had no advantages of christian instruction." They have indeed been favoured with no revelation to teach them the character of the true God, and the worship he requires of his creatures. Even the light of nature seems to have been extinguished by the darkness that surrounds them. This cannot be said in apology for those Israelites, who, contrary to an express command of Jehovah, sacrificed their children to Moloch, and for their apostacy were visited with the righteous judgments of heaven.* They had been

* Jeremiah vii.

distinguished from the idolatrous nations around them by a special revelation, which taught them the nature and character of the true God, and commanded them to worship no other. Their crime, therefore, appears to be more aggravated, than that of the poor infatuated Hindoos. The righteous judgment of God, no doubt, will have respect to the condition and circumstances in which they are placed. According to the Apostle, Paul, there was a *time*, when the *ignorance* and idolatry of the Athenians *God winked at*. But after the gospel declared to them the true God, they were commanded to repent, to turn from their superstitions, and worship the God, who made heaven and earth.* And is there no worshipper at Juggernaut, to whom the same compassion may be extended? May not a merciful God wink at the ignorance and delusion of an Hindoo as well as that of an Athenian? While we rejoice in the privileges and blessings, with which heaven has distinguished us, let us pray, that the Sun of Righteousness may soon rise upon this deluded people; dispel the ignorance and darkness, that surround them, and give them the light of the knowledge of the glory of God in the face of Jesus Christ.

NOTE C.

It is not a little surprising, that a nation, that has done so much in order to convey the blessings of the gospel to the pagan world; a nation, that has taken the lead in the Abolition of the African slave trade, and substituted an Institution for the express purpose of providing them with the blessings of civilization, and thus preparing the way for the better reception of the still greater blessings of the gospel,—it is not a little surprising to find her still drawing a portion of revenue from an idolatrous worship. Dr. Buchanan states this to be a fact, and says the British government in India increases its revenue by a tax levied upon the worshippers of Juggernaut. He believes, however, the fact is not known to its full extent by the government in England; and that, whenever it is, measures will be immediately adopted to abolish the practice.

D

* Acts xvii. 30.

NOTE D.

By an account taken in the year 1803, it appeared, that two hundred and seventy five females were sacrificed upon the Funeral Pile of their Husbands in one year within 30 miles of Calcutta. And by another report in 1804, that 115 females were sacrificed in the same manner, and within the same limits, in 6 months. At the time this discourse was delivered, contributions were collecting in Boston and in other cities in the United States for the purpose of aiding the translations of the holy scriptures into the Hindoo language, in order to put a stop to this cruel and barbarous practice; and teach these infatuated mourners to *sorrow after a godly sort.*

APPENDIX.

INDIANS.

Marshpee and Martha's Vineyard Indians.

ALTHOUGH the charge of these Indians has devolved on the Corporation of Harvard College, as stated in our last Journal; yet whatever affects their religious character and interests claims the notice of the SOCIETY, which has formerly had them under its care. It is with much satisfaction that we are now able to report the settlement of a minister at Marshpee, as successor to that able and faithful missionary, Rev. Mr. HAWLEY, who died in 1807.

The Rev. PHINEHAS FISH was ordained a missionary on the 18th. of September last; on which occasion the Rev. Dr. KIRKLAND, President of Harvard College, delivered an appropriate sermon, and several neighbouring ministers performed the other publick services. "The plantation of Marshpee contains almost the only remaining vestiges of the native race of Massachusetts. It is an ancient and valuable location appropriated to the Indians, but its privileges are also extended to those in affinity with them. In addition to the patronage of the government, it has been favoured with a continued enjoyment of a regular ministry under men of eminent piety and worth. The first pastor of the place was the Rev. RICHARD BOURNE, who gathered the church and was ordained there in the year 1670. The celebrated ELIOT, distinguished for unwearyed exertions in christianizing the Indians, assisted on the occasion. Mr. Bourne died in 1685. SIMON POPMANET, one of the natives, was his successor. After his death, the Rev. JOSEPH BOURNE, son of the first minister of the plantation, was ordained there in 1729. He resigned his mission in 1742. The office was then supplied by SOLOMON BRIANT, one of the Indians, who remained in that employment until the settlement of the Rev. GIDEON HAWLEY, in 1768. Mr. Hawley continued in faithful adherence to this obscure but useful service, nearly half a century. He died October 3, 1807, aged eighty years. The proprietors of the plantation are much indebted to him for his ministerial labours, and his well directed exertions for the secure establishment of their civil interests. He faithfully pursued his course with honest animation, amidst many perplexities, which would have baffled common minds, but which his prudence and energy of character enabled him to surmount.—Mr. Hawley and his predecessors were supported principally from the funds of the Society in England for propagating the gospel, under the agency of their commissioners in Boston. The present missionary is set-

bled by the Corporation of Harvard College, as trustees of a fund, applicable to the purpose, given by the last will of the Rev. DANIEL WILLIAMS, of London, in the early part of the last century. Mr. Fish has also in charge a small settlement of Indians at Herring Pond, between Plymouth and Sandwich. His establishment commences under favourable auspices, and we may cherish a favourable hope, that the benevolent views of the liberal donor, Mr. Williams, and of those who have the management of his bequest, will be accomplished."

Stockbridge Indians.

THE Society continues to maintain a mission among these Indians at New Stockbridge. Nothing material appears to have occurred of late, if we except the expression of jealousies on the part of some of the tribe, in regard to their lands; a subject, which, so far as it is likely to affect the mission, will receive the attention of the Society. Mr. SERGEANT, in addition to his salary, receives one hundred dollars for the maintenance of two Indian schools; and thirty dollars have been applied, this year, to the purchase of books for the use of this mission.

Narragansets.

THE Society reappointed the Rev. Mr. Coe to a mission of three months in Rhode Island, with particular reference to the relics of these Indians, at Charlestown. The prepossessions of these people in favour of their own modes of worship, to the exclusion, or limited indulgence, of divine service by regularly ordained ministers, of such especially, as are even suspected of receiving compensation for their labours, and the vicious habits of the principal part of the adults, induced the missionary to "think the greatest prospect of good must be with the young." Accordingly, after giving previous notice of the design, he opened a school for their instruction on the eleventh of June last, to be kept five days in a week. From about ten to seventeen attended the school. Some of the Indians being apprehensive that they should lose the benefit designed for them by the Society, a meeting of the tribe was held on the first of July, the result of which was highly favorable to the interests of the mission. The missionary made a prayer, and gave a short scriptural illustration of some truths, pertaining to christian ministers, which arrested attention, and called forth some expressions of approbation. The major part of the Indians in town, it was said, were present; and they unanimously manifested their desire that his instructions of their children might continue, and that he might preach to them, when they were not supplied by themselves. They also signed a petition, which had been previously signed by the Council, to that purpose. "It was evident that they had the

greatest regard for the school. Some white people wished to send their children; but this meeting of the tribe were unanimously against the admission of white children. They were willing that blacks, not of the tribe, should attend."

July 8. "Of different colours, 23 came for instruction." The week following, "about 20 adults and children attended." The first week in August, "from about 18 to 24 attended, and the most constant made daily improvement." A fortnight after, "about 15 or 16 generally attended." On the first Monday of September, "more than 30 attended, and some aged people of the tribe." At the close, the missionary delivered to them an address on Eccles. xii. 1; distributed what books were left on hand; and took his leave of them.

"Of the 13 Lord's days," says the Journal, "since my coming among the Indians, the ministry of the word has been attended with them so much as there was any prospect of doing them good." The school was kept five days in the week; and 47 coloured people (of the tribe) attended at different times. Some whites also were taught several days. "Those, who most generally attended, were about one half of nearly adult age, and made good improvement. Some can read incorrectly in the New Testament; others can read easy lessons; a number can write; and some have attended only a few days. Worship was attended daily, morning and evening. They were also every day taught the commandments, and an easy catechism."

The fond attachment of the church to its own modes, "and the indifference of others to all religion," render the prospect of good by preaching, at present, very small. It is therefore suggested by the missionary, "Whether it may not be proper to appoint a man of prayer, of suitable age, to teach a school, and instruct them in the doctrines and duties of our holy religion."

In consideration of the grant of the Society for the purpose of building a school-house in Charlestown, for the Indians, the Rev. Mr. Tenney, Secretary of the Rhode Island Missionary Society, was authorized by that Society to go to Charlestown, and, taking the advice and aid of a judicious gentleman, to contract for building the house.

The Indians generally assembled, and a house of 18 feet by 22 was engaged to be finished in a workmanlike manner, according to the opinion of either of two gentlemen named, by the 25th of June, 1812. "Mr. Coe," Mr. Tenney observes in a letter to the Secretary, "has met a much more favourable reception this season than he did the last; and many seemed very desirous that he should be continued longer. I was fully convinced, that he has been of very material service to the children and Indians generally."

On the day when the missionary took leave of the Indians, September 2, he received an address, expressing great satisfaction in

his labours, and great thankfulness to the Society, and an earnest desire that missionary aid may be continued to the tribe.

The Secretary, passing through Charlestown in September had the satisfaction to hear a confirmation of these facts from General Staunton, Superintendent of the Indians, who has undertaken the erection of the school-house, and who gives assurance of its completion by the time specified in the contract. The general lives near the Indian village, and appears to have the confidence of the tribe. In his hands the Secretary left several Bibles, which he carried from the Bible Society of Massachusetts; one of which, a large handsome copy, he directed to the President of the Council, who can read; and the rest to his care, to distribute among the tribe at his discretion. Here he had an interview with a preacher, who at present is their stated publick religious instructor. He is a mulatto man, not belonging to the tribe. He appeared intelligent and serious; but acknowledged that he *could not read!* He expressed, however, a strong desire to learn; and said that had Mr. Coe continued longer at Charlestown, he would gladly have learned to read of him.

Penobscots.

NOTHING new has occurred in regard to these Indians. The Rev. Mr. JENKS, who has lately visited them, by appointment of the Maine Missionary Society, observes, in a letter to the Secretary, 22 November: "I found the Indians quite unprepared, as yet, for the special attention of the Society for propagating the gospel. They were somewhat jealous in respect to a school. I did not therefore think it prudent to propose it, in direct terms, to the Council. As my business was of an agricultural nature, at the first visit I confined my views principally to the object contemplated in my commission. I found Mr. Romagne very ready to cooperate in this. He accompanied me, and was pleased to serve, as an Interpreter."—One of the society's missionaries (Mr. Sawyer) takes notice of these Indians in his Journal. "Attempted to prevail with the Penobscot Indians to go on to their lands, as they are convened [at Bangor] to receive their corn, &c. After they had received their corn, had an interview with them, and their agent, General Blake. Conversed with a number of their chiefs and others on the subject of settling upon their lands, and having a school for children, &c. The proposals appeared pleasing to them and their agent, beyond what was expected."

Wyandots.

THE Society has contributed seventy four dollars this year, toward the support of the mission at Sandusky. By a letter from Rev. Mr. BADGER, the late missionary, to the Secretary, dated at

Ashtabula in May last, it appears, that the prospect of the success of that mission is far less favourable than it was some time since. "The Western Missionary Board have given up the idea of furnishing preaching to the Indians. The Interpreter has left them." They have still, however, a school master for their children, "a christian character, and a licensed preacher of the presbyterian order." Mr. Badger encourages the expectation, that he will finish the History of the Mission, parts of which have already appeared in the publick Journals. "It is generally thought," he observes, "a most difficult matter to bring our Indian neighbours to adopt either civil or religious habits. Their habits of life and prejudices are deeply rooted; and the reducing of rude, uncultivated minds to refinement must be the effect of patient perseverance. But the most serious and weighty obstacles, which are found in the way of this most interesting concern, spring from their intercourse with those, who consider themselves most civilized."

DISTRICT OF MAINE.

THE REV. DAVID SMITH, having been appointed in Nov. 1808, to a mission of four months in the vicinity of Temple, performed that service the last year. During this mission 86 sermons were preached; 130 family visits made: 4 conferences attended, one church fast, and one council, "to regulate some church difficulties;" the Lord's Supper was administered twice, and there were 6 baptisms. "There has been a very general attention to meeting," says the missionary, "in almost all the places that I visited. The people are in a very destitute state in this region, in consequence of divisions and inability. There is not a settled minister within thirty miles, of our order." A committee, "by order of the church, and at the request of the Society," in Temple, have expressed a very grateful sense of the benefit they have received in the aid afforded them by the Society, for the settlement of the gospel among them; and solicited further assistance. Mr. Smith has accordingly been reappointed to a mission of three months, this year, at Temple and the vicinity.

The Rev. Mr. LOVEJOY performed the last year, a mission of four months at Vassalborough and the vicinity. He preached 7 sabbaths at Sedgwick, 1 at Unity, 2 at Fairfax, 1 at Clinton, and the remainder at Vassalborough. During the mission, he preached for the Society 65 times, attended 4 meetings for prayer and religious conversation, and catechised children 9 times. In the course of the last year 3 persons have been admitted to the communion of the church at Vassalborough, and 8 children bap-

lized there, and 2 at Fairfax. "A few persons have been incorporated at Vassalborough, and organized into a religious Society. They have voted to raise money in the same proportion for preaching, as heretofore they have raised by subscription." Mr. Lovejoy has been appointed to a mission of three months, this year, in the same region, but with particular reference to Fairfield, which is judged to be "a more favourable stand at present than Sedgwick."

THE Rev. Mr. MAY performed a mission of three months, the last year, at Brownville and its vicinity. He preached 82 sermons, attended 2 funerals, one advisory council, one church meeting, visited a school twice, visited many families, beside the time expended in preparation for the sabbath. On the 16th of September, Mr. May administered baptism to an infant child at Brownville; which was the first administration of this ordinance in that township. At another time he visited a sick man, who "gladly received a Bible from the Society, being poor and destitute of an entire copy of the sacred oracles." "The success of the mission hitherto has been such as may commonly be supposed to be obtained where there is no special attention to religion. In Brownville," says Mr. May in his Journal, "I have generally counted from 20 to 50 hearers, and nearly the same number in the Sebec and Williamsburg settlement. The number of hearers however has been on the increase since I came among them, as is also the emigration into the townships. The sabbath is much less profaned by some; it is more generally respected by the people at large than in times past. The minds of many are better furnished with religious truths which have a salutary influence upon the publick morals. On the whole, I see nothing to forbid the hope that the good which the Society aim at in supporting the mission may not be yet more fully obtained. It seems to be the order of heaven, that those who sow precious seed should oftentimes wait long for full returns."

The Rev. Mr. SAWYER performed a mission of three months, at Lincolnston, Elkinston, and the vicinity. He commenced his missionary labours 13 October, 1810, and closed them in January following. They appear to have been gratefully received. "The situation of the church and people in these infant plantations evidently calls for missionary aid. The Lord's supper, as appears by the missionary's Journal, had been administered but once "here in the wilderness." In January Mr. Sawyer, with the Rev. Mr. May of Brownville, and Rev. Mr. Blood of Buckston, formed a council, at the request of the church and people at Lincolnston, to advise to the best means to be adopted to have the gospel stately preached among them. "The council exhibited their

advice in writing, and left these plantations, apparently much pleased with what they had witnessed in the church and people, and with the hopeful prospect of good to them. The situation of this little church and these infant settlements," observes the missionary, "in the centre between Penobscot and Kennebeck rivers, in a very fertile part of the country, appears very interesting, and I greatly rejoice that the Society has granted such timely and benevolent assistance."

Mr. SAMUEL SEWALL, of Bath, has performed a mission of six weeks, for the Society, in the vicinity of Pownal. He preached at Litchfield, at Bowdoin, at Hebron, at Waldoborough, at Poland, and at Sumner. At Litchfield, "those who wish for congregational preaching have heretofore been very destitute." At Hebron there "is a small congregational church, in a very destitute, and, in some sense, a divided situation. They have a meeting house in building. I visited a school," says the missionary, "in a tolerable state of improvement, but very destitute of school books, especially Bibles and Psalters. Of *these* I presented them with a number from your bounty." In a part of Waldoborough, called Dutch Neck, he preached to a large collection of persons, principally Germans. "They were very attentive, and desired him to come again. They appeared to understand very well, though there was but one man in that section of the town, who was not a German, and no man ever preached there in the English language before him." Poland "is in a destitute, broken, divided situation." A few Psalters were left here for the use of schools, &c. In the whole period the missionary preached 41 sermons, made about 57 family visits, attended 2 conferences, and visited 1 school and 2 sick persons.

Mr. EPHRAIM ABBOT began his missionary labours in Robbins-town, Calais, Denneysville, and several neighbouring townships, July 9, 1811. In the above towns he was received very cordially. In some of the neighbouring townships Mr. A. found the state of religion and learning very low. They have no meetings, no schools, and it may almost be said no religious books. The moral and religious advantages of these people are apparently much less than those of the Indians in this neighbourhood. The Indians have a priest residing with them a considerable part of the year; and when they have not a priest, they uniformly assemble at the regular seasons of devotion, and conduct their worship with great seriousness, decency, and solemnity. The Indians have frequent intercourse with civilized society, and many of them are honest, temperate, and chaste in their conversation. But the inhabitants of some of these townships are almost entirely excluded from the sight of society. They have no regular seasons for religious wor-

ship. Children have been born here, and have grown almost to maturity, who cannot read a word in the Bible. That intemperance should prevail in such a state of society, we cannot wonder. The establishment of good schools would do much towards shedding light over this dark region. The inhabitants are poor, but are willing to do something, if aided by the Society; and an offer has been made by an agent of the proprietors to build school-houses in two of the townships, if the Society will furnish books, and provide and in part support an instructor.

Mr. Cook, preceptor of the academy in Fryeburg, preached fifteen sabbaths agreeably to his appointment, in Hiram, Lovel, Chatham (N. H.), Bartlett (N. H.), and Denmark, towns in the vicinity of Fryeburg. "Hiram contains fifty families. They have no place for publick worship. The meeting was in a poor school-house. About fifty people were present, who appeared devout and attentive." The missionary afterwards found a greater audience in this place. Numbers were present from the adjacent towns. A third time he preached there "to a numerous assembly, who appeared devotional, and very grateful for the benefits bestowed on them." At Lovel Mr. Cook preached to an audience of at least one hundred people. The inhabitants of the town are, with few exceptions, congregationalists, and have a church regularly organized." At Chatham he "preached in a private house to about thirty people. About thirty families, of different denominations, live in the town. To encourage this people to do something for themselves," the missionary "offered them a sabbath's additional preaching, provided they would have and support a good singing school one month; which they agreed to." He afterward preached here to "an audience of forty; found the singing in a state of improvement, and a school for cultivating music, under the care of a capable, well informed master." At Bartlett he "preached to an audience of about two hundred people, who were attentive and devout." At Denmark he "had an audience of about fifty, men, women, and children, who were principally Baptists." He "met with a kind reception at the different places he visited," and had reason to believe that his labours were serviceable to the cause of Christ. "The schools," in the vicinity of this missionary, "are, in general, conducted on better principles" than they were formerly: convenient houses for the purpose are building; more regard is paid to the education and morals of the masters; and the literary prospect is encouraging. "Considerable money is annually expended for schools and the highways; but that there should exist a cold indifference in regard to the support of the gospel—that the spiritual welfare is so little thought of, is indeed a source of melancholy to the pious mind."

RHODE ISLAND.

THE mission of the Rev. Mr. COE, this year, having been peculiarly designed for the benefit of the Narraganset Indians, he performed but little service among the white inhabitants. He preached, however, at Charlestown, to an audience of white people; in a school-house at Richmond, and at Mumford's Mills in the vicinity; at South Kingston, and at Tower Hill in that town. He expounded the scriptures; gave religious counsel to individuals and families; and distributed the Society's books. His account of the state of religion among the white inhabitants, in the region which he visited, gives an affecting confirmation of the preceding accounts in our Journals, and shows the extreme want of the labours of intelligent, discreet, and pious missionaries.

NEW YORK.

THE Rev. Mr. OLIVER has performed a mission of two months in the north west part of this state. During his mission he travelled upwards of 1100 miles; preached 49 times; baptized 2 children; attended 4 conference meetings; visited 5 sick persons; attended 2 funerals; was moderator at 2 church meetings; visited 77 families; and distributed a large number of religious books. "These books were gratefully received by poor people and children; and their thanks, by the missionary, are returned to the benevolent donors.* Many of these books are gone more than three hundred miles beyond the Genesee river, where moral instruction is very much wanted. For religious worship the people assembled as well as could be expected. They appeared to be grateful to the Society for granting them religious instruction, and return their thanks, with a desire for more missionary service. Should the Society wish to send missionaries into the State of New York, there is such an immense tract of missionary ground, that it is difficult to determine where it is best for them to be sent. After you pass the north river at Hudson, between the North and South Turnpikes, and south of the South Turnpike, clear on to the Genesee river, and north of the North Turnpike completely on to said river, there is room for missionary services. And after you pass the Genesee river for 300 miles west, people have moved on. But it is of importance that Societies should be supplied this side of the river; for those beyond will take their complexion from the conduct of well established Societies this way."

THE Society, at its annual meeting in May last, granted 25 dollars to the Maine Missionary Society, for the encouragement of Mr. CHAPIN's settlement at Pownal; 50 dollars to the Piscataqua

* The principal donors were WILLIAM PHILLIPS, Esq. President of the Society, his Honor WILLIAM GRAY, Esq. Lieut. Governor, and Mr. HENRY GRAY.

Missionary Society, for the benefit of the Isle of Shoals; and 150 dollars for books. The books have been purchased, and sent to the District of Maine for distribution.

STATEMENT OF THE FUNDS.

Amount of stock on interest, May, 1811	\$23212, 13
Probable income	1493, 54
Donation of William Phillips, Esq. received 5th. September, to be expended the current year	500, 00
Donation of Doct. Holyoke of Salem	10, 00
Included in this amount is the sum of \$2861. 56, the donation of John Alford, Esq. The interest of which, being \$567, 50, is appropriated to the use of the Indians exclusively.	
Cash on hand,	\$152, 70

MISSIONARIES FOR A. D. 1811.

Missionaries.	Places of Abode.	Locations.	Months.
Rev. Hezekiah May	Brownville,	Vicinity of Brownville	3
— David Smith,	Temple,	Temple and Vicinity	3
— Edmund Eastman,	Limerick,	{ Woodstock and vicinity, ty, on St. John's river	1
— Daniel Lovejoy,	Vassalboro'	Vassalboro' and vicinity	3
Mr. Ephraim Abbot,	Andover,	Robbinston and vicinity	2
Mr. Samuel Sewall,	Bath,	Vicinity of Pownal	3
Rev. Curtis Coe,	Newmarket,	Narraganset	3
— John Sergeant,	N. Stockb.	N. Stockbridge Indians	12

OFFICERS ELECTED MAY 1811.

WILLIAM PHILLIPS, Esq. *President.*
 Rev. JOHN LATHROP, D. D. *Vice President.*
 Rev. ABIEL HOLMES, D. D. *Secretary.*
 Rev. WILLIAM E. CHANNING, *Assistant Secretary.*
 Mr. SAMUEL H. WALLEY, *Treasurer.*
 Rev. JOHN ELIOT, D. D. *Vice Treasurer.*

Select Committee.

*Samuel Salisbury, Esq. Hon. Dudley A. Tyng, Hon. John Davis,
 Rev. Jeremiah Morse, D. D. Rev. John Eliot, D. D. with the President,
 Secretary, and Treasurer.*

FORM OF REQUEST 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.

