

*from the
press*

A

SERMON,

DELIVERED BEFORE THE

BERKSHIRE AND COLUMBIA

MISSIONARY SOCIETY,

AT THEIR

ANNUAL MEETING IN CANAAN,

SEPTEMBER 21st, 1813.

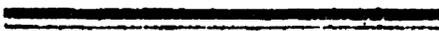
BY JOHN CHESTER,

Pastor of the Presbyterian Church in the city of Hudson.

.....

“ Wherefore God is not ashamed to be called their God ”

.....



HUDSON.

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TO THE
OFFICERS,
TRUSTEES, AND MEMBERS,
OF THE
BERKSHIRE AND COLUMBIA
MISSIONARY SOCIETY;
AND TO THE
BRANCH SOCIETIES
OF
HUDSON, AND CATSKILL;

THIS SERMON IS RESPECTEULLY INSCRIBED,

BY THEIR FRIEND AND SERVANT,

JOHN CHESTER

Hudson, 28th Oct. 1817.

AT A MEETING OF THE MISSIONARY SOCIETY OF THE COUNTIES OF BERKSHIRE AND COLUMBIA, AND THEIR VICINITIES, SEPT. 21st, 1813, AT CANAAN, (N. Y.)

VOTED—That the Reverend DAVID PORTER, D.D. and the Reverend SAMUEL SHEPARD, be a Committee to wait on the Reverend JOHN CHESTER, and, in the name of the Society, to thank him for the Sermon which he delivered before them this day, and request of him a copy thereof for the press.

A true extract from the minutes,

Attest,

THOMAS PUNDERSON, *Clerk.*

SERMON.

1 CORINTHIANS III. 9.

“FOR WE ARE LABOURERS TOGETHER WITH GOD.”

It is an important branch of christian knowledge, to understand the nature of the relation, that exists between the ministers of the gospel, and the people to whom they are sent in the Lord ;—and it is an interesting part of christian piety, to discharge the duties which this relation enjoins. St. Paul every where recognizes its existence, explains its nature, and urges its obligations with energy and eloquence.

The heresies which prevailed in the church, introduced by false teachers, gave him an opportunity to discuss this subject, which he has no where neglected. While his epistles, founded in truth, and beaming with inspiration, furnished those to whom they were addressed, with the means of establishing their opinions on the word of Jehovah, and of preserving themselves from “the cunning craftiness, of those who lay in wait to deceive,” they impart the most useful in-

structions to christians, in every age of the church, and every part of the world.

The same dangers, that threatened the church in her infancy, surround her maturity,—the same temptations assault her members,—the same depravity dwells in their hearts,—and they have the same duties to discharge which were incumbent on the apostolic church. They are blessed with one prospect of doing good,—animated with the same “hope of reward.”—They bend before one altar,—bow before one God,—and build on the same foundation, “Jesus Christ himself being the chief corner stone.”

In prosecuting their noble employment, they are assisted by the spirit of the “Lord of Hosts :” and this is *their* honour, which annihilates all human glory, they are “WORKERS TOGETHER WITH GOD.”

The great object of the apostle in this chapter, was to correct an error, which divided, and weakened the Corinthian church. Although it had been blessed with spiritual gifts, they had too often *roused* the pride, they were intended to *destroy*. Its members split into parties, and employed their zeal, not in detecting error, and spreading the truth ; not in glorifying and honouring God,—but with lawless fervour eulogising their favourite teachers, and condemning those they did not approve. Christian charity was destroyed by the ardour of party pride, and the lustre of the christian graces, was obscured by the

tempest of carnal passion—"For while one saith I am of Paul, and another I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the LORD gave to every man? I have *planted*, Apollos *watered*, but GOD GAVE THE INCREASE. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth, and he that watereth are one, and every man shall receive his own reward, according to his own labour. FOR WE ARE LABOURERS TOGETHER WITH GOD."

The success of the gospel, in renewing the hearts and saving the souls of men, is derived, exclusively, from the Spirit of God. All the glory of that success, is, without division or diminution, *his*. His ministers are honoured as the instruments in his hands of doing his will.—They plant and water, but he *alone* giveth the increase. As he employs them in his service, so he admits them to the exalted rank, of fellow-labourers in his vineyard. It is condescension in him to use means: "He *speaks* and it is done," but his wisdom has selected means, for the accomplishment of its noblest designs.

The establishment of the ministry is one of the brightest proofs of his benevolence, for while it does not detract from his glory in the work of salvation, it crowns man with his highest honour, and pours the richest blessings into his bosom.

In this view, it is believed, the ministry stands, when it is correctly understood ; it is thus placed by the apostle. Our text, however, may be considered in a more extensive sense—as bestowing this peculiar honour, upon every good work. We propose to consider it in this manner, upon this occasion ;—and inquire—

WHEN MEN MAY BE SAID TO BE WORKERS TOGETHER WITH GOD :—AND—

APPLY THE TRUTH, AS A MOTIVE TO A VIGOROUS, AND ZEALOUS PROSECUTION OF THE OBJECT, FOR WHICH THIS SOCIETY WAS INSTITUTED.—“ FOR WE ARE LABOURERS TOGETHER WITH GOD.”

This passage, strictly applied, refers to the apostle, and his brethren, as ministers of “ the glorious gospel of Jesus Christ.” They were commissioned, at the court of heaven, to dispense its grace, and proclaim salvation. They were to be the instruments, in the hands of the Holy Spirit, of gathering sinners into the kingdom of the Redeemer, and of glorifying God in the dispensations of his love.

God has resolved to glorify himself from eternity. Every event, in heaven, earth, or hell, bends to this object, in his omnipotent hand. This purpose is effected in the redemption of sinners. In this, his perfections are fully illustrated, his RIGHTEOUSNESS is completely established, for “ When the Lord shall build up Zion he shall appear in his glory.”

Bending from the throne of his grace, the Almighty Jehovah invites *men*, to assist in the accomplishment of his benevolent purposes. Not that he *needs* our assistance ;—for “ we have nothing we have not received.” We are as clay in the hands of the potter, and without his power we cannot be made even “ earthen vessels” to contain the treasure ;—without his spirit we cannot be “ sanctified and made meet for our master’s use.” In permitting us to be fellow-labourers with him, he crowns us with unspeakable honour. “ How shall we arrive at this glorious distinction ?—is an inquiry which every rational and immortal being should make, with the deepest solicitude.

To unite in his labours of love, to work in the vineyard of his grace, is our indispensable duty, and when it is faithfully discharged, our happiness will flow from it, as the stream from its fountain.

1. We are labourers together with God, when we “ give all diligence, to make our calling and election sure.”

As depraved and fallen beings, we are entirely dependent upon the spirit of God,* for restitution, and salvation. He “ quickens” those who are “ *dead* in trespasses and sin.” This dependence will never cease. He who has the highest attainments in holiness will still confess...“ in the Lord Jehovah have I

* Ephesians ii. 8, 9. By grace are ye saved, through faith ; and that not of yourselves, *it is the gift of God.* Not of works, lest any man should boast.

strength,"...“ he *only* is my salvation.” Our redemption is a free gift, purchased by the blood, and righteousness of the Lord Jesus, which nothing that we have done, or can do, merits. It is not the reward of exertion, but the gift of grace. Christ saves his people from their sins, and, “ without him they can do nothing.”

Good works are not the price of the spirit, but the witness of its operations in the heart. They are not the *cause* of holiness, but the *effect*. Not the *sun*, but the *rays*, which constantly remind us of the glorious luminary from which they spring.

Still, there is an important sense in which “ we are workers together with God.” We are to employ the means which he has promised to bless. We are to plant, and water, and wait upon him for the increase. We are to read his word, attend upon its preachings and “ pray without ceasing.” “ How shall we believe on him of whom we have not heard, and how shall we hear without a preacher ?” In his infinite wisdom, God is pleased, as a general law of his kingdom, to unite *effects* with *causes*. The end follows the means; and this not without his aid, but in humble reliance upon his blessing. We must *seek* him *early*, that we may find him. When we diligently employ the means of grace, altho’ we lay him under no obligation to make them efficacious, still, in a humble sense we are workers together with him.—* WORK OUT

* Philippians ii. 12, 13.

YOUR OWN SALVATION WITH FEAR AND TREMBLING ; FOR IT IS GOD THAT WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS OWN GOOD PLEASURE.

2. Ministers of the gospel are labourers together with God, when they faithfully and constantly declare his word. A preached Gospel is one of the most important, of the means of grace. Love, faith, and penitence are all founded upon *knowledge*. We must “*know the truth*” before we can be “*made free by the truth.*” “My people perish for lack of knowledge.” It is the diffusion of religious instruction, that spreads the glories,...increases the numbers,...and swells the triumphs of the Redeemer’s kingdom. The more extensively he is known, loved, and obeyed, the greater will be the dominion of happiness ;...the designs of benevolence, and the work of Jehovah will be more perfectly accomplished. He will be glorified in the consummation of his designs, and in his *glory* will the highest felicity of intelligent beings consist. His ministers work together with him, when they represent his character and attributes, as they are revealed in his word. That word is intended to mark the perfections of the Deity, in a manner so plain, that all may know them. However these perfections may exceed our comprehension, still the *fact*, of their existence, is placed beyond all rational doubt. Nor can any refinement of criticism, any art of sophistry, destroy the evidence with which they are revealed.

His ministers are to represent him as existing “from everlasting” a trinity in unity, as the omniscient, omnipotent, and sovereign God, who “doeth his pleasure in the armies of heaven and among the inhabitants of the earth.” We are distinctly to represent his moral perfections, his infinite justice, goodness, and truth, and to urge the doctrines that flow from them. Such an exhibition is made in the scriptures, and it is calculated to rouse and awaken sinners. Nothing is so much blessed of God as *truth*; and we co-operate with him, and are to expect his blessing, only, by dispensing it without reservation, or qualification. As the views which we possess of his character, must have a governing influence, over all our sentiments, and conduct; it is absolutely essential that those views be correct....Now mine eye *seeth thee*, is the precursor of self abhorrence, and penitence.

If we do not behold God in his *righteousness* and *sovereignty*....who will *submit* to his *will*? If we do not *see*, how shall we *approve* his *justice*? If we do not *know*, how shall we *experience* his *love*?

Mistaken notions of God are the causes of ruin to thousands. Blending his attributes, and giving improper preeminence to favorite ones, multitudes rest in the delusive hope, that he is what they *wish* him to be, and thus insure their damnation. They eulogize his mercy, his benevolence and grace, and imagine that these will triumph, over his righteous-

ness, justice, and truth. His *grace* is founded on his *justice* and he has no mercy inconsistent with his truth. His perfections completely harmonize, and each is indispensable, to the perfection of the whole. To compliment one attribute, at the expense of another, is to pour contempt upon God....Nor can we ever hope to win souls, and labour together with God, by disguising the attributes of his nature. Men must love God as HE IS. His character cannot be accommodated to sin. He is altogether lovely, and as such he must be acknowledged and adored. When we represent the Lord, cloathed in the perfections which are attributed to him in his word, and press the doctrines, and duties which flow from them, we labour together with him. If it had not been essential to know his character, it would not have been revealed, and the reasons, that influenced its revelation, demand that it be continually exhibited, by the ministers of his word.

Ministers labour together with God, when they truly represent the moral character and condition of man. The blessings of grace are applicable, only, to lost and ruined beings. Christ "came not to call the righteous, but *sinner*s to repentance.

His death was to give strength to the helpless... life to the dead...hope to the child of despair...holiness to the depraved...and heaven to the heirs of perdition. His grace, in the hands of his spirit, effects his will.

Indeed, the great work of God, as it respects man, is to make this grace universal and efficacious. This labour, of his love, has been progressing from the fall of our parents in paradise. Their degenerate offspring have been honoured, as labourers together with God, in this vineyard of his grace, and the plants have flourished, even amid the thorns and thistles of the curse.

But how have ministers been instrumental of gathering sons and daughters to Jesus ?

Solely, my Brethren, by a faithful exhibition of their moral characters, as they are drawn on the page of inspiration. The great doctrines, which we are to preach, are not left to our discretion, we are bound to declare the **WHOLE COUNCIL OF GOD**, and to make his word the exclusive, as it is the infallible, guide of our ministry. And what does that say of man...that his "*heart is deceitful above all things and desperately wicked.*" It declares that *there are none that do good, no not one.* It represents the moral character of man as utterly depraved, and his condition helpless as it respects himself. Grace is applicable, only to such a condition, and in such a condition only, is it received. If we would co-operate with the word and spirit of Jehovah, we must unequivocally state this depravity. Its conviction is indispensable to conversion. Sinners will not turn unto the Lord, and make the righteousness of the Lord Jesus their refuge, until they are convinced of their ruin. So

long as they believe, that they possess inherent moral goodness, so long, they will continue in sin.—It is the last effort of pride, to defend its goodness, and the love, faith, and penitence of the gospel, never enter the heart, until it is humbled, and crushed.

Nor is it less important, that we state the conditions and manner upon which God will “reconcile man unto himself.” The whole doctrine of the ATONEMENT must be proclaimed. God must be represented as a righteous independent sovereign, in the whole work of redemption. Man must forsake his sins by repentance. He must believe in the Lord Jesus, and *love supremely*, the laws, character, and government of God. Nor can we be labourers together with him, but by a plain, faithful, and just exhibition of *all* his council. He does not leave a particle of truth to be originated in us. It is his word which we preach—“Jesus Christ and him crucified.” THUS SAITH THE LORD is our warrant, and *sole* warrant, for all the doctrines we proclaim, for all the duties which we enjoin. In the discharge of our high office we are not to be deluded by the impudence of infidelity, the lawlessness of criticism, or the sophistry of affected wisdom. “We watch for souls as those that must give an account.”

We pass to place our doctrine in a more general view.

Men are workers together with God when they are engaged in doing good, and in promoting his

great designs of benevolence. We do not exercise a single emotion of charity toward our fellow men ; we do not relieve a single sorrow ;—or encourage them to the practice of virtue, without the honour of being labourers in God's vineyard.

To diffuse the greatest happiness, among intelligent beings, is one of the ends, of the works and government of Jehovah. The smallest effort, toward the accomplishment of this purpose, is a direct co-operation with him. Our prayers,—alms,—exhortations,—and examples, when really holy, all conspire to complete the councils of the Godhead, and to perfect the triumphs of benevolence.

All *holiness*, whether of heart or life, is derived from the Spirit of the Lord ; and it is only through the mighty workings of his grace, that we are enabled to do that which is good in his sight. He admits us to be fellow-labourers with him, in those very actions which he assists us to perform.

Among the designs of mercy which he will accomplish for the benefit of his people, this is the chief to bring us into a state of salvation through Jesus Christ.

All HOLY EXERTIONS, to spread the savour of the name of Jesus,—to diffuse the knowledge of his gospel, is labouring together with God. The gospel is the appointed *means* of salvation which Jehovah acknowledges and blesses. It has never been faith-

fully preached without producing salutary effects. Wherever it has been taught in the strength of Christ, and with the demonstration of his spirit, it has made a glorious change, not only in society at large, but in the members of which it is composed. It has illumined the dark corners of the earth, softened the ferocity of war...burst the fetters of servitude, and poured the grace of the spirit into hearts corroded with hatred, and full of cruelty;....more....it has changed prodigals into sons...snatched millions from perdition, and made the solitary places rejoice, and the desert bloom like Eden. From pagan lands it "has banished the altar and the idol," and sent worshippers, from the feet of Moloch, to bow before the throne of grace. From temples filled with pollution it has taken subjects, to be purified by its power, for God.... and from that altar which was surrounded with groans and tears, it has brought away disciples filled with joy and shouting hosannas. The heart that was festered with sorrow has been filled with hope, and the victim of despair became the child of glory.

These are the effects, which are intended to follow, and which will follow the reception of the GOSPEL. Therefore, angels contemplate it with rapture, and bend over its mysteries, "earnestly desiring to look into them." Therefore, good men will strive for its diffusion, and hail its success with joy... Therefore...Christ has bidden his disciples to go into every nation, to preach the "unsearchable riches of his love."

This is immortal life, to be reconciled to God through our Lord Jesus Christ. Every effort to spread this glorious Gospel is to honor, and work together with God.

Lift up your eyes, then my Brethren, "Behold the fields white already to harvest." Cast a look upon the world...How great a portion of it is still the habitation of cruelty?...How many lands are destitute of this precious word of grace?...What vast multitudes still languish in despair, or rest in the delusion, of idolatry and crime. How many that have never heard of Jesus Christ and him crucified,—that have no trust in his name...no hope of a glorious immortality, through his merits? To whom the darkness of the grave grows deeper as it is approached, without one beam of light to gild its blackness!

Here then, our subject comes to a point, and although it might be extended to every species of "well doing," we confine it to the blessed charity, to diffuse which this society was formed. If there be any labour, which man performs, in which God may be considered to assist, it is this. The spread of the gospel was an object upon which his prophets dwelt with rapture, which the inhabitants of his household now view with delight, and which he has ever attended, with his special assistance and blessing. To assist this work of disinterested love, is to be labourers together with God.

To spread the gospel among the destitute of our own land was the first great design of our institution. This will continue to engage our prayers, our exertions, and our resources...but to this they will not be confined. The fields of missionary labour stretch beyond our country, and embrace the world.

In the grand enterprize of * FOREIGN MISSIONS, which almost anticipates, as it is a certain precursor of the Millennium, it has embarked. It is a cause worthy of all our zeal. We are impelled to persevere, in our exertions to promote this cause, by the strongest motives, which are derived from the love of holiness, the fervour of benevolence, or the hope of immortality.

Let us, then, my Brethren, consider particularly, some of the encouragements, which should induce us to persevere in this heavenly work.

1. We are encouraged by THE STATE OF THE HEATHEN...We live in a favoured age...at the moment when we are urged to duty by the promise of distinguished and glorious success...What our fathers *desired*, we *possess*. Their prayers are answered upon their children. In no period since the christian era, were there such flattering and rational

* The members, of the Berkshire and Columbia missionary Society at their meeting in 1812, voted. "That they would cheerfully aid, in the promotion of Foreign Missions," and directed that a part of their funds should be devoted to this purpose.

See the Abstract of their proceedings in Lenox.

hopes of success to the missionary cause, as at *this*. Almost every Heathen nation is accessible. The state of learning is most favorable to the acquisition of foreign languages, and literary enterprize was never so strongly combined with christian charity, as at this day.

Commerce, which has arrived at its *acme*, not only enables missionaries to reach the fields of labour, but it has greatly softened, and civilized those Heathen nations, by whom it has been enjoyed ; and in some measure prepared them to receive the message of salvation. The heathen in the East, particularly, have received these labourers together with God, with kindness and gratitude, and almost every effort has been successful. Twenty years since, and thousands, who now possess, and love the word of life, did not even know of its existence...thousands, who bowed the knee to Baal, have become heirs of salvation...thousands, pursuing the way to hell, now tread with joy the path of life. The temple of Jesus now stands on the plains of India, by the side of the altar of its *arch idol*, and it WILL SOON STAND ALONE.

And can there be a question of duty remaining ? If it is practicable, or possible to be instrumental in snatching their souls from perdition, shall not Christendom, with one voice, and one hand, extend the charity ?...

The posture of the heathen world forms one of the signs of the times ; and in language not to be

misunderstood or neglected, bids us hasten for their salvation. God is here opening a field, in which benevolence may have full employment, and he invites his children, and the world, to enter and become fellow-labourers with him.

2. We are encouraged BY THE INDICATION OF PROVIDENCE. He appears to point to the fields of missions, and to ask the christian world, "Why stand ye idle?" His special blessing has attended these exertions, and it fires the christian's mind with ardent zeal. The hope of preserving our perishing Brethren seems to give new value to their souls, and we are constrained by the love of Christ, to strive for their salvation. To this labour of love we are encouraged by the blessing of heaven. When has any cause received such evident tokens, of divine approbation? The indications of Providence favored the REFORMATION;—but where are the persecutions...where is the power...where are the obstacles to the friends to this cause, that assailed the dauntless spirits of Luther, Calvin, Zuinglius and Knox. That was a reformation of religion where it *was*, this is sending it where it has *never been enjoyed*. That was *returning* the flocks, to the fold, from which they had strayed, this is *creating* and *gathering* them for Jesus. Our work, while it is noblest, is to the eye of carnal reason most dangerous, and yet to the eye of faith, the "highway is prepared, the vallies are exalted, and the hills are brought down" and the

path is strait and delightful. Nor can we safely reject these indications of the will of God. If these will not animate and encourage us, the obligations of charity can neither be felt, nor recognized, and the sense of duty must slumber in death.

3. We are encouraged, by THE STATE OF THE CHRISTIAN WORLD. Upon no subject has there been such delightful union, among the real friends of godliness, as upon this...The duty of evangelizing the heathen, is fully recognized, and the exertions of good men demonstrate, how sincerely they feel its importance. The prejudices of centuries, are banished,---the acrimony of party is softened,---the zeal of contention is destroyed,---and the friends of Jesus, as if actuated by one spirit, are directing their efforts in one train and casting their charity into one treasury, that the word of life may be sent to the destitute.

Already have evangelical exertions been crowned with success; and “those who went forth *weeping* bearing precious seed, have returned again, rejoicing bringing their sheaves with them.” The sun of righteousness has risen, and the “dark corners of the earth, filled with violence,” have been gilded with the rising glories, of its effulgent light. Christendom has shouted, and “kings have come to the brightness of its rising.” Can *we* look on and be silent? Can *we* behold without catching the spirit, that burns through the world, and blazes to the highest heavens?

Lastly,---We are encouraged by THE SURE WORD OF PROPHECY. It is considered that missionary exertions are the introduction of the millennium. It is sincerely believed, that its approach will be *gradual*, and that men will be workers together with GOD, in its introduction and consummation. The morning is already spread upon the mountains, and it will shine more, and more, unto the perfect day.

The period of the church's mourning is passing away with the night. She will soon rise, "shake herself from the dust, and put on her beautiful garments." "The sure word of prophecy" encourages us to exertion. The gospel "jubilee" is proclaimed, and although its trumpet sounds amid the noise of war and battle, it is still clear and distinct. Its sweet tone soothes and revives the heart, that shudders with horror, as it contemplates a world convulsed by revolutions, and hope exults, as it anticipates the season of universal peace, of which it is the herald... The angel is flying through the midst of heaven with the everlasting gospel. The ark of the covenant rides secure in the deluge swept with the tempest, and it will rest, not on Ararat, but upon mount Zion, and make it the praise and joy of the whole earth.

WE CLOSE BY URGING ALL TO ASSIST THIS HEAVENLY WORK.

Ye who from holy motives give your wealth, your prayers, and your exertions, ye who devote your time, and talents to this cause of mercy, YE ARE LABOURERS TOGETHER WITH GOD.

We are impelled to the discharge of our duty by a thousand affecting considerations.

The miserable state of the heathen, demands our sympathies and exertions...A more noble scheme of benevolence was never projected, than this which devotes itself to their salvation. Brethren, they perish for lack of knowledge...They live in ignorance of all that makes life worth possessing---all that can secure a glorious eternity, or make immortality valuable.

Behold they are plunged in sin, and expire in their iniquities. They are brethren of *our* family, and yet they are aliens from Israel, and strangers to our blessings. To them the call of mercy was never given. They have never listened to the sweet sound of pardoning love. To them no saviour is made known.... no glory offered, no God revealed. Their temples are devoted to **IDOLS**, their religion is a curse, and their devotion a crime. Poverty, desolation and despair are their companions and they sleep in death without the hope of immortality and heaven.

In a christian land, the blessings of the gospel cheer the pilgrim traveller, and support his fainting steps...Here God, in the fulness of his compassion, commands the tempest, which our sins have created....The Angel of mercy is sent to console and save us,..-

“ And pleas'd the Almighty's order to perform,
 “ Rides on the whirlwind and directs the Storm,”—

but there all is darkness, and “ wild misrule.” no light of heaven dispels the perpetual midnight, and no hand restores order to the universal anarchy.

The wretched, in Christian countries, are soothed by the “ hope that maketh not ashamed.” The dying saint is encouraged by the “ rod and staff ” of the Almighty...He sleeps on the bosom of Jesus, in the hope of “ awakening in his image.”

But oh ! Africa and India, thy God is a **STOCK** ! thy hope delusion, and thine end despair....Thy inhabitants sigh...but it is the sigh of horror, and not of penitence. Thine eyes roll in agony, but they do not rest upon him whom ye “ have pierced,” but upon the expiring children of thy loins !

Brethren, will you not assist to save them, from this delusion and woe. You have made their children *slaves*, give them in return the liberty of the gospel, and they will bless you forever. Send them salvation from sin, and they will forget the chains of servitude. Give them the immortal life of the word of God, and the lips that have cursed shall pray for you, the voice, that has carried their accusations to heaven, shall implore the blessings of its King.

Consider what will be the **EFFECT** of your labours and your charity. They will enlarge the redeem-

er's kingdom on earth....they will swell the company of the Blessed who shout his praises. They will help to close the way of death, and "turn many to righteousness"....they will send civilization and liberty, security and happiness to half the globe.

Consider the REWARD....The delightful, holy pleasure of doing good....of being engaged in an enterprise in which Angels are interested, and all Heaven views with complacency and joy...You will pursue the path of duty and happiness, and apply your intelligence and your powers, to their noblest use... You will have the honour of co-operating with the Deity in his designs of mercy, and of being LABOURERS TOGETHER WITH GOD.

Here motives are consummated. It is impossible to address stronger ones to our humanity, or to holiness...The hope, of being instrumental of adding inhabitants to heaven, of glorifying God ..the thought that our exertions may accomplish prophecy, and that our charities may fulfil the divine prediction, fire every mind capable of influence or feeling, for "That which had not been told them shall they see, and that which they had not heard shall they consider."

In view of Missionary exertions what glorious prospects open to the church. The light, that dawned in the east, shall yet be reflected from our shores and mountains, into its now desolate and darkened regions. The efforts of our love may yet car-

ry hope and life to some outcast child of Abraham, or some brother of our gentile family. Perhaps they will aid to hasten the time when all distinctions shall be forgotten, and the dominion of happiness shall be fully established.... When the shout of salvation shall be heard in every language ; and the song of the saints on earth, shall rise to the throne and mingle with the anthems of the inhabitants of Glory.

In this day of triumph, the church shall sing, and Heaven shall respond....“AWAKE OH NORTH WIND AND COME THOU SOUTH, BLOW UPON MY GARDEN, THAT THE SPICES THEREOF MAY FLOW OUT. LET MY BELOVED COME INTO HIS GARDEN, AND EAT HIS PLEASANT FRUITS—

“ Even so Lord Jesus,”—“ May thy kingdom come,” and to the Father, Son, and Holy Spirit, shall be all the glory. AMEN.

APPENDIX, &c.

ANNUAL MEETING OF THE BERKSHIRE AND COLUMBIA MISSIONARY SOCIETY.

ON Tuesday September 21, 1813, the sixteenth annual meeting of the Missionary Society in the Counties of Berkshire and Columbia, and their vicinities, was holden at Canaan, (N. Y.) according to appointment. A Sermon was delivered on the occasion, and divine service performed, by the Rev. John Chester of Hudson. Rev. Mr. Hotchkin, President of the Society, having opened the meeting by prayer, the constitution of the society was publicly read. Several persons were then received as members of the society ; after which, the Board of Trustees for the last year, made their report, as follows.

The trustees of the Congregational Missionary Society, in the counties of Berkshire and Columbia, and their vicinities, at their sixteenth anniversary meeting, request the attention, of the members and friends of the society, to the following report of their proceedings relative to the employment of Missionaries and expenditure of monies, since their appointment in September, 1812.

They gratefully acknowledge the good hand of God, which has been more visibly and strikingly extended to their society, the year past, than in any preceding one. There has been neither a want of missionaries to publish the glad tidings of salvation to the

destitute, nor of the means necessary to support them in this good work. He, who holdeth all hearts in his hands, has graciously provided both ; and, so pleasing and animating are the returns, made by the missionaries, that we feel encouraged to continue, and, if possible, to increase our exertions.

The fields which have enjoyed the labours of the missionaries, employed by this society, are the destitute settlements in Vermont, New-York, Rhode-Island, the counties of Luzerne and Wayne in Pennsylvania, and the county of Berkshire. The Missionaries, who, by appointment of the trustees, have laboured in the service of the society, are the Rev. Messrs. Allen Hollister, Ashbel Parmele, William J. Wilcox, William Bull, Stephen Tracey, Reuben Parmele, Justin Parsons, Jephthah Pool, Cyrus Comstock, and Messrs. Thomas Hardy and Jonathan Lee.

The Rev. Mr. Hollister, laboured six weeks in the county of Genessee and its vicinities, extending his journey through Batavia to Buffalo. At the latter place, he visited the hospitals in the army. During this mission, he preached thirty-three sermons, visited five schools, and many families. He received in contributions, for the use of the society, five dollars.

The Reverend Ashbel Parmele, who was appointed to perform a mission of twelve weeks, in the county of Clinton (N. Y.) entered on his labours ; but was interrupted and broken off, by his own sickness, and that of his family and people. He has made returns of his services on this mission, which embrace the whole time for which he was appointed, excepting ten days. His labours were abundant and crowned, apparently, with unusual success ; particularly at Stockholm, where the spirit of God accompanied his preaching, and about twenty persons were hopefully brought out of darkness into light. The work was still progressing, when he last wrote. He has made returns of twelve dollars and forty nine cents, contributed to the Society.

Rev. William J. Wilcox, by appointment of a former board of Trustees, has performed a mission of thirty one days, in the Counties of Onondago, Cayuga, and Chenango, the journal of which

was not received, until after the last annual meeting of the Society. On this mission Mr. Wilcox preached thirty one times, visited between thirty and forty families, and received in contribution, three dollars and ninety three cents for the use of the Society.

Sept. 16, 1812, Rev. William Bull was appointed to perform a mission of eight weeks, in the Counties of Luzerne and Wayne, (Penn.) and parts adjacent. On this mission, Mr. Bull preached fifty sermons, attended six conferences, and visited many families.

Sept. 17, Rev. Stephen Tracey, was appointed to perform a mission of four weeks in the destitute settlements of Rhode-Island, and immediately entered upon it. Mr. Tracey states, in his journal, that he preached twenty three sermons, visited six schools, and sixty families. He remarks that he was kindly received, and, in general, attentively heard; and received the thanks of multitudes in behalf of the Society. He received five dollars and thirty cents for the use of the Society; three of which, were received from three individuals. He also distributed a number of religious books, and tracts, particularly the Evangelical Primer, and Rush on intemperance.

The same day, Rev. Reuben Parmele, was appointed to perform a mission of four weeks, in Batavia, (N. Y.) Mr Parmele has performed this service, and, from his journal, it appears, that he preached twenty-three sermons, attended two religious meetings, or conferences, and visited one school. He distributed six bibles, twelve testaments, and twelve Star in the East. He also collected one dollar for the Society.

Sept. 30th, Rev. Justin Parsons was appointed to a mission of eight weeks in the northern towns in the county of Berkshire. He went immediately to that field of labour. He states, in his journal of this mission, that he preached twenty-eight times, administered the ordinance of the Lord's Supper twice, visited one hundred and ninety-one families, and three schools, distributed three bibles, six testaments, two vols. of Obery's, one doz. Advice to the

Young, six Star in the East, six Evangelical Primers, and collected for the use of the Society, three dollars and fifty-eight cents.

Oct. 14th, Mr. Thomas Hardy was appointed to perform a mission of six weeks in the western counties in the state of New-York. The journal of this mission has been received ; from which it appears, that Mr. Hardy preached forty-seven sermons, attended seven conferences, visited twenty-four families, distributed forty pamphlets, five testaments, and one vol. of the Evidence, by Doct. Porter—and received for the use of the Society twenty-six dollars and twenty-one cents.

April 9th, 1813, Rev. Justin Parsons, in consequence of a petition from the towns of Stockbridge and Pittsfield, (Ver.) and the recommendation of ministers in that vicinity, was appointed to labour seven weeks in said towns and other towns adjacent ; it being understood, that the Vermont Missionary Society would employ him in the same field, the same term of time. From this mission, no returns have been received.

April 26th, Rev. Stephen Tracey was appointed to perform a second mission of four weeks in the destitute settlements of Rhode-Island, and entered immediately upon that service. On this mission, Mr. Tracey preached twenty-eight sermons, visited fourteen schools, attended two conferences, one prayer meeting and made more than eighty family visits ; in all which, he endeavoured to open and enforce religious duty. He distributed more than fifty religious tracts for the benefit of children and others, and received, in contributions, ten dollars and thirty-five cents.

May 8th, Rev. Jephthah Pool, was appointed to perform a mission of six weeks to the destitute towns in the north part of the county of Bershire. From this mission, no returns have yet been made.

About the same time, Rev. Cyrus Comstock was appointed to perform a mission of eight weeks in the counties of Montgomery and Saratoga, (N. Y.) Mr. Comstock, on this mission,

preached forty-one times, visited one hundred and twenty families, and five schools, distributed twelve bibles ; also many religious tracts which he had received from various persons, and found sixty families destitute of the bible. He collected for the use of the Society two dollars and fifty cents.

July 12th, Mr. Jonathan Lee, of Salisbury, was appointed to perform a mission of four weeks in the destitute settlements bordering on Mount-Washington, both in Berkshire and Columbia counties. While on this mission, Mr. Lee preached eighteen sermons, visited two hundred and four families, eighteen schools, distributed forty-five tracts and two bibles, and received four dollars and sixty-two cents in contributions.

From Rev. Lemuel Haynes, whose appointment to a mission of ten weeks, in Vermont, was mentioned in our last report, no returns have yet been received.

The abovementioned Missionaries were all engaged for seven dollars a week.

From this report, it appears, that the Trustees have received returns of sixty-eight and an half weeks of missionary service, actually performed. The whole amount of monies paid out, the year past, for missionary preaching, is four hundred and eighty dollars. The amount of contributions, is seventy-four dollars and ninety-eight cents. Returns of twenty-three weeks of missionary service, already appointed, have not been received.

On hearing the above report, the Society voted their approbation.

Reports of the Treasurer and Auditor were then read, and accepted.

At this meeting, the Society passed the following votes.

1. That the doings of the Society, at their present meeting, the report of Trustees, and also of the Treasurer be printed.

2. That all business relating to foreign missions, be submitted to the direction of the Board of Trustees.

3. That the Rev. Messrs. Hyde, Catlin, and Chester, be a committee to inquire whether any, and, if any, *what* alterations are necessary in the constitution of this Society ; and that they report at the next meeting ; their report to be considered as bringing the subject duly before the Society for discussion.

OFFICERS of the SOCIETY for the present year.

Rev. BERIAH HOTCHKIN, *President.*

Rev. JACOB CATLIN, *Vice President.*

Rev. SAMUEL SHEPARD, *Secretary.*

Maj. HENRY BROWN, *Treasurer.*

Rev. THOMAS PUNDERSON, *Clerk.*

JOSEPH WOODBRIDGE, Esq. *Auditor.*

Trustees.—Rev. JACOB CATLIN, Hon. WILLIAM WALKER, Rev. ALVAN HYDE, D. D. NOAH ROSSETER, Esq. Rev. SAMUEL SHEPARD, Rev. DAVID PORTER, D. D. Maj. HENRY BROWN, Rev. JONATHAN NASH, Deac. NATHAN WHITING, Rev. JOHN CHESTER, and Rev. AZARIAH CLARK.

Committee of Missions.—Rev. SAMUEL SHEPARD, Hon. WILLIAM WALKER, and Maj. HENRY BROWN.

The next annual meeting of the Society will be holden at HUDSON, (N. Y.) on the third Tuesday in September, 1814, at two o'clock P. M.

The Rev. Ebenezer Fitch, D. D. President of Williams College, is appointed to preach on the occasion ; and, in case of his failure, the Rev. Gordon Dorrance.

SAMUEL SHEPARD, *Secretary.*

An account of the receipts and expenditures of the Berkshire and Columbia Missionary Society, from Sept. 15, 1812, to Sept. 15, 1813.

The Society Cr. by receipts as follows, viz.

1812,	By balance in the Treasurer's hands as by au-	
Sept. 15,	dit of this date - - -	\$ 253 00
	By received of Mr. Thomas Hardy contributed	
	in new settlements - - -	30 25
	By received of Mr. John B. Whittlesey col-	
	lected on his mission to Vermont -	14 58
	By entrance money from 26 new members	26 00
	Annuities and arrearages from sundry members	65 00
	From a female friend of missions in Catskill, by	
	hand of the Rev. Dr. Porter -	10 00
	From a friend of missions, by hand of Rev. Dr.	
	Porter - - - - -	2 50
	From Elijah Sheldon, a donation	1 00
	From the female Cent Society in Richmond,	
	by Mrs. Ruth Hotchkin their Treasurer	23 25
	A contribution from the Rev. Mr. Dow's Society	
	in Tyringham - - -	17 77
	From the Rev. Mr. Hotchkin's Society in Greenville	25 13
	From the female Cent Society in Greenville	6 43
Decr 2,	Annuities from members - - -	9 00
	From Mr. Cyprian Fitch, one of the executors of	
	Benjamin Tobey, Esq. late of Canaan, state of	
	New-York, forty dollars, being two annual in-	
	stalments of a legacy of two hundred dollars	
	given by said testator to this Society -	40 00
3,	From the Rev. Justin Parsons collected on a mis-	
	sion - - - - -	3 58
15,	From a number of females in Dalton in aid of for-	
	oreign missions - - - - -	9 20
19,	Annuities from four members - - -	4 00
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		\$ 540 79

1813,	Amount brought forward	\$ 540 79
Jan. 12,	From the Rev. Dr. Hyde's Society in Lee	38 98
22,	From the Rev. W. J. Wilcox collected on a mission	3 93
	From Rev. Stephen Tracey collected on do.	5 30
Feb. 17,	From the Congregational Society in Lanesborough	26 12
	An annuity from one member - - -	1 00
	From the Rev. Mr. Clark's Society in Canaan (N. Y.) to be appropriated to foreign missions	41 12
	From the Rev. Mr. Judson's Society in Sheffield	12 00
	From the Rev. Mr. Punderson's Society in Pitts- field, 43 dollars of which is appropriated to for- eign missions - - - -	113 00
18,	From the Rev. Ashbel Parmele contributed in new settlements	12 49
	From Mrs. Rossetter for two bibles sold her by order of the Society - - -	2 00
March 15,	From the Rev. Mr. Waters' Society in New- Concord, to be appropriated to foreign missions	15 87
16,	From Mr. Thomas Hardy collected on a mission	26 21
April 3,	From the Congregational Society in West-Stock- bridge by hand of the Rev. J. Burbank	13 00
17,	From the Rev. Mr. Knight's Society in Hinsdale	13 10
20,	A donation from R. P. handed by the Rev. Mr. Catlin - - - -	5 00
	From the Rev. Mr. Perry's Society in Richmond, 8 dollars of which is for foreign missions	19 25
	A donation from a friend of missions handed by the Hon. Judge Walker - - -	5 00
	From the Rev. Mr. Nash's Society in Middlefield	30 03
	From a friend of missions in Middlefield -	10,00
	From the Rev. Reuben Parmele collected on a mission - - - -	1 00
May 22,	From the female Cent Society in Stockbridge, per hand of Miss Mary Jones their treasurer	31 41
	From Mr. Levi Curtiss of Lenox, a donation	1 00
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		\$ 967 60

1813,	Amount brought forward	\$ 967 60
June 14,	From the female Charitable Society in Williams- town by hand of Mrs. Betsey Noble	20 00
24,	From the first Society in New-Marlborough, by hand of the Rev. Mr. Catlin	24 50
July 20,	From a friend of missions in Williamstown	10 00
	From two female friends of foreign missions in Windsor, one dollar each	2 00
	From Rev. Allen Hollister collected on a mission	5 00
August,	From Mr. Jonathan Lec collected on a mission	4 62
Sept. 11,	From the Rev. Dr. Hyde, collected in the north- ern associated Presbytery in Chenango	10 00
13,	By the profits on 5th volume of the Panoplist dis- tributed by H. Brown, after deducting expences of transportation and payment due from one subscriber not collectable	7 02
	By balance of interest for the year past	14 00
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		\$1064 74

1812,	The Society, Dr.	
Sept.	To paid Mr. Thomas Hardy for ten weeks mis- sionary services in the state of New-York	\$70 00
	To paid Mr. John B. Whittlesey for missionary services	45 00
	To loss on hammered money received at annual meeting	0 25
Dec. 2,	To paid Rev. Lemuel Haynes in advance for mis- sionary services in Vermont	30 00
	To paid the Rev. Justin Parsons for eight weeks missionary services	56 00
	To paid the Rev. Reuben Parmele in advance for missionary services	14 00
	To paid Heman Willard for printing an address on missions and the treasurer's annual account	15 23
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		\$ 230 48

1813,	Amount brought forward		§ 230 48
Jan. 22,	To paid the Rev. Wm. J. Wilcox for missionary services	- - - -	31 00
	To paid the Rev. Stephen Tracey for do.	- - - -	28 00
Feb. 18,	To paid Rev. Ashbel Parmele for do.	- - - -	64 00
March 16,	To paid Mr. Thomas Hardy for do.	- - - -	42 00
April 20,	To paid Rev. Doct. Hyde postage on letters paid by him	- - - -	0 67
	To paid Rev. Reuben Parmele for balance of missionary services	- - - -	14 00
July 7,	To paid Rev. Allen Hollister for missionary services	- - - -	42 00
Aug. 7,	To paid Rev. William Bull for do.	- - - -	56 00
12,	To paid Mr. Jonathan Lee for do.	- - - -	28 00
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			536 15
	Balance to be credited in new account		528 59
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			§1064 74
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A true account, errors excepted,

HENRY BROWN, *Treasurer.*

Stockbridge, Sept. 13, 1813. The Subscriber, appointed Auditor of the accounts of Henry Brown, Esq. Treasurer of the Berkshire and Columbia Missionary Society, has this day examined the accounts of the said Treasurer, from the fifteenth day of September, 1812, when the last settlement was made, to this day, and finds that his said accounts are well vouched, and rightly cast; that the total amount of said Treasurer's receipts including the interest thereon to this day is one thousand sixty-four dollars and seventy-four cents. That the whole, of his payments, is five hundred thirty-six dollars and fifteen cents—leaving a balance in the hands of said Treasurer of five hundred twenty-eight dollars and fifty-nine cents, which is to be credited to the Society in new account.—Of the above receipts, §119 20 is by the donors especially appropriated to foreign missions,

JOS. WOODBRIDGE, *Auditor.*

Books distributed by the SOCIETY the last year,

27 Bibles.

12 Testaments.

72 Evangelical Primers.

2 Ostervald's Christian Theology.

125 Sermons and Tracts.

Now on hand,

31 Bibles.

35 Testaments.

104 Evangelical Primers.

5 Ostervald's Theology.

1 Bible Dictionary.

200 Sermons and Tracts.

FINIS.