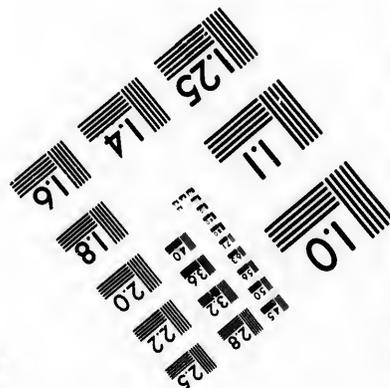
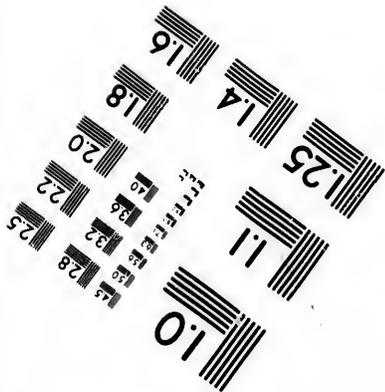
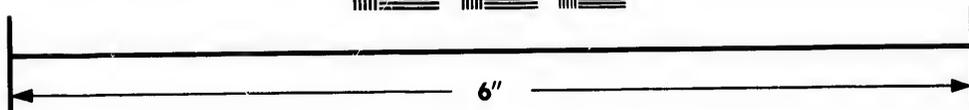
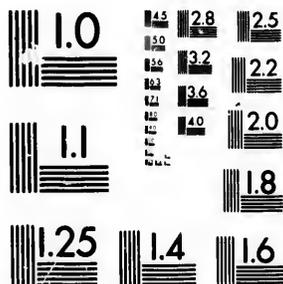


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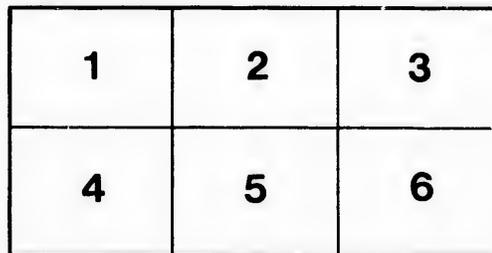
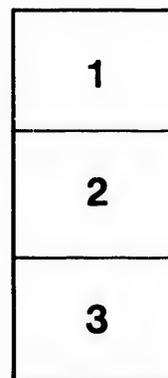
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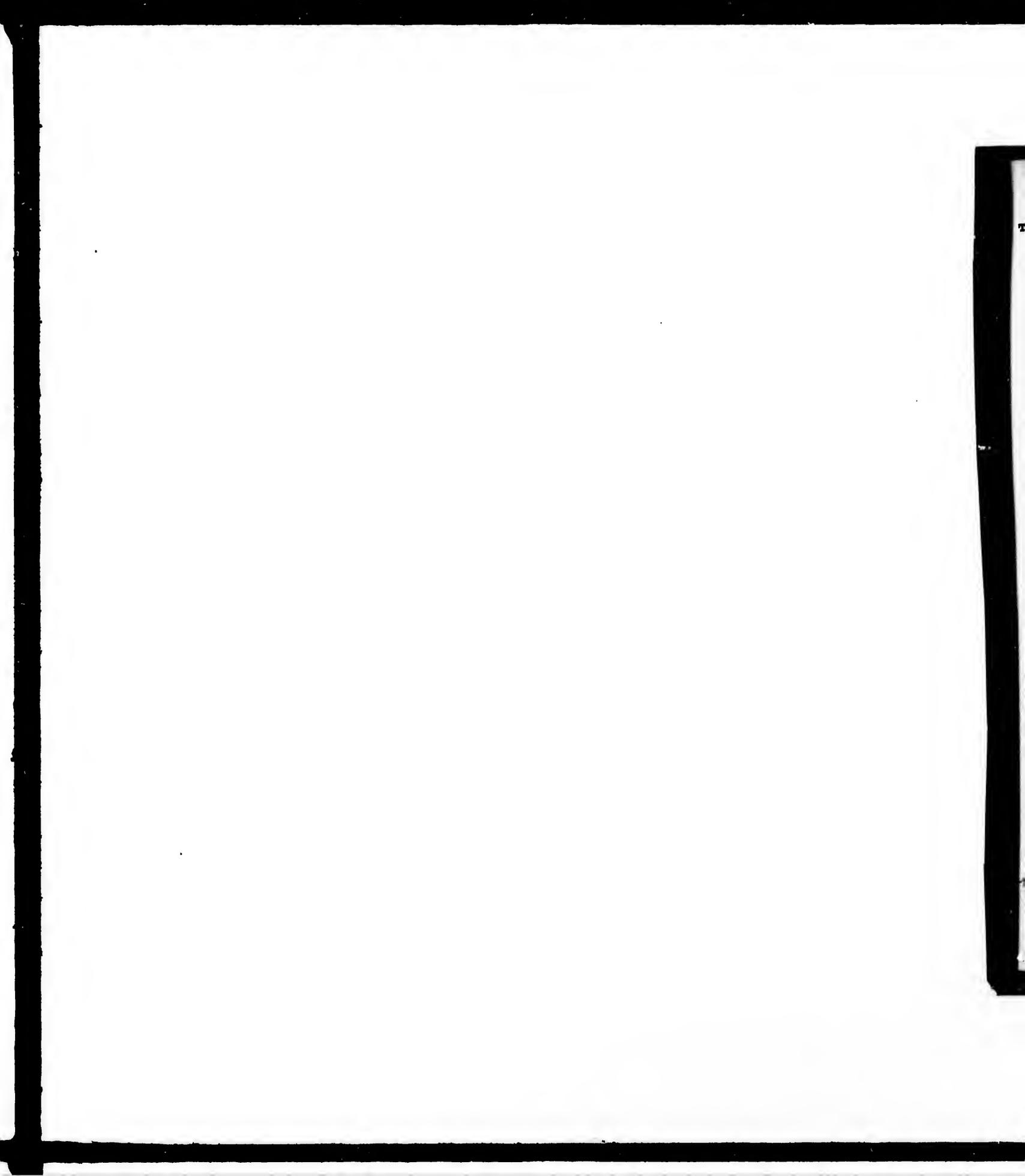
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THE IMPORTANCE OF SPIRITUAL KNOWLEDGE:

A
S E R M O N,

DELIVERED BEFORE THE

Society for Propagating the Gospel

AMONG THE

INDIANS AND OTHERS IN NORTH AMERICA,

IN THE

FIRST CHURCH, BOSTON,

NOVEMBER 3, 1825.

BY JOHN CODMAN, D. D.

PASTOR OF THE SECOND CHURCH IN DORCHESTER.

WITH THE

Report of the Select Committee.

CAMBRIDGE:

FROM THE UNIVERSITY PRESS—HILLIARD AND NETCALF.

1825.

AT A MEETING OF THE SOCIETY 3 NOVEMBER, 1825,

Voted, That the SECRETARY, Dr. KIRKLAND, and Dr. PIERCE, be a Committee, to present the thanks of the Society to the Rev. Dr. CODMAN for his Sermon, delivered before them this day, and to request a copy for the press.

A. HOLMES, *Secretary*.

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SERMON.

PROVERBS xix. 2.

THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.

EVERY thing that relates to the human soul is deeply interesting to an immortal being. The body, for which we are so anxious to provide, must soon moulder in the grave. In a few years it will be incorporated with the great mass of matter, and the pains which we have taken to beautify and adorn it will be lost forever. But the care, bestowed on the soul during its residence in clay, will be felt in the world of spirits—the bias, given to its operations here, will fix its state hereafter—and the stamp, impressed upon it in time, will determine its happiness or misery in eternity.

That this spark of immortality is an emanation of Deity, reason as well as revelation assures us—That it is corrupt, impure, and unlike the source from which it sprung, is the dictate of experience as well as of scripture—That purity cannot subsist with impurity, that holiness is inconsistent with sin, is evident to the unprejudiced understanding of every man, and that Heaven, the habitation of holiness, cannot be the abode of pollution and guilt, is a conclusion

MBER, 1825,

r. PIERCE, be a Com-
Rev. Dr. CODMAN for
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OLMES, Secretary.

that will not be resisted by a reflecting mind. How important, then, is that method, by which the human soul may be restored to the image of its Maker, by which its natural prospects of eternal wrath may be changed to the certain hopes of the full and endless enjoyment of God! Blessed be God, that there is such a method. The salvation of the soul is the great object in the economy of redemption. To obtain this, the Father parted with the Son of his love—to secure this, the Lord of glory bled on the cross—and to accomplish this, the Holy Spirit, who commanded the light to shine out of darkness, hath shined into the hearts of his people to give them the light of the knowledge of the glory of God in the face of Jesus Christ. In view of the connexion of knowledge with the eternal interests of the human soul, we are ready to adopt the aphorism of the wise man—That the soul be without knowledge, it is not good.

This saying is verified by daily observation and experience. The importance of knowledge in secular concerns is generally admitted.—Its necessity in the various occupations of life cannot be questioned. It is indispensable, not only in those pursuits, which are usually denominated the learned professions, but it is also requisite in the ordinary and more common avocations of men. The mechanick must have a knowledge of his trade, and the husbandman must acquire, by practice and experience, a knowledge of the best mode of cultivating the soil. Without a competent degree of general knowledge, it is impossible to maintain a respectable standing in society, or to be useful in the generation in which we live.

The importance and necessity of knowledge, how-

ever it may be undervalued in those parts of the world, where it is the interest of the few to keep the many in ignorance, and to deprive them of the means of acquiring information, will not be denied by the inhabitants of a republican country, where it is an established principle that knowledge is essential to national happiness, liberty, and order. On this principle our venerable fathers acted, when they laid the foundation of our present prosperity and respectability, in the institution of common schools, where the son of the poor man may acquire knowledge with the same facility as the son of his more opulent neighbour. It is owing to this admirable institution that knowledge is so generally diffused among all classes of the community, and that the rare spectacle of a man, who can neither read nor write, has become almost a phenomenon in this part of our country. But, while we rejoice in the wise institutions of our ancestors for the general diffusion of useful human knowledge, we have reason to lament that there is among us such a deficiency of knowledge, vastly more important, and without which all other knowledge will be of no avail.

It will be our object, in the following discourse, to consider,

I. WHAT THAT KNOWLEDGE IS, THE WANT OF WHICH IS SO PREJUDICIAL TO THE SOUL. And,

II. TO ATTEMPT TO POINT OUT SOME OF THE DESTRUCTIVE CONSEQUENCES OF THIS BANEFUL IGNORANCE.

The knowledge, of which we speak, respects *the moral character of Jehovah—the divine law—the human heart—and the plan of salvation.*

Of all kinds of knowledge, that of our Creator is, unquestionably, the most important. Compared with this, all other science is trifling and insignificant. Indeed, all the sciences derive much of their importance from their connexion with this fundamental science. Hence astronomy, for instance, acquires an interest over many other branches of knowledge, because it treats of the wonderful works of God, and opens to the astonished eye worlds on worlds innumerable. But it is possible to possess a great degree of this knowledge of the Creator's works and yet be ignorant of the divine character, although it seems astonishing that any person can admire the one and not love the other, and we are ready to say, with the poet, "An undevout astronomer is mad." We have reason, however, to apprehend that there are not a few such madmen among the votaries of that sublime and interesting science. It is the knowledge of the moral character of Jehovah, rather than a scholastick acquaintance with the laws of nature that we are to understand by that knowledge, the want of which is so prejudicial to the soul. A man may possess all the knowledge that has ever been acquired of the heavenly bodies, and yet be ignorant of the knowledge of God, and a man may be a proficient in this best of sciences, and not be able to tell the difference between a fixed star and a planet.

The knowledge, then, of which we speak, relates to *the moral character of God*, as revealed in the scriptures of the Old and New Testament. In those bright pages, God declares himself to be—The Lord—the Lord God, long suffering and gracious, forgiving iniquity, transgression, and sin, and who

will by no means clear the guilty. He is represented in the sacred volume as a Being, possessed of every possible excellence, glorious in holiness, fearful in praises, doing wonders. *Holiness* is an attribute by which he is eminently distinguished. He is emphatically the Holy one. His name is Holy, and the angelick host, who surround his throne, cease not day nor night to cry—holy, holy, holy is the Lord God of hosts. It is for the want of the knowledge of this one attribute alone, that so many thousands of our race are destroyed. If they knew that God was a holy Being, who could not look upon sin without abhorrence, would they persist in a course, so directly contrary to the divine character, and which they must know would expose them to his just displeasure? If they knew that without holiness no man shall see the Lord, would they not endeavour to resemble the divine character as far as possible? The same remarks are applicable to the other moral attributes of Jehovah, particularly his *justice* and *veracity*, the believing knowledge of which is calculated to have a most powerful influence upon human conduct. It is the want of this knowledge and belief that emboldens men to continue in sin, reckless of the awful consequences—that leads them to deal with their Maker as with a fellow worm, who may change his purpose and commute his threatening,—that induces them to cast off all fear, with the vain and fallacious excuse that the Lord doth not see—that the Almighty doth not regard them.

Intimately connected with the want of knowledge of the moral character of God, is ignorance of *the divine law*. We have reason to apprehend that this

ignorance is more extensive than is generally imagined. In addition to the multitudes of our race, who are not favoured with a revelation, there are many in a gospel land, who are deplorably ignorant of the law of God. It is true, they know the fact, that God has promulgated a law as the rule of obedience for his rational creatures, and that this law is contained in the scriptures. Perhaps, too, they have learnt, in their childhood, to repeat the ten commandments. But how ignorant are they of the spiritual meaning of the law! Many have no idea that the law extends to the thoughts and intents of the heart. They flatter themselves that its requisitions are satisfied, if the outward conduct is not in flagrant opposition to its precepts, and thus they indulge, without restraint, in secret desires and appetites, which are, in fact, condemned by the divine law.

It is melancholy to reflect on the numbers of precious souls who are destroyed for want of this important, essential knowledge; we say essential—for it is the foundation of all other spiritual knowledge. It is by the law that we are convinced of sin. I was alive, said the Apostle, without the law once; but when the commandment came, sin revived and I died. The law, says the same authority, is our schoolmaster to bring us to Christ. If then we have incorrect, partial, and imperfect views of the law of God, it is evident that we cannot have adequate conceptions of the plan of salvation by a Redeemer. The man, who is ignorant of the spiritual nature and extent of the law of God, can never be truly convinced of sin—can never feel that anxiety respecting his spiritual state, which is absolutely necessary to salvation. He must

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first realize his poverty, blindness, and nakedness, before he will listen to the counsel of the Son of God, to buy of him gold tried in the fire, that he may be rich, and white raiment that he may be clothed. It is therefore obvious that ignorance of the spirituality and extent of the law of God must be, of all ignorance, the most prejudicial to the souls of men.

The knowledge of *the human heart*, also, is important, as the want of it exposes the soul to innumerable evils. Self-knowledge, it will be readily admitted by all, is of incalculable benefit both in temporal and spiritual things. Without a good degree of it, it is impossible to discharge the ordinary duties of life with comfort and respectability. But, if this is a necessary part of worldly wisdom, how important is it, when viewed in connexion with eternal realities! How can that man be in a safe condition, as respects his future hopes, who is ignorant of himself, who knows not the plague of his own heart, the depravity and corruption of his nature, and his entire dependance upon a superior power, not only for life and its daily comforts, but for every pious thought, and every holy affection.

It is truly astonishing to see men, who excel in almost every other department of knowledge, grossly ignorant of themselves, thinking that they are something when they are nothing, and flattering themselves with imaginary ideas of their own goodness and purity. Such characters are accurately described by the Saviour in his address to the Laodicean christians. They think that they are rich and increased in goods and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and

naked. That such ignorance is prejudicial to the soul we need not spend time to illustrate. It has always proved the bane of true piety. It discovers itself in vain boasting and carnal security, than which nothing can be more opposite to the humility and self-abasement which the gospel enjoins. It manifested itself in the proud Pharisee, who thanked God that he was not as other men. With all his learning, —and the Pharisees were a sect who pretended to no inconsiderable share of it—the poor publican, who was, probably, an unlettered man, discovered far more knowledge of the human heart, when he smote his hand upon his breast, and exclaimed—God, be merciful to me, a sinner!

But of all the knowledge so necessary for man to possess, and the ignorance of which is so fatal to his eternal peace, *the knowledge of a Saviour, and the plan of salvation by his atoning blood*, stands boldly prominent, and urges its paramount claims to our attention. We will not dwell on the situation of those who never heard of a Saviour, who sit in darkness without light, who inhabit the valley of the shadow of death. That their situation is dangerous, and ought to awaken our sympathy and excite our compassion and vigorous efforts for their relief, cannot be denied by the benevolent christian. That it is *hopeless* we dare not say—for who shall limit the mercy of the God of Israel? Who shall prescribe to him the way of access to the human heart? and who shall presume to say, that the heathen, who have not the law, and are a law unto themselves, are beyond the reach of his mercy? They are in the hands of a merciful God, who will not be a hard master, gath-

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At the same time we would not imply such an idea of their safety as would induce us to relax, for a moment, our most zealous and indefatigable efforts to send to them the gospel of peace. Most sincerely have we rejoiced—yea, and we will rejoice—in the spirit, which prevails both in Great Britain and in our own country, in behalf of missions to the heathen. May it be increased a thousand fold, until the wilderness become a fruitful field and the desert rejoice and blossom as the rose!

But whatever may be the situation of the pagan world, there can be no doubt, that many precious souls in a christian land are irrecoverably lost by their ignorance of a Saviour and the plan of salvation. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. The converse of this proposition is also true, and we may safely say, that in a christian land, This is death eternal, to be ignorant of God and his son Jesus Christ. If the scriptures are true, there is nothing more evident than the fact, that there is no other way of salvation than the one pointed out in the gospel. This is expressly stated in the sacred volume. Other foundation can no man lay than that is laid, which is Jesus Christ. There is none other name, under heaven, given among men, whereby we must be saved, neither is there salvation in any other. It therefore needs no elaborate argument to convince you, if you admit the inspiration of the scriptures, that a want of this knowledge must necessarily be in the highest degree, prejudicial to the souls of men.

But, it may be asked, what is this knowledge of Jesus Christ, which is so essential to salvation? This question is highly important, and deserves an attentive reply. Much is doubtless implied in that knowledge of a Saviour, which is connected with eternal life. It is something more than speculative and theoretical. One may credit the fact, that such a person as Jesus Christ once appeared in our world, and was the author of the benevolent religion which bears his name. Nay more, he may acknowledge his divinity, he may believe in his miracles and admit the truth of his doctrines, he may even conform his morals to his precepts, and after all, be ignorant of that knowledge in which consists eternal life. What then is this knowledge? We answer, it is *experimental* and *practical*. It has its seat in the heart, and its influence extends through the life. It implies, not only a belief in the divinity and atonement of the Saviour, but a cordial attachment to him—a vital union with him, and an entire dependance on him for justification and sanctification—a participation of his spirit, and an imitation of his example.

An acquaintance with the plan of salvation is also implied in this knowledge. It is desirable that we should have some connected, systematical views of the plan of redemption. How far an ignorance of some of the doctrines, connected with this scheme, is consistent with true piety, we do not pretend to say. We certainly do not contend that they are all of equal importance with the knowledge of *Jesus Christ and him crucified*. This is indeed all important, and we hesitate not to affirm, in a christian land, essential to salvation. But how far other doc-

trines, connected with this, may claim the same high distinction we presume not to say. We do not wish to attach too great importance to any doctrine that is not absolutely essential to salvation; for we know that good men have differed in their views of articles of faith, and much as we are attached to our own opinions—and we make no pretensions to indifference—we are unwilling to exclude from our christian charity those who differ from us, provided they are built upon the sure foundation laid in Zion, Jesus Christ himself being the chief corner stone. But, although we will not contend that a belief of all that we deem the doctrines of the gospel is essential to salvation, we must be allowed to say, that a systematical knowledge of the plan of mercy is highly important, and, if for the want of it the souls of men are not completely ruined, as they will be for lack of the saving knowledge of Christ, they lose much comfort, strength, edification, and spiritual prosperity which they might otherwise enjoy. It will therefore comport with our plan,

II. TO ATTEMPT TO POINT OUT SOME OF THE DESTRUCTIVE CONSEQUENCES OF IGNORANCE, NOT ONLY OF WHAT IS ESSENTIAL TO SALVATION, BUT ALSO OF WHAT IS HIGHLY IMPORTANT TO OUR SPIRITUAL CONFIRMATION.

Ignorance of any important subject, especially of those subjects connected with our eternal destination, is, to say the least, much to be lamented. None but the artful and designing, or the indolent and vicious, will openly step forward and advocate the cause of ignorance. It has been beautifully said, “where ignorance is bliss, ’tis folly to be wise,” and this is true

in a certain sense. Of many things it is, indeed, far better to be ignorant than to be informed. It is infinitely better to be forever ignorant of the maxims, opinions and habits of the world, than to acquire a knowledge of them by the sacrifice of virtuous principle. But, although this plea in favour of ignorance may be admitted, it cannot be justified in relation to the all-important subject of religion. Here *ignorance is destruction, and knowledge is life eternal.*

It is difficult to describe, in all their alarming extent, the destructive consequences of ignorance of those highly important subjects which have passed under review. In attempting to direct your attention to some of the most prominent evils of spiritual ignorance, we remark,

1st. *That it leaves the mind and heart open to erroneous doctrines and unsanctified affections.*

The human mind, although uninformed, or incorrectly informed, cannot be a complete vacuum, unless in cases of perfect idiocy. The mind of every rational creature will be employed on some subject. If, then, it is not rightly employed, it will be occupied by subjects which have an injurious influence upon the understanding and the heart. If the mind is not instructed, and the heart affected by divine knowledge, it requires no great discernment to perceive that it will become an easy prey to erroneous sentiments and unsanctified affections. The truth of this observation is abundantly verified by constant experience. What is the character of those who know not God, and who obey not the gospel of our Lord Jesus Christ? Is it distinguished for purity and sanctity, or even for integrity and benevolence? On the contrary, is

it not, almost without an exception, sensual and selfish? If the throne in the heart of man is not occupied by his Maker, it will be occupied by his rival, the great enemy of God and man. If the heart is not the seat of holiness, it will be the abode of sin. It can never be neutral. It is either for God or against him; and, if it is not sanctified by his grace, through the knowledge of Jesus Christ, it must remain in a state of alienation from God, and opposition to his will. In this state it becomes an easy prey to temptation. The most dangerous errors meet with but a faint resistance from the mind, that is not preoccupied with spiritual knowledge. The door is readily opened for their admission by their natural ally, the depravity of the heart, which, in the absence of the knowledge of God, holds uninterrupted sway in the bosoms of men. We remark,

2dly. That the destructive consequences of spiritual ignorance may be perceived *in the temper and conduct of those who are under its influence.*

Every christian, who has had much opportunity of being acquainted with mankind, especially with those, who make pretensions to religion, must have been impressed with the truth of this remark. If I am not much mistaken, he must have perceived in those, who are most ignorant of spiritual things, a temper and conduct peculiarly hostile to the mild and gentle spirit of christianity. Who are the proud, self-righteous, self-willed, self-opinionated? Are they not those, who are deplorably ignorant of the moral character of God—of the spirituality of his law—of their own hearts—and of the Lord Jesus Christ and

the plan of salvation through his blood? It is often the case, that the most ignorant think they know the most; while the best informed are ever ready to acknowledge that they know but in part—indeed, that they know nothing as they ought to know. Pride is the legitimate offspring of ignorance, and humility the lovely child of sanctified knowledge. I know nothing that calls more frequently for the exercise of the christian graces of forbearance, meekness, and self-control, than the wayward, unsteady tempers, the stubborn and perverse wills of those, who are ignorant of spiritual things, and yet think themselves wiser than their teachers—indeed, than all the world besides. We observe,

3dly. That the injurious consequences of spiritual ignorance may be perceived *in the unhappy state of mind which it often induces.*

I now refer to those cases, where there may be saving knowledge, and yet such a deplorable ignorance of the doctrines of religion—of their connexion and influence, and indeed of the whole system of religious truth, as to involve the mind in doubt, difficulty, distress, and even despair. That this is sometimes the case, and that it is owing to ignorance, or rather to a want of a systematical knowledge of divine truth, cannot be doubted. It requires a good degree of knowledge, which is not obtained intuitively, but by a diligent attendance on appointed means, to understand the system of christianity, to perceive its various relations and tendencies, and to trace the connexion and agreement between its different and sometimes apparently opposite doctrines. This knowledge is of no trifling importance. The mind, imbued with it, will

readily discern a beautiful order and harmony in the christian system ; and will be relieved from many difficulties, which are continually agitating the minds of those, who have but partial and disconnected views of divine truth. Such a mind will at once reconcile the apparent discrepencies in the statements of the apostles, Paul and James, with regard to justifying faith ; and perceive a lovely and inseparable connexion between faith and works. Such a mind, while it trusts, with child-like confidence, in a Redeemer's righteousness, will not fail to realize the necessity of personal holiness, without which no man shall see the Lord ; while those, who are ignorant of this connected view of divine truth, are subject to be tossed to and fro, and carried about with every wind of doctrine.

But the destructive consequences of spiritual ignorance will not be made fully manifest until the veil is drawn that separates us from the unseen world. Then there will be a striking and awful comment upon the words of the text. Then, those, who have been wilfully ignorant of the character of Jehovah—of the spirituality of his law—of their own hearts—of the Lord Jesus Christ and the plan of salvation, will go away into everlasting punishment ; but the righteous into life eternal. To the spiritually ignorant how awful must be the cocontemplation of the future world ! Impenetrable darkness hangs over the opening tomb. In vain the lingering spirit clings to life. The rough hand of death tears him from the world—the thousand ties, that bound him to earth, are severed in a moment—and he is hurried, unwilling and unprepared, into a world, where he has nothing to hope and every thing to fear. Into that awful state we cannot penetrate ;

but we are assured, by the unerring word of God, that the Lord Jesus Christ shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that *know* not God, and obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power ; when he shall come to be glorified in his saints and to be admired in all them that believe.

From our subject we perceive,

1st. *The vast importance of spiritual knowledge.*

This cannot but be obvious to every attentive hearer.

If such deplorable consequences result from spiritual ignorance, as have been mentioned, then spiritual knowledge must be of infinite importance. Its connexion with the salvation of the soul is alone sufficient to decide its vast importance. One immortal soul is of more value than thousands of worlds. The earth, which we inhabit, shall one day be consumed with fire ; the heavens shall wax old as a garment, and be changed as a vesture ; but the spark of immortality shall not be extinguished, the emanation of Deity, like the source from whence it sprung, shall endure ; and of its years there shall be no end. Reflect on the capacity of the soul—on the pain it is capable of feeling—on the joy it is capable of experiencing. If such is its capacity when encumbered with flesh, what will be that of the disembodied spirit ! If flesh and blood cannot bear a wounded spirit, how great will be its misery in the world to come ! If human nature faints under the manifestations of God's love, how great will be the happiness of the soul when faith gives place to vision !

2dly. We infer from our subject, *the duty of all to endeavour to obtain spiritual knowledge.*

An important inquiry here presents itself for our consideration. How is this knowledge to be obtained? It is, undoubtedly, the gift of God, and is to be sought of him in the faithful and diligent use of the means which he has appointed. Open thou mine eyes, saith the Psalmist, and I shall behold wondrous things out of thy law. If any man lack wisdom, says the Apostle, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But, although spiritual illumination cannot be obtained without the immediate agency of the Holy Spirit, it is to be sought for in the use of means, and when obtained, by the use of means it is to be cherished, maintained, and increased. Spiritual knowledge, like all other kinds of knowledge, cannot be obtained without application and faithful and diligent study. There are some, who imagine that little or nothing is to be done on our part towards obtaining this knowledge. There never was a greater or more dangerous mistake; and it is to be feared that this error has been the ruin of many souls. The fact is, there is no kind of knowledge that requires more constant and diligent application. It is true the same mental powers are not requisite to obtain it, as are necessary to excel in any branch of human science; for the wayfaring man, though a fool, may be a proficient in spiritual knowledge. The christian, however, cannot expect to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, without a faithful and diligent use of those means which God has appointed.

Among these the *unwearied study of the scriptures*, deservedly, holds a conspicuous place. The Bible is the great source of information on spiritual subjects. We believe that a great share of that deplorable ignorance, which is to be found even among professing christians, is owing to the neglect of the Bible. By a diligent and careful perusal of the scriptures, and by comparing one passage with another, many mistakes might be corrected, and much valuable and important knowledge acquired. It is strange how much information on subjects the most important, and which might be obtained with so much ease, is lost by neglecting to peruse the scriptures! Is it because the Bible is so common, because it finds its way, by gratuitous distribution, to the poorest cottage, that it is so little esteemed? Shall the admirable facilities, that have, of late years, attended the circulation of the scriptures prove the ruin, instead of the salvation of souls? Let those, who would grow in grace and in spiritual knowledge, meditate day and night upon the sacred volume. Let them make it the man of their counsel, and the guide of their lives. Let them esteem it more precious than gold, yea, than the most fine gold, sweeter also than honey or the honey comb.

Attendance on the christian ministry is another, and one of the most important means of attaining spiritual knowledge. It is instituted by God himself, who is pleased by the foolishness of preaching to save them that believe. We cannot sufficiently admire the adaptation of this means to the desired effect. How admirably calculated is the preaching of God's word from sabbath to sabbath, and from

week to week, to enlighten the understanding, and to give correct views of the subject of religion! How many thousands, nay millions, are thus enlightened, and trained up for glory, honor, and immortality! It is true, these means, when not improved, will only heighten our condemnation, and fit us for destruction; but to those, who rightly improve them, they become a savour of life unto life.

The last, and the most important and essential means of acquiring and maintaining spiritual knowledge remains to be mentioned—and that is, *prayer*. Without this, all the other means that have been named will be ineffectual. Without prayer, the scriptures will be as a sealed book; and the preaching of the word a savour of death unto death. God will be inquired of by the house of Israel. He has commanded us to seek his face; and, for our encouragement, he has assured us that they that seek shall find, they that ask shall receive, and to them that knock it shall be opened. Let those, then, who would obtain and increase spiritual knowledge, be instant in prayer—looking to God to open their understandings, and to shine into their hearts by the light of the knowledge of Jesus Christ.

3dly, and lastly, we learn from our subject, *That the condition of those, who are perishing for want of spiritual knowledge, claims our compassionate regards and benevolent efforts.*

This inference, did our time and the occasion permit, might lead us to make an affecting appeal to your sympathy and benevolence in behalf of the many millions of unenlightened heathen, who never heard the name of Jesus nor the glad tidings of sal-

vation through his blood. We might describe their pitiable condition in such a manner, as would constrain you, at least, to weep over their miseries, and, I trust, to extend a helping hand to their relief.

But the occasion, upon which we are convened, reminds us that there are other claims, nearer home, which, in our zeal for foreign missions, ought not to be disregarded. The state of religion in our own country, although it gives us occasion to bless God for what he has done for our infant nation, at the same time loudly calls upon all, who are interested in the prosperity of Zion, for renewed, and vigorous, and persevering efforts. Although much has been done by the labours of our pious fathers, there yet remains a vast field for their posterity to occupy and improve. Even in New England—the most highly favoured section of our country for the enjoyment of religious institutions and privileges—there are many dark places, where the sabbath is not associated with the worship of God—where no sanctuary throws open its inviting doors—where no pastor breaks the bread of life—and no baptismal engagements designate the disciples of the Redeemer. And, if we direct our attention from this favoured spot to the vast extent of territory, comprised in the federal compact, what enlarged and enlarging spheres of usefulness present themselves to our view! Here, surely, is a field in which the most expansive benevolence may have ample scope!

We do not say that all the good than can be done to the inhabitants of our own country must first be effected, before missions to the heathen are attempted. We have no such contracted views of the benevolent operations of the present day. We believe

that the more zeal, that is manifested for the conversion of the heathen abroad—the more interest will be felt for the heathen at home. But we do say that that is a false zeal, that professes to seek the salvation of souls in another hemisphere, and is utterly regardless of the welfare of the many precious immortals, who are perishing, on every side, for want of knowledge; and we affirm that every judicious and well informed christian will give to DOMESTICK MISSIONS an important place in his heart and in his charity; and, while he cheerfully aids in sending the blessed intelligence of a Saviour's love to the Hottentot and Hindoo, and rejoices in the marvellous change which these precious tidings have effected in the once besotted islanders of the Pacific—he will take, at least, equal pleasure in cheering, with the hopes of immortality, the small remnant of that unhappy people, who once possessed the lands which we now call our own, and once roamed through the forests, which we have converted into the habitations of civilized man. Nor, will he feel less delight in being happily instrumental in strengthening the things which remain, and are ready to die—in reviving the hopes, and in brightening the prospects of those who once enjoyed better days, and in furnishing with the means of christian instruction and spiritual knowledge the rapidly increasing population of our extensive country.

It was with a view to the accomplishment of these important designs, that the Society was instituted, whose claims we now present to your respectful consideration and benevolent regards.

If priority in associated efforts to spread the gospel—if the patronage of many distinguished and

excellent men—if the unwearied exertions of those to whom executive duty has been committed—and if a steady, uniform, and consistent endeavour to evangelize the aborigines of our country, and to supply with faithful pastors and missionaries many destitute parts of our Zion, constitute a claim upon the attention of the friends of piety and truth—then, **THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA** will hold no inconsiderable rank among the religious Institutions of the present day, and will not be suffered to languish and decline for want of the vigorous and effectual support of an enlightened publick.

It is true, other societies, having similar objects, have sprung into existence, and proffered their claims upon christian benevolence. We rejoice in their multiplication—and, in his name, whose gospel they strive to promulgate, we cordially bid them God speed. There is room enough for all, and for many more. May they ever go hand in hand in the prosecution of the blessed work in which they have engaged. It will not impoverish them to contribute to our funds, nor will it impoverish us to contribute to theirs. Let us give to each and to all, as we have ability and opportunity; and relax not our benevolent efforts, until the earth shall be full of the *knowledge* of the Lord, as the waters cover the sea.

AMEN.

REPORT
OF
THE SELECT COMMITTEE.

Published by order of the Society.

THE missions sustained by the Society in new towns and plantations assuming more and more of a pastoral character, the influence of them has become similar to that of the stated ministry in the older settlements. It admits not of calculation; but it may be satisfactorily estimated by a recurrence to the obviously great and salutary influence, in any place, of a regular gospel ministry. The services rendered by the Society's missionaries in the vicinity of their stations, where the population is too inconsiderable, or the ability of the people too small, to admit of a permanent support of the Gospel, are of immense importance. Beside an immediate influence favourable to virtue and piety, they serve to strengthen the feeble, and to encourage the desponding, and prepare the way for the formation of churches, and the maintenance of the Christian ministry. The missions among the Indians, with all the difficulties attending them, are still found to be useful; and the importance of them is now more felt and acknowledged, than it has formerly been, by the Indians themselves. Of their present influence, and hopeful aspect, the Society will be enabled to form a judgment from the journals of the missionaries.

Missions in New Settlements.

IN *Alfred*, Rev. Mr. DOUGLAS has preached, as usual, and administered the ordinances of the gospel. Two persons

were baptized on their own profession, and admitted into the church; he had also baptized 13 children. There were two Sabbath schools in the town. Meetings on the Sabbath had been more generally attended than usual. Two weeks of the mission Mr. Douglas spent in *Waterborough*, where he "was welcomed in every family, and treated with the utmost kindness as a missionary. Much gratitude," he writes, "was expressed toward your Society for having thought of them once more." He here visited 55 families, gave two Bibles, three New Testaments, three Wilson on Christianity, four Watts's Catechisms, "the most of them to persons who never saw a catechism," one Doddridge's Rise and Progress, and preached eight sermons "to respectable audiences." Mr. Douglas spent four weeks at *Cape Elizabeth*, where he visited 127 families, and three schools, attended one funeral, and preached 14 sermons, and distributed the Society's books—Bibles, Testaments, Doddridge's Rise and Progress, Wilson on Christianity, Watts's Psalms and Hymns, and Catechisms. Our missionary writes, that he has never performed a mission in the employment of the Society, where greater attention has been paid him, or his services more generally acceptable. He there admitted two persons into the church, and baptized one child. The people spoke highly of our missionary (Rev. Mr. Kellogg), who had previously visited them; and who, Mr. Douglas believed, had been very useful among them, as a counsellor, a Christian, and a minister. By an arrangement of Mr. Douglas, provision was made for an additional Sabbath's service to be performed by a neighbouring minister, and the Lord's Supper to be administered.

THE REV. MR. CALEF, in his mission at Lyman and the vicinity, preached in *Waterborough* one sabbath, and five lectures, and visited 40 families. In *Hollis* he preached two sabbaths, and visited 64 families, and one school. His services on the sabbath were well attended, and he received very kind treatment from the people there. In *Ossipee* he preached one sabbath, and five lectures; and visited 32 families and one school. "Their attention to meeting and

religious conversation was interesting." The remainder of his mission he spent in *Lyman*; assigning as the reasons, that it had been very sickly in his parish, and that an unusual seriousness in it had required his special attention. In the course of three months he admitted 11 persons into his church; and expected that a number more would soon publicly make a profession. He had weekly prayer meetings, and had reason to hope that a blessing had attended them.

THE REV. MR. PEET preached the first week of his mission in *Madison* on the sabbath, and one lecture. Attending a meeting of Association, he preached once in *China*, where there had been considerable religious attention; and also visited *Vassalborough*, where there appeared a very deep interest in religious concerns, and where, finding that Mr. Adams needed help, he performed public service. During the second week, he preached on the sabbath in *Anson*, to an attentive congregation; one lecture in *Madison*, and one in *Mercer*, "where the little church value the privileges of the gospel;" attended a conference; visited a number of families; and again visited *Vassalborough*. "It was truly animating to see together so many new-born souls, delightfully engaged in worshipping God, and listening to the word of truth." The third week Mr. Peet preached in *Starks*, which he found much disheartened, "not having ability to procure gospel privileges, and not having received the ordinance of the Supper for more than a year. He preached a preparatory lecture, and on the sabbath preached and administered the Lord's Supper. He preached two other lectures, and addressed a Sabbath school. The fourth week he preached in *Kingfield*, and two lectures; preached twice in *Madison*, administered the Lord's Supper, and baptized one child; attended the examination of a Sabbath school, and addressed the scholars. During the mission he preached 20 sermons; attended 10 meetings for conference and prayer; administered the Lord's Supper twice; baptism once; addressed two sabbath schools; attended one meeting for religious inquiry, and one funeral, and visited from house to house, as he found it

convenient. The people, where these labours have been performed, attend to congregational preaching when they have opportunity. "They appear grateful for your charity; but are unable to make any remuneration."

THE REV. MR. KELLOGG was kindly received by the church and society at *Perry*; and he found them united, and ready to receive the word with joy. His principal labours in this place were among the Indians; but he preached every sabbath to the white people in *Perry* and the vicinity. Saturdays he devoted to personal visits among them, and distributed books and tracts. They treated him as a father; attended public worship; kept united as a people; and were grateful for the care the Society has taken of them. They are quite in an infant state, and implore farther aid.—Mr. Kellogg performed the service assigned him at *Cape Elizabeth*, where he preached gratuitously long beyond the term of his mission. On account of "the low circumstances of the people," he thinks their claims for our charity are as strong as those of any destitute church in the county of York or Cumberland, perhaps of any place that can be named. He made pastoral visits to 97 families; distributed tracts in every family; and attended four funerals. This people had had no assistance from any other missionary society, excepting four weeks a year or two preceding, and expressed a particular interest in the labours of our missionary.—Mr. Kellogg visited the principal Islands in *Casco Bay*; preached, made pastoral visits, and distributed tracts presented by Richard Cobb, Esq. of Portland. He visited 82 families. There are on the outer islands, which he did not visit, about 30 families.

THE REV. MR. BIGELOW has continued his labours in the mission assigned to him. After some discouraging circumstances in the temporal concerns of the Society at *Lubec*, great exertions were made, and with such success as to encourage the expectation of a permanent continuance of their religious privileges. "The result," says our missionary, "has been

peculiarly gratifying to my own feelings, and will no doubt be so to your Society; for it proves that the aid which you have so liberally bestowed has not been in vain; and that the inhabitants have become so convinced of the value of the institutions of the gospel, that they are prepared to make great personal sacrifices to retain them. And may we not view it as a pledge of future success? For the aid which the Society for propagating the Gospel has extended so generously and so long, the society in Lubec request me to tender you their most grateful acknowledgments; and also to solicit the continuance of the same during the ensuing year."—

During the year past, he preached three quarters of the time at the meetinghouse in the village, and the other quarter at the meetinghouse in another part of the town. In both places the attention has been as great, and in some instances the number (particularly at the Neck) greater than at any former period. Our missionary baptized six children, and two adults; admitted three to the church; and attended 10 funerals, at several of which sermons were preached; and visited most of the families in town. "I exchanged one sabbath," says Mr. B., "with your indefatigable missionary at Perry, and was much pleased to find the house of worship full, and the audience very attentive. His labours and privations have been very great at Perry, and among the Indians, and have been attended with more success than the most sanguine anticipated, who knew the extreme degradation and the strong prejudices of the Indians. During the past winter three or four families of these Indians have encamped on an island opposite to Lubec, and attended meeting with us on the sabbath occasionally. This is entirely new for them, and shows that their prejudices in favour of the Roman Catholic Religion are not invincible. I hope this attempt to instruct and civilize them will not be abandoned." Last summer a very interesting and flourishing Sabbath school was maintained in Lubec. About 50 children attended constantly, and with remarkable proficiency in committing to memory the Scriptures and their catechisms. "During the four years," says the missionary, "that I have been set-

bled in Lubec, 19 have been added to the church, 15 by profession, and some by letter. I have reason to hope, that several others have been led to repentance; and that a happy effect has, in many instances, been produced upon the morals and habits of the people. In looking back upon the past, I see much cause for humility, as well as gratitude. I am often reminded of the motto of your Society, NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT; and it is my earnest prayer, that the Spirit of God may give increased success to your efforts, and to all the labours of your missionaries."

THE Rev. Mr. PARKER performed his mission of two months chiefly in *Dresden* and *Richmond*. He preached 29 sermons; administered the Lord's Supper three times; attended 10 prayer meetings; visited 51 families, the sick four times, and eight schools; and attended four funerals. While our missionary expresses humiliation, that his labours have not been more signally blest, yet he hoped and trusted, that he had not laboured altogether in vain. The parish is low in numbers and resources. They must therefore continue to depend on foreign aid, or the minister's gratuitous services, or be deprived of stated worship and ordinances for a considerable part of the year.

THE Rev. Mr. ADAMS has pursued the same course as to the distribution of his labours between *Vassalborough*, *Winslow*, and *Clinton*, as in years past. The routine of his duties has not varied materially from that of former years, excepting that he has "had occasion to labour more abundantly. It has been a year of uncommon interest and solemnity." Since the last Report, 94 have been received at the communion of the church in Vassalborough. Of these, 83 reside in Vassalborough; the rest united with the *branch* of that church at Winslow; and the church, which, at the time of Mr. Adams's ordination, contained 15 members, now contains 134. The influence of this deep and solemn attention to their religious interests has been visibly favourable to the cause of Christ. When our missionary made his Report, the people were en-

gaged in building a parsonage house. "This," he writes, "seems to be an important step towards a permanent arrangement. At Winslow we have now, I should think, three times as many attendants on public worship, as when I first commenced my public labours there. Their house of worship, which was old and decayed, has been undergoing a thorough repair, which was to be completed the past season. At Clinton, attendance on public worship continued to be good. It was confidently hoped, that a meetinghouse would be built there in the course of the year. There is reason to believe, that the foundations are strengthening, and that the fostering care, heretofore extended to this people, has not been wholly in vain." A hope is expressed, that there will be a continuance of the Society's aid.

THE Rev. Mr. HURD has "met the last year some encouragement" at *Fryeburg*. Meetings on the sabbath well attended; there were instances of serious attention and hopeful conversion; and, at the time of his Report, eight persons stood propounded for admission into the church. "Meetings for prayer and religious improvement during the week, had been kept up by the church, and some good done by them. A Tract Society and Depository have been established, and many tracts read and distributed in this region—formerly, and even now, very destitute of religious books. Our missionary had received three into his church, and baptized nine children in *Fryeburg*, and one in *Denmark*. He spent nine weeks, the last year, in *Denmark*—part of the time for the *Maine Missionary Society*; and distributed many of our Society's books, and many tracts among that people. All the books, sent him the first year of his mission, he distributed with his own hands in destitute families in *Fryeburg*, *Canway*, *Brownfield*, *Hiram*, *Denmark*, and *Chatham*. They were very thankfully received, and gave him "an opportunity of speaking salvation to them. Without your continued aid," he remarks, "the gospel will be removed from this place. I therefore, in behalf of my church and people, request your patronage for the year to come. I hope we shall, in three

or four years more, be able to live without charity. Till that time, we look to your Society—grateful for what you have done—and give thanks to God for the disposition he has given you towards us, and praying him to grant a blessing on you, and hoping to have a remembrance in your prayers and charities in time to come.”

THE labours of the Rev. Mr. Nourse, on his mission of eight sabbaths, were exclusively devoted to the people of *Mariaville*. “Your services through me,” he writes, “have been gratefully received. My meetings have been well attended, and I have been heard with a pleasing degree of attention. Good, I hope and believe, has been done.” Three or four sabbaths he preached three times, but not to the same audience. He “made it a point to visit all the schools which he found within his reach; and made not less than seven or eight of these visits. His account of the state of the schools is favourable. “I feel much pleasure in informing you, that the subject of education receives a laudable degree of attention in this new settlement. Their schools are faithfully taught by competent instructors, and of course they are in a flourishing condition.” Our missionary preached a funeral sermon on occasion of the death of “an interesting young man, whose temper and life evinced the power of his faith. He endured half a year’s sickness with the most perfect composure and resignation, and left the world in the triumph of faith.” The account of *Gouldsbrough* is pleasing and encouraging. “They are building a very commodious and suitable meetinghouse. Their prospects brighten.” The people of *Mariaville* made our missionary a payment to the amount of half the expense of his mission. Beside general expressions of a grateful reception of the Society’s “liberality to this people,” Mr. Nourse writes, “numbers have been very particular in requesting me to express to you the high sense they have of your kindness and Christian benevolence.” They cherish the hope that we shall not forget, nor neglect them.

THE Rev. Mr. WESTON, of Lebanon, laboured three weeks of the six assigned to him, with his own people; and the remaining three he spent abroad. *Lebanon* being "a border town in the vicinity of a population in the neighbouring state, much more destitute of the stated means of grace" than that which immediately borders upon the missionary ground in Maine, our missionary laboured in destitute places in New Hampshire, in his vicinity. He spent three sabbaths in *Wakefield*, in the county of Strafford, and from the interest excited there by the attention of missionary societies, he trusts the people "will not be long without a minister." The meetings which he held among them were well attended. He made an excursion to *Wolfeborough*, "a place of considerable importance, where there is an academy, and where formerly was a settled congregational minister. The church has become extinct; but materials for a church are to be found there." He spent a few days in *New Durham*, where he found a few congregational families, which once enjoyed the benefits of a regular ministry; but, since they have removed into the wilderness, have not so much as seen the face of a missionary. During his absence from home, he visited 35 families, preached 14 sermons, and visited three sick persons. Of his own people he says, "they are becoming more and more attached to gospel privileges, and increasingly desirous of their continuance."

THE Rev. Mr. PAGE spent three of the six weeks assigned him, at *Baldwin*, and the remainder at *Limington*. At *Baldwin* there is a congregational church, consisting of about 20 members, who have long been as sheep without a shepherd, and where the privation of religious privileges had been very injurious and disheartening. They were now "deeply affected with a sense of their destitute situation, and beheld with a tender concern the multitudes growing up about them, without a spiritual guide and teacher." The church and society had invited the Rev. Noah Emerson to become their pastor, and he was shortly to be settled. At *Baldwin* our missionary made more than 40 family visits; preached three

times on the Sabbath; attended lectures during the week; and propounded three persons for admission into the church. "In Limington there has been as much to encourage us, perhaps, as could reasonably be expected. The state of the church and of religion here had become very discouraging. Encouraged, however, with the prospect of receiving assistance from abroad, they were excited to exertion; and with this assistance, and by contributing themselves as far as they were able, and some even beyond their ability, they have succeeded as yet in maintaining the gospel among them."— Since Mr. Page commenced his labours in Limington, there had been an accession of 12 members to the church; the whole number in the church, when he made his Report, was 27. Their meetings have, for the most part, been well attended; the congregation, from the time of Mr. Page's settlement, has been gradually increasing; and, when he closed his journal, "it was nearly or quite double of what it was at the first. Our meetinghouse," he writes, "has been since finished, and a sabbath school kept for two seasons, attended by between 40 and 50 children. On the whole, things appear to be in a promising state among this people. The field is certainly an important one. The town embraces a population of more than 2,200 souls." The assistance of the Society is gratefully acknowledged, and its continuance solicited.

THE grant made, the last year, to the ISLES OF SHOALS was gratefully acknowledged by the Directors of the Society for promoting religious instruction at those Islands. Miss PEABODY, as appears by their last Report, kept her school for a year. The number of scholars was from 15 to 24. "The progress of the scholars was as great as it was reasonable to expect. A committee of the Directors visited the school, and were pleased with its appearance." A Sunday school was kept during the year; "the children were very punctual, and committed the lessons well." On the Sabbath, Miss Peabody often read religious discourses to several of the people collected together; and their attention was respectful

and solemn. Religious tracts, plain and practical, have been circulated among such as were able to read. There has been some visible improvement; "and the people generally are becoming more sensible of the importance of having religious institutions supported among them." The Directors express the high sense they entertain of Miss Peabody's fidelity, and disinterested zeal in the service of the Society. "Her zeal has been great, her labours abundant, and even more than it was reasonable to expect has been accomplished." A missionary has since been engaged by the Directors. The school was likewise to be taught by one of his family, and instruction given in the domestic arts, as during the preceding year.

MISSIONS

AMONG THE INDIANS.

The Stockbridge Tribe.

THE death of our late missionary, the Rev. Mr. SERGEANT, and the projected removal of the New Stockbridge Indians to Green Bay, have, for the present, considerably affected this mission. In March last, a letter was communicated to the Select Committee, signed by "the chiefs and principal men of Muhheconnuk or Stockbridge Tribe of Indians, in behalf of themselves and their people," viz. Hendrick Aupaumut, John Metoxen, *Chiefs*, and John W. Quinney, Solomon U. Hendrick, and Joseph M. Quinney. The design of the letter was, to solicit the continuance of the Society's grants in behalf of the tribe. "We present to the Society our grateful acknowledgments for the favours you have heretofore bestowed on us your children; that for many years you have supported a minister of the gospel among us, and aided us in the education of our young people, and we would

be encouraged by your paternal kindness, which we have so long experienced, to request a continuance of the same. We think the gospel and its ordinances have been a great blessing to our people, and we feel very unwilling that our meetinghouse should be left empty on the Sabbath, and our people without a spiritual guide. It hath pleased the great Sovereign of the Universe in his unerring wisdom, to remove out of time our venerable father Rev. John Sergeant, on the 7th of September last, by which we became as poor little orphan children." A letter, signed by Rev. President Davis (of Hamilton College), A. S. Norton, and Calvin Bushnell, approving the memorial of the Indians, accompanied the communication. The Select Committee, having maturely considered the subject, Voted, That the Secretary institute a correspondence with Rev. President Davis, to obtain from him ample information respecting the situation of the Stockbridge Indians residing both at Stockbridge and Green Bay, regarding their wants, their own resources, and the aid they receive from other denominations of Christians; also, that fifty dollars be now granted for the religious and moral instruction of the said Indians, to be appropriated, the whole or in part, to any such objects and in any way, which may be thought most for their advantage by President Davis. According to the instructions of the Select Committee, the Secretary opened a correspondence with President Davis, who bestowed particular attention upon the subject, and very obligingly communicated the desired information to the Secretary. Dr. Davis derived much of his information from Rev. Mr. Miner, who had been preaching to the English Presbyterian church and society in New Stockbridge, and who visited him in company with John Metoxen. "Metoxen is a chief of the tribe; a sober, pious, discreet, intelligent man, and has great influence with them."—The Stockbridge Indians, Brotherton, Oneidas, Tuscaroras, Munsees, and St. Regis, purchased, some time since, of the Winnebagoes and Menommeenees, with the approbation of the government of the United States, about three million acres, bordering on Green Bay; but none of these people, with the exception

of a part of the Stockbridge tribe, have removed to the purchased territory. Of the Stockbridge tribe, 130 are now at Green Bay; about 150 remain in New Stockbridge; and about 30 more are settled, or wandering, in other parts of the state, and are not considered as *actual* members of the tribe. The church in New Stockbridge consists of ten regular members, two males and eight females, with three or four that are under censure.—“Excepting the aid received from your Board,” Dr. Davis writes, “they are not, as I understand, either at New Stockbridge or Green Bay, aided *directly* by any society or denomination of Christians. It is obvious,” he observes, “as circumstances now are, that the wants of the people at Green Bay are more imperious than of those in New Stockbridge; and that whatever is done for the latter ought to be done with a reference to their ultimate removal; and in such a manner as shall not tend to retard that event.”*

The Select Committee having recommended a grant to these Indians, under the direction of Dr. Davis, and other gentlemen entitled to the fullest confidence; the Society, at its annual meeting, voted, “That a sum not exceeding one hundred and seventy-five dollars, be allowed to the Indians at New Stockbridge and Green Bay, under the direction of President Davis, Rev. Dr. Norton, and Nathan Williams, Esq.” This vote was communicated to President Davis by the Secretary; and the Society will be enabled to judge of its future duties toward this tribe of Indians by the farther advices, which may, in due time, be expected.

Indians at Martha's Vineyard, Nantucket, and Narraganset.

THE Indian schools, under the care and superintendence of Mr. BAYLIES, are in a flourishing state. By his last Journal it appears, that he taught the school at *Chabaquiddick* four

* THE SOCIETY IN SCOTLAND FOR PROMOTING CHRISTIAN KNOWLEDGE has uniformly given £100 sterling per annum toward the support of the missionary at New Stockbridge, through the medium of a Board of Commissioners at Boston.

weeks, and employed Mrs. Carter, an Indian woman, 12 weeks. At *Christiantown* he taught two weeks, and employed Miss Luce nine weeks. At *Gay Head* he taught four weeks, and employed Mrs. Wamsley, an Indian woman, six weeks; and the Indians employed also Aaron Cooper, an Indian man, six weeks. At *Nantucket* Mr. Baylies taught four weeks, and employed Miss Boston, an Indian woman, 12 weeks—the Indians boarding her. At *Westport* he taught two weeks, and employed Miss Cottle six weeks. At *Narraganset* he taught four weeks, and employed Mrs. Hazard 12 weeks. In this school he had 50 Indians and 25 whites. Of the Indian scholars, in all the schools, 101 were writers; 100 read in the Testament, 70 in the spelling book, and 32 in the alphabet. Mr. Baylies presented very handsome specimens of their writing, which were highly gratifying to the Society. The whole number of Indian scholars was 103; of whites, 97; total, 300. The six schools, taken together, have been taught 81 weeks. Mr. Baylies “endeavoured to employ respectable women for teachers, such as would be faithful and acceptable. In their schools were taught the branches that are commonly taught in women schools. In review of the whole,” he observes, “the schools have exceeded my expectation; and I cannot be sufficiently thankful to God, who has thus prospered my public endeavours, and the labours of my hands. It is a pleasing task to teach the untutored Indian how to read the word of God, and how to record his pious meditations with his own hand. Your bounty has enabled me to supply the schools with many books, and plenty of paper.” The books and tracts, which he received from the Society and from benevolent individuals, he distributed in his schools, and where he thought they would do good; and “had reason to trust that many of them are read with profit.”

Of Mr. LAKE's labours among the coloured people of Nantucket, some notice was taken in the last Report. By his subsequent returns it appears, that, having visited Nantucket, he “stopped here at the request of the good citizens, in order to help the Indians; that he laboured two seasons; that in

dridge's hymn, "Jesus the tender Shepherd stands," &c. "This," he remarks, "was very interesting to my little charge. Deacon Sock Bason came in and found me singing with the children, and was much pleased. He interpreted the lines to the children, and sang with us. I closed with prayer. He kneeled with me, and directed the children to do the same. He translated the lines into Indian, and we sang them with the young hunters again and again, and they took copies with them to cheer the solitude of the wilderness." Our missionary drilled them in Webster, so that they made some progress in three pages. He exercised them daily in learning English words, and laboured to instruct them in good behaviour and pure morals. He distributed the premiums for cultivating their land, and a small sum for the sick and indigent, confided to him by governor Parris; and the like sums the governor confided to him for the present season, with a public letter, "setting forth the utility of the undertaking." He kept the Indian school four months. Sock Bason was urgent for him to visit them by the first of May, and to resume his school. Some charitable individuals helped him to clothe about 60 of his scholars. "The average number of his scholars would not exceed 30. This fluctuation is unavoidable at present, unless we had the means of clothing and boarding them, which would insure a constant attendance." The Catholic priest made him a visit, during the last year's mission, and nothing unpleasant occurred. The more thorough experiment of the present year, may probably enable the Society to determine, how far its efforts may be advantageously continued to give permanency to this mission.

Penobscot Indians.

THE Select Committee having, after the annual meeting of the Society the last year, received satisfactory evidence of the successful commencement of the instruction of these Indians, voted a sum in aid of the important object. A school

had been established among these Indians, who live principally on the islands in the Penobscot river. It was commenced under the patronage of "The Society for the Benefit of the Penobscot Indians," which was formed in Bangor in April, 1823. Mr. FIELD, the instructor, had, at different times, 40 scholars, but not more than 25 at any one time. It was his opinion, that between 50 and 100 children might eventually be collected in this school, were a judicious course perseveringly pursued. "The children had made good proficiency since he was with them, considering the state of ignorance in which he found them, and that they have also a new language to acquire."—The attention of the Society's missionaries in the region of Penobscot was directed to these Indians several years since; but there was then no favourable opening for missionary service among them. A valuable report on that subject, by one of the Society's former missionaries, Rev. Mr. May, who had instruction to visit the Penobscot Indians, is on the files of the Secretary. It is devoutly wished, the time for meliorating their condition may have come; and it is honourable to the Christian character of their neighbours, that they have begun the work.

In consideration of the recent and increasing encouragement for the establishment and maintenance of Indian schools, the Select Committee recommend to the Society a respectful application to the National Government for a grant to the Indian tribes, among which its missions are sustained, to aid in carrying into effect a design, of such vast importance to the natives themselves, and to the whole community.

By order of the SELECT COMMITTEE,
A. HOLMES, *Secretary.*

October 31, 1825.

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t object. A school

FUNDS OF THE SOCIETY.

	<i>nom. val.</i>	<i>prob. val.</i>
Union Bank Stock - - - - -	\$ 6300	378
Bonds and Mortgages - - - - -	16500	990
Massachusetts Bank Stock - - - - -	1000	60
Suffolk Bank Stock - - - - -	1000	60
Washington Bank Stock - - - - -	1250	62 50
N. E. Marine Insurance Company Stock - -	1200	96
	<hr/> 27,250	<hr/> 1646 50
Deduct amount of Hon. J. Alford's Donation, with its proportion of Income, being for the exclusive use of the Indians, }	9000	543 80
	<hr/> 18,250	<hr/> 1102 70
Subsequent to this statement in May, the Treasurer has received from Hon. Wm. Phillips, for distribution the current year, }	500	
From "Females in Cape Elizabeth," through Rev. E. Kellogg, }	6	
From Friends in Winslow, through Rev. T. Adams, }	33	
At Chauncy-Place Church, collection after the annual Sermon by Rev. Dr. CODMAN, 3d November, }	161 45	

OFFICERS

ELECTED XXVI MAY, MDCCCXXV.

HON. WILLIAM PHILLIPS, *President.*
 REV. ELIPHALET PORTER, D. D. *Vice-President.*
 REV. ABIEL HOLMES, D. D. *Secretary.*
 REV. JOHN PIERCE, D. D. *Assist. Secretary.*
 SAMUEL H. WALLEY, Esq. *Treasurer.*
 MR. JOSIAH SALISBURY, *Vice Treasurer.*

SELECT COMMITTEE.

ALDEN BRADFORD, Esq. REV. CHARLES LOWELL, D. D. JOSIAH
 SALISBURY, EDWARD TUCKERMAN, Esquires, and LEVI HEDGE, LL. D.
 —with the President, Secretary, and Treasurer.

AUDITING COMMITTEE.

EDWARD TUCKERMAN, EDWARD PHILLIPS, and ALDEN BRADFORD,
Esquires.

IETY.

nom. val.	prob. val.
\$ 6300	378
16500	990
1000	60
1000	60
1250	62 50
1200	96
<hr/>	<hr/>
27,250	1646 50
9000	543 80
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18,250	1102 70
500	
6	
33	
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161 45	

MISSIONARIES, 1825.

		months.
Rev. Nathan Douglas,	Alfred and vicinity,	2
Jonathan Calef,	Lyman and do.	2
John Sawyer,	Plantations on Penobs. R.	2
Elijah Kellogg,	Perry & Passam. Indians,	5
Josiah Peet,	Norridgwock, &c.	1
Jonathan Bigelow,	Lubec & Cape Elizabeth,	2
Freeman Parker,	Dresden and do.	2
Thomas Adams,	Vassalboro' and do.	3
Carlton Hurd,	Fryeburg and do.	2
Messrs. Douglas & Page,	Cape Elizabeth,	2
Peter Nouse,	Vicinity of Ellsworth,	8 sabbaths.
James Weston,	Lebanon and vicinity,	6 weeks.
Grant to	Sullivan, Maine,	\$50
Do.	Isles of Shoals	60
Do.	for the purchase of Books	50
Do.	Calais (Maine)	100

From the Alford Fund.

Indians at New Stockbridge and Green Bay	\$175
F. Baylies for Indians on Martha's Vineyard,	} 350
Narraganset, and Nantucket,	
Mr. Joseph Lake do. Nantucket and vicinity	75

*Members deceased since the last Report.*Hon. Thomas Dawes,
Rev. Elijah Parish, D. D.
Daniel D. Rogers, Esq.*Members Elected.*Hon. Richard Sullivan,
James P. Chaplin, M. D.
Rev. Henry Ware, jun.
Hon. Samuel Hubbard,
Rev. Benjamin B. Wisner,
John C. Warren, M. D.

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LOWELL, D. D. JOSIAH
and LEVI HEDGECOCK, LL. D.
asurer.

FORM OF A BEQUEST, OR LEGACY.

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

THE END.

ACY.

*to the Society
and others in North
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