

A

MISSIONARY SERMON,

PREACHED

IN THE FIRST PRESBYTERIAN CHURCH

IN

PITTSBURGH,

On the Evening of the 7th October, 1818,

At the sitting of the Synod of Pittsburgh,

CONSTITUTING

THE WESTERN MISSIONARY SOCIETY;

By **OBADIAH JENNINGS,**

PASTOR OF THE PRESBYTERIAN CHURCH, IN STEUBENVILLE, OHIO.

(PUBLISHED BY REQUEST.)

STEUBENVILLE:

PRINTED BY JAMES WILSON.

.....

1819.

A MISSIONARY SERMON.

PSALM II. 8.—“ *Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*”

THIS psalm unfolds to our view the wonderful and mysterious counsel of God. Although it primarily refers to David (by whom it was penned) as firmly seated upon the throne of Israel, and now about to carry his victorious arms against the neighboring heathen nations; still it is evident that a greater than David is. “ *According to the eternal purpose which he purposed in Christ Jesus our Lord,*” Jehovah here made known his fixed determination to exalt to the mediatorial throne his only begotten Son, notwithstanding the combined machinations of earth and hell.

God, to whom, alone, is the end known from the beginning, has caused this, as well as other remarkable prophecies concerning his Son, the promised Messiah, to be written in the language of history—and he who “ *calls those things which be not as though they were,*” addresses the Great Mediator as already arisen from the dead, and “ *for the suffering of death already crowned with glory and honour.*”

God the Father, thus viewing his dear Son as having, on his part, fulfilled all the stipulations of that new covenant of which he is the mediator, declares (in the words of the text) his covenant faithfulness and his readiness to grant the enlargement of the spiritual kingdom of Messiah, by the accession of all the nations of the earth to the Church—“ *Ask of me, and I shall give thee heathen for thine inheritance, and the utmost part of the earth for thy possession.*”

Thus we are informed of a transaction in its nature august and glorious, in its origin eternal, in its duration everlasting. It was not a negotiation between earthly potentates, for the cession of states or countries or people—it was a solemn transaction between the Persons of the incomprehensible Trinity, in unity, who is the “ *blessed and only potentate, the king of kings and Lord of Lords.*” It was not a counsel of the princes of this world, whose object usually is to aggrandise themselves by the conquest and oppression and degradation of their fellow men—but it was a coun-

sel, an eternal counsel, of peace, whereby God the Father granted to his Son, as the reward of his humiliation and obedience even unto death, *“the heathen for his inheritance and the uttermost parts of the earth for his possession.”* *“He shall see of the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death.”*

Thus we see both the extent and the equivalent of the grant made by God to his Son as mediator, when he *“set him king upon his holy hill of Zion.”* Its extent was as broad as the circle of the earth, and its equivalent nothing less than the life and the blood of the Divine Redeemer, which he covenanted to give as a ransom for many. Moreover, the possession thus granted to the great Mediator, was not, like the kingdoms of this world, to exist for a time, and then to decay or to be overturned; but it is declared, *“he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”*

Nor is this view of the subject at all affected by the conditional terms in which the grant is expressed. He, who being in the form of God, thought *“it not robbery to be equal with God—not only took upon him the form of a servant and was made in the likeness of men—not only bare the sins of many but made intercession for the transgressors.”* We, therefore, find the same grant confirmed and expressed in terms the most absolute. *“The testimony of Jesus is the spirit of prophecy.”* And the Spirit, speaking by the mouth of his servant David, declares: *“That in his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles, shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.”*

We are not, however, to suppose, that such confirmation of the grant was at all needful to render it certain to the Son, but that it was intended to strengthen the faith of those who *“looked for redemption in Jerusalem.”* Accordingly, in a subsequent period of the Old Testament dispensation, the substance of the foregoing prediction of the psalmist is repeated in that remarkable prophecy by Zechariah, which in part received a literal fulfilment, whilst our Lord tabernacled in the flesh, when he entered Jerusalem ex

actly in the remarkable manner described by the prophet—“*And the multitudes that went before and those that followed cried, saying, Hosanna to the son of David; blessed is he that cometh in the name of the Lord: hosanna in the highest.*” But hear the words of the prophecy, the most important part of which yet remains to be accomplished. “*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen, and his dominion shall extend from sea to sea, and from the river to the ends of the earth.*”

Nor are the terms of this grant thus expressed in the text, to be understood to exclude the Jews, although for many ages they have been cast off as a nation. God the Father, addressing the Son as the great surety of a better testament, declares, “*It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth.*”

From the general scope of this subject, which I have endeavored thus briefly to notice, taken in connexion with the general objects of this society, and the particular occasion upon which we are now met together, you, my brethren, or at least many of you, have no doubt anticipated my present design.

Whilst I would not overlook or forget any of the numerous regions of our extensive country, which are destitute of the means of grace, I would especially plead the cause of the wretched heathen, who, although they inhabit the same country with ourselves, still “*sit in the region and shadow of death.*”

If a doubt should exist in the minds of any, whether this miserable portion of the inhabitants of a world lying in wickedness, be included, as a nation or people, in the grant made to our Great Redeemer—surely that doubt can be removed.

The term “heathen” is very frequently used in the Scriptures, both of the Old and New Testaments, and it uniformly denotes all nations and kindreds and people, other than the Jews and those who became proselytes to their religion. To the Jews were committed the oracles of God. In his sovereign pleasure he chose them as the depositories of his truth, and as that nation, of whom according to the flesh the promised Messiah was to come. But before

the advent of Him in whom all the nations of the earth were to be blessed—and indeed until Jesus had finished the work which his Father had given him to do—it was emphatically declared that *“salvation is of the Jews.”* Until this glorious period, therefore, they were in a peculiar manner the chosen people of God, and highly distinguished from all the other nations or people of the earth who were styled heathens or Gentiles.

Thus we see that, by the heathen, we are to understand the Gentile world, or every nation and people upon the earth, the Jews excepted, and consequently the poor savage tribes of our country are included. This would seem to be still more evident, when we consider the latter clause of the text. Not only the Heathen are given to Jesus for his inheritance, but the uttermost parts of the earth for his possession. What part of the earth can better suit the description of this possession of our Lord, than that widely extended wilderness which these heathen inhabit, or rather in which they wander, having no certain dwelling place.

Some may be ready to suppose it to be unnecessary to dwell upon a point so plain. But it is deemed of great importance, in the discussion of the subject, that this point should not only be well established and well understood, but well received by all.

There is a great difference between a mere speculative assent to a truth, and the practical belief of it. This perhaps was never more forcibly yet lamentably illustrated, than by the manner in which we as a nation, from the earliest period of our history, have treated the aborigines of America. May we not suppose, that not an individual believer in Divine Revelation, at any period of our history, could have been found, who would have denied the position, which I am not so much endeavoring to establish, as to impress upon your hearts. And yet, judging from our conduct and practice, with some few exceptions, would it not seem that we have regarded them, not as our fellow men, not as rational yet fallen creatures, standing with us, in perishing need of our common salvation—but as ferocious wild beasts, whose destruction was necessary to our comfort and safety, if not to our very existence. While we may have speculatively viewed them, in common with every heathen nation and tribe under Heaven, as given by the terms of the covenant of grace to our Lord, for his inheritance—we have acted towards them, as though, like the Canaanites of old, they had been devoted to destruction—and as though, in pursuance of a Divine command, we had sought their extirpation.

I am aware that I am treading upon what some may deem dan-

gerous or forbidden ground. The minds of many have been, and still may be, greatly prejudiced upon this subject; and not without some semblance of reason—many have suffered much—others have lost all, through the treachery and cruelty of these heathen tribes.—But what then? Look at their savage state and their savage character; consider the cloud of darkness which has long overspread them; the thick veil of ignorance in which they have been, and still are, enveloped. View them as alienated, not only from *the life*, but from all just knowledge of God; as destitute of any just or adequate standard of morals. In addition to all this, call to mind the manner in which they have been treated by us—driven from those lands and those regions which they deemed their own, and to which they had a prior and a juster claim than ourselves. In many instances not only stripped of their possessions and their scanty subsistence, but hunted down like wild beasts, and compelled to seek for shelter in dens and caves of the earth; in forests and morasses impenetrable, except to such as were impelled by the fear of immediate death. When we consider these and many other things, which, if enumerated, would swell the detail to a volume, are we not constrained to say—was there not cause? And ought not *we*, who enjoy the blessed light, and who profess to adopt, as the rules of our conduct, the benevolent principles of the Gospel, to imitate the example of our compassionate Redeemer, and say, “*Father forgive them, they know not what they do.*”

But we hail the approach of more auspicious times. The day star has arisen. The Gospel day has not only begun to dawn, but some of the cheering beams of the Sun of righteousness have already fallen upon those dark places of the earth, which have heretofore been filled with the habitations of cruelty. It is, indeed, matter of rejoicing, that sentiments more just, sentiments which better accord with the spirit of the Gospel, begin to prevail among all classes; and that, instead of being any longer overcome of evil, we are seeking to overcome evil with good.

Assuming it, therefore, as a point which cannot be questioned by any but the unfeeling sceptick or the cold blooded infidel, that these poor heathen are included in that inheritance which was given to the great Redeemer by the unchangeable decree of Jehovah, we are naturally led to enquire how this grant is to be carried into effect. We cannot suppose that it accords with the will of God, that this shall ever remain a mere nominal gift, or that the heathen in any proper sense, can be said to be the subjects of the

Lord Jesus Christ as Mediator, while they remain ignorant of him, and consequently yield him no obedience. He is "*the Author of eternal salvation to all who obey him.*" This obedience is not to be enforced by external restraint or oppression. "*He is the Prince of Peace.*" Still it is only in a day of his power, that his people become his willing subjects. He constrains, he conquers, but not by force. His kingdom is not of this world. It is, indeed, altogether distinct from and unlike the kingdoms of this world. It affects neither pageantry nor power. It is established in the heart. It imposes no unpleasant restraint. "*It is righteousness and peace and joy in the Holy Ghost.*" It regards not the external conduct only, but it exerts its influence over the whole man. "*to the casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*"

This is, indeed, a great and glorious conquest. Thereby a rebel sinner, whose carnal mind was just now "*enmity against God and not subject to his law,*" is led a willing captive to the Prince of Peace—not dragged in chains like the conquered slaves of this world, but drawn with the cords of love. And in every case where this conquest of a sinner is effected—whenever a soul that has been a slave to sin and satan (whether heathen or nominal Christian) is brought in a day of Immanuel's power, "*to yield himself up as alive from the dead, and his members as instruments of righteousness unto God,*" it not only causes the heavenly plains to resound with joy over the poor sinner that is thus brought to repentance; but it is in itself more wonderful, and more conducive to the glory of God than would be the creation of a new world, or even a new system. To effect this conquest of a sinner, then, is emphatically the work of God—and in every instance where the human heart, which is not only "*deceitful above all things but desperately wicked,*" bows to the sceptre of peace, yields an unfeigned homage to the Saviour, embraces him in all his offices, and receives and relies upon him alone for salvation; it is the effect of the exceeding greatness of the mighty power of God.

But are we to expect this power of God to be miraculously exerted for the deliverance of the heathen from the power of darkness, that they may be translated into the kingdom of his dear Son? That God has power thus to save the heathen, none can dispute. Is any thing too hard for the Almighty? Nothing is impossible with God. This, however, is a point upon which there is no need to dwell. Alas! too many have acted as though this was the only

Way in which God had authorised us to hope for the salvation of the heathen.

But how stands this matter? What has God revealed to us of his will, touching this interesting subject? When we turn to the pages of the sacred word, we read, "*there is no other name under Heaven, given among men, whereby we can be saved, other than the name of Jesus.*" And again, "*the Gospel is the power of God unto salvation, to every one that believeth.*" Therefore, although the Gospel is the power of God unto salvation, it is expressly confined to such as believe. So that, ordinarily at least, and so far as it relates to adult persons, there can be no deliverance from sin and eternal death, unless through the obedience of faith.—
"But how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things—So their faith cometh by hearing, and hearing by the word of God."

Here we learn the only means appointed by God, whereby this great work is to be accomplished. Here we behold the only weapon which is to be used in subduing the nations of the world to the obedience of Christ. It is the word of God, emphatically called "*the sword of the spirit.*" This weapon, the Lord Jesus Christ puts into the hands of the soldiers of his cross, whom he chooses and sends forth, in his name, to conquer a world, utterly opposed to his government and his peaceful reign.

They, indeed, are, in themselves, wholly insufficient for these things, but their "*sufficiency is of God.*" They, oftentimes, are "*in fear and much trembling,*" and by painful experience learn that, without Christ, they can do nothing. Thus they are humbled, and prepared to hope, and to believe, and to prove they can, nevertheless, do all things through "*Christ Jesus, who strengtheneth them.*" Hence, although "*the weapons of their warfare are not carnal, yet they are mighty, through God, to the pulling down of strong holds;*" and whilst they, in much weakness, attempt to point this weapon against the enemies of the Cross, it is often accompanied with "*the power of the Holy Ghost sent down from Heaven,*" and thus the word of God becomes "*quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*" —The friends of Zion, then, may find abundant cause of rejoicing, that, contrary to all the bold

predictions of infidelity, and notwithstanding all opposition, whether secret or open—whether from wicked men, and especially from that power which, in the word of God, is called “*the man of sin* ;” or whether from Satan, and all his marshalled hosts of devils, *the word of God has free course and is glorified*—The word of God is, indeed, multiplying and spreading in these latter times, to an extent not only heretofore wholly unexampled, but calculated to excite as well the admiration and gratitude of the friends, as the astonishment and dismay of the enemies, of Jesus.

Still this alone is not sufficient. Do you ask why? Because the Great Head of the Church has appointed the preaching of the word as the great and special instrument of extending his kingdom. “The spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.” And although, “*the preaching of the Cross is to them that perish, foolishness,*” yet to such as “*are saved it is the power of God.*” For after that in “*the wisdom of God the world by wisdom knew not God, it pleased God by (that which the wisdom of this world deem) the foolishness of preaching to save those that believe.*” This preaching of the Cross, which becomes effectual unto salvation, “*is not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.*” That the faith of those who believe to the saving of the soul “*should not stand in the wisdom of men but in the power of God.*” In order, therefore, that the gift of the heathen to Jesus, for his inheritance, may become effectual, we must not only send them the Word of Life, but those who shall have been moved by the Holy Ghost to preach it. Let it not, however, be supposed, that no other means are to be used, or that no other mode of instruction is to be resorted to, in subservience to this grand and principal design.—Schools are a highly useful if not a necessary appendage to every mission; and to their establishment, as well as to the introduction of the arts of civilization among the heathen, our attention ought to be especially directed.

But a question of great importance is here presented for consideration: Is this practicable? Whatever doubts some may feel upon this subject, I cannot hesitate to answer this question in the affirmative, persuaded that it is, that it *must be*, tenable. Difficulties there are, indeed, to be surmounted, which may put our faith and patience and zeal for the glory of God, and our love for the souls of the Heathen, to the trial. But will time alone, remove or lessen these difficulties?

Will they not always exist, and stand in the way, as a matter of course, and a thing that is to be expected? Are these difficulties, then, ever to prevent us from attempting to evangelize the Heathen? There is a wide and well founded distinction between that which is difficult and that which is impracticable—and this distinction is of the first importance in the consideration of this question.

Moreover, all the difficulties or obstacles which lie in the way of evangelizing the heathen, although they should prove greater and more numerous than any have even supposed, must have been foreseen by our Lord, when he gave to his disciples, and through them to their successors, to all generations, the command, "*Go ye into the world and preach the Gospel to every creature.*" The import, as well as the extent, of this command, deserves our solemn consideration. Indeed, was there no other source, whence to draw an argument in support of this position, it could be clearly established.

It pleased God, in his wisdom, to confirm those "*good tidings of great joy,*" which he has declared "*shall be to all people,*" both with "*signs and wonders,*" and with "*divers miracles and gifts of the Holy Ghost*" according to his will. This, however, is no more to be expected. These signs and wonders and miracles have long since ceased, as being no longer necessary. Nevertheless the Spirit has been promised, and has been given, to accompany the word of God with his special and saving influences. But for the spread and the preaching of this word, the Lord calls upon his people, and especially his ministers, to be "*workers together with him.*" And may we not conclude, that he does not require of them any thing that is impracticable, or call them to make exertions that must necessarily prove fruitless. He will, indeed, shew every one of his true followers, and more especially his faithful ministers, "*what things they must suffer for his names' sake.*" But, then, they are assured that His grace is sufficient for them—and for their continual encouragement he has declared, "*Lo, I am with you always, even to the end of the world.*" And is not this sufficient? What need they desire more? To Jesus "*is given all power in Heaven and in Earth. In him are hid all the treasures of wisdom and knowledge. The riches of his grace are unsearchable. The government is upon his shoulder.*" He it is of whom it was declared, "*His name shall be called Wonderful Counsellor—the Mighty God—the Everlasting Father—the Prince of Peace.*" What is it that Infinite Wisdom and Almighty Power

cannot effect? What have the servants of the Most High to fear, and what difficulty is too great for them to surmount, when Jesus is with them, and when they are "*strong in the Lord and in the power of his might?*"

The Lord has, himself, declared, in reference to this very subject: "*Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.*" This was both the encouragement and the support of the disciples and apostles of our Lord. So that they could rejoice, "*they were counted worthy to suffer shame for his name—neither did they count their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the gospel of the grace of God.*" It was this that enabled them to overcome every difficulty. And in the face of unyielding opposition, in defiance of every threat, notwithstanding repeated and cruel persecutions, although surrounded by enemies, and in the midst of dangers and of deaths, with great plainness of speech, to preach the gospel not only "*to the lost sheep of the house of Israel,*" and especially to those who, with wicked hands, had crucified and slain the Lord of life; but also to the Gentiles, who inhabited the uttermost parts of the world. But this great work of evangelizing the Pagan world, was not accomplished without much self-denial, as well as much actual suffering, on the part of those holy men who were chosen of God and sent "*to open their eyes, and to turn them from darkness to light.*" We are, indeed, filled with astonishment, at a brief, and what is probably but a partial recapitulation, of the perils and sufferings of ONE—The great apostle to the Gentiles, who was "*in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*" Nevertheless, on behalf of himself and his fellow labourers, he could say, "*Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God—Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.*"

Thus it is abundantly evident, that the grace and the presence of Jesus form a sufficient panoply—His servants need only enquire, what is our master's will? That will we, in his name and in his strength, attempt to do, though earth and hell should oppose.—Where does the path of duty lead? Therein, guided by his counsel, and conducted by his spirit and providence, will we go, whatever obstacle may oppose.

But in regard to the subject now before us, is not our master's will clearly expressed? And is not the path of duty thereby as clearly pointed out? "*Go ye into the world and preach the Gospel to EVERY CREATURE.*"

But still this question recurs: Is it practicable? Does not the savage character of the heathen forbid the hope of success, at least until the arts of civilized life shall have prepared the way for the introduction of the Gospel among them?

This is, indeed, a plausible objection, and one that appears insuperable even to some who desire that success may attend the efforts of those who are striving for the salvation of the heathen. But let us see whether it has not passed current for much more than it is worth.

To admit that civilization is indispensably necessary to prepare the heathen for the blessings of the Gospel, would be an implied impeachment of the wisdom of the Great "*Author and finisher of our faith.*" To admit this objection to be valid, would involve the absurd supposition that a Physician of Almighty power and infinite wisdom, had failed in attempting to provide a perfect remedy for that moral disease under which we all labour. The command to preach the Gospel, was not confined to the learned, the wise, or the civilized. "*Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the things that are mighty.*" Do any ask a reason for a proceeding so contrary to the views of the natural man? It is "*that no flesh should glory in his presence.*" May we then not safely conclude, that had it been necessary that civilization should precede the Gospel, there would have been some intimation thereof in the instructions of our Lord concerning its dispensation.

Let it not, however, be supposed, that the arts and sciences are opposed to, or in any manner inconsistent with, the spirit of the Gospel. Let it not be supposed that the advocates for sending the

Gospel to the heathen, are opposed to their civilization. The Gospel is the only effectual means whereby they can be truly civilized. All other means, however useful and excellent they may be as handmaids to the Gospel, without this principal (and so far as it relates to any thorough change of character) this only remedy, must necessarily prove ineffectual. To send the Gospel to the heathen, then, is laying the axe to the root of the tree of barbarism, whilst every other remedy which can be applied, independently of this, is but lopping off a few of its branches. Such, it is evident, was the view which the apostle of the Gentiles had of this subject. He did not confine his labours to the more civilized part of the heathen world. He considered himself "*a debtor to the Greeks and to the Barbarians, to the wise and to the unwise.*"

Moreover, the history of every mission that has ever been undertaken, to propagate the pure principles of the Gospel among the heathen, not only proves clearly the practicability of the undertaking, but also the important fact, that the Gospel preceded, and was followed by, every blessing, and especially by spiritual blessings in Christ Jesus. Was it possible for us to give a condensed view, not only of that which has been attempted, but especially of that which has been effected, even among the heathen of our own continent, it would surely remove every doubt as to the practicability of evangelizing those savage tribes—It would shew, that whilst the wise and prudent of this world, "*vainly puffed up by their fleshy mind,*" can hear the Gospel preached without interest, from year to year, the poor benighted heathen, upon the first hearing of these glad tidings, have been heard anxiously to enquire "*how they might come to know Jesus Christ,*" and "*what they should do to be saved.*" It would shew, that whilst many of those who are ever ready to boast of their attainments in the arts of civilized life, can hear the Gospel and yet live in sin, secret or open; the heathen have thereby been induced forthwith, to renounce not only their idols, but "*every hidden thing of dishonesty*" and uncleanness, and to "*live soberly and righteously and Godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our saviour Jesus Christ.*" It would shew that, in every instance in which the great work has been attempted, God has crowned the labour of love with success, and that too, in some instances, in a remarkable manner, in so much that whole tribes have renounced Paganism, and have become the professed worshippers of the living God. It would shew that, of those who thus renounced Paganism, great numbers evinced their love to the Lord Jesus, by walking worthy of "*the*

vocation wherewith they had been called, by adorning the doctrine of God their Saviour," and by their longing desires to be freed from all sin, and "to depart and be with Christ." In a word, it would clearly demonstrate, that before the doctrines of the Cross, when preached with simplicity and Godly sincerity, the darkest superstitions of the most savage Pagans, fall like Dagon before the ark of God.

Could we, moreover, describe the zeal for the glory of God our Saviour, the love for the souls of the heathen, and the self denial of those who preceded us in this good work; as well as the privations to which they submitted, the labours which they performed, the sufferings which they endured, and the dangers which they narrowly escaped—surely it would be well calculated to fill us with shame, and to excite us to more active exertions. But this would exceed our limits. We can only urge all such as are unacquainted with this most interesting part of our own history, to read for themselves, that they may with joy and admiration learn how extensively this field was cultivated by the unwearied labours of a few individuals, even at an early period of our existence as a nation. And although it afterwards laid, for a long time, in a great measure neglected, still this part of our argument is greatly strengthened from the success of those labourers who are at present engaged in it. Whether we turn our eyes to that circumscribed portion of this vast field which this society occupies, or whether to that larger portion which is now successfully cultivated by a sister society in the southern borders of our country—or whether we consider the success of the United Brethren, in one of the neighboring provinces of Great Britain, where God has lately poured out his spirit upon the heathen—we see no just cause to despond, but much to encourage us to redouble our efforts in this good work, and to strengthen us to believe, with the first of the labourers in this part of the Lord's vineyard, who was emphatically styled "*the apostle of the Indians,*" that "prayers and pains, through faith in Christ Jesus, will do any thing."

But still there may be some ready to inquire: Has the time appointed for the conversion of the heathen arrived? Has the time arrived!! Was it not a matter of fact, but too well attested to admit of a doubt, it would be pleasant to indulge a hope, that, at this period of the world, there could not be found an individual Christian who would seriously make such an inquiry. Near eighteen centuries have rolled away since the command was given to publish the gospel among all nations—near two hundred years have revolved, since the first attempts were made to evangelize our

heathen neighbours—and those attempts afforded abundant confirmation of the truth, that God is ever ready to own and bless the labours of his people for the spread of the Gospel. And yet it is asked: Has the time arrived!!! Would it not be more pertinent to inquire whether we have not suffered the time to pass by unimproved?

Alas! what multitudes of those wretched heathen, who, having sinned without law, “*have perished without law.*” Alas! how many of the tribes of this great family have become nearly or quite extinct, and that too through our encroachments, and by the introduction of our poisonous luxuries among them; while we, with criminal indifference, have looked on; and have attempted but little for their relief; and even that little has, perhaps, been rendered in a great measure ineffectual, by the sceptical inquiry, Has God’s time come?

If the holy men of God, who laboured so successfully among the heathen, even unto death, and have received the crown of life:

If the apostolick Elliot, above alluded to, who, through difficulties and dangers rarely equalled, continued his laborious and unremitting efforts for the conversion of the heathen, until he saw the pleasure of the Lord greatly prosper by his instrumentality:

If the younger Mayhew, who zealously engaged in this good work, with the most encouraging success, but by a mysterious Providence was soon called from the field of labour to enter into the joy of his Lord:

If the elder Mayhew, who, after the death of his son, although a civil governor, was constrained by the love of Jesus and his desire for the salvation of souls, at the advanced age of seventy years, to take upon himself the office of an Ambassador of Christ to the Indians, which he exercised successfully for more than twenty years, when he finished his course with joy:

If Kirkland, that “*good soldier of Jesus Christ,*” who, with a burning zeal for the glory of his master; on foot, at a season of the year when the depth of snow, in a northern climate of our country, rendered snow-shoes indispensable, traversed a wilderness of two hundred and fifty miles in extent, that he might preach among the heathen “*the unsearchable riches of Christ*”:

If Bourne, if Cotton, if Treat, if Sergeant, and above all, if Brainerd, that devoted servant of the Lord Jesus, “*who saw so much of the excellency of Christ’s kingdom, and the infinite importance of its extension in the world, that it swallowed up every other consideration, and made him not only willing, but even rejoice to be a pilgrim or a hermit in the wilderness to his dying*

moment, if he might by this means promote the interest of the Redeemer." If Brainerd, I say, the language of whose heart was: "Here am I, Lord; send me, send me to the rough, the savage Pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service and to extend thine kingdom."

If these, as well as other faithful ministers of Christ, whose names might be mentioned, had spent their lives inquiring whether the time appointed for the conversion of the heathen had arrived, how many souls must have died in their sins, who are now with the redeemed in Heaven, ascribing "*blessing and honour and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever.*" And if the American churches had caught the same pure and intense flame of zeal for the glory of the Great Redeemer, and of love for the souls of the heathen—If the spirit of these men, who "counted not their lives dear unto themselves," had rested upon their successors as did that of Elijah upon Elisha. What great things might have been accomplished! What inroads might have been made, upon the kingdom of the God of this world! How might "*the wilderness and the solitary place have been glad for them—and the desert have rejoiced and blossomed as the rose*"! How might multitudes of the heathen who have perished for lack of knowledge, been of "*the ransomed of the Lord,*" who have "*come to Zion with songs and everlasting joy upon their heads,*" and from whom sighing and sorrow have forever fled away.

But it is further alleged: why expend our resources in sending the Gospel to the Heathen who are so remote, whilst there are so many of our more immediate brethren who are destitute of it? Although there are many of the latter who are destitute of the means of grace, there can be but few, if any, who are destitute of the gospel in the same sense with these heathen tribes. There are multitudes, indeed, who are grossly ignorant; but they are, in a great measure, wilfully so. We may indulge the hope, there are but few indeed, among our civilized inhabitants, who have not heard of the Saviour, and of their need of him as sinners. Not so with most of the poor savages—the banner of the Cross has never been displayed to their view, nor has the sound of the precious name of Jesus ever vibrated upon their ear.

There is, however, another and a more pleasing answer to this objection. I have already observed, that, although it was my principal design to plead the cause of the heathen, I did not intend to overlook those regions and frontier settlements of our widely ex-

lended country, which are destitute of the bread of life. And lest it might be supposed I had lost sight of this branch of the subject, let it be observed that, by urging the claims, the well founded claims, of the former, the interests of the latter are most effectually supported.

The genius of the Gospel partakes in nothing of those selfish, contracted, or local views, which actuate men, in a greater or less degree, in every possible scheme of carnal policy. It is her peculiar characteristic, that she "*seeketh not her own*"—And whenever she gains the ascendancy in the heart, she invariably leads men, no longer to seek their own things, but "*the things which are Jesus Christ's*"—"To do good unto all men, especially unto them who are of the household of faith"—and "*to endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*"

If, therefore, by the blessing of God upon the efforts of his people, even some of the heathen tribes should be truly evangelized, many glorious consequences would very probably result. What would be so likely to revive in the hearts of the people of God the true spirit of the Gospel, as the welcome news of the triumphs of the Cross among the savage inhabitants of the wilderness? What so likely to kindle in their souls that pure flame of love which would not only purify but expand their hearts with that genuine benevolence which ever leads to vigorous exertion? What would be so calculated to arouse the attention of the careless and stupid sinner, who has long been sleeping under the sound of the Gospel; or to bring home to the heart and conscience of the sceptick and the scoffer of the holy religion of Jesus, the conviction that the Gospel is, indeed, "*the power of God unto salvation to every one that believeth*"? And, especially, what would have such a tendency to create, among the inhabitants of those settlements who are destitute of the Gospel, and who are now characterized by their indifference to their spiritual interests, that hunger for the bread and that thirst for the water of life, which would most assuredly be satisfied?

Should the poor heathen, then, be united to the inheritance of our Gracious Redeemer, it would be calculated to produce, and we may confidently hope it would actually produce, a great and salutary reaction upon the whole body of Christ, whereby its health and vigor would be promoted, its members increased, its beauty heightened, and the glory of its Head greatly advanced. Nor let it be supposed that this is mere theory. "Look" (to use the lan-

guage of a late and very interesting publication respecting the conversion of the whole world,) “ at missionary exertions in England. Do not their public reports tell us, that their domestic missions have gone on increasing in proportion to the growth of their foreign missions? And if we look to our own country, will any one who is at all acquainted with its religious affairs, pretend to say that the same has not been the case here?”

Upon a review, therefore, of our situation, our privileges, and our obligations to God—considering that we, ourselves, in His view and purpose were included among the heathen who were given to Christ for his inheritance—that through His abundant mercy, we have our lines in pleasant places, and our feet stand within the gates of Jerusalem—that we have not *“ been redeemed by corruptible things, as silver and gold, from our vain conversation received by tradition from our fathers, but by the precious blood of Christ as of a lamb without blemish and without spot”*—and that, therefore, we ought not to live unto ourselves, but unto Him who died for us and rose again. What is the practical inquiry which this subject naturally suggests to each one of us in the respective spheres assigned us by the only wise and gracious God? Is it not, *“ Lord, what wilt thou have me to do?”*

Do we, indeed, believe, that these heathen are included in the gift of Jehovah to his son Jesus? Do we believe that this cannot avail to the glory of God, so that our triumphant Redeemer may *“ see of the travail of his soul and be satisfied,”* or to the salvation of the heathen, unless his kingdom be established in their hearts? Do we believe that this is to be effected only through the instrumentality of the word and gospel of God, and especially through that word and gospel preached by those who shall be sent for that purpose? Do we believe that in this we are called to be workers with our Divine Master? Do we believe that he will, at the appointed time, reckon with us for the talent or the talents delivered to us respectively, according to our several ability, with the awful injunction, *“ occupy till I come!”* If we indeed believe, we do well. But let us learn to judge as well of the reality, as of the strength of our faith, by its influence upon our practice—that faith which does not excite to unwearied exertions to promote the kingdom and glory of our Lord in the world, as well as to unreserved and universal obedience of his commandments, ought to be the object of our suspicion. *“ Faith without works, is dead.”*

May we not hope, therefore, that many of you are prepared to act—that many of you are in possession of that principle which

leads you earnestly to desire to know your master's will, that you may do it—and that the sentiment of your hearts accords with the practical inquiry before suggested? Let it not, however, be supposed, that this inquiry ought to relate merely or principally to our duty at this time, or to the amount of the offering which we shall now make to the treasury of the Lord—Though this is a consideration which demands our serious attention. Whether this offering will bear any just proportion to the magnitude of the object which we have in view, cannot as yet be known; but of this there cannot be any doubt, that it will be proportioned to the degree of interest which we feel, and the sincerity and earnestness with which we engage in this holy work. There is just cause to apprehend, that many of the professed followers of Christ, have heretofore entertained very inadequate notions of the extent of their duty, so far as it relates to the support of missions. Many suppose, if they contribute a pittance of that abundance which God has given them, upon an occasion like the present, they have discharged their duty, and have done all that God is requiring of them—whereas the truth is, this is but a small part of our duty—and this would at once be manifest to every one that would consider, if all should entertain the same contracted notion, this “*great work*” must at once be abandoned.

What more then is required of us, in the discharge of those duties to which we are now solemnly called? Are we called to the solemn office and good work of the ministry! Are we honoured as ambassadors for Christ, and has he committed to us the ministry of reconciliation! Are we to watch for souls as they who must give account? How ought we then to strive for the salvation of these heathen, and to “*long after them all in the bowels of Jesus Christ.*” How ought we, after the example of the apostle of the Gentiles, to acknowledge ourselves to be debtors to these unwise barbarians, as well as to those who are civilized, and to say as much as in us lies we are ready to preach the Gospel to the heathen also. But it may be said, we cannot all preach the Gospel to the heathen—True—It may be that God sees but very few of us who are either desirous of, or properly qualified for this great work. But ought we not most earnestly to desire, and most importunately to seek, to have our hearts as well as our lips touched as with a live coal from off the altar; and to be so inspired with zeal, and inflamed with love—That if peradventure we should hear the voice of the Lord saying, “*whom shall I send and who will go for us?*”

we might be prepared, after the example of the evangelical prophet, to say, "*Here am I, Lord; send me.*"—Further, if we cannot all preach to the heathen, we can all, without exception, not only pray but preach for them. In our ministrations we can endeavour to shew the true nature, the vast importance, and the amazing magnitude, of this and every like undertaking—we can point out the necessity, as well as the obligations which are binding upon all who bear the Christian name, to support those who are engaged in it. We can stir up their pure minds by way of remembrance, to be importunate with God for his blessing upon this "*work and labour of love.*" We can meditate, when alone, and we can consult, when together, upon the best means for accomplishing the end in view—we can devise liberal things—and by our exhortations, our entreaties, our rebukes, our prayers, and by our example, so far as God has or may put it in our power, we can excite our people to regular and continued, to liberal and increasing contributions, without which all our efforts must prove abortive. Whether we consider the importance of this subject, in connexion with those solemn obligations which Christians ever feel and sacredly regard—or the missionary spirit which prevails in many parts of the Christian world, or the success which has attended the few attempts which have been made among ourselves—we have a sufficient warrant to believe that all that is wanting to ensure complete success in this great undertaking, is that the duty of the professing people of God in relation to missions, be fully and distinctly stated and earnestly and affectionately inculcated.

And that this is necessary will be evident, when it is considered that some there are, at least of the people, if not of those who "*labour in the word and doctrine,*" who suppose that by such repeated contributions, the Churches may be so impoverished as to render them unable to support their ministers at home, and that they may thereby be deprived of the means of grace. But this supposition must be the offspring of unbelief, or at least of very mistaken views of the word of God. Such as have indulged or acted upon this sentiment, would do well to consider the purport of many passages of the word of God, which prove "*there is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty.*"

Do we not see this truth confirmed by our daily observation? What churches are most able, as well as most willing, to support the Gospel ministry? Which of the churches have experienced "*times of refreshing from the presence of the Lord?*" Are they

not those which are distinguished for their zeal and their exertions in support of missions? Indeed, from the best view which we can take of the word of God, and of his dealings with his people, it cannot be easily conceived, how the church could adopt a practice, not openly scandalous or directly injurious to the cause of religion, which would be so likely to bring down upon them spiritual judgments, as the withholding that aid of the missionary fund which God is requiring them to give. Would it not, therefore, be well worthy the serious consideration of these western churches, whether the great and criminal indifference with regard to this subject, which has obtained among us, be not one principal cause of that spiritual dearth which prevails to such a lamentable extent.

In many parts of our country a true missionary spirit prevails, and there, as already mentioned, we not only see the thirsty hills of Zion refreshed as "*a watered garden*," but we behold the most vigorous efforts for the spread of the Gospel. Two missionary societies have been formed, deserving our particular notice—one of which, called "*The United Foreign Missionary Society*," though it promises much usefulness, and is well calculated to excite our hopes and expectations, and deserves all the support which we can give, is nevertheless of such recent origin as to render it altogether premature to expect, as yet to see, the fruit of its labours. The other, which was established a few years past by our Eastern brethren, is in successful operation. It is, indeed, gratifying to learn, that within the past year \$ 30,000 have been contributed to the fund of this institution—That besides a foreign mission school, which has been founded at home for the education of heathen youth, and in which there are pupils, (some of whom are eminent for their piety and zeal) from Otaheite, from the Sandwich Islands, from China, from the shores of India and from the wilderness of America—This society have established missions at Bombay and Ceylon in the East, and among the Cherokee and Choctaw nations of Indians upon our Southern border.

In considering the duty of Christian ministers, we have been lead incidentally to touch upon the duty of others—and in the further application of this part of our subject, we would urge it as the indispensable duty of all, to lay this matter to heart, as that in which they are personally concerned; and that each one should consider he is called "*to the help of the Lord, to the help of the Lord against the mighty.*"

This help every Christian can afford, by instant prayer and free.

will offerings to God, of his wordly substance. But it ought to be remembered that the former will not answer any valuable purpose, nay, that the former will be wholly unacceptable to God without the latter, unless it be out of our power to cast in even the offering of the poor widow. Our prayers for the spread of the gospel, and for the success of those who are sent to preach it, while we withhold our aid, or neglect the use of the means which God has put in our power, only evince our insincerity, and can be considered no better than a solemn mockery of God. Would we, then, join with the waiting church of God, in that interesting prayer, taught us by our Lord himself, “*Thy kingdom come,*” we must use our best exertions to promote that kingdom; and, especially, we must supply the funds of those who are engaged in propagating the Gospel of Jesus Christ—we must contribute liberally and annually, of our income, or of the fruits of our industry.

Let none be alarmed as though any thing hard or unreasonable was required—Our gracious Lord is not requiring us to sell all that we have and to give to the poor. Indeed how reasonably might this be required of us by Him, “*who though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich*”—but all that is required, (for it is all that is necessary to accomplish the grand object) is a very small portion of our property as a yearly offering unto the Lord. Let it not be supposed, that none can comply with this, save such as are, at least in some measure, affluent. Our condescending King deigns to receive the smallest offerings, and he especially designs that all who have a heart to give, shall partake of the honour, and the unspeakable pleasure, of being workers together with him. And whosoever has a willing heart, will find no great difficulty in providing this offering in the appointed season. If we do not abound in wealth—if we have no other income than the fruits of our daily labour—a small addition to our industry, or a little more frugality and self-denial in our mode of living, in relation to furniture or dress or equipage, or those luxuries which habit may have induced us to regard as necessaries of life—will furnish an ample fund. Let it however, never be forgotten, that the Lord especially regards the heart. “*Every man, according as he purposeth in his heart, so let him give not grudgingly or of necessity; for God loveth a cheerful giver. For if there be first a willing mind, it is accepted according to that which a man hath, and not according to that he hath not.*” Our exalted Prince and Saviour is “*King of kings and Lord of lords. By him and for him all things were created.*

And he is before all things, and by him all things consist.” Surely then *“the earth is the Lord’s and the fullness thereof.”* Surely then the gold and the silver is the Lord’s—Surely every beast of the forest is his, *“and the cattle upon a thousand hills.”* Yet he stands in no need of any of these things which his hands have made, or of any thing which we can do or bestow—*“He speaks and it is done, he commands and it stands fast.”* Nevertheless, for the trial of the faith, and love and zeal of his followers, and of the sincerity as well as strength of their attachment to his interest in this world, he opens his treasury to receive whatever may be freely offered. Let the rich cast in of their abundance—Let those who are in the circumstances desired and prayed for by one of old, cast in liberally of that competence which they enjoy through the bounty of God—And let the poor be encouraged to cast in their two mites. And whilst we contribute according to our several ability, let us remember that it is written for our solemn warning, as well as for our encouragement, *“he that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.”*

Nevertheless how often is it seen, that they whose expectations in committing the precious seed to the earth, have perhaps never been disappointed, but it may be often exceeded. Nay more—How often is it seen, that they who profess to have committed their souls, with their eternal interests, into the hands of Jesus; are unwilling to commit to his Providence a small portion of their wordly substance; notwithstanding he offers them the security of his word that it shall redound to their own benefit! *“Tell it not in Gath, publish it not in Ashkelon,”* lest the enemies of the Cross triumph!—God, who knows the proneness of our hearts to covetousness, has in his wisdom and goodness been pleased to hold out to us every possible inducement to be *“ready to distribute and willing to communicate”* of those things which perish in the using, insomuch that an expenditure in his service, which if incurred in the procuring of the things of the world, might be called prodigal and unwise, would nevertheless be indicative of liberality, of prudence, of true wisdom. If, then, we confine our views even to this world—if we desire that God would bless our basket and our store, let us be persuaded to give liberally. *“The liberal soul shall be made fat.”* *“He that watereth shall be watered also himself.”*—But have we, through grace, been enabled to raise our views and our expectations above this world, the fashion whereof passeth away—and would be rich towards God—would we lay up treasure in Heaven—would we send our treasures there before us, as to a

place to which we expect shortly to remove? Let us cast in liberally into the treasury of the Lord.

Have we any regard for the glory of God? Do we long to see the Heathen, who are scattered as sheep, having no shepherd brought within the fold of God? Would it afford us any true delight to behold these untutored savages meekly bowing to the sceptre and cordially obeying the gospel of Christ? Let us furnish the means of sending them that word which is able to save their souls.

But surely, my brethren, we need not further urge this subject upon you. We only ask you to suffer your imaginations for a moment to transport you to the wilderness—what do you there behold! One of its savage inhabitants—how forlorn his situation! What a living picture of wretchedness! More degraded than the beasts that perish—with a covering utterly insufficient to protect him from the winter's chilling blast, and with an eye, the savage keenness of which tormenting hunger has rendered doubly piercing, behold how he roves through the wide forest, seeking a scanty and precarious subsistence. Or, if you please, follow him to his miserable dwelling—what do you there discover? Ah! Nothing but disgusting filth, abject poverty, and the instruments of cruelty are to be seen in his habitation. Surrounded indeed he may be by a family—But what then? He is without natural affection, and his savage breast is not susceptible of tender emotion. What happiness then, can he derive from the society of his naked, squalid and half-starved offspring, and of her who is the mother of them, who cannot be dignified with the endearing appellation of wife, but is degraded below the situation of the most abject slave; who is liable not only to be put away at his pleasure, but even to fall a victim to his rage or intoxication. He lives to no valuable purpose—he knows no true enjoyment—and he dies without hope. The book of nature is, indeed, before him, but he is too blind to read it. “*The Heavens declare the glory of God.*” And although “*there is no speech nor language where their voice is not heard,*” he is too ignorant to understand. He may, indeed, feel his wretchedness, and his need of something to propitiate the Great Spirit—and with this view, of those wild animals which he has taken with much labour and watchfulness, he offers sacrifice, but it is to Devils and not to God.—The holy sabbaths revolve when we who, through the tender mercy of God, have been visited by the day-spring from on High, repair to his sanctuary to hear the word of life, and to rejoice in the Lord who has become our

salvation—But they pass unheeded by him, to whom all days are alike. The sound of the Gospel, which has “*brought life and immortality to light,*” is frequently heard by us, but it reaches not his wretched abode. Whilst we feel its power on our hearts, transforming us, by the renewing of our mind, into the Divine image, and enabling us to “*rejoice in the hope of the glory of God*”—he is a slave to divers lusts and passions, and is led captive by Satan at his will. Does any one of his savage comrades chance to excite his “*wrath which is cruel and his anger which is outrageous,*” how does a thirst for revenge take possession of his barbarous soul—a thirst which is insatiable—a thirst which rages until it be quenched with blood.—But still the murderer lives, without any sense of his guilt—without any remorse of conscience—without any apprehension of a future judgment—He drags out a miserable existence, till perchance he meets with a like wretched fate—or it may be, he dies not by the hand of such an one as himself, but by the hand of God. So soon as the cup of his iniquity is full, and he becomes a vessel of wrath fitted for destruction, he is arrested by some wasting disease; and now behold him laid upon the bed of death—What is now his situation—what ground of support, or what source of consolation, is now presented to his dark and gloomy soul. His life has been a mixture of wretchedness and suffering and crime—and now, could we hope that death would obliterate his crimes and put an end to his misery, we might view his situation with some degree of composure. But his crimes are great, his guilt is accumulated—he is obnoxious to God’s wrath, and a prisoner to his justice—he feels the mighty hand which has arrested him—he looks around for relief, but there is none to help—there is none to warn him of his guilt and his impending ruin—there is none to urge him to flee from the wrath to come—there is none to soothe the anguish of his soul, or to direct him where to apply for mercy—With some dark forebodings of the torments which await him, and with the pangs and groans which attend the dissolution of “*our vile body,*” he dies, and his destiny is fixed forever. Nor let it be supposed that this is merely fanciful—It may be, that while I am speaking, the spirit of some poor dying heathen has just departed to experience the reality of that which I have endeavoured faintly to describe. Let us, then, for a moment, pursue that departed spirit—has he entered into rest? Oh no! In Hell he lifts up his eyes, and now, for the first time, learns, but learns when it is forever too late, that the living Jehovah, into

whose hands he has fallen, is not only “*a just God*,” but “*a Saviour*”—What a reflection is this? Why was he not sooner made acquainted with this truth? Why was not this Saviour preached to this poor creature while a prisoner of hope? Why were not missionaries sent to tell him of his guilt and danger, and to proclaim in his ears the glad tidings of salvation, and to guide his “*feet into the way of peace*”? Ought we not to look to it, lest this blood of his soul—nay, lest the blood of many souls, be found in our skirts, in the great day of account?

Let us no longer, then, suffer these poor heathen to urge their dark and downward way to everlasting ruin, without making one generous effort for their rescue. If one of these poor savages should present himself at our door, to beg a morsel of bread to satisfy his hunger, could we refuse, or turn a deaf ear to the request? Ah! then, has not the loud cry of the misery, not of an individual but of a vast multitude—not of a few thousands, but even of a quarter of a million of human beings, brethren of the same family—reached our ears? And shall it be disregarded by us? They are perishing, not for that bread which supports the body, or that “*water of which if a man drink he shall thirst again*”—but for the bread and the water of life. They are offered freely—“*without money and without price* ;” but they are out of the way of the heathen; and we, above all the people of the earth, are required to place them, or at least the means of obtaining them, within their reach. As therefore, we have “*freely received*,” shall we not “*freely give*”? Give freely, and you shall bring upon you the blessings of those who are ready to perish. Give freely, and from a principle of love to the gracious Saviour, and you shall be recompensed. The poor heathen, indeed, cannot recompense you—But “*you shall be recompensed at the resurrection of the just*.”

ERRATA.

In the 3d page, 8th line from the top, after the words “*David is*” add the word *here*; so that it may read, *David is here*.

In page 7, 16th line from the top, instead of “*see*” read *seek*.