

no. 6

CHRIST MUST INCREASE.

*John
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S E R M O N,

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PREACHED BEFORE THE

GENERAL ASSEMBLY

~~Probat~~ OF THE ~~Assembly~~

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

•BY APPOINTMENT OF THEIR

STANDING COMMITTEE OF MISSIONS,

MAY 23, 1803.

Published at their Request.

By HENRY KOLLOCK, A. M.

Pastor of the First Presbyterian Church in Elizabeth-town, New-Jersey.

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1803.

John Lyle,

IN GENERAL ASSEMBLY, MAY 24th, 1803.

“ *Resolved*, That the Standing Committee of Missions be directed to present the thanks of this Assembly to Mr. Kollock for his sermon, and to request a copy thereof for publication.”

A true copy of record,

NATHANIEL IRWIN, Clk.

BY THE STANDING COMMITTEE OF MISSIONS,

“ *Resolved*, That the thanks of this committee be presented to the Rev. Mr. Kollock for his missionary sermon delivered at their request.”

Extract from the minutes.

JOHN B. LINN, Sec'ry.

“*He must increase.*” This prediction has already been verified in an astonishing degree.

The hill of Calvary had scarcely ceased to smoke with the blood of Jesus, before thousands in Jerusalem acknowledged him as the expected Messiah and were ready to lay down their lives for his cause. From Jerusalem his doctrines were carried to the Gentiles. The band of apostles, animated by the Spirit of God and fortified by the protection of heaven, flew from nation to nation, proclaiming the grace of the Lord, and holding up the cross red with the blood of the Saviour as the only hope of a perishing world. Their preaching like a stroke of thunder crumbled to ruins the temples of the heathens, cast down those idols that had usurped the place of God, and shook to its centre the empire of the powers of darkness. The world trembled at its guilt, and blushed at those profane and impure fables which it had received as doctrines of religion. Systems consecrated by time and flattering to depravity, were abolished, and the pure principles of Christianity substituted in their place. In vain did policy and power unite their influence to prevent the extension of this new religion. The devices of policy were confounded; the arm of power was withered. In vain did persecution loose its furies. In the midst of all the tortures which the rage of men or the malice of devils would suggest, the martyrs were serene and triumphant: heaven was let down into their souls; heaven shone upon their faces; the sacred name of their Redeemer, and the accents of hope and joy vibrated on their stiffening tongues; the spectators departed glorifying God, and in crowds embracing that religion which rendered feeble man so

superior to pains, agonies, death itself. These were the triumphs of apostolic days. Since that period one nation after another has embraced the religion of Jesus: and when a new world was discovered his cross was planted upon it. If then the kingdom of the Redeemer should extend no farther, if no other people except those who now profess his name should hail him as their Lord, the assertion in our text would be fully verified—for **HE HAS INCREASED**. But he is still very far from having attained that point of elevation to which he is predestined to rise. Other nations must bow to his sceptre. Zion is yet farther to “enlarge the place of her tent and to stretch forth the curtains of her habitation.” Notwithstanding what has been done, we still take our stand at this present moment of time, and looking forward to the future, exclaim with confidence, with certainty, **HE MUST INCREASE**.

We shall consider these words in three different points of view: I. As an *irrefragable truth*; II. As a *source of consolations*; III. As a *directory to duty*. **HE MUST INCREASE**. I. This is a truth resting on such firm foundations that the mind must give to it an unwavering assent. II. This is a truth which will comfort the heart when pained by the contemplation of the present disordered state of the world. III. This is a truth which imposes upon us sacred obligations. You have before you the whole division of the ensuing discourse.

I. That Christ must still increase would appear *probable* even though we had no express assurances of it. Since God has abolished a dispensation that was calculated only for a particular people, and given

a revelation suited to all mankind, fit for the instruction, the consolation, and happiness of every nation, it seems reasonable that before the consummation of all things every nation should enjoy this revelation.—Since God delights to magnify his power and grace by bringing order out of confusion, light out of darkness, it seems reasonable to suppose, that he will make the commotions, the afflictions, and the sins which now disturb the world, subservient to the establishment of a glorious kingdom of righteousness.—Since by the atonement of Christ a sufficient satisfaction has been made for the sins of the world, it seems reasonable to suppose that this God who is most pleased with unbloody conquests, will, before winding up the schemes of his providence, carry to the remotest nations the tidings of salvation through the great Redeemer.

But we acknowledge that if we had no other grounds of our belief than these, we should rather *hope* and *desire* than be *firmly persuaded*. We know so little of the ways of a sovereign God, we are so incompetent to tell what will be the operations of omniscience, or what are the requirements of infinite holiness, that the mind could not give a full assent to this truth, if it rested upon no other foundations. But, blessed be God, we are not left to uncertain conjectures; we have the plain and unequivocal promises of God. Relying on the promises, we are assured that after the long miseries of the church a period of prosperity will ensue, that after the long darkness of the nations they will be cheered by the beams of gospel day. These promises are strewn through the whole of the sacred volume. We have only to open the scriptures to be-

hold them. "Let then him that has ears to hear, hear what the Spirit saith unto the churches." Let him listen to the predictions of those prophets between whose eyes and futurity no veil interposed.

Now *David* cries with transport, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psalm xxii. 27. Messiah "shall have dominion from sea to sea, and from the river to the ends of the earth. All kings shall fall down before him, all nations shall serve him." Ps. lxxii. 8, 11. "Yea, all nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name." Ps. lxxxvi. 9.

Then *Isaiab*, looking down through succeeding ages, exclaims, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it," (ii. 2.) "The glory of the Lord shall be revealed and all flesh shall see it together." (xl. 5.) "Yea, the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (xi. 4.)

Now *Daniel*, smitten by a prophetic ray from the Father of Lights, declares, "I saw in the night-visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. And the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose

kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (vii. 13, 14, 27.)

Then the same cheering prospects open upon the eyes of *Malachi*. "From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." (i. 11.)

And when the future fortunes of the church were displayed to *John*, he "saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and he heard the seventh angel sounding, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xii. 10.

These are but a very small part of the prophecies that relate to the increase of the church of Christ. That they *have not yet* been accomplished is certain. Cast your eye over the world, and see what a multitude of nations still lie buried in pagan darkness, or deceived by the Eastern Impostor. And in those countries professedly christian behold how many millions are perishing, how many false worships are prevailing, how many schisms and factions are tearing the church to pieces. Surely the *present* state of the world is not such as to correspond with these predictions; neither can you point to any *past* period in which the prevalence of christianity has been in any degree so universal as to justify the strong language in which these promises are conveyed.

That they *will be* accomplished is equally certain. It is God that hath promised, and what shall prevent the execution of his designs? *Want of wisdom?* All nature, the work of his hands, is naked before him, and he knows how to regulate its most secret springs. All possible circumstances are continually in his view, and he always sees how they may be so arranged and combined as to effect his plans. When human reason, baffled and confounded, sees no method to accomplish these promises, his infinite wisdom sees how they may be accomplished in a thousand different manners. *Want of power?* His hand steadily rolls along the mighty wheels of providence: heaven, earth, and hell are obedient to him. What though all creatures should combine to oppose his purposes? Ah! a worm raising its head in defiance against the heavens, an atom boasting that it will heave the earth from its center, affords but an infinitely feeble emblem of the vanity and arrogance of such a combination. *Want of faithfulness?* "He is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" Num. xxiii. 19. He has already fulfilled such glorious promises as to merit our full confidence in the accomplishment of those which he hath not yet pleased to execute.

Resting then upon the promises of a God, omniscient, almighty, infinitely faithful, the church may with security bid defiance to all her enemies. "Associate yourselves, O ye people, and ye shall be broken to pieces; gird yourselves, and ye shall be broken to pieces. Take counsel together, and it shall come to

naught; speak the word and it shall not stand, for God is with us." Isa. viii. 9, 10. Let her foes be never so numerous or powerful; "the daughter of Zion will shake her head at them, she will laugh them to scorn." Let some new Diocletian declare that he will destroy the christian superstition, and attempt to drown religion in the blood of its followers. It will again be found, that these attempts, like the arrows which the Parthians vainly shot against the sun, return winged with destruction on the heads of those who aimed them: it will again be found that *the blood of the martyrs is the seed of the church.*—Let the united strength of earth and hell assail her, she will be serene and undaunted: for her feet are fixed upon the rock of ages, Jehovah God of hosts throws his buckler before her, and his faithfulness is her "rereward."

This is not a mere speculative truth which the understanding may investigate while the heart is unmoved. It is a truth *full of the richest consolations.* We are to present some of these consolations in the II^d. Division of our discourse.

The triple flame of *love to God, love to the Redeemer, and love to mankind,* burns in the breast of every christian. These sentiments afford a pure pleasure, and if piety and virtue had that influence in the world which they deserve to have, they would afford nothing but pleasure to those who cherish them. But in a state so disordered as the present, in a world so deluged with iniquity, they inflict many pains upon the soul—pains however which are mitigated by the reflection that the kingdom of Christ will illustriously increase.

1. Can a man whose soul is inflamed with *love to God*, fail to be grieved when he looks around on the world, and sees so many nations ignorant of the true nature of this God, debasing him by unworthy conceptions, dishonouring him by idle superstitions? Can he without anguish cast his eyes upon Christendom, and see even there the prevalence of vice and iniquity, the authority of God contemned, his proffered favour despised, his tremendous indignation provoked? The more intense his love to God, the keener will be the regrets which such a prospect will excite. Whither shall he go for consolation? If from the present he turns back upon the past, similar scenes are exhibited, and his gloom only thickens. His mind finds no repose, till looking to the future he beholds that a time is coming in which God will no longer be contemned by his own offspring. Cheered by this prospect he breaks forth into joyful accents, and exclaims: What! a period is then surely and rapidly advancing when the uncreated glories of Jehovah shall beam upon all parts of his world; when men shall every where use the faculties which he has given them in advancing his praise; when earth shall respond to heaven, and mortals emulate the splendid host of angels in the worship of their common Lord. Oh! let my thoughts rest upon this blissful period; Let me hasten it by my wishes and my prayers; let me turn my eyes from the dreary spectacle before me, and live in the constant prospect of that day when my heavenly Father shall be no longer dishonoured, when the vast family of mankind shall feel for him the affection of children, when the sun in his splendid career shall behold no

heart which does not beat high with affection to its Maker.

2. If this truth thus allays those griefs produced by love to God, it is no less effectual to heal those wounds of the soul which in a world of darkness and disorder proceed from *love to the Saviour*. Who that loves the Redeemer can behold with a dry eye and an unmoved heart the reception given to his gospel in the world which he came to redeem? Rejected by the Jews, esteemed a mere prophet by the disciples of Mahomet, daily crucified afresh in countries which profess to obey him—this is the reward of his agonies and tears and death. Mourn, christians, well may ye mourn for ungrateful man: but mourn not as those without hope. “The night is far spent, the day is at hand.” Yet a little while, and the Jews shall be brought in with the fullness of the Gentiles; yet a little while, and “Jesus shall receive the heathen as his inheritance, and the uttermost parts of the earth as a possession;” yet a little while, and the whole world, forsaking their errors and their sins, shall own him as their Lord, and press his cross to their hearts as their only hope and only joy.—Be not then dejected, christians. However dark the cloud which now hangs over the world, there will yet be countless multitudes to celebrate the praises of your Saviour and to feel his grace.

3. Finally, can he whose heart glows with *charity unfeigned*, behold without grief the sufferings and sins of mankind? Can he listen to those groans which in every quarter burst from the wretched, can he see so many eagerly pressing forward in the path of guilt and hastening to seize on perdition, without bewailing almost with tears of blood the woes of the human race?

But O! what consolation to the heart sick of the crimes, weary of the follies, pained by the woes of man, to remember that these crimes and follies shall at last cease, and that those woes which they draw in their train shall be known no longer. Where is the soul so insensible that it does not even leap for joy, when it considers that the earth shall yet smile like a renovated Eden which seraphs will again delight to visit; that man shall once more have the temper of angels and bear the impress of God; that the whole world shall be an image of heaven in which God will reign supreme and shed forth nothing but benedictions.

He must increase: This truth is a source of consolations. But it also *incites us to many duties, it imposes upon us many obligations*. This is the

III^d. Division of our discourse.

The promises of God are not designed to render us negligent or inactive, but to induce us to strive with vigour, with chearfulness, and hope. When God assures his people that Amalec shall be destroyed, the hands of Moses must immediately be lifted up in prayer, and the sword of Joshua must be courageously wielded. In like manner when he assures us that Christ shall increase, we should *pray earnestly, labour diligently, and give liberally* for the attainment of this glorious object.

1. We should *pray earnestly*. The blessings that are promised are sufficiently great to excite our utmost ardour. If the glory of God, the interest of the Redeemer, and the felicity of mankind will not put fire into our devotions, what will have this effect? Besides, in numberless parts of the scripture, we are assured that it will be in answer to prayer that the

church will increase—Can you then remain careless of this duty?—Remember, christians, that the holy angels are waiting with earnest expectation till you by fervent and persevering prayer procure greater influences of the Spirit for the church, and give them liberty to shout, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ.” Remember that the Saviour is waiting till Christendom pour forth its supplications, that he may “see of the travail of his soul and be satisfied.” Awake then, slumbering christians! “Ye that make mention of the Lord, keep not silence and give him no rest, till he establish and till he make Jerusalem a praise in the earth.” O! did we see you acting thus, we might hope for better days; did we see you thus besieging the throne of grace with armies of supplications, thus laying hold on the promises of God, and securing the interposition of omnipotence, then the church might “lift up her head and rejoice, knowing that her redemption drew nigh.” But,

2. Besides praying earnestly you must *labour diligently*. As it is a denial of God to labour without praying for his blessing, so also it is a tempting of God to pray without using those exertions naturally fitted to accomplish the end. If then you wish Zion to rise from the dust, labour to increase the influence of piety in your own hearts, and in the hearts of your neighbours. Content not yourselves with “crying Lord, Lord:” Hasten to “do his commandments.” You have every motive to animate you to exertion—you are sure of success—you know that “your labour will not be in vain in the Lord”—“You run not as uncertainly; you fight not as those beating the air:”

And whose exertions should be vigorous if not his who is assured of obtaining, not only the object for which he strives, but also a glorious recompence in the heavens?

3. Finally, we must *give liberally* for the accomplishment of this great design. It is not without incalculable expence that the gospel can be carried over all the world; and he who pretends that he wishes it thus to be carried, and yet withholds that pecuniary aid to missionary societies and exertions which it is in his power to afford, and which is absolutely necessary for the attainment of this end; let him say what he please, let him think what he please, he is a hypocrite professing sentiments which he does not feel; and though he should be perpetually upon his knees petitioning for the spread of the gospel to darkened nations, his petitions will be viewed by God as false, hollow, insincere, and be rejected with abhorrence. "If a brother or sister be naked, and destitute of daily food," saith St. James, "and one of you say unto them, depart in peace, be ye warmed and filled, and notwithstanding give them not those things which are needful to the body, what doth it profit?" In like manner, when you see whole nations perishing, and say with an appearance of zeal and affection, "be ye converted, be ye enlightened, and, notwithstanding, give not what is needful for the accomplishment of this end, what doth it profit?" What effect doth it produce except to shew that you have merely that dead, barren faith, which is manifested only by words and professions, and which will not stand the test of the judgment-day.

We rejoice, my brethren, that you have, this evening, an opportunity presented to you of performing this

sacred duty ; of exercising the noblest benevolence, and of proving that you do not exhaust all your zeal in desires and prayers. The venerable body before whom I speak, have been, for some time, labouring to increase the kingdom of Christ. Touched with commiseration for perishing millions, they resolved to make the most strenuous exertions to support missionaries on the frontiers, and in other parts of our country that are destitute of the means of grace, to afford the instructions and consolations of religion to the blacks, and to carry the gospel of Jesus to the benighted Indian tribes upon our borders.—God has smiled upon their exertions. Much has been done by them; but much also remains to be performed. To carry their plans into execution great pecuniary resources are indispensably requisite; and, though individuals have contributed with a generosity which is honourable to themselves, and which will not be forgotten before God, their funds are not yet sufficient to extend the blessings of the gospel as far as their hearts desire. They therefore come to you, at this time, with full confidence that you will contribute your just proportion for the attainment of objects so important.

Consider, for a moment, for whom we plead, in whose behalf we solicit donations; and then judge whether your liberality can more worthily, more profitably be exercised.

We plead for the persons who inhabit our frontier settlements. They are your brethren; your ancestors are theirs; the same blood which flows in your veins runs also in theirs. They lift to you a supplicating voice; they cry to you, with emphasis and importunity, to pity their distresses, to send to them those ordinar-

ces of religion which you enjoy, to have compassion on the souls of their children, who, without your aid, will grow up ignorant of religion, and unprepared for eternity. To their cry God joins his voice, and addresses us in language which cannot be misunderstood, "Since it is well with you, think of your brethren."

We plead for the unhappy blacks that dwell in our land. They are exposed to many calamities; they are labouring under the pressure of many sorrows. Though you, surrounded by so many sources of enjoyment, may not feel the necessity of religion as a comforter of the afflicted, as a cheerer of the desponding soul, yet they need the consolations of piety. Their path through life is dark and dreary; humanity loudly commands you to gild it by the prospect of immortality, by the hopes that it will issue in a world of rest, and of joy.—Besides, they have souls to save as well as we; they must exist for eternity as well as we. Already have we contracted awful guilt in remaining so negligent of their immortal interests; already has this sin cried to heaven for vengeance. It is time for us to strive to avert the judgments which we have deserved; it is time for us to awake from that criminal indifference with which we have seen this miserable race treading the path which conducts to the chambers of woe; it is time for us to stretch forth a succouring hand, and pluck them from eternal damnation.

But especially we plead for the wretched savages who, in a situation still more deplorable, have never heard of a Saviour's love. Think, think, of the misery of their state. Covered with guilt, and ignorant of the atonement provided by eternal love, they pass

through life without any solid comfort, they expire without any well-founded hope, and awake with astonishment and anguish in a hell of which they had never heard.* Where is the heart so obdurate that it does not compassionate this distress, and sigh to relieve it. The nations of Europe have not been able to consider it without emotion. Their sensibilities and good wishes have reached over the vast Atlantic: and, not contented with barren lamentations, with fruitless desires, many persons have left father, and mother, and house, and home; and have come with the burning zeal of apostles, and the high intrepidity of martyrs, to preach salvation to the Pagans. O! when I think of those generous men, whose devotion led them to sacrifice the pleasures of civilized life, to pass over interposing seas and mountains, and to moisten the turf of America with their blood—when I think that they did all this for the sake of those Indians that are our neighbours, that dwell upon our very borders—when I compare with the heroism of these martyred mission-

* I do not mean to assert that the whole Pagan world will be consigned to perdition. Though it is certain that no persons will be saved, except through the atonement of Christ, and the renovating influences of the Holy Spirit, yet still I think that it does not become a short-sighted man to decide how far this atonement may be applied to those who live in Pagan lands, or how far this Spirit may operate upon those who never heard of his existence. Nevertheless, scripture and reason concur in teaching us, that the proportion of those who perish in heathen countries is greater than in countries enlightened by the gospel. If this were not the case, it would be cruelty to attempt to propagate christianity, since those who are lost under its calls and instructions, receive a severer punishment, enter into a hotter flame, than those who have never added to their other iniquities that greatest of crimes, the rejection of an offered Saviour.

aries our coldness and indifference, I blush for the crimes of my country, I tremble at the account which it must render at the decisive day.—Shall not the liberality of your contributions prove that there are, at least, some hearts in America, which can listen to that cry from the wilderness, which struck the ears of these generous Europeans?

Are you still unmoved, unresolved to mitigate those woes? Remember that, a few centuries past, your fathers were in the same state of wretchedness with those unhappy Pagans, and had not missionaries gone forth to them, carrying the word of life in their hands, and the Saviour of men in their hearts, you had now been bowing down to stocks, and to stones, and perhaps besmearing the altars of devils with human blood. Is there any heart so brutal that it does not throb with gratitude to these great benefactors? And, if you are grateful, you will manifest it by making them the only recompense which is in your power, or which they demand—by striving to promote that cause for which they toiled, and suffered, and died.

Is there one solitary individual who feels not the weight of these motives? Let me pray him to consider the transactions of the judgment-day. There you, my brother, must appear together with those savages for whom we are pleading. Would it not then be a source of delight, if some savage, washed in the blood of the Lamb, and shining with celestial glories, should fly to accost you, pour forth the accents of gratitude, and declare to the heavenly host, that you, by your generous donations, contributed to rescue him from perdition, and raise him to immortal blessedness. O! tell me, is it not reasonable that you should employ

some part of the riches which God has given you, in securing such pure pleasures; pleasures of which you may taste when the fountain of earthly joys is dried up forever.—But on the contrary, how much will it increase the terrors of that dreadful day, if some miserable condemned Pagan, just ready to sink in the eternal flames, shall turn his despairing eyes upon you, and exclaim, in a voice that shall rend your heart, “Why, why did you not warn me of this day? Why did you not exhort me to flee from this vengeance? You knew the terrors of the Lord; you knew of those chains of darkness which enfeeble the damned; of that torrent of fire which forever pours upon the souls of the accursed. Though I perish deservedly, yet it is through your neglect that I suffer. But you shall not escape my vengeance. Through eternity my shrieks and execrations shall vibrate in your ear, shall thrill through your soul: through eternity—Holy God! my heart melts within me: I cannot, I dare not pursue this dreadful scene.

I pause, my brethren, not because new motives to liberality are wanting,—they crowd upon my mind: but because it would be to insult your feelings to suppose that it would be necessary to present new motives unto you.—Seize, with avidity, the opportunity now offered of restoring to Jesus, of devoting to the increase of his kingdom, a part of what his beneficence has conferred upon you. Manifest your gratitude to him who, “though he was rich, yet for your sakes became poor.” Rejoice that you are permitted to have a fellowship of employment with the angels, whose constant occupation it is to advance the cause of the Saviour, and to mitigate the miseries of men. Rejoice

that you are honoured with the unspeakable privilege of being "workers together with God."

I forbear, after begging forgiveness for so long detaining your impatient minds from expressing their willing charity.

APPENDIX.

IN this first publication from the "standing committee of missions," it may be proper for them to state, for general information, that they are, in a degree, connected with another body, called the "trustees of the General Assembly of the Presbyterian Church in the United States of America;" who were legally incorporated by an act of the Legislature of Pennsylvania, passed March 28th. 1799. This corporation was formed for the more convenient management of the funds of the General Assembly; and have power, by their charter, to receive and hold real and personal estate for benevolent and pious purposes, and to dispose of it according to such directions as they shall receive from the General Assembly; but are obliged, in all cases of specific appropriations by the donors, to apply their donations strictly to promote the objects for which they designed them. Among the donations which the pious liberality of individuals has already furnished, are some particularly destined to the support of missions to such of the white inhabitants of our frontiers as are destitute of the stated means of grace, and to the Indians; and to the instruction of the blacks. The persons who compose the General Assembly are very widely dispersed, and are frequently changed; they meet but once in a year, and a very great variety of objects then presses on their attention: these circumstances rendered it impracticable for them to conduct the missionary business with that deliberation, and to give it that energy, which its importance demanded, and which those who had furnished the funds had a right to expect; they therefore delivered it, at their session in 1802, as a single object of attention, to the care and management of a committee selected expressly for that purpose, which they denominated the "Standing Committee of Missions."—This committee is chosen annually by the Assembly, and consists of four clergymen and three laymen (resident in and near the City of Philadelphia,) whose duty it is, amongst other things, to collect, during the recess of the Assembly, all the information in their power relative to the concerns of missions and missionaries, to digest it, and report thereon at each meeting of the Assembly:—to designate the places where, and specify the periods during which the missionaries should be employed;—to correspond with them, if necessary, and with any other persons, on missionary business:—to nominate missionaries to the Assembly, and report the number which the funds will

permit to be employed;—to hear the reports of missionaries; make a statement thereon, and report to the Assembly relative to the diligence, fidelity and success of the missionaries;—to engage a suitable person annually to preach a missionary sermon;—to assist in the distribution of religious and moral tracts; and to superintend the missionary business generally, under the direction of the Assembly.

In the execution of their duty this committee have begun an extensive correspondence, from which they hope to derive much useful information, and great encouragement to exertion in the important work they have undertaken: and although their labours were much interrupted by the pestilence which attacked the city of Philadelphia last year, such arrangements have been made, and such services performed, as they flatter themselves will tend greatly to promote the design of their institution.

The reports of the missionaries of the year past, exhibit to the committee satisfactory evidence of their fidelity and diligence; and there is great reason to hope that their labours have not been in vain; throughout all their routes there appears to have been an eager desire to hear the gospel preached; the hearers have been generally attentive, in some places great solemnity was observable, in many instances deep convictions appear to have taken hold on the consciences of sinners, and the pious have been edified and comforted:—a few cases have occurred, in which the word was accompanied with so much power as to bring even the infidel to the foot of the cross, and convert the deist to the faith of Christ.

So numerous are the demands for missionary services, that it is not in the power of the committee to supply them:—both men and money are wanting: it is, however, expected that measures taken by the Assembly, in their late session, will furnish a better supply of both for the future, as they have pointedly applied to Presbyteries for missionaries, and no anticipation of funds is hereafter to be permitted to enfeeble the exertions of any future year: the committee also hope for additions to the *capital* which produces an important part of the annual supplies.

The following are the arrangements for the current year:

The Rev. Jedediah Chapman will continue to act as stated missionary, agreeably to the contract heretofore made with him:

The Rev. William Arthur is employed between Northumberland and Tioga Point in Pennsylvania:

The Rev. John Lindsley, in the counties of Cayuga, Onondago, Oneida and Steuben, in the state of New-York.

The Rev. Dr. Thomas Read, on the Peninsula between Delaware and Chesapeak bays, and the ocean.

Mr. Stewart Williamson, from the mouth of Whelen Creek, in the Territory North West of the Ohio, across the Muskingum, Hockhockin and Scioto, to the Miami.

It was not before this year that a suitable person offered as a missionary to the *Indians*; but the committee have now been able to avail themselves of the labours of the Rev. Gideon Blackburn,

whom they have engaged in a mission to the Cherokees: they wish not to be improperly sanguine, but Mr. Blackburn's acquaintance with those Indians, (in whose vicinity he resides) his apparent qualifications for the work, and the cordiality with which he has undertaken it, furnish, as they think, a good foundation whereon to build a strong hope of success.

He has in charge immediately to attempt the establishment of a school, on the border of the Indian territory, for the education of the Aborigines.

Mr. John Chavis has been employed, for two years past, as a missionary to the blacks in Virginia and North Carolina: he is a black man, who has had a liberal education, and has been regularly introduced into the ministry. His diligence and prudence have been commendable, and he has not been unsuccessful. Local circumstances, of peculiar delicacy, have prevented his audiences from being as numerous as were to have been wished, and although generally countenanced and treated with respect, in a single instance he met with personal opposition; but there are places in which more correct ideas of the design of his mission prevail, and in which the committee apprehend he may be useful: they have therefore employed him again, and confined his services to Mechlenburgh county in Virginia, and to Person, Granville, Wake, and Chatham counties in North Carolina.

Besides the above the committee have engaged the Rev. Ebenezer Grant to visit the congregations of Williams township and Genesee, in the county of Ontario in the state of New York; and are authorized to send missionaries to the city of Washington, and to Norfolk in Virginia should they be furnished with sufficient means.

The standing committee of missions, as appointed by the General Assembly, for the present year, consists of

The Rev. Dr. Samuel Blair, of Germantown,	
The Rev. Dr. Ashbel Green, of Philadelphia,	
The Rev. Philip Milledoler, of	do.
The Rev. Jacob J. Janeway, of	do.
Elias Boudinot, Esq. LL.D. of	do.
Mr. Robert Smith, of	do.
Ebenezer Hazard, Esq. of	do.

Of whom the Rev. Dr. Ashbel Green was chosen *Chairman*, and the Rev. Jacob J. Janeway, *Secretary*: to either of whom applications respecting missionary business may be made.

The benevolent spirit of the gospel, the committee doubt not, will induce many who have tasted that the Lord is gracious, to aid in spreading the knowledge of him, and to support, by their liberality, a plan so well adapted to that end as is the one they have in charge:—it may be most convenient to some to do it by way of *legacy*; and that the pious intentions of such may not be frustrated, through inaccuracy in expressing their intentions in that part of their wills, the committee take the liberty of subjoining a form which will effectually guard against it.

FORM OF A BEQUEST.

Item, I give, devise, and bequeath, to the Trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns,

to be applied, under the directions of the said General Assembly, to [the establishment and support of missions for spreading the gospel among the frontiers and Indians, and for the religious instruction of the blacks, within the United States.]*

It has been mentioned that the committee have opened an extensive correspondence. This they are endeavouring to carry on with all Missionary Associations, both in foreign countries and in our own. It is supposed that their letter to foreign missionary societies contains information which it may be useful to give to the *public* in this appendix—It is as follows—viz. To

The General Assembly of the Presbyterian church in the United States of America, at their sessions in May, A. D. 1802, appointed “a standing committee of missions,” a part of whose duty was declared to be, “to correspond with missionaries, if necessary, and with all other persons on missionary business.”

The committee, after attentively considering this part of their trust, have concluded that it will probably both aid and gratify the Assembly, to be informed of the measures and success of others engaged in missionary undertakings. They are also disposed to believe that a mutual communication of the plans, purposes and prospects, of the various missionary associations in Europe and America, with the effects of their exertions already produced, may greatly encourage, and assist each other, in their common efforts to propagate the precious gospel of Christ, among those who have hitherto been destitute of its blessings.

The committee, therefore, will take the liberty of communicating to you a short statement of the missionary business under the superintendance of the Assembly, and of other societies of christians in the United States; and will then request of you, in return, answers to certain questions which they will specify, from which they hope to be both instructed and animated in their arduous work.

From the time that the Presbyterian church was organized in this country, which was at the commencement of the last century, the practice has existed among us, of sending ministers of the gospel to preach to those who had not its institutions regularly established among them. This, however, for a number of years was done only, or principally, to such people as requested the aid which they received from Presbyteries and synods. The number of our ministers was then small, themselves and their flocks were poor, the country was thinly inhabited, and frequently the places calling for ministerial labour were considerably remote. Gradually, however, all these cir-

* If the donor shall intend the legacy for any other purposes of the Assembly, the same form may be used, omitting the words included in [] and inserting, instead of them, such as shall designate the special use intended.

cumstances were ameliorated; and the duty of sending the gospel without solicitation to the regions destitute of it, was more sensibly felt, and more easily executed. Our church indeed has always considered missionary labours as an object of importance; which they have accordingly pursued, at sometimes with a greater, and at others with a less degree of zeal. The Rev. David Brainard, the Rev. John Brainard, the Rev. Charles Beatty, and the Rev. George Duffield, all members of the synod of New-York, went on missions to the Indians, between the years 1740 and 1765. Accounts of all these missions, except that of the Rev. John Brainard, have been published. Salaries were given to the two first mentioned, by the society in Scotland for propagating Christian knowledge. During the period already specified, and for several years succeeding it, missions were also sent to the Europeans, and their descendants, who were settled in the Western parts of the states of Virginia and N. Carolina.

But it was not till the year 1789, when the supreme judicature of the Presbyterian church was made a delegated body, and denominated a General Assembly, that any measures were taken to establish a regular and permanent fund for the support of missions. Before this their support was gratuitous, and those who undertook them commonly sustained a principal part of the expence. But the Assembly, at their very first sessions, formed a plan for obtaining a permanent fund, and directed that voluntary contributions to it should be sought for, and received, in all the churches under their care. Considerable sums of money were accordingly collected in this manner, and carefully and oeconomically applied, to enlarge the sphere of missionary usefulness. In the years 1795 and 1796 the sum of Dollars 1226.50 was expended for this purpose.

In the year 1799 the Assembly obtained, from the legislature of the State of Pennsylvania, a charter of incorporation, whereby certain individuals of their communion were impowered to hold property, both real and personal, for charitable and pious purposes, and subject to the order of the Assembly. In consequence of this event very considerable donations have been made, and the fund for supporting missionaries is now respectable, and has the prospect of a still further increase.

For three years past seven or eight missionaries have been annually sent out, besides a stated missionary, who resides on the frontiers of the country to direct the labours of others, and to spend six months of the year himself, in travelling and preaching. The success of these missionaries, among the white inhabitants who have received their labours, has been very considerable. They have already been instrumental in establishing churches through a large extent of country, and their preaching, under the divine blessing, has manifested the power of evangelical truth in the hopeful conversion of many souls. In a word, they are annually forming into regular congregations, the people who emigrate from the interior of our country to the wilderness that surrounds it, and planting and cherishing among them the seeds of genuine piety.

There are four descriptions of people to whom the Assembly, at present, are endeavouring to send missions. 1. To those who are settled on our frontier; with whom, as just stated, they have had much success. 2. To certain places in the more settled parts, where the gospel has not been regularly established. Here, too, there has been some success, and the prospect of more is promising, if it be not clouded by the want of suitable missionaries. 3. To the black people, or negroes, of the United States. These, in the southern part of the Union, are mostly slaves, extremely ignorant, and, from the rank they hold in society, difficult of instruction. The Assembly however, have, for two years past, employed a missionary of their own race and colour to travel and labour among them. He is a man of education, as well as of prudence and piety, and has been well received. 4. To the Indians, or Aborigines of our country. The Assembly have not yet been able to find a suitable missionary to be sent among them; but it is hoped that it will not be long before more than one will be obtained. Other societies, as will presently be seen, have, in this particular, been still more fortunate than ourselves*.

Perhaps it may not be improper to mention, that seasons of special prayer, for the success of the gospel, have been recommended by the Assembly, and observed by many of their congregations; that there is reason to believe that a prayer hearing God hath graciously regarded, and answered the petitions of his people.

Having thus given a short statement of the missionary undertaking, as far as the immediate influence of the Assembly is concerned, we will now very briefly notice the other institutions, of a similar kind, in the United States.

1. The Synods of Virginia, of Pittsburgh, of Kentucky, and of the Carolinas, are all employed in this important work. These Synods are connected with, and under the care of, the Assembly. But, from local circumstances, it has been judged expedient that they should manage the missionary business separately from the Assembly†, and some of them have manifested a most commendable zeal in the cause. From the western commission of the Synod of Virginia nine missionaries were sent forth during the last year. Three of these have gone to the Indians. They have also sent a young man, of pious character, among the heathen, to instruct them in agriculture, and to make instruments of husbandry for their use. The commission of Synod are likewise instructing a native Indian youth, who has lately become pious, with a view to his being an interpreter, and in due time a preacher of the gospel among his people.

* Since the committee reported the draft of this letter to the General Assembly, they have obtained an Indian missionary, as is stated in the preceding part of this Appendix.

† At the last meeting of the Assembly, the synod of Kentucky, at their own request, were connected with the General Assembly in the business of missionaries.

The friends of vital piety will probably be gratified by our departing from our main purpose here, so far as to state, that in the bounds of these synods, comprehending parts of the States of Pennsylvania, Virginia, Kentucky, Tennessee, North Carolina, South Carolina and Georgia, there has been for some time past, and still continues to be, one of the most wonderful displays of divine power in the conversion of sinners, that perhaps has been witnessed since the Apostolic age. We cannot go into a detail of particular circumstances. But the appearances are astonishing, and the effects of the work have already been such as to put a new aspect on the state of society. Many thousands, it is hoped, have been added unto the Lord, as well as to his church.

2. The missionary society of New-York. This was instituted in the year 1796. Its design is to gospelize the heathen; and it confessedly owes its origin to the spirit which, for some years past, has been manifested in Europe to carry on this great and benevolent enterprize. They have considerable funds. One of their missionaries, with his son as a school master, is permanently established among the tribe of Chicasaw Indians, and with some prospects of success. There are, indeed, eighteen persons in all, who have gone out with the mission, and who are expected in various ways to co-operate in carrying its design into effect. This society have likewise sent a mission among the Seneca Indians, by whom he was received with great cordiality. When the missionary returned, the Indians sent a request to the society to be farther instructed, and also that some of their own youth might be taken, and educated so as to be able to teach their countrymen both the principles of the Christian religion and the arts of civilized life. This society, in a word, promises to be extensively useful.

3. The Northern missionary society. This was founded in the year 1797. They have likewise made laudable exertions to promote Indian missions. They have made preparations for sending a minister of the gospel and a school master, to the Oneida nation, or tribe. They have considerable funds; and the Indians themselves have made a donation of land to the society.

4. The missionary society of Connecticut. This was instituted in the year 1798. It is composed of representatives from the congregational associations in the whole State, who choose a board of trustees for the management of their concerns. Their funds, arising from voluntary contributions, are respectable. The number of their missionaries in a year, has been as large as twelve or thirteen. They have been as successful as the missionaries of the General Assembly, with whom they act in concert, in spreading the gospel among the white inhabitants, on the frontiers of the country. They have also sent a minister of the gospel and a school master, as missionaries, among the Chipeway Indians.

5. The society for propagating the gospel among the Indians and others in North America. This was instituted at Boston, in the state of Massachusetts, in the year 1787, in consequence of a com-

mission being granted to certain gentlemen in that town, from the society in Scotland, for propagating Christian knowledge. Stimulated by this circumstance, a number of pious and public spirited individuals associated, and took the title given at the beginning of this article. They have had at their command funds to a pretty large amount, obtained from collections made from churches and individuals of that state, as well as from testamentary bequests of zealous christians. In the year 1798 they had three missionaries among the Indians. They had likewise a number of schools, in which the Indians were taught to read; and they had obtained the translation of a catechism into the Indian language, which was printed and distributed among those who were able to use it. Beside this, they had given away more than five hundred volumes of books, to such of the Indians as had been taught, or were learning to read.

They have also sent out several missionaries to preach the gospel to the white inhabitants, in the destitute parts of the state; and have distributed more than eight thousand volumes of pious books to the poor people, among whom the missionaries have laboured. Considerable success both among the Indians and the white people, has rewarded the exertions of this society.

6. The Massachusetts missionary society. This was instituted in the year 1799, and is yet in its infancy. Its funds, however, are encreasing, and in the summer of the year 1800 they had appointed four missionaries.

7. There are two other missionary societies in the state of Massachusetts, as well as one in the state of New-Jersey, of whose funds, efforts and prospects we regret that we are not yet able to make a statement.

8. The Moravian brethren, or society of the *Unitas Fratrum*. Of this institution it will be necessary to say but little, as their own account of the success of their missions is printed, and is well known to the Christian world. In this country they have not been less zealous than in other regions. Their labours among the Aboriginal nations of this continent have not only been unwearied, but probably more successful, than those of any other society of Christians.

9. The Baptists in the United States have been both zealous and successful in preaching the gospel among those who are perishing for lack of knowledge. On the frontiers of our country their exertions have been vigorous, and the effect of them great. They have not at present any person employed on an Indian mission. But among the black people in the southern part of the American union, they have a large number in the communion of their church. In the state of Georgia, in particular, they have two or three regularly organized churches, is composed wholly or chiefly of the African race. They are also making arrangements to extend still more widely and systematically their missionary efforts.

10. The Westlean or Arminian methodists have been second to none in zeal and industry, in carrying the gospel to all who are deprived of it, except the Indians. Among the blacks and the poor

people of European descent, whether in the interior, or on the borders of these states, perhaps none have been so frequently as they the pioneers of religion; and their ardent and unwearied exertions have added multitudes to the communion of their church. The leading religious opinions embraced by the various denominations who, as stated above, are engaged in missionary undertakings, are those which were generally taught and embraced at the reformation from popery: and in which the trinity and equality of persons in the undivided Godhead—the deep depravity of man by nature—the imputed righteousness of Christ, as the only meritorious cause of a sinner's justification in the sight of God—and the renovation of the human heart by the influences of the Holy Spirit of grace, as essentially necessary to genuine holiness—form the prominent and commanding features of the whole system. It should be mentioned, however, that these doctrines are held with various modifications by the several Christian denominations that have been specified; and that the Methodists, in particular, attribute more than the other sects to the agency of man in the work of his salvation.

The civil government of this country has never thrown any impediment in the way of missionary enterprizes, and, in sending missions to the Indians, it has even afforded some assistance. Some of the officers of government have decidedly countenanced and encouraged the undertaking.

The great difficulty with us is, to obtain men well qualified for the office of missionaries, especially to the Indian tribes. This has much circumscribed the efforts that might, and that probably would, otherwise have been made. We hope, at present, that there is reason to expect that this hindrance will be diminished, if not wholly removed.

From the statement now finished you will perceive, that in the United States of America, the Great Head of the church has put it into the hearts of many of his people to labour, with diligence and earnestness, to extend the favor of their Redeemer's name, among the ignorant, the destitute, and the vicious; that their success has already been encouraging, and that their future prospects are highly animating.

Allow us now to propose to you a few questions, to which we would solicit your answers, as soon as you may find leisure to make, and opportunity to transmit them. The questions are the following—How long has your society existed? What were the circumstances and motives that led to its institution? What are your leading religious principles? What obstacles or difficulties have you had to surmount? Have any opposed you by writing, or by governmental interest? What are your funds? What is the number of your missionaries? Are they all men of education, or not? What instructions do you give to your missionaries? What are the places to which you have already sent missions, and what other places do you contemplate for them? What has been your success hitherto? What are your hopes and prospects for the future? What advice can you give to us? By

answers to these inquiries, and by any other useful remarks that you may think proper to make, you will greatly oblige us.

We have nothing further to add, but our intreaties and our hopes that your prayers may be united with ours, and most fervently offered at the throne of grace, that God may give the heathen to his son for an inheritance, and the uttermost parts of the earth for his possession: and that he may speedily become king of nations as he is king of saints.

By order, and on behalf of the standing committee of missions,

ASHBEL GREEN, *Chairman.*

Philadelphia, May 21st, 1803.



THE committee addressed to the several Presbyteries which look to the Assembly for the management of their missionary concerns, a letter of which the following is an extract:—

“Missionaries for the frontiers—missionaries for the Indian tribes—and the places or regions demanding missionary labours—are the three articles, in regard to which information is solicited.

Missionaries for the frontiers may be either licensed candidates, or ordained ministers. But their characters and talents ought to be of the most unexceptionable kind. Much will depend on this. It is a mistake to suppose that men of inferior qualifications will generally serve for missionaries. They will serve better for stated pastors, in places regularly supplied with the gospel. Those who are to make the first impressions should be calculated to make them favourably; and to rouse the inhabitants of the unchristianized parts of our country to attention, is of the utmost moment. To this work men of the most distinguished piety and ability ought to be sent. They will be most likely to make the careless respect religion, and to engage them to lay to heart the things that belong to their everlasting peace. And as it is desirable that to other advantages, those derived from years and standing in the church should be added, it is much to be wished that some ordained ministers of the first reputation and influence, should be missionaries.

Missionaries for the Indians are a great desideratum with the Assembly. The hope of contributing to send the gospel among the Heathen tribes, prompted the liberality of many who have contributed most largely to the funds which the Assembly have at command; and it was with deep regret that the last Assembly found that they had not a single candidate for an Indian mission. If your Presbytery can nominate one who is well qualified, it will indeed be an important acquisition. Piety, prudence, patience and perseverance, must be his qualifications. Other talents are here of less importance. Even the want of an academical education, if he be a man of some

general knowledge and good understanding, is not material, at least it is not essential, in one who may go forth in the character of a catechist.

Places or regions calling for missionary labours, you are also requested to specify. Many of these are known already; more indeed than there are missionaries to supply, or funds to support the necessary missionaries, if they could be found. Yet as it is hoped that the funds will encrease, and it is desirable that a complete view should be taken of the portions of our country needing the instructions of the gospel, you will please to notice such as lie more immediately under your observation; stating as particularly as you can the degree of their necessity, and mentioning only those whose necessity is considerable, and incapable of being supplied by Presbyteries and synods.