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A Sermon Delivered in Augusta, June 23, 1819: Before the Maine Missionary Society, at Their Twelfth Anniversary

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SERMON

DELIVERED IN

AUGUSTA, JUNE 23, 1819;

BEFORE THE

MAINE MISSIONARY SOCIETY,

AT THEIR

TWELFTH ANNIVERSARY.

BY JONATHAN COGSWELL,
PASTOR OF THE CHURCH IN SAGO.

HALLOWELL:
PRINTED BY E. GOODALE.

.....
1819.

*At a meeting of the Maine Missionary Society, at
Augusta, June 23, 1819—*

*VOTED, That Rev. ELIPHALET GILLET, Rev. BENJAMIN
TAPPAN, and Rev. JOHN W. ELLINGWOOD, be a Committee to wait on the Rev.
JONATHAN COGSWELL, and present him the thanks of this Society, for his Ser-
mon, delivered before them this day; and request a copy for the press.*

Attest,

D. THURSTON,

Recording Secretary.

W 2275 "MENTIONS AN EDITION
OF 207 WHICH I HAVE NOT SEEN."

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SERMON.

ISAIAH LX. 1.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

THE features of the present age are strongly marked.— They are distinct and peculiar; bold and commanding. Extraordinary events, interesting as well to the church as to the state, and following each other in rapid succession, at one time filling the mind with gloomy apprehensions, but at another time exciting the most animating hopes; not only distinguish this from all other periods of the world, but announce the approach of a glorious day. The church is awaking from the slumber of ages, and coming forth from obscurity, full of desire and expectation. Her days of darkness are passed. Her witnesses are risen. The spirit of life from God moves them. Ignorant and stupid must those be, if Christians, who still remain inactive.

While devoutly meditating on the rising glory of the kingdom of Christ; we hear Asia and Africa, Europe and America, echo the words of the text. The wilderness, and solitary places; the gloomy prison, and the den of thieves; the churches planted by our fathers, and all the daughter's of Zion, repeat the sound.

The text is a prediction. The history of the church, if the present time be excepted, furnishes no account of its accomplishment. The prophet did indeed use the present tense, not however to show that he was speaking of events then passing; but to show that they would certainly take place.

Great light shone upon the church at the advent of Christ; on the day of Pentecost; in the times of Constantine, and in the sixteenth century.

These periods were indeed memorable; but in many respects

unlike the present. Light now breaks forth upon the church from every side. It appears to be the light of the millennial day.

After contemplating with grief the desolation of Zion; light and joy unexpectedly burst on the mind of the prophet; and with an enraptured soul he was permitted to see by an eye of faith her future glory. This prophet not unfrequently passes suddenly from scenes, the most gloomy and distressing, to scenes the most joyful and splendid.

He saw the church like a degraded widow, sitting in an obscure place, and greatly afflicted. She was poor and weak; timid and inactive; polluted and despised. While in this condition, a messenger arrives, bringing the good news, that the day of her exaltation is come. She is now assured, that she is entitled to great riches and honor; that her enemies have become her friends;—that kings and princes speak of her beauty, and celebrate her praise;—that preparations are making for her coronation, not as the queen of a single nation, but of the whole earth. They call upon her to arise;—ascend her throne,—defend her rights,—and commence her reign.

Thus God in his providence at this time is addressing his church, which still remains in a state of degradation compared with her future advancement.

The text suggests the following topics of discourse: THE AFFLICTIONS OF THE CHURCH FROM HER ESTABLISHMENT IN THE WORLD TO THE PRESENT TIME; THE WORKS SHE IS NOW CALLED UPON TO PERFORM; AND THE MOTIVES, EXHIBITED TO HER VIEW, IN THE WORD AND PROVIDENCE OF GOD.

The afflictions of the church will be first considered. The present occasion will allow me to notice the most important parts only.

1. The church has ever been *poor*.

Though by the promise of God entitled to great riches and honor; yet, on account of her abuse of his goodness, she has never been able to command the treasures of this world. Where the full tide of prosperity has abundantly supplied her wants; then she has wickedly departed from God, and foolishly wasted his substance. When he has treated her with the greatest tenderness,

and manifested toward her the strongest attachment; she has betrayed the most shameful ingratitude, and been most prone to rebel against him. As well under the present, as under the former dispensation, the church, compared with the kingdoms of this world, has been poor. How small the sums she is able to obtain for the salvation of men! But the ambitious, who wade through rivers in pursuit of their favorite objects, have free access to the treasures of the earth. In the execution of those cruel and ruinous designs; they are always assisted by the strength and wealth of nations. The church on the other hand, when most disposed to be active, has ever been least able from the want of means to accomplish her benevolent purposes.

2. The church has ever been *weak*.

The people of God have always been a little flock, which has been compelled to seek refuge, sometimes in a howling wilderness, and sometimes in caves and dens of the earth. How many times this flock has been driven to the slaughter, and almost destroyed by haughty and malicious persecutors! The kingdoms of this world have been extensive and powerful. The armies, brought into the field by the church have been small, timid and divided. Had not her number been diminished by the judgments of God, the tribes of Israel would long ere this have filled the world. Because of her unfaithfulness God has sometimes permitted her enemies to triumph. Multitudes of her professed friends have in a day of trial joined her prosperous enemies. And many have been dishonorably slain, become destitute of courage, and unaccustomed to the armor of God. When the church has forsaken Jehovah, her Strength and Deliverer; her Shield and mighty Tower; his glory has departed from her. Should she now trust in Jehovah alone, soon would he give her power to sway the sceptre of universal empire. Knowledge and discipline, union, and the presence of the Lord, are essential to the strength of the church. When God is with her, she is bold and powerful, successful, and to her enemies, terrible.

3. The church has ever *dwelt in obscurity*.

In the reigns of Solomon and Constantine, she did for a time leave her dark retreat, and show her beauty to admiring nations.

But her prosperity made her forgetful of God. When the nations saw her glory, witnessed her advancement, and began to lavish on her their flatteries ; then she threw off her holy garments, and put on the attire of an harlot. Though for some time permitted to occupy a conspicuous place, her true glory was soon eclipsed. Whenever she has been proud, God has humbled her ; but when she has been humbled, God has exalted her. God honors them that honor him, but they that despise him are lightly esteemed. Promotion has ever been followed by declension in religion, and degradation. The true church is even now unknown to hundreds of millions of the human race. By far the greater part of mankind are still ignorant of her character, and her fame.

4. The church has hitherto been *silent and inactive*.

In asserting the rights and proclaiming the name of Jehovah, the church has spoken with a feeble voice. Why has she not long ago published his word from sea to sea, and from the river to the ends of the earth. Why has she not sent messengers with the good news of peace, to perishing nations ? Why has she not supplied a starving world with bread, when she has herself had enough and to spare ? If all denominations of Christians were like the Moravians ; and all preachers like Luther and Calvin, Eliot and Whitfield, Cary and Buchannan ; soon all the families of the earth would know the Lord. But pride, sloth, and covetousness ; poverty, weakness and timidity, have retarded all the operations of the church. What has she been doing these eighteen hundred years, that the bible has not been translated into every language, and preached in every nation ? Why has she not made known her wants, and her benevolent plans, and called upon the world to help her ?

5. The church has ever been *despised*.

Though in the sight of God, the perfection of beauty, his chosen portion, redeemed from among men by the precious blood of Christ ; yet in the view of the world, she has appeared without form or comeliness. The wise and prudent, the great and honorable, have discovered no beauty in her. How can men, whose views are bounded by the scenes of time, and whose affections are placed on earthy ob-

jects, discern the excellency, and glory of the church? It doth not yet appear what she will be. She has suffered greatly from the treachery and hypocrisy of her professed friends. Hitherto she has been in a state of humiliation. In Egypt she was a slave,—in Babylon a captive,—when her King was with her, she was tributary to pagan Rome, and when she looked for deliverance and great enlargement, her Chief Captain was barbarously slain. Let her perish, has been the common language of statesmen and conquerors, orators and poets. While they have deified those, who have deluged the world with blood, and multiplied widows and orphans, the Saviour of mankind has been forgotten.

Though the afflictions of the church have been occasioned by her departure from her covenant obligations, yet her claims on the world have been just, her enemies are inexcusable. She will rise, but they must fall. The day of her deliverance has dawned.—The morning is spread upon the mountains.

II. The work, which the church is now called upon to perform, is the next topic of this discourse. Several particulars will be separately noticed.

1. The extent of this work. It is the will of God that the gospel should be universally known. Go ye into all the world, said Christ to his disciples, and preach the gospel to every creature. This command is binding on the whole church. This is evident from a view of the gospel itself. Is Christ a light? He is the light of the whole world.

Is he a Saviour? He saves the Gentiles as well as the Jews.

Is the word of God a law? It is the law of all nations.

Is the gospel goodness? It is equally interesting to all men.

Is Christ a way? It is a public way, free and open for all.

Christ is the heir of the world. He has a perfect right to rule all mankind. He is of right King of Kings and Lord of Lords. He has the promise of the heathen for his inheritance, and the uttermost parts of the earth for his possession.

The work therefore to be performed by the church is the conversion of the world. But ages have rolled away, and little progress has been made. How many hundreds of millions have died without a knowledge of the true God? By far the greater

part of the world is still a moral wilderness. 600,000,000 of the human race are now ignorant of the way of life. The history of heathen nations is the history of folly, vice and wretchedness. They are idolaters, and the scriptures assure us that no idolater shall enter the kingdom of God. How deplorable then their situation? Less than 400 missionaries are now employed by the whole Christian church for the conversion of the heathen. No allowance is made in the word of God for the sincerity of the heathen. That worship, which is offered to an idol, Jehovah does not receive. If a man, in attempting to discharge a debt, pay his money to a knave; will the creditor be satisfied? Who in this case must suffer the loss?

The church is sent into the world to cultivate it. She has the good seed of the kingdom, which it is her duty to scatter abundantly in every part of the earth, that there may be a plentiful harvest.

The world is in debt, the church is appointed to call upon all to render to the Lord his due. The world is still in a state of rebellion. It is the business of the church, to persuade every perishing sinner to submit without reserve to God.

Much remains to be done in Christian nations. This leads me to notice another particular.

2. God expects his church to do her work *well*. This is essential to honesty and faithfulness in a workman. Are we not accustomed to consider him a cheat or an impostor, who performs his work unskilfully or superficially?

If this particular were better understood, not so many preachers would run before they are sent, and where they are not sent. (Pardon this digression.) Should they attempt to do this; they would not be so readily received. The cheapest goods are not the most durable and profitable. Disregarding the bounds, established by Divine providence; some have built on another man's foundation. It is easier to pull down, than to build up. Error is more agreeable to the natural heart than truth. It is by no means strange, if false teachers are popular.

Men of inferior talents and no education, whose discourses, have a mixture of error may have in some instances more influ-

ence, than men of real piety, who are sound in doctrine and holy in their life. To men of dishonest hearts, stolen waters are sweet. The reception of error gives momentary pleasure to those who love not the whole truth; but in too many instances it destroys their souls. False ideas of liberty have proved ruinous to many. The disobedient child loves liberty, the fraudulent man is unwilling to be bound. The doctrines of self-denial and of divine sovereignty are by no means so agreeable to a corrupt heart, as those doctrines which nourish a proud and covetous spirit. It is by no means difficult to account for all the trials of those who leave the good old way; from the person to take but one step, to him who finally becomes an infidel or an atheist.

Dishonest and unfaithful men, who have zeal without grace, make great promises, and undertake more than they can properly execute. He that hasteth to be rich, (and it may be understood in a spiritual as well as temporal sense,) hath an evil eye, and considereth not that poverty shall come upon him. That laborer is most worthy of approbation, who is best qualified for his work, and undertakes no more than he can thoroughly finish. Every man should be careful to do his own work well, without interfering with his neighbor. God, to whom vengeance belongs, will judge the unfaithful.

The work to be performed by the church requires such laborers as are qualified, clearly to exhibit and ably to defend the truth. They must be called of God. And is God less wise than man, in the selection of instruments for an important work? Does not he, who sees the end from the beginning, give natural talents, and in his providence furnish with the means of instruction, such as he will approve? What then must we think of those, who neither possess ordinary talents, nor have acquired a decent education? Can *they* have proper views of the nature and magnitude of the work of the ministry, *who* undertake it without suitable qualifications? If we regard the honor of God, we shall desire his ministers to be workmen, who need not to be ashamed, either in the presence of the *learned* or *unlearned*.

Some degree of success is no certain proof that a man is truly pious, much less that a being of infinite wisdom and power, who

is never reduced to extremities, ever called him to the work of the ministry. An ignorant or unfaithful workman may appear to have done much; but on impartial examination, it may clearly appear that he has ruined many souls.

3. Our work should commence where providence has placed us.

We have no other guide but the leadings of providence. Wherever we are stationed, there we ought cheerfully to labor, till providence remove us. And the man, who disturbs us, fights against God, and is an enemy of Christ. The field is surely wide enough, while so many millions are destitute of the word of life. The man, who enters his neighbor's field without his consent, and gathers fruit, is a thief, and a robber. Let it never be forgotten, that one thing should be finished before another is begun. Nothing can be plainer than this, whether we understand it in a temporal or spiritual sense.

In cultivating this moral wilderness, if our work be not properly done, we must shortly go over again the same ground. If one soul be as precious as another; may not the same expense of time and of money effect more good in our own country, than among people of a strange language? As stewards, ought we not to make the best use of our time and talents, which are indeed the Lord's?—If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. There has not been too much done for the heathen, but there has been too little done at home. Is it not the duty of every church and religious society, to furnish themselves, if destitute, with a faithful preacher, before they attempt to supply their neighbors? Is it not on the same principle, the first duty of the churches in Maine, to see that all her towns are supplied with preachers? Here our work commences; but it will not be done, till the whole earth is filled with the knowledge of God. We have no time to be idle, nor any money for superfluities. A great work is before us. Let us work while it is day: the night cometh, when no man can work.

Is the church poor, and on this account unable to finish her work? Let her not conceal her wants, nor fear to defend the claims of God.

Is she weak? Let her take hold of almighty strength, and teach her children to use those weapons, which are mighty through God, to the pulling down of strong holds.

Is she still sitting in comparative obscurity? Let her arise, adorned with every grace.

Is she inactive? Let her convince the world by her self-denial and holy zeal, that religion is a reality, and the soul is of immense value.

Is she despised? Let her return to God by prayer, and humiliation; and he will greatly exalt her.

Do multitudes still make void God's law? Let rivers of water run down the eyes of his people till all nations return to obedience.

III. The motives, exhibited to the view of the church, in the word and providence of God, is the third topic of this discourse.

The latter clause of the text is an argument, drawn from a view of an unexpected change in the condition of the church, and is used to rouse her to activity. In the Greek version of the Old Testament, the text is thus rendered, shine, shine, Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. Light denotes prosperity. The glory of God rising upon his church more fully expresses the same thing. Though great light and glory shone upon the church at the advent of Christ; yet the text doubtless has special reference to the effusions of the Spirit of God. It is expedient for you, said Christ to his disciples, that I go away: for if I go not away, the comforter will not come to you; but if I depart, I will send him unto you. He taught them to expect greater things after his departure, than while he was present. Their expectations were not disappointed. And has not God in a very wonderful manner of late poured out his Spirit upon his church? Is not her light come? And is not the glory of Jehovah risen upon her?

The argument under consideration includes several particulars.

1. The great obstacles to the universal spread of the gospel, which for centuries were thought insurmountable, have been removed.

Mountains are levelled, vallies filled, and crooked ways made straight. A wide door is open for missionaries in the destitute

towns of our own country, and in every part of the world. No walls, no seas, and no armed forces, separate the lover of souls from any of the human family. On every side he hears repeated the words of the prophet ; How beautiful upon the mountains are the feet of him, that bringeth good tidings of good, that publisheth peace !

The general prevalence of peace is favorable to the propagation of the gospel. In a time of peace men have leisure to attend to the claims of Christ. Perhaps there never has been a time since the reign of Augustus, when peace was so extensively enjoyed as at present. The course of providence, the word of God, and the holy league of the sovereigns of Europe, encourage the hope of its long continuance.

That tremendous storm is now passed, which shook kings from their thrones, made the foundations of civil government tremble, exhausted the treasures, and destroyed the virtue of nations.— The dark clouds have retired, and a tranquil day has succeeded. We now have an opportunity to look back upon past scenes, and to learn wisdom from the dreadful effects of ambition and avarice, intrigue and licentiousness. The present state of the world is not only favorable to the extension of the kingdom of Christ, but leads us to expect great things. The world is prepared to receive the gospel. Those who inhabit the islands of the sea, and the savage tribes of the wilderness ; the Hindoo and the Jew, wait for the word of life.

2. The present is in a peculiar sense an age of benevolence.

Since the creation of the world never were so many as now engaged in the execution of benevolent plans. Men begin to love their neighbor as themselves. The tendency of this principle is to make its objects happy. Those, who are governed by it, experience the most salutary effects in their own souls. If our love were perfect our happiness would be complete.

The benevolence of the present age is of a peculiar character. It is enlightened and expanded. It devises the noblest plan for the promotion of the honor of God and the happiness of man and makes use of the best means for their execution. The grandeur of its scheme is equalled only by the astonishing means, used for

their accomplishment. Should no extraordinary occurrence retard the work of benevolence, the time will soon arrive, when the hungry will be filled and the naked clothed ; the slave emancipated, and the world converted.

3. The present age, by exposing the mutability of every thing human and temporal, seems to have prepared the world to contemplate and admire the beauty of that kingdom, which is everlasting in duration.

The systems of the most able statesmen, combining all the knowledge, derived from the history of nations, and promising the greatest permanency to human governments, have proved to be but the folly of human wisdom, united with the weakness of human power. We ourselves have witnessed the developement of the most perfect scheme, which could be formed on merely human principles. To the politician it appeared firm and beautiful, lasting and terrible. For a time it was the boast of the great men of this world. But when it was about to extinguish the light and to destroy the liberties of Christendom, it crushed its most zealous supporters. Let your eyes glance over the pages of history ; and you will see the kingdoms of this world in succession sinking into contempt ; but the kingdom of Christ gradually increasing in extent and *fame*. Those great revolutions and changes, which since the commencement of the present age we have witnessed in the political world, have given additional brightness to the glory of the church. It may also be remarked, they have swept away much of the rubbish of superstition and bigotry, awakened a spirit of free inquiry, and led many to an impartial examination of the truth. Freedom of inquiry, though sometimes abused, may, when properly understood, subserve the interest of Christ. Truth is like gold, which appears most brilliant, after it has endured the severest trials.

The events of divine providence have tended to humble the pride of the human heart, paralyze the arm of ambition, check the daring enterprizes of covetousness, and to prepare men for an impartial examination of the gospel.

4. The present age is an age of ~~dispute~~ *despatch*.

Every thing has of late appeared to be in motion. The wheels

of time move with increasing swiftness. The nations after a tedious and sanguinary struggle now enjoy repose. But this repose is succeeded by increased activity in the church. Events, interesting to the cause of Christ, have followed each other with astonishing rapidity.—While gazing with delight and rapture on one wonder, another, and another has rushed upon us. There appears to be nothing too great and magnificent to attempt and to expect. The rapid succession of important events, and the unparalleled activity of Christians, lead us to conclude that the glory of God has risen upon his church.

Designs may now be executed in a day, which once required years. The great improvements in some of the useful arts save much time and expense. Much more may be done now than formerly with the same means. It is also worthy of remark, that inventions, discoveries and improvements, still continue to be made as frequently as ever. Why all this haste, activity and despatch, if the light of the church have not come, and the glory of Jehovah have not risen upon her?

5. Union among Christians of different denominations in the promotion of some objects of vast importance, is another characteristic of the present age.

This union tends to increase the strength, and to succeed the operations of the church. "The same power," says an able writer, "when applied by a common direction, will procure results, impossible to their divided and partial exercise." The more closely Christians are united, the more successful must be their exertions. The same number of preachers, now employed in Maine, would address thrice the number of persons every Sabbath, and do twice as much good; if a proper spirit of union on fair ground prevailed among those, whose views of the essential doctrines of the gospel correspond. Is it not wicked to encourage division? Ought not Christians to make an effort to pull down the middle wall of partition? What great things have been effected by united exertions in the establishment and support of Bible Societies! May we not expect shortly to witness still more perfect union in moving the whole moral machinery, which must effect the conversion of the world?

6. Success, exceeding her most sanguine hopes, now crowns every important enterprize of the church.

The time to favor Zion, yea, the set time is come. The noblest plans of benevolence are hardly proposed before they are cheerfully adopted. God moves upon the hearts of the pious to desire good things, and inclines the rich men of this world to help them. What mighty changes in the prospects of the church have we seen within the short period of twenty years? Sixteen years ago not a Bible Society had ever been known in the world. From the British and Foreign Bible Society have been issued, since its establishment in 1804, more than two millions three hundred thousand Bibles and Testaments. To this Society there are nearly six hundred auxiliaries. It has printed and aided in printing the scriptures in whole, or in part, in 66 different languages, or dialects. The Russian Bible Society, under the patronage of the Emperor Alexander, and the American Bible Society, under the patronage of many of the great as well as good of our country, are moving forward with majestic steps. To Bible Societies, kings have become nursing fathers, and queens nursing mothers. Bible Societies are great lights, which will increase in number and splendor, till the whole world is illuminated. It is impossible to calculate the good which has already been effected by the gratuitous distribution of the pure word of God. But Bible Societies without the aid of Missionary Societies must be extremely limited in their operations. Missionaries are necessary to awaken the attention of the careless to the volume of revelation, and to distribute the scriptures among the destitute.

Missionary Societies are now established throughout a great part of the Christian world. From them have already gone forth a great company to publish the word of God to all nations. But the number is yet small, compared with the vast multitudes, now ignorant of the way of salvation. Unless this number be immediately increased, a great portion of the human race must perish; and the blood of millions will be required at our hand. Churches, which have always enjoyed the means of grace, hardly know how to prize the labors of a faithful missionary. We estimate the value of blessings only by the loss of them. To the travel-

ler overcome by the heat of a burning sun, and perishing with thirst, a cup of cool water is a cordial.

Behold a faithful missionary, full of the Holy Ghost, and his heart glowing with the love of Christ and of souls, bending his course to some destitute church, planted in our wilderness, which is hungry for the bread of life. At length he arrives at the place of destination. What music in the words, *he is come!* Every pious heart leaps for joy; the hungry, impatient to be fed, crowd around him to obtain a portion of that bread, which will satisfy the soul.

He opens the word of God, his bowels move, he can hardly pronounce the text; his little audience listen with solemn attention to this man of God: as he opens the scriptures, the Spirit breathes upon his hearers, the tears of joy fall fast from their eyes, and their heart is melted into tenderness. Having tasted themselves, like the woman of Samaria, they call together their neighbors.—Come, they say, hear a man that hath told us all that we ever did or felt. Is not this a minister of Christ? With what unfeigned gratitude they offer thanksgiving to God, and pray to him for a blessing to descend upon those, who sent them a missionary? With what joy and power the words of the prophet rush into their mind! When the poor and needy seek water, and there is none, and their tongue faileth for thirst; and the Lord will hear them, and the God of Israel will not forsake them.

Missionary Societies have sent a preached gospel to many, who otherwise would never have heard it, have aided in the permanent establishment of a good number of ministers in the waste places of Zion, and in new towns, and thus have been instrumental of the conversion of multitudes.

Bibles and Missionary Societies; Sabbath Schools and Societies for the Education of Pious youth, may be compared to those great rivers, which adorn and enrich our country.

It is now too late to complain of impossibilities and discouragements. The fields are white already to the harvest. Lift up your eyes, ye timid and irresolute! The mountains are removed, the vallies are filled, strong walls are broken down, no rivers and no seas separate you from your perishing fellow men.

Go forward. Form your plans, and execute them. There is no Lion in your way. God speaks to you in his word and providence, *go on* and prosper.

Within a few years God has most abundantly poured out his Spirit upon his churches. He is fulfilling his promise: I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Our Schools, Academies, and Colleges have been favored with refreshing showers. A large number of young men of the most promising talents have been converted.—Some are already settled in the ministry, and others are preparing themselves for this great work.

See, O daughter of Zion, what God hath wrought, and what He is now doing! See converts “spring up as among the grass, and as willows by the water courses!” See the waste places of the church built up with the truth! Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, and he will redeem Jerusalem. See the church growing in wealth and fame; in numbers and boldness; in purity and beauty! Whom God blesses, let no man dare to curse. Whom God prospers it is dangerous to oppose.

Let us now apply our subject.

The great question for you to decide is this: *Shall the kingdom of Christ fill the world?* Should you decide in the negative the thousands of Israel will prevail.

There are no insurmountable obstacles in your way. The will of God is known. We cannot say, we have no reason to expect success, if we attempt to advance the kingdom of Christ. The question is brought to your hearts. Heaven and hell are listening to hear our decision. All the generations of men will one day know how we act. The eye of Jehovah is fixed upon us. He observes not with indifference our treatment of his Son.—Christ himself is now within these walls, searching every heart, and recording every thought.

Shall we say, *crucify him, crucify him; or crown him, crown him?* There is no other alternative. He that is not for Christ is against him. He that gives nothing for the spread of the gospel, gives nothing to him.

Are any alarmed because the demands on their benevolence are

now so numerous? Would they not rejoice, if riches were flowing in to themselves from many sources? Will Christ have too much! If we loved him as an only Son; should we fear doing too much for him? Though rich, did he not become poor for our sakes? God now calls upon us in his providence to pay him his due. Too long our duty has been neglected. Too long we have said to the world, by our conduct, that the gospel is not an invaluable treasure. Should we now act, as Christians ought to act, sinners would no longer remain stupid.

But why this alarm!

It is not true that religion makes nations and societies poor. He that watereth, is watered again. Are not those nations, which do most for the spread of the gospel, the wealthiest nations on the globe? What are our expenses for the support of the true religion, compared with the expenses of the Jews, under the former dispensation—or with the Heathen—the Mahometans, and the Catholicks in the support of error? The curse of God rests on those families and towns, which refuse to support the gospel. A system of charity, adopted in a family, and felt by every member, will make it rich. The expenses of benevolent societies, are small, compared with the expenses, occasioned by intemperance, law suits, sickness, and various other evils, which an angry God may send us.

Do any complain of the poverty of the present times? This circumstance rather brightens, than obscures the prospects of the church. The increase of wealth hardens the heart and dries up the springs of Christian benevolence. It gives encouragement to luxury, extravagance and dissipation. Vice is loud in her demands and insatiable in her desires. Virtue asks but little, and asks to pay with interest. The loss of property shows men how they ought to use it.

Do any say, let the destitute support their own preachers? It may be replied, some are really unable. In new towns the people are poor. Some old towns are divided. It must be granted, few in our destitute towns are willing to do as much as they are able. Naturally inclined to love the world too much, they have been encouraged to withhold their due from the ministers of Christ. Let them understand and feel the doctrines of self-denial; and they will be liberal in the support of the gospel.—Had

not the gospel been brought to our ancestors, we should never have known its value. Had not our parents supported the gospel, when we were children, we should have treated it with as much indifference as those we now censure. If we know its value, we are inexcusable, if we do not persuade others to embrace it.—If we wait for those, who have been for a long time under the influence of the most fatal delusions, to send to us for the gospel, we shall wait till they perish. If we see our neighbor's house in flames, shall we wait for him to send for us to assist him?—Thousands are now perishing in Maine for lack of true knowledge. In some towns prevail errors, too shocking and indecent to be named. Stubborn facts are necessary to prove the possibility of their propagation. Are not the churches of Christ members of the same family? Shall we see our beloved sisters, worse than murdered, and not fly to their relief? Send them men filled with the Spirit; and they will deliver the suffering captives.

The question still returns, though less comprehensive.

Shall the kingdom of Christ be established throughout Maine? How dare we say in the presence of God, of angels, and of men; Thy kingdom come and thy will be done; if we are unwilling to make any sacrifices for the salvation of perishing sinners? How can we see God robbed of his glory, and our fellow-men ruined by the influence of the most pernicious errors, and not be roused to action? Dare any withhold what God commands? If we refuse to render him his due, when we know his will; may we not expect to be cast out of our stewardship? What have we done for Christ, compared with what he has done for us?

Are we astonished that so little was done for Missionary objects twenty years ago? Twenty years hence we shall be more astonished at what we are now doing.

But our life will be soon terminated. What we do for Christ and for souls, must be done soon. We must soon stand before the judgment seat of Christ, and render to him an account of all our conduct. When the boundless scenes of eternity are disclosed, and when if real Christians we shall behold an inheritance large as our desires, and lasting as our existence, bought by the precious blood of Christ; shall we feel that we ever did too much for him?

When too we see the vast congregation of the impenitent, many of whom died without the knowledge of the truth; yea, when we

discover in the throng a beloved husband, or wife ; parent, or child ; brother, or sister ; shall we feel that we did too much for their salvation ?

My Fathers and Brethren of the Maine Missionary Society.

The religious character of Maine, which is more extensive than all New-England besides, and which will doubtless soon become an independent state, must receive its complexion from our exertions. The rising and all succeeding generations will be more or less affected by the operations of this Society. We shall be responsible ; if the destitute towns in this growing country are not supplied. Maine will without question become a great state. Our climate is healthy, our soil sufficiently fertile to ensure an industrious, hardy, and virtuous race, our churches are generally sound in the faith, and the people are enterprising. The station we occupy at this time is awfully important. We must make an effort to send into the field as many laborers, as we can obtain from abroad, and raise up among ourselves ; who will faithfully defend the rights, and preach the doctrines of Christ. This Society, now respectable in numbers, and powerful in influence, must lead in this work, and direct the operations of the church. Much has already been done ; but much land still remains to be possessed. Fountains have been opened in the wilderness, and streams have been made to water the thirsty places. Let us not be weary in well doing. Let us be faithful unto death. The cause, in which we are engaged, will prevail. The stone cut out of the mountain, will itself become a great mountain, and fill the whole earth.

The time is near, when by the power of the gospel this dead world shall awake to life and action ; this dark world be illuminated ; this rebellious world become obedient ; this impenitent world be watered with tears of contrition ; when the people shall be all righteous ; truth and benevolence, peace and happiness universally prevail ; the knowledge and wisdom, the wealth and power of all nations be combined, not for the destruction of man, but for his salvation ; and when the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—AMEN.

A P P E N D I X.

Extracts from the REPORT of the TRUSTEES.

The Trustees have employed, in the course of the last year. (i. e. from the last to the present annual meeting,) twenty-eight Missionaries. the sum of whose labors apporportioned to different parts of the District, is, two hundred and thirty six weeks.

MR. CHARLES FREEMAN was commissioned, at the last annual meeting, to supply at Limeric and vicinity, for the term of thirteen weeks, and entered upon this service on the second Sabbath of July following. It was designed that he should divide his labors between Limeric and Limington. But the people at Limeric, from a desire of constant preaching, raised monies by subscription, and requested Mr. Freeman to tarry with them on their own account, to which he consented, and preached for them eleven Sabbaths, postponing his mission. He then performed the services assigned him by this Society, chiefly in Limeric, which closed with the year 1818. Convinced of the benefits of the stated ministrations of the gospel, and encouraged by the success of their former efforts in obtaining monies by subscription, the people in that town resorted again to the same method, and with still greater effect, raising sufficient for the supply of the pulpit, through the present year. Upon application, Mr. Freeman consented to become their stated preacher, and still continues his labors among them. He has established seven Sabbath Schools, in different parts of the town, which are in a flourishing situation, and tending not only to benefit the youth in their seasons of instruction, but also to secure a more general and uniform attendance on public worship. Though they have been long destitute, divided and broken, the present religious aspect of the town is considered favorable, and promising, at no very distant period, the establishment of the gospel ministry.

MR. CLARKE CORNISH, who has been in the employment of this Society for several years past, had also a mission of thirteen weeks the last year. The places assigned for his labors were Malta, Minot and Hebron; but his ministrations were chiefly at Malta, there being at the time more than usual attention to religion in that town. The awakening, though by no means general or extensive, produced some good effects. The professed converts were of different denominations, and had the ministrations of religion from their different orders. A small congregational church of eight members was organized in August last, to which four have since been added. This is with them only "a day of small things," but compared with their previous situation, "not to be despised."

MR. JACOB HOLT was employed four weeks; and Mr. R. R. GURLEY eleven weeks; the former at Edgecomb, and the latter,

chiefly by exchange with ministers of this Society, supplying at Bingham, Farmington, Malta, Litchfield, Monmouth and Wayne.

The Trustees commissioned Rev. C J. LAWTON for five weeks, Mr. DAVID STARRET for four weeks, Mr. ROBERT PAGE, Jr. for seven weeks, and Rev. JAMES WALKER for twelve weeks and a half. Mr. Lawton's labors were limited to Prospect and its vicinity. Mr. Starret supplied at Edgecomb, Union and Monmouth. Mr. Page was stationed at Hampden. His Sabbaths he spent chiefly in that town; and preached occasionally in the vicinity. Mr. Walker was appointed for Gilead. It may be recollected, that it was stated at the last annual meeting, that there had been some revival of religion in that town, and that a church had been organized consisting of twenty-one members. Fifteen have been added to it, during Mr. Walker's last mission; as also forty (adults and children) baptized. In addition to preaching and the administration of special ordinances, he attended two funerals, visited three schools, visited the sick four times, and made seventy-eight family visits. He also received from the people, to meet in part the expense of the mission, a contribution of fifty dollars for this Society.—“God has very evidently, (his journal states,) visited this little town, consisting of about forty families, with a shower of divine grace. There has been more than a usual attention to religion for nearly two years; during which time, there have been more than forty, who have professed a hope of an interest in the Redeemer; a number of backsliders reclaimed; and some few, at the close of my mission, under very serious impressions of mind.”

Rev. JONATHAN BELDEN had a mission of sixteen weeks, at Edgecomb, Malta and Union; Rev. JOHN SAWYER, of ten weeks, at Garland and vicinity; Mr. MOSES WELCH, of four weeks, at Williamsburg; and Mr. VALENTINE LITTLE, of eight weeks, at Sweden, Fryburg and Denmark. The journals of these missionaries, except that of the last mentioned, have not been received; and though, as the Trustees reside in different parts of the District, some individuals of their number may have personal knowledge of the performance of the labors assigned to missionaries, though no doubt may exist as to the fidelity and zeal with which those labors are performed, and though the missionaries themselves may be present in the course of the meeting to read their journals; yet it is desirable, that those communications should be made previous to the meeting, so that there may be presented at once a general view of the operations of the Society.

The Trustees engaged in the service of the Society in June last, each for the term of twelve weeks and a half, Rev. JOHN H. INGRAHAM, Rev. NATHAN DOUGLASS, and Rev. LEVI LORING. Mr. Ingraham labored in Thomaston and Camden. Mr. Douglass spent the whole of his mission at Alfred, as it was thought there was more attention to religion among the people than usual, and that his services were constantly required. The labors of Mr. Loring were equally divided between Buxton and the second parish in Biddeford. In the former place, though the attention to religion had not been so general as in the preceding year,

yet since the last annual meeting of this Society, eleven members have been added to the church, and "the prospect, he states, affords a hope of a gradual increase." The six Sabbaths that he spent in Biddeford, were monthly, continuing from October 1818 to March 1819, including the weeks with the Sabbaths, visiting the people, preaching lectures, and making arrangements for their carrying on religious services, in the intervening time, when destitute of the public preaching of the gospel. The ordinances of religion, which were attended to with unusual interest, were accompanied with some special tokens of power and grace. He "preached nineteen sermons, made fifty family visits, admitted nine members into the church, and baptized sixteen, three adults and thirteen children;" and also considered the attention increasing, at the close of his mission. While performing his missionary labors, he "received in contributions for the funds of this Society, eighty-four dollars and thirteen cents."

Rev. DANIEL KENDRICK performed a mission of eight weeks and one third, chiefly at Litchfield, where were collected for this Society twenty-four dollars and twenty-five cents. Rev. HENRY SEWALL, eight weeks at Bethel. Rev. FIFIELD HOLT, six weeks at Bloomfield and Dexter. And Rev. SAMUEL SEWALL, four weeks in Sumner, Buckfield and Dixfield.

Rev. JOSIAH PEET had an appointment of eight weeks and a quarter; and Rev. DAVID M. MITCHELL, Rev. JOSIAH G. MERRILL and Rev. PEREZ CHAPIN, each six weeks and a quarter; all except the last in the places and vicinities of their settlement. Mr. Chapin was directed to spend his time chiefly at Minot;—though a small portion of it at Pownal. In the time of his continuance at Minot, which was five weeks, he "made twenty-seven family visits and preached twenty-one sermons, fifteen in Minot and six in Pejepscot and Poland, adjoining places." In Poland, "at the time he was there, they had no other preaching from any order, and he considers further efforts in their favor extremely desirable." In mentioning the remaining part of his mission, which was at Pownal, Mr. Chapin represents religion with them as "in a low state, compared with what it was at the last annual meeting of this Society;" but adds, "we have a number, not fewer than sixty, subjects of the late work, who I hope and trust will shine as stars forever and ever. And if God has made any use of the ordinances of his house, in bringing them to himself, it is in great part to be attributed to the Missionary Society, as *these ordinances* could not, humanly speaking, have been maintained, without the aid *that* has afforded."

Mr. EBENEZER EATON had an appointment by this Society of four weeks missionary service at Vinalhaven, which he entered upon in August last. He received in contributions while on his mission, thirteen dollars. A committee of the parish in Vinalhaven have made a communication to the Trustees, expressing their thanks for the ministrations of religion that have been afforded them, and adding that "Mr. Eaton had been faithful among them, both in public and in private, and that his labors had not been in vain in the Lord."

In the course of the past year, Mr. NOAH EMERSON has been in the employment of this Society twenty-two weeks; and Rev. JONATHAN BURR, in the present month, three weeks. Mr. Emerson has spent most of his time at Bingham and Camden with their vicinities. Mr. Burr spent his Sabbaths at Chesterville, Fairfield, and Readfield; and preached lectures in Litchfield, Mercer, New-Sharon, Farmington, Belgrade, Dixfield and Jay.

To the missionary labors already mentioned, the Trustees have only to add, six weeks at Farmington by Mr. SAMUEL JOHNSON, who has since been ordained to the pastoral care of the church and parish in Alna; and four weeks by Rev. DANIEL LOVEJOY, who was installed, in September last, in the town of Robbinston.

The Trustees have not felt a greater responsibility in regard to any object that has required their attention, than the due apportionment of the missionary services to the various destitute parts of the District. They have endeavored to divest themselves of all local feelings, and to furnish aid where it was most imperiously called for, and where it seemed to promise most benefit to the general interests of the Redeemer's kingdom.

Two circumstances have been especially regarded, as giving a direction to the services furnished by this Society; the one is, the amount of monies paid into the Treasury by destitute parishes or individuals in such parishes, with the expectation of supplies in preaching; the other, the peculiar condition or situation of any people, which may present a pressing call for aid; such as their broken, divided or feeble state, or the outpouring of the Spirit of God, causing a special revival of religion among them.

Where monies are paid into the Treasury of this Society, by destitute parishes, for the express purpose of being supplied with preaching, there is an acknowledged claim to missionary services to the amount of their contributions; and from the printed Report of the Treasurer that amount is always known. The Trustees have endeavored that such services should be duly performed. One or two instances, however, have occurred, both the last year and the year preceding, of destitute parishes, whose supplies in preaching from this Society have not been to the amount of their contributions to its funds. These instances have not occurred from forgetfulness or neglect, but from necessity of circumstances; and the adjustment will be made at a future time. That parishes may know when they have received the amount of their payments, it may be here noticed that missionaries are allowed six dollars a week, when they spend only the Sabbath, and eight dollars a week, when they include the whole time.

The peculiar state and condition of some people have created claims which could not well be dispensed with, nor with convenience postponed. This has been the case, where the Spirit of God has been poured out, and special attention paid to the concerns of the soul. Such scenes of revival of religion have induced the Trustees, in some instances, to call Missionaries from other sta-

tions, to aid in the work. Places thus graciously visited, it has been an object to furnish with the ministrations of the gospel, whether the people had previously been able and willing or not, to contribute to the funds of this Society. Their special attention to religion has been considered sufficient reason of itself, for furnishing them with the means of grace. Many places have been thus visited, in a small degree, in the course of the year past, some of which have been noticed ; but the places most distinguished, in this respect, and which have, for that reason, had more than a usual portion of Missionary labors, are, Bingham, including several towns in the vicinity ; New-Sharon, and Chesterville.

The church at Bingham has received an addition of twenty-one members, and the adjoining churches of Solon and Anson, the former six and the latter nine ; making thirty-six ; besides others who are hoped to be sincere converts, that have not yet made a public profession of their faith. There are also many, (the Trustees are not informed how many,) that have joined other churches of various denominations of Christians.—At New-Sharon, the converts are judged to be from forty to fifty. The revival is recent, and few have yet joined themselves to churches of any order.—At Chesterville, the revival commenced with the commencement of the year. It was limited, as to territory, extending only about three miles square, but powerful and general, where it prevailed. Almost every house, within these limits, became a Bethel, where God was daily worshipped ; and almost every family included some, that were mourning under a sense of guilt, or rejoicing through hope in Christ. Between sixty and seventy are supposed to have passed from death unto life.

In these places, care was taken to furnish the ordinances of religion ; so that when the rain of the Spirit descended and watered the heritage of God, it might be cultivated, and fruit brought forth to the divine glory and honor.

It is not designed to be represented, in this communication, that all the destitute places in the District have been supplied, in the manner, and to the amount that could be wished. Far from it. The means put into the hands of the Trustees were altogether inadequate to such an object. Though the contributions have been liberal ; liberal beyond their most sanguine expectations ; yet the amount of funds has been strikingly disproportionate to the multiplied and extensive waste places of Zion. The Trustees would only say, that to the duties assigned them they have paid a sacred regard, and with the means committed to their trust “ they have done what they could.”

TREASURER'S STATEMENT.

Maine Missionary Society, *in account current with* AMMI R. MITCHELL, *their Treasurer.*

1819.		Dr.
June 27.	To paid Trustees' Orders to individuals at the last annual meeting, and up to this date,	\$2094 00
	To a Berkshire Bank bill, not good,	1 00
	To balance in Treasury,	602 65
		<hr/>
		\$2697 65
1819.	<i>Supra,</i>	Cr.
June 23.	By old balance, from June, 1818,	\$734 47
	By donations from Cent Societies, Parishes, and individuals, to this date,	1500 18
	By cash received, for annuities of the Members to this date,	427 00
	By cash received for entrance of new Members, &c.	36 00
		<hr/>
		\$2697 65

Augusta, June 23, 1819.

Audited, and find the balance in the hands of the Treasurer of the Maine Missionary Society, Six hundred two dollars and sixty-five cents.

HENRY SEWALL, *Auditor.*

N. B.—*At the Meeting of the Society this day, the above Report was unanimously accepted.*

Account of monies received for 1818, after the statement of the Treasurer for that year, had gone to the Press, and until the Annual Meeting for the present year.

DONATION

From Female Missionary Society in Rev. Elijah Kellogg's Parish in Portland, *remitted by him,* - \$10 00

ANNUITIES.

Rev. Elijah Kellogg, 1817-'18, Mr. Caleb Leavitt, Mr. Hosea Hsley, 1817-'18, Mr. Amos Walker, Jeremiah Dummer, Esq. Jacob Abbot, Esq. 1817-'18, Deacon James Gow, John Sewall, Esq. Mr. William Dinsmore, Mr. James Dinsmore, Mr. Nathan Wood, Mr. Reuben Dyer, Mr. Cornelius Norton, Dr. Flint, Mr. Joseph Titcomb, Capt. Thomas Wendell, - \$38 00

Account of monies received at the Annual Meeting in Augusta, June 23, 1819, and up to Sept. 1, 1819.

ANNUITIES.

Ammi R. Mitchell, Rev. Jotham Sewall, Daniel Sewall, Esq. Andrew R. Giddings, Esq. Elias Banks, Esq. Mr. Isaac Hibbard for 1818, Hon. Luther Carey, William Ladd, Esq. Rev. Perez

Chapin for 1818, '19, Gen. H. Sewall, Mr. John Loring (Norridge-
 wock.) Deacon Ezekiel Heald, Woodbury Storer, Jun. Esq. for
 1818, '19, Mr. Richard Cobb, Rev. Jesse Appleton, D.D. Mr.
 Royal Lincoln, Rev. Edward Payson, Rev. Lincoln Ripley, Rev.
 Daniel Lovejoy. Deacon Joseph French, Dummer Sewall, Esq.
 (Chester ville,) Rev. John H. Ingraham, Mr. James Starrett for
 1817, '18, Rev. Jonathan Scott, Deacon Chandler Freeman, Dea-
 con Samuel Pool, Mr. Isaac Heaton, Mr. Samuel Morse, Payn
 Elwell, Esq. Rev. D. Meaubec Mitchell, Sam'l Curtis, Esq. Mr.
 Nath'l Cross, Hon. Isaac Parsons, Esq. Godfrey Grosvenor, Esq.
 Rev. Elisha Moseley, Rev. Jonathan Greenleaf, Mr. Robert Page,
 (Missionary,) 1818, '19, Mr. James Phinney, Dea. George Lewis,
 Capt. Wm. Prentiss, Rev. Levi Loring, Rev. Jonathan Adams,
 Capt. Zebadiah Farnham, Mr. James Weston, Mr. Wm. W. Dins-
 more. Mr. Nathan Wood, Mr. Jedediah Burbank, James Waugh,
 Esq. Rev. Samuel Sewall, (Phippsburg.) Capt. Thomas Percey,
 David Dunlap, Esq. Mr. Nathan Plummer; Mr. Daniel Carlton,
 Mr. Nathan Newell, Capt. Samuel Clark, Jeremiah Pearson, Esq.
 Francis Cook, Esq. Warren Rice, Esq. Manassah Smith, Esq.
 Nath'l Coffin, Esq. Rev. Benjamin Tappan, Rev. John W. El-
 lingswood, Hon. Dummer Sewall. Mr. Laban Loring, Deacon
 David Sewall, Charles Clapp. Esq. Mr. Tileston Cushing, Mr.
 William Donnell, Mr. Peleg Sprague, David Stinson, Esq. Mr.
 Gershom Hyde, Mr. Edward Rouse, Mr. James Sewall, Capt.
 Freeman Clark, Mr. Joel Mitchell, Mr. Henry Hyde, Capt.
 William Johnson, Seth Trufant, Esq. Mr. Gilbert Trufant, Dea.
 Jesse Russell, Mr. Charles Sewall, N. Loring Mitchell, Esq. Mr.
 Edward Wood, Mr. William Richardson, Deacon Thomas H.
 Gage, Mr. Levi Houghton, Mr. Green Richardson, Mr. Sam'l G.
 Bowman, Mr. John Elwell. Mr. William B. Larrabee, Mr. Am-
 mi R. Mitchell, Jr. Mr. William Ledyard, Mr. Phillip Owen,
 Capt. Nathaniel Harding, Mr. John Taylor, Mr. Solomon Has-
 kell. Deacon Caleb Marsh, Mr. Joshua Moody, Mr. John Rich-
 arlson, Capt. Moses Owen, Mr. Thomas Jackson, Mr. John
 Harmon, Mr. William D. Sewall. Rev. Noah Creasy, John Sew-
 all, Esq. Deacon James Gow. Rev. Harvey Loomis, 1818, '19,
 Mr. Abiel Follansbee, Nehemiah Pierce, Esq. Mr. Abraham
 Davenport. Mr. Jonathan King, Mrs. Cleaves, (Biddeford.) Rev.
 Jonathan Cogswell. Mr. Azariah Baker, Deacon Martin Bradford,
 Major Daniel Carey, Mr. Thomas G. Newhall, Mr. Martin Brad-
 ford, Jun. Mr. James Starrett, Rev. Kiah Bailey, Mr. Joseph
 Sherman. Mr. George Nichols, Rev. Daniel Kendrick, Rev. Fi-
 field Holt, Mr. Solomon Steward, Mr. John Weston, Mr. Seth
 Wymau, Mr. Peter Hayward, Capt. Salmon White, Deacon
 John Kimball, Mr. Josiah Lock, Deacon Wigglesworth Dole,
 Hon. Bryce M'Lellan, Mr. Levi J. Merrill, Rev. Nathan Doug-
 lass, Rev. Christopher J. Lawton, 1818, '19, Mr. Increase Robin-
 son. Rev. Samuel Sewall, (Sunner.) 1818, '19, Rev. Josiah G.
 Merrill, Rev. Henry Sewall, 1818, '19. Doctor Peleg Benson,
 Capt. John Keezer, Rev. David Thurston, Rev. Eliphalet Gillet,

Rev. Marshfield Steele, Gen. John Crosby, 1817, '18, '19, Robert Page, Esq. Deacon John Eveleth, Calvin Selden, Esq. 1816, '17, '18, '19, Richard Sawtell, Esq. 1818, '19, Warren Preston, Esq. 1818, '19, William Sylvester, Esq. Capt. Silas Wood, Rev. Josiah Peet, Ephraim Wood, Esq. 1818, Mr. Joshua Goodrich, (Karantunk,) Jeremiah Page, Col. Jacob Johnson, Rev. Asa Rand, Jeremiah Dummer, Esq. 1819, '20, Mr. Daniel N. Dole, E. Bond, 1818, '19, Samuel Moody, Esq. Mr. Cleaves (Saco.) Mr. J. King, Capt. Hartley, Mr. John Cogswell, Mr. John Calef, Capt. S. Moody, Dr. R. Shannon, Mr. William Deering, Mr. J. Sawyer, Mr. N. Scammon. Hon. Mark L. Hill for 1817, Rev. Samuel Eaton, Mr. Daniel Pike, 1818, '19, Mr. Amos Walker, Mr. Washington Dodge. - - - - - \$592 00

DONATIONS.

From a Female Cent Society in Rev. Samuel Woodbury's Parish, N. Yarmouth, Mrs. Larrisa Clark, Treasurer, - - - - -	23 20
From a Female Cent Society in Portland, Mrs. Mary Dana, Treasurer, - - - - -	82 00
From a Female Cent Society in Vassalboro', Mrs. Leach, Treas'r, remitted by Rev. Thomas Adams, - - - - -	13 50
Donation—Of Miss Polly Brown, by Rev. Tho's Adams, - - - - -	1 00
Contribution—in Rev. Edward Payson's Parish, remitted by himself, - - - - -	75 00
Donation of four Children, Rev. Daniel Lovejoy, - - - - -	1 00
From a Missionary Box, kept by Mary Haskell of Thomaston, aged 5 years, for 3 months, - - - - -	35
Contribution in Rev. John H. Ingraham's Parish, - - - - -	12 87
Donation from a Box, kept by Mr. Ingraham, - - - - -	4 00
From a Box kept in a Store in Thomaston, - - - - -	1 38
From a Lady in Warren, - - - - -	1 00
From a Female Missionary Society in Thomaston, Mrs. Abigail G. Ingraham, Treasurer, - - - - -	30 89
<i>Six last remitted by Rev. John H. Ingraham.</i>	
Donation from a Female Donation Society in Minot, remitted by Wm. Ladd, Esq. - - - - -	9 00
Donation—From a Female Cent Society in Waldoborough, Mrs. Joshua Head, Treasurer, - - - - -	8 37½
From a Female Cent Society in Putnam, Mrs. Mary M'Dowle, Treasurer, - - - - -	5 50
From a Female Cent Society, Broad Cove, Bristol, Mrs. Rhoda Little, Treasurer, - - - - -	8 36
From a Box placed in the Room for a Concert of Prayer, in Waldoborough, - - - - -	5 11
Contribution—In Rev. D. Meaubec Mitchell's Parish, <i>Five last remitted by Rev. D. M. Mitchell.</i> - - - - -	11 62
Donation—From a Female Cent Society in Wells, Mrs. Morrill, Treasurer, - - - - -	15 30
From a Female Cent Society in New-Gloucester, Mrs. Nancy Moseley, Treasurer, - - - - -	16 76

Contribution—In Danville, (late Pejepscoff,) -	1 54
Donation—Of Simon Greenleaf, Esq. -	1 00
<i>Four last remitted by Rev. Jonathan Greenleaf.</i>	
From a Female Cent Society in Freeport, Mrs. Phebe Veazie, Treasurer; by Rev. E. Merrill,	17 02
Avails—Of Rev. Asa Rand's Fragment Box,	1 14
Contribution—Of Rev. A. Rand's Parish,	5 30
Donation—From a Committee of 2d Parish in Biddeford,	48 00
From a Female Cent Society in Buxton, Mrs. Mary Tarbox, Treasurer,	23 13
Of Deacon Samuel Hill,	1 00
Contribution—Of Congregational Parish in Buxton,	12 00
<i>Six last remitted by Rev. Levi Loring.</i>	
Donation—From a Female Cent Society in Woolwich, Mrs. Genettee Gilman, Treasurer,	28 00
Contribution—In Rev. Jonathan Adams' Parish,	12 00
Monies—Advanced for Missionary services last year, and not performed—returned,	50 00
Donation—From a Female Cent Society in Phippsburg, Mrs. Margaretta Percey, Treasurer,	15 57
From a Female Cent Society in Georgetown, Mrs. Mary Potter, Treasurer,	15 57
<i>Five last remitted by Rev. Jonathan Adams.</i>	
From Mrs. James Waugh,	1 00
From a Missionary Box kept at Capt. Sam'l Clark's,	3 16
From a Female Benevolent Society in Winslow, A. Paine, Treasurer,	12 54
From Congregational Society in Limeric, by Rev. A. Rand,	20 00
Contribution—In Rev. Henry Sewall's Parish in Bethel,	3 78
From Parish in Phippsburg, by Hon. M. L. Hill,	14 00
Donation—Of Mr. Henry Sewall, Jun.	1 00
From Mr. William Hooper,	1 00
From the Female Auxiliary Missionary Society in Temple,	10 67
Contribution in Hallowell, Rev. Mr. Gillet's Parish,	36 59
From a Female Missionary Society in Farmington, Mrs. Mehitabel Titcomb, Treasurer,	2 50
From the same,	26 04
From the Congregational Society in Farmington, by Mr. Luther Townsend, agent,	15 00
From a Female Auxiliary Society in Hebron, Mrs. Carr, Treasurer,	26 51
From a Female Religious Society in Hallowell,	38 12
From a Monthly Concert for prayer in Turner,	3 16
Contributions in Rev. Allen Greely's Parish, remitted by Rev. Mr. Greely,	4 60
Donation from a Missionary Charity Box, at Saco,	3 60
From a Female Missionary Society in Gorham, by Rev. Mr. Rand,	46 00

Subscriptions in Edgecomb, presented by Rufus Sewall, Esq.	37 10
Contribution after the Missionary Sermon at Augusta, From divers persons who had placed their names on a subscription paper in Hebron, through Mr. Asa Loring, remitted by Rev. Allen Greely,	66 66
Donation from Mr. George Nichols	17 75
Contribution of the North and South Parishes in Bath, by Rev. Mr. Ellingwood	2 00
Donation from a Female Cent Society in Bath, Mrs. Nancy Ellingwood, Treasurer, by Rev. Mr. Elling- wood, being a half yearly payment,	33 75
From a Congregational Society in Litchfield, and paid to Rev. Daniel Kendrick,	25 00
From the same, and paid to the Rev. Daniel Lovejoy,	12 00
Contribution in Rev. D. Kendrick's Parish, (Pittston,)	12 25
In Rev. Fifield Holt's Parish,	3 73
Donation from a Female Cent Society in Bloomfield, Mrs. Gratia Holt, Treasurer,	16 00
Contribution from a Congregational Church in Bingham, From Rev. George Payson's Parish in Arundel, by Rev. Mr. Payson,	17 77
Donation, a bequest of Capt. Joshua Goodrich	9 00
Subscription from Members of a Congregational Church and Society in Fairfield,	10 22
Donation from a Female Charitable Society in Fairfax,	1 01
Contribution in Rev. Samuel Sewall's Parish, Sumner,	12 00
Donation from the Estate of the late Deacon Robinson, <i>Two last remitted by Rev. Mr. Sewall.</i>	8 10
From the Otisfield Female Missionary Society, Mrs. Harriot Merrill, Treasurer,	2 18
From a Female Missionary Society in Temple, paid to Mr. Noah Emerson	6 50
From a Female Cent Society in Farmington, paid to Mr. Emerson,	5 82½
From Deacon Ballard, (Temple.)	10 67
From Walthrop Female Assistant Missionary Soci- ety, Mrs. Prudence Thurston, Treasurer,	2 50
From Avails of Sermons sold,	1 00
From Monies drawn out at the last annual meeting for incidental expenses, and returned,	4 50
Donation from C. F. by Rev. Mr. Gillet,	0 25
From Individuals in Hampden, paid to Mr. Robert Page, a Missionary.	75 00
From Individuals in Frankfort, paid do.	26 00
From a Female Cent Society in Norridgewock, Mrs. Sarah Peet, Treasurer,	17 25
Contribution in Rev. Josiah Peet's Parish,	6 38
Donation from Mr. Caleb Hubbard, (Solon,)	20 00
	10 00
	1 00

From Mr. Daniel Hubbard, (Solon,) - - -	1 00
From Mr. Jones Jewett, Solon, - - -	1 00
From Doctor Appleton, (Waterville,) - - -	2 00
From a Female Cent Society in Industry, - - -	6 50
<i>Seven last remitted by Rev. Josiah Peet.</i>	
Donation from Robert Page, Esq. - - -	3 00
From Mrs. Page, wife of Robert, - - -	2 00
From Mrs. Jere Page, - - -	1 00
From Adeline J. Lothrop, 50 cents, Margaret-Ann Page, 35 cents; two children by their own industry, one a niece, the other an adopted child of Margaret Page, wife of Mr. Jere Page, - - -	85
	<hr/>
	\$1331 30

ENTRANCES. &c.

Joseph Sprague, Esq. 1 00, Major David Hatch, 3 00, Joseph E. Foxcroft, 1 00, Rev. Enos Merrill, 3 00, Ebenezer Wentworth, Esq. 3 00, Deacon Samuel Hill, 1 00, Mr. Joseph Ladd, 1 00, Rufus Sewall, Esq. 1 00, Mr. Robert Clifford, 1 00, Rev. Samuel Johnson, 1 00, Mr. David Starret, 1 00, Mr. Thomas G. Marsh, 1 00, Deacon Silas Blake, 3 00, Mr. Grinfill Blake, 3 00, Mr. Ebenezer Dutch, 1 00, Mr. Ephraim Ballard, Jr. 1 00, Deacon Ballard, (Temple,) 1 00, Mr. Jonathan Bosworth, 1 00, Mr. Samuel B. Witherell, 1 00, Mr. Valentine Little, 1 00, Capt. William Curtis, 2 00, Deacon William Eaton, 1 00, Mr. Ebenezer Dole, 1 00, Mr. Laban Lincoln, 1 00, Rev. Isaac Weston, 3 00, Mr. John Keezer, 1 00. - - - \$39 00

Monies collected at and since the last Annual Meeting, viz.

Assessments, &c.	\$392 00
Donations, &c.	1331 30
Entrances, &c.	39 00

1762 30

Balance in Treasury, when Audited at Annual Meeting, - - - } 602 65

2364 95

And I have paid monies at and since the Annual Meeting in June last, - - - } 1372 60

\$992 35

In Treasury. - - -

AMMI R. MITCHELL, *Treasurer of*
the Maine Missionary Society.

North Yarmouth, Sept. 1, 1819.

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—o—o—
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 Rev. ELIPHALET GILLET, Hallowell, *Cor. Sec'y.*
 Rev. DAVID THURSTON, Winthrop, *Rec. Sec'y.*
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Rev. ELIPHALET GILLET,
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 Rev. BENJAMIN TAPPAN.

—o—o—
 The next Meeting of the Society will be holden at the Rev. Mr. Ingraham's Meeting-house, in Thomaston, on the *fourth* Wednesday in June, 1820, at 9 o'clock A. M. The Rev. Mighill Blood is appointed *first* preacher; the Rev. Noah Cresey, *second*.