

MEMOIRS
OF THE
REV. DAVID BRAINERD;
• **MISSIONARY**
TO THE INDIANS

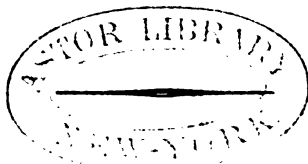
*ON THE BORDERS OF NEW-YORK, NEW-JERSEY, AND
PENNSYLVANIA:*

CHIEFLY TAKEN FROM HIS OWN DIARY.

By **REV. JONATHAN EDWARDS**, OF NORTHAMPTON.

INCLUDING HIS JOURNAL, NOW FOR THE FIRST TIME INCORPORATED WITH THE
REST OF HIS DIARY, IN A REGULAR CHRONOLOGICAL SERIES.

BY **SERENO EDWARDS DWIGHT.**



NEW-HAVEN:

PRINTED AND PUBLISHED BY
S. CONVERSE.

.....
1822.

Checked
May

DISTRICT OF CONNECTICUT, ss.



BE IT REMEMBERED, That on the twenty-first day of May, in the forty-sixth year of the Independence of the United States of America, SHERMAN CONVERSE, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit :

“Memoirs of the Rev. David Brainerd; Missionary to the Indians, on the borders of New-York, New-Jersey and Pennsylvania, chiefly taken from his own diary. By Rev. Jonathan Edwards, of Northampton. Including his Journal, now for the first time incorporated with the rest of his diary, in a regular chronological series. By Sereno Edwards Dwight.”

In conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned.”

CHA'S. A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me,

CHA'S. A. INGERSOLL,

Clerk of the District of Connecticut.

ADVERTISEMENT BY THE EDITOR.

ABOUT the year 1740, several distinguished ministers in the city of New York and its vicinity; and among them, Rev. EBENEZER PEMBERTON of New York, Rev. AARON BURR of Newark, and Rev. JONATHAN DICKINSON of Elizabethtown; communicated to the "SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE," "the deplorable and perishing state of the Indians in the provinces of New York, New Jersey, and Pennsylvania."

In consequence of this representation, the Society charitably and cheerfully agreed to the proposal of maintaining *two missionaries* among them, to convert them to Christianity; and in pursuance of this design sent those gentlemen, and some others—both clergymen and laymen, a *Commission* to act as their *Commissioners*, or *Correspondents*, "in providing, directing, and inspecting the said Mission."

"As soon as the Correspondents received their commission," to use their own language, "they immediately looked out for two candidates for the ministry, whose zeal for the interests of the Redeemer's kingdom, and whose compassion for perishing souls would prompt them to such an exceedingly difficult and self-denying undertaking. They first prevailed with Mr. AZARIAH HORTON to relinquish a call to an encouraging parish, and to devote himself to the Indian service. He was directed to Long Island in August, 1741, at the east end of which there are two small towns of Indians; and, from the east to the west end of the island, lesser companies settled at a few miles distance from one another, for the distance of more than a hundred miles. At his first arrival, he was well received by most, and cordially welcomed by some of them. Those at the east end of the island, especially, gave diligent and serious attention to his instructions; and many of them were led to ask the solemn enquiry, What they should do to be saved? A general reformation of manners was soon observable among most of these Indians. They were careful to attend, and serious and solemn while attending, upon both public and private instructions. A number

of them were under very deep convictions of their miserable, perishing state; and about *twenty* of them give lasting evidences of their saving conversion to God. Mr. HORTON has baptized *thirty-five* adults, and *forty-four* children. He took pains with them to teach them to read; and some of them have made considerable proficiency. But the extensiveness of his charge, and the necessity of his travelling from place to place, renders him incapable of giving so constant an attendance to their instruction in reading, as is necessary. In his last letter to the Correspondents, he heavily complains of a great *defection* of some of them from their first reformation and care of their souls; occasioned by strong drink being brought among them, and their being thereby allured to relapse into their darling vice of drunkenness. This is a vice to which the Indians are every where so greatly addicted, and so vehemently disposed, that nothing but the power of divine grace can restrain that impetuous lust, when they have opportunity to gratify it. He likewise complains, that some of them have grown more careless and remiss in the duties of religious worship, than they were when first acquainted with the great things of their eternal peace. But, as a number retain their first impressions, and as they generally attend with reverence upon his ministry, he goes on with his work with encouraging hopes of the presence and blessing of God with him in this difficult undertaking."

With the subsequent labours and success of Mr. HORTON the Editor is unacquainted; not having been able to ascertain how long he was employed as a Missionary; or whether his Diary was ever published.

"It was some time after this, before the Correspondents could obtain another Missionary. At length they prevailed with Mr. DAVID BRAINERD to refuse several invitations to places, where he had a promising prospect of a comfortable settlement, to encounter the fatigues and perils which must attend his carrying the Gospel of Christ to these poor, miserable savages."*

DAVID BRAINERD, the subject of the ensuing Life, and author of the Diary incorporated with it, was examined and approved as a Missionary, at the city of New York, by the Correspondents of the Society in Scotland for propagating Christian Knowledge, Nov. 25, 1742.

* These extracts are from the Preface of the Correspondents to Brainerd's Letter to Pemberton.

The field of Missionary labour, originally proposed for him by the Correspondents, was among the Indians living near the Forks of Delaware in Pennsylvania, and the Indians farther westward on the Susquehannah. Owing to some contention subsisting, at the time of his appointment, between these Indians and the whites, concerning their lands, the Correspondents concluded to defer his mission among them until harmony was restored; and having received intelligence from the Rev. Mr. SERGEANT, Missionary to the Indians at Stockbridge, Massachusetts, that the existing state of the Indians at *Kaunaumeeck*, a place in the woods between Stockbridge and Albany, promised success to the labours of a Missionary; they selected that as his first station. His labours at *Kaunaumeeck* commenced April 1, 1743, and continued one year; when he prevailed on the Indians at that place to remove to Stockbridge and attend on the Rev. Mr. SERGEANT's ministry.

BRAINERD was ordained as a Missionary at Newark, N. J., June 12th 1744; and on the 22d of the same month, entered on his labours at *Sakhawotung*, within the *Forks of Delaware*.

On the 5th of October, 1744, he visited, for the first time, the Indians on the Susquehannah, and commenced his labours at a place called *Opeholhaupung*.

On the 19th of June, 1745, he began to preach to the Indians at *Crossweeksung*, a place about twenty miles west of Amboy in New Jersey, and the scene of his greatest success. It is now called *Crossweeks*, and is on the road from Amboy to Bordentown.

On the 3d of May, 1746, he removed from that place, with the whole body of the Indians, to a place called *Cranberry*, fifteen miles from *Crossweeksung*. At these places he continued to reside until March 20, 1747; when, owing to the ravages of a pulmonary consumption, brought on by his exposures and hardships, his labours as a Missionary were terminated, and he bade farewell to his beloved Church and people at *Cranberry*.

The first communication, made by him to the Correspondents, was in a letter to the Rev. Mr. PEMBERTON, of Nov. 5, 1744; giving a succinct account of his residence at *Kaunaumeeck*, and of the commencement of his labours of *Sakhawotung* and *Opeholhaupung*. After this he regularly forwarded to them a copy of his Diary. They published extracts from his Diary, in two parts or numbers, with some variations in the titles. The *First* part, commencing with his residence at *Cross-*

weeksung, June 19th, 1745, and reaching to Nov. 4th, 1745; was published early in the following year; and was entitled,

“*Mirabilia Dei inter Indicos;*

Or the Rise and Progress of a remarkable Work of Grace,

Among a number of the Indians,

In the Provinces of New Jersey and Pennsylvania;

Justly represented in a *JOURNAL*, kept by order of the Honourable Society in Scotland for propagating Christian Knowledge; with some General Remarks;

By DAVID BRAINERD,

Minister of the Gospel, and Missionary from the said Society:

Published by the Reverend and worthy Correspondents of the said Society; with a Preface by them.”

The *Second* part, extending from Nov. 24th, 1745, to June 19th 1746, was published in the latter part of that year; and was entitled

“*Divine Grace Displayed;*

Or the Continuance and Progress of a remarkable Work of Grace

Among some of the Indians

Belonging to the Provinces of New Jersey and Pennsylvania;

Justly represented in a *JOURNAL* kept by order of the Honourable Society in Scotland for propagating Christian Knowledge;

with some General Remarks;

To which is subjoined an Appendix, containing some account of sundry things, and especially of the Difficulties attending the Work of a Missionary among the Indians;

By DAVID BRAINERD,

Minister of the Gospel, and Missionary from the said Society:

Published by the Reverend and worthy Correspondents of the said Society.”

These two parts have always been called “*BRAINERD’S JOURNAL*,” and were published during his life.

BRAINERD died at the house of the Rev. JONATHAN EDWARDS, of Northampton, Oct. 9th, 1747; leaving all his papers in the hands of that gentleman, “that he might dispose of them as he thought would be most for God’s glory, and the interest of Religion.” Of these, the most valuable was the Account of his early life and the original copy of his Diary. From these materials, Mr. EDWARDS prepared a *Life of BRAINERD*, an 8vo volume of 316 pages; which was published at Boston in 1749, with the following title;

"An Account of the Life
 Of the late Rev. David Brainerd;
 Missionary to the Indians,
 From the Hon. Society in Scotland for the propagation of
 Christian Knowledge;
 And Pastor of a Church of Christian Indians in New Jersey;
 Who died at Northampton, October 9th, 1747,
 In the 30th year of his age:
 Chiefly taken from his own DIARY, and other private writings, written
 for his own use; and now published,
 By Jonathan Edwards, A. M.
 Minister of the Gospel at Northampton."

As the JOURNAL had been published but two or three years, and was
 already in the possession of the religious public, Mr. Edwards carefully
 left out of the Life those extracts from the Diary which were contained
 in the Journal. The Diary begins in July 1740, and ends Oct. 2, 1747.
 The extracts from it in the Journal extend through one year, from
 June 19, 1745, to June 19, 1746. They do not, however, comprise
the whole of the Diary for that year; but, usually, *only a part of the*
diary for each day. Mr. EDWARDS, in the Life, supplies the diary for
 those days, and *parts of days*, of that year, which were omitted in the
 JOURNAL; and omits it for those days, and *parts of days*, which the
 Journal contained; regularly inserting a dash in his work, thus ———
 wherever an important extract from the Diary was omitted, to apprise
 the reader that he would find that omission under the same date in the
 JOURNAL. His delicate integrity would not allow him to subject his
 subscribers to the necessity of purchasing the same matter a second
 time. The consequence is, that the two publications include *different*
portions of the Diary, during the most interesting year of his life, the
 year of his glorious success at Crossweeksung; yet neither containing
the whole for that year. This fact, could the Life and the Journal be
 procured, would render it impossible to read the Diary in a *regular*
connected series, according to the order of events. But, both the
 LIFE and the JOURNAL are now, and for many years have been out of
 print.

The Life by EDWARDS was abridged by JOHN WESLEY, and published
 in England a few years after it appeared in this country. A still smal-
 ler Abridgment has since been made by JOHN STYLES; and frequently

republished both in England and America. The Abridgment by WESLEY, the editor has not seen. That by STYLES is a cheap 12mo. volume; made at a time, when the feelings of the British nation had not been roused to a deep interest in Missions and Missionaries; and when probably it was supposed, that the complete work *would not sell*. Beside omitting a very considerable portion of the Life and Diary, it leaves out the following Documents, viz: 1, BRAINERD's Letter to PEMBERTON, giving an account of his residence at *Kaunaumeeck*. 2. His account of the Doctrines, preached to the Indians at *Crosweeksung*, and their extraordinary effects. 3. His method of learning the Indian Language. 4. His method of instructing the Indians. 5. His account of the Difficulties which attend the christianizing of the Indians. 6. The Attestations of the neighbouring Ministers to the Grace of God displayed among the Indians. Several of the Remains of BRAINERD. 8. PEMBERTON's Sermon at his Ordination. 9. EDWARDS' Sermon at his Funeral. 10. Two Letters of JOHN BRAINERD, his brother, and successor as Missionary to the Indians, giving an account of the Indian Converts after his death.

The knowledge of these facts, acquired, not without some degree of labour and research; and the conviction that the Church, both in America, and England, is now prepared to welcome a *complete Life* of BRAINERD, and that it is calculated to be eminently useful; have lead to the present Publication.

The state of the public feeling in both countries, is already extensively altered. The friends of Missions are now numerous, and are rapidly increasing. With their interest in Missions, is associated, of course, an interest in faithful *Missionaries*. That the Church at large feels this interest, the Memoirs of SWARTZ, BUCHANAN, HARRIET NEWELL, MILLS, and HENRY MARTYN, furnish abundant evidence. But this interest is not confined to the Missionaries of the present day; it extends to those of an earlier and a darker period, to Elliott and Mayhew. Those holy men stood the watch-lights of the age in which they lived. They burned with a flame which could not be extinguished; for it was kindled from the fires of Heaven. In their *histories*, they still shine with equal lustre, and shed the same effulgence on mankind. "The foundations of many generations," are beginning to be "restored;" and the American Church will contemplate, with feelings of sa-

cred pleasure, the Discovery thus elicited, that *her own* ELLIOTT was the *first* Protestant Missionary to the Heathen.

Before this alteration, the work of STYLES was of essential service to the christian world; for it preserved the remembrance of BRAINERD, and thus kept alive the spirit of Missions. But the whole Church now feel the deepest interest in the life of that man, whom HENRY MARTYN made his model; and who would probably be selected by all denominations of christians as the *holiest missionary*, if not the *holiest man*, of modern times. His name is now extensively known throughout Christendom; and the time is near, when it will be more generally known, over this world, than that of ALEXANDER, CAESAR, or NAPOLEON. The veneration felt for his memory, by the Church, approaches that, with which they regard the memory of the early Evangelists and the Apostles; and nothing which is an effusion of his pen, a memorial of his life, or an illustration of his character, will now be regarded with indifference.

The Editor originally intended to have made this publication one of the volumes of a *complete* Edition of the works of President EDWARDS, which is now preparing for the press. Three considerations have induced him to publish it by itself. 1. The volume is almost wholly the work of BRAINERD. 2. The works of EDWARDS are very voluminous without it. 3. The subscribers to EDWARDS' Works can easily bind it as the *last* volume of these works.

It has been his intention to render this volume as a memoir of BRAINERD, *complete*. It contains the whole of the *Life* and *Diary* including the *JOURNAL*, together with all his letters, and other writings (so far as they are known to the editor) and the concluding Reflections on his Memoirs, by President Edwards; all arranged in a regular series, according to the order of events. In addition to these, it contains two letters of JOHN BRAINERD, and the Sermons of PEMBERTON and EDWARDS; both of uncommon excellence.

The Diary of BRAINERD, a single point only excepted, is probably the best manual of christian experience, ever yet published. The exception arises from the fact, that the native temperament of BRAINERD's mind inclined him to *melancholy*. This, his biographer, and himself, towards the close of life, regarded as a serious unhappiness, not to say defect, in his character. If the requisite allowance be made for this constitutional infirmity, the diary will prove *altogether* useful to the

private christian. As an example of a mind tremulously apprehensive of sin, loathing it in every form, and for its own sake, avoiding even the appearance of evil, rising above all terrestrial considerations, advancing rapidly in holiness, and finding its only enjoyment in the glory of God; probably no similar work in any language, can furnish a parallel.

In the Reflections on the Memoirs of BRAINERD, as in a clear transparent mirror, the reader if he is not voluntarily blind, will discover the true character of his own heart. The narrative of conversions, during the long Pentecost season at *Crosweeksung*, while it cannot fail to delight and animate the real christian, will satisfy every mind open to conviction, that the Doctrines *there* taught were those taught by the Apostles; and will teach every Minister, that to preach Christ *crucified* is the only way to secure the co-operation of the Holy Spirit. The account given by BRAINERD of the *Doctrines* which he preached to the Indians, and their visible *Effects*; of his method of *learning their language*; of his plan of *Instruction*; and of the *Difficulties* in the way of christianizing them, will also be peculiarly useful to the Missionary; while the Diary at large will furnish him an example of self-denial, of patience under privations and sufferings, and of glorying in infirmities, which Paul himself would have respected and loved. On the whole, the editor is convinced that few works hitherto published, are calculated to be equally useful to the Church at large, or to the individual Christian; and, with these views concerning it, he cheerfully commends it to the blessing of Almighty God; without which the *Word of Life*, itself, becomes "a savour of death unto death."

SERENO EDWARDS DWIGHT.

Boston, February 22, 1822.

A
SERMON,
PREACHED IN NEWARK,
JUNE 12, 1744,
AT THE ORDINATION OF
MR. DAVID BRAINERD,
A MISSIONARY TO THE INDIANS
ON THE BORDERS OF NEW-YORK, NEW-JERSEY AND PENNSYLVANIA.
BY EBENEZER PEMBERTON, A. M.
PASTOR OF THE PRESBYTERIAN CHURCH
IN THE CITY OF NEW-YORK.

AN ORDINATION SERMON, &c.

LUKE XIV. 33.

And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

GOD erected this visible world as a monument of his glory, a theatre for the display of his adorable perfections. The heavens proclaim his wisdom and power in shining characters, and the whole earth is full of his goodness. Man was in his original creation excellently fitted for the service of God, and for perfect happiness in the enjoyment of the divine favour. But sin has disturbed the order of nature, defaced the beauty of the most disconsolate circumstances of guilt and misery.

The all-seeing eye of God beheld our deplorable state; infinite pity touched the heart of the Father of mercies; and infinite wisdom laid the plan of our recovery. The Majesty of heaven did not see meet to suffer the enemy of mankind eternally to triumph in his success; nor leave his favourite workmanship irrecoverably to perish in the ruins of the apostacy. By a method, which at once astonishes and delights the spirits above, he opened a way for the display of his mercy, without any violation of the sacred claims of his justice; in which, the honour of the law is vindicated, and the guilty offender acquitted; sin is condemned, and the sinner eternally saved. To accomplish this blessed design, the beloved Son of God assumed the nature of man; in our nature died a spotless sacrifice for sin; by the atoning virtue of his blood "he made reconciliation for iniquity," and by his perfect obedience to the law of God, "brought in everlasting righteousness."

Having finished his work upon earth, before he ascended to his heavenly Father, he commissioned the ministers of his kingdom to "preach the gospel to every creature." He sent them forth to make the most extensive offers of salvation to rebellious sinners, and by all the methods of holy violence to "compel them to come in," and accept the invitations of his grace. We have a lively representation of this in the *parable*, in which our text is contained.

The evident *design* of it is, under the figure of a *marriage supper*, to set forth the plentiful provision, which is made in our Lord Jesus Christ for the reception of his people, and the freedom and riches of divine grace, which invites the most unworthy and miserable sinners, to partake of this sacred entertainment. The first invited guests were the Jews, the favourite people of God, who were heirs of divine love, while the rest of the world were "aliens from the commonwealth of Israel, and strangers from the covenants of promise:" but these, through the power of prevailing prejudice, and the influence of carnal affections, obstinately rejected the invitation, and were therefore finally excluded from these invaluable blessings.

But it was not the design of infinite wisdom, that these costly preparations should be lost, and the table he had spread remain unfurnished with guests. Therefore he sent forth his servant "into the streets and lanes of the city," and commanded him to bring in "the poor, the maimed, the halt, and the blind,"—i. e. the most necessitous and miserable of mankind;—yea, to "go out into the high-ways and hedges," to the wretched and perishing Gentiles, and not only invite, but even "compel them to come in, that his house might be filled."

The words of the text represent to us,

- I. The *melancholy state* of the Gentile world. They are described as "in the high-ways and hedges," in the most perishing and helpless condition.
- II. The *compassionate care*, which the blessed Redeemer takes of them in these their deplorable circumstances. He "sends out his servants" to them, to invite them to partake of the entertainments of *his house*.
- III. The duty of the *ministers* of the gospel, to "compel them to come in," and accept of his gracious invitation. These I shall consider in their order, and then apply them to the present occasion.

I. I am to consider the *melancholy state* of the Heathen world while in the darkness of nature, and destitute of divine revelation. It is easy to harangue upon the excellency and advantage of the *light of nature*. It is agreeable to the pride of mankind to exalt the powers of human reason, and pronounce it a sufficient guide to eternal happiness. But let us inquire into the records of *antiquity*, let us consult the experience of all ages, and we shall find, that those who had no guide but the light of nature, no instructor but unassisted reason, have wandered in perpetual uncertainty, darkness, and error. Or let us take a view of the *present state* of

those countries that have not been illuminated by the gospel; and we shall see, that notwithstanding the improvements of near six thousand years, they remain to this day covered with the grossest darkness, and abandoned to the most immoral and vicious practices.

The beauty and good order every where discovered in the visible frame of nature, evidences, beyond all reasonable dispute, the existence of an infinite and Almighty Cause, who first gave being to the universe, and still preserves it by his powerful providence. Says the apostle to the Gentiles, (Rom. i. 20.) "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And yet many, even among the philosophers of the Gentile nations, impiously denied the eternal Deity, from whose hands they received their existence; and blasphemed his infinite perfections, when surrounded with the clearest demonstrations of his power and goodness. Those who acknowledged a Deity, entertained the most unworthy conceptions of his nature and attributes, and worshipped *the creature*, in the place of the *Creator*, "who is God blessed for ever." Not only the illustrious heroes of antiquity, and the public benefactors of mankind, but even the most despicable beings in the order of nature, were enrolled in the catalogue of their gods, and became the object of their impious adoration. "They changed the glory of the incorruptible God into an image made like to corruptible man, to birds and four-footed beasts, and creeping things." Rom. i. 23.

A few of the sublimest geniuses of Rome and Athens, had some faint discoveries of the spiritual nature of the *soul*, and formed some probable conjectures, that man was designed for a future state of existence. When they considered the extensive capacities of the human mind, and the deep impressions of futurity engraven in every breast, they could not but infer, that the soul was immortal, and at death would be translated to some new and unknown state. When they saw the virtuous oppressed with various and successive calamities, and the vilest of men triumphing in prosperity and pleasure, they entertained distant hopes; that, in a future revolution, these seeming inequalities would be rectified, these inconsistencies removed; the righteous distinguishingly rewarded, and the wicked remarkably punished. But after all their inquiries upon this important subject, they attained no higher than some probable conjectures, some uncertain expectations. And when they came to describe the nature and situation of these invisible regions of happiness or misery, they made the wildest guesses, and run into the most absurd and vain imaginations. The *heaven* they contrived for the entertainment of the virtuous, was

made up of sensual pleasures, beneath the dignity of human nature, and inconsistent with perfect felicity. The *hell* they described for the punishment of the vicious, consisted in ridiculous terrors, unworthy the belief of a rational and religious creature.

Their *practices* were equally corrupt with their principles. As the most extravagant errors were received among the established articles of their faith, so the most infamous vices obtained in their practice, and were indulged not only with impunity, but authorised by the sanction of their laws. They stupidly erected altars to idols of wood and stone; paid divine honours to those who in their lives had been the greatest monsters of lust and cruelty; yea, offered up their sons and daughters as sacrifices to devils. The principles of honour, the restraints of shame, the precepts of their philosophers, were all too weak, to keep their corruptions within any tolerable bounds. The wickedness of their hearts broke through every inclosure, and deluged the earth with rapine and violence, blood and slaughter, and all manner of brutish and detestable impurities. It is hardly possible to read the melancholy description of the principles and manners of the Heathen world, given us by St. Paul, without horror and surprise; to think that man, once the "friend of God" and "the lord of this lower world," should thus "deny the God that made him," and bow down to *dumb idols*, should thus, by lust and intemperance, degrade himself into the character of the *beast*, "which hath no understanding;" and by pride, malice, and revenge, transform himself into the very image of the *devil*, "who was a murderer from the beginning."

This was the state of the Gentile nations, when the light of the gospel appeared to scatter the darkness that overspread the face of the earth. And this has been the case, so far as has yet appeared, of all the nations ever since, upon whom the Sun of righteousness has not arisen with healing in his wings. Every new discovered country opens a new scene of astonishing ignorance and barbarity; and gives us fresh evidence of the universal corruption of human nature.

II. I proceed now to consider the *compassionate care* and *kindness* of our blessed Redeemer towards mankind, in these their deplorable circumstances. He "sends out his servants" to invite them "to come in," and accept the entertainment of *his house*.

God might have left his guilty creatures to have eternally suffered the dismal effects of their apostacy, without the least imputation of injustice, or violence of his infinite perfections. The fall was the consequence of man's criminal choice, and attended with the highest aggravations. The *angels that sinned* were made ex-

amples of God's righteous severity, and are reserved "in chains" of guilt "to the judgment of the great day." Mercy, that tender attribute of the divine nature, did not interpose in *their* behalf, in order to suspend the execution of their sentence, or to avert God's threatened displeasure. Their punishment is unalterably decreed, their judgment is irreversible; they are the awful monuments of revenging wrath, and are condemned "to blackness of darkness for ever." Now justice might have shewn the same inflexible severity to rebellious man, and have left the universal progeny of Adam to perish in their guilt and misery. It was unmerited mercy that distinguished the human race, in providing a Saviour for us; and it was the most signal compassion that revealed the counsels of heaven for our recovery.

But though justice did not oblige the divine Being to provide for our relief, yet the goodness of the indulgent Father of the universe inclined him to shew pity to his guilty creatures, who fell from their innocence through the subtlety and malice of seducing and apostate spirits. It was agreeable to the divine wisdom to disappoint the devices of Satan, the enemy of God and goodness, and recover the creatures he had made from their subjection to the powers of darkness.

He therefore gave early discoveries of his designs of mercy to our first parents, and immediately upon the apostacy opened a door of hope for their recovery. He revealed a Saviour to the ancient Patriarchs, under dark types and by distant promises; made clearer declarations of his will, as the appointed time drew near, for the accomplishment of the promises, and the manifestation of the Son of God in human flesh. "And when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that he might receive the adoption of sons."

This divine and illustrious person left the bosom of his Father, that he might put on the character of a servant; descended from the glories, of heaven, that he might dwell on this inferior earth; was made under the law, that he might fulfil all righteousness; submitted to the infirmities of human nature, to the sorrows and sufferings of an afflicted life, and to the agonies of a painful ignominious death on a cross, that he might destroy the power of sin, abolish the empire of death, and purchase immortality and glory for perishing man.

While our Lord Jesus resided in this lower world, he preached the glad tidings of salvation, and published the kingdom of God; confirming his doctrine by numerous and undoubted miracles, and recommending his instructions by the charms of a spotless life and conversation. He sent forth his apostles to pursue

the same gracious design of gospellizing the people, and furnished them with sufficient powers to proselyte the nations to the faith. He also appointed a standing ministry, to carry on a treaty of peace with rebellious sinners, in the successive ages of the church, to continue till the number of the redeemed is completed, and the whole election of grace placed in circumstances of spotless purity and perfect happiness.

These ministers are styled "the servants of Christ," by way of eminence; they are in a peculiar manner devoted to the service of their divine Master: from him they receive their commission; and by him they are appointed to represent his person, preside in his worship, and teach the laws of his kingdom. To assume this character without being divinely called, and regularly introduced into this sacred office, is a bold invasion of Christ's royal authority, and an open violation of that order which he established in his church. These not only derive their mission from Christ, but it is *his doctrine* they are to preach, and not the inventions of their own brain;—it is *his glory* they are to promote, and not their own interest or honour. Their business is not to propagate the designs of a party, but *the common salvation*, and to "beseech all, in Christ's name, to be reconciled unto God."

The Apostles, the primitive heralds of the everlasting gospel, were sent to make the first tender of salvation to "the lost sheep of the house of Israel;" and they were commanded to begin at Jerusalem, the centre of the Jewish commonwealth. But when the Jews obstinately persisted in their impenitence and unbelief, they were commissioned "to preach the gospel to every creature under heaven:" the sinners of the Gentiles were invited to *come in*, and accept of the offers of salvation.

The prophets pointed out a Messiah that was to come, and proclaimed the joyful approach of a Redeemer at the time appointed in the sovereign counsels of heaven. The ministers of the gospel now are sent to declare, that the prophecies are accomplished, the promise fulfilled, justice satisfied, salvation purchased; and all that will *come in*, shall receive the blessings of the gospel. They are not only free to invite sinners of all orders and degrees, of all ages and nations; but to assure them, that "all things are now ready," and to use the most powerful and persuasive methods, that they may engage them to comply with the heavenly call. Which brings me to the third thing proposed, *viz*:

III. To shew, that it is the great duty of the ministers of the gospel "to compel sinners to come in," and accept of the blessings of the gospel. This is so plainly contained in my text, that

I shall not multiply arguments to confirm it. 'My only business shall be to explain the nature of this compulsion, or shew in what manner sinners are to be "compelled to come in" to the christian church. And sure I am, not by the deceitful methods of fraud and disguise, nor the inhuman practices of persecution and violence. This text, indeed, has often been alleged by the *persecuting bigots* of all ages, and applied to support the cause of *religious tyranny*; to the infinite scandal of the Christian name, and the unspeakable detriment of the Christian interest. By this means, the enemies of our most holy faith have been strengthened in their infidelity, the weak have been turned aside from "the truth as it is in Jesus," and the peaceable kingdom of the Messiah transformed into a field of blood, a scene of hellish and horrid cruelties. If this were the *compulsion* recommended in the gospel, then absolute unrelenting tyrants would be the proper and most infallible teachers; then racks and tortures would be the genuine and most successful method of propagating the faith. But surely every thing of this kind, every violent and driving measure, is in direct opposition to the precepts and example of our blessed Saviour, and contrary to the very genius of his gospel, which proclaims "Glory to God in the highest, on earth peace, good will towards men."*

The princes of this world exercise a temporal dominion over mankind, and by fines levied on their estates, and punishments inflicted on their bodies, force men to an outward subjection to their authority and government. But the kingdom of our Lord is of a spiritual nature; he erects his empire in the hearts of men, and reigns over "a willing people in the day of his power." External violence may necessitate men to an external profession of the truth, and procure a dissembled compliance with the institutions of Christ; but can never enlighten the darkness of the mind, conquer the rebellion of the will, nor sanctify and save the soul. It may transfigure men into accomplished hypocrites; but will never convert them into real saints.

The gospel was originally propagated by the powerful preaching of Christ and his apostles, by the astonishing miracles which they wrought in confirmation of their doctrine, and the exemplary lives by which they adorned their profession and character. Instead of propagating their religion by the destructive methods of fire and sword, they submitted to the rage and cruelty of a malignant world with surprizing patience, and sacrificed their very lives in the cause of God, without any intemperate discoveries of anger and resentment. Instead of calling for "fire from

* Luke ii. 14.

heaven" to destroy their opposers, they compassionated their ignorance, instructed them with *meekness*, counselled and exhorted them with "all long suffering and doctrine," and even spent their dying breath in praying for their conviction and conversion, that they might be saved in the day of the Lord Jesus.

Now, in imitation of these primitive doctors of the Christian church, these wise and successful preachers of the gospel, it is the duty of the ministers of the present day, to use the same methods of compassion and friendly violence. A disinterested zeal for the glory of God, a steadfast adherence to the truth, and unshaken fidelity in our Master's cause, with universal benevolence to mankind, must constantly animate our public discourses, and be conspicuous in our private conversation and behaviour. We must diligently endeavour to convince the understandings, engage the affections, and direct the practice of our hearers. Upon this head, it may not be amiss to descend to a few particulars.

1. Ministers are to "compel sinners to come in," by setting before them their "guilty and perishing condition by nature." Sinners are naturally fond of carnal ease and security; they are delighted with their pleasant and profitable sins; they even "drink in iniquity like water," with great greediness, with insatiable thirst, and incessant gratification, but without fear or remorse. Upon this account, there is the highest necessity to sound an alarm in their ears, that they may be awakened, to see and consider their dangerous state; or else they will never be excited to "flee from the wrath to come." The secure sinner is insensible of his want of a Saviour: "The whole need not a physician, but they that are sick."

To this end, the ministers of the gospel are to set "the terrors of the Lord" in array against the sinner, and let him hear the "thunder of divine curses," that utter their voice against the unbelieving. They are to represent in the clearest light, and with the most convincing evidence, the evil of sin, and the danger to which it exposes; that "wrath from heaven is revealed against all ungodliness and unrighteousness of men;"* that the flaming sword of incensed justice is unsheathed, and the arm of the Almighty ready to destroy such as are "going on still in their trespasses," impenitent, and secure. They are not only thus to shew them their danger, but to set before them at the same time their wretched and helpless circumstances;—that no human eye can successfully pity them, nor any created arm bring them ef-

* Rom. i. 18.

fectual deliverance;—that, while in a state of unregenerate nature, they are destitute of strength to perform any acceptable service to the blessed God, and unable to make any adequate satisfaction to offended justice;—that indeed they can neither avoid the divine displeasure, nor endure the punishment that is due to their crimes. Thus, by a faithful application of the law, and its threatenings, we should endeavour, by God's blessing, to make way for the reception of the gospel and its promises. This was the wise method observed by our blessed Saviour, the first preacher of the gospel; and by the apostles, his inspired successors. So John the Baptist, who served as "the morning star" to usher in the appearance of the Sun of righteousness," did thus "prepare the way of the Lord," by enlightening the minds of men in the knowledge of their guilt and misery, and inciting them to flee from the "damnation of hell." The three thousand that were converted to the faith at one sermon, in the infancy of the Christian church, were first awakened with a sense of their aggravated guilt, in "crucifying the Lord of glory;" and brought in agony and distress to cry out, "Men and brethren, what shall we do?"

The method, I confess is disagreeable to the sentiments and inclinations of a secure world; and may expose us to the reproach of those "that are at ease in Zion:" but is agreeable to the dictates of an enlightened mind, conformable to the plan laid down in the sacred scriptures, and has in all ages approved itself the most successful method of promoting the interests of real and vital religion.

2. They are to "compel sinners to come in," by a lively representation of the *power* and *grace* of our Almighty Redeemer. Not all the thunder and terror of curses from Mount Ebal, not all the tremendous "wrath revealed from heaven against the ungodly," not all the anguish and horror of a *wounded spirit* in an awakened sinner, are able to produce an unfeigned and effectual compliance with the gospel terms of mercy. The ministry of the *law* can only give the *knowledge of sin*, rouse the sinner's conscience, and alarm his fears: it is the dispensation of *grace*, that sanctifies and saves the soul. Nor is the former needful, but in order to the latter. So much conviction as gives us a sight of our sin and misery, as inclines us to "flee from the wrath to come," and disposes us to submit to the gospel-method of salvation "by grace through faith," by sovereign mercy through the Mediator, so much is necessary; and more is neither requisite nor useful, or desirable.

* Acts ii. 36, 37.

It is not the office of preachers to be perpetually employed in the language of terror, or exhaust their strength and zeal in awakening and distressing subjects. No; but as it is their distinguishing character, that they are *ministers of the gospel*, so it is their peculiar business to "preach the unsearchable riches of Christ." The person, and offices, and love of the great Redeemer, the merits of his obedience, and purchases of his cross, the victories of his resurrection, the triumphs of his ascension, and prevalence of his intercession, the power of his Spirit, the greatness of his salvation, the freeness of his grace, &c.; these are to be the chosen and delightful subjects of their discourses. They are to represent him as one—who has completely answered the demands of the law, rendered the Deity propitious to the sinner, and upon this account is able eternally to save us from the vengeance of an offended God;—who is clothed with Almighty power, to subdue the inveterate habits of sin, sanctify our polluted nature, and restore us to spiritual health and purity; who is *Lord of the visible and invisible worlds*, who knows how to defeat the most artful devices of Satan, and will finally render his people victorious over their most malicious and implacable adversaries;—who having "made reconciliation for iniquity" upon the cross, is pleading the merits of his blood in heaven, and powerfully interceding for all suitable blessings in behalf of his people;—"who is there exalted as a Prince and a Saviour to give repentance and remission of sins;* and is able to save unto the uttermost all those that come to God in and through him;†"—in fine, who from his illustrious throne in glory, stoops to look down with pity upon guilty and perishing sinners, stretches forth the sceptre of grace, and opens the everlasting arms of his mercy to receive them. These peculiar doctrines of the gospel they are frequently to teach, upon these they are to dwell with constant pleasure, that sinners may be persuaded to hearken to the inviting voice of divine love, and put their trust in this almighty and compassionate Saviour. In order to which,

3. They are to shew sinners the mighty *encouragement*, that the gospel gives them to *accept of Christ*, and *salvation* through his merits and righteousness. As for ignorant *presumers*, these hear the glad tidings of the gospel with a fatal indifference; and say in their hearts, "they shall have peace," though they go on in their evil way, stupidly "neglecting so great salvation," and regardless of eternal things. But *awakened* minds are rather apt to draw the darkest conclusions with respect to their case, and to judge themselves excluded from the invitations of the gospel.

* Acts v. 31.

† Heb. vii. 25.

Sometimes they imagine that the *number* and *aggravations* of their *sins* exceed the designs of pardoning mercy:—at other times, that they have so long resisted the heavenly call, that now the gate of heaven is irrecoverably barred against them:—and satan further suggests, that it would be the height of *presumption* in them to lay claim to the blessings of the gospel, till *better prepared* for the divine reception. Upon such imaginary and false grounds as these, multitudes of the invited guests make *excuses*, and exclude themselves from the “marriage supper of the Lamb.” It is therefore the business of the servants of Christ to shew that “there is yet room,” even for the greatest and vilest sinners to *come in*, and partake of the gospel-festival; that “all things are now ready,” for their welcome entertainment;—that the *door* is still *open*, and there is free access, not only for those who have escaped the grossest pollutions of the world, but even “for the chief of sinners,” whose guilt is of a *crimson* colour and a *scarlet* dye; that neither the number nor aggravations of their iniquities will exclude them a share in the divine mercy, if now they submit to the sceptre of grace;—that whatever their condition and circumstances may be, it is of present obligation upon them to accept the gospel-call, and their instant duty to *come in*; the Master invites them “to come to him, that they may have life;” and “whosoever do so,” the Master of the house assures them, that “he will in no wise cast them out.*”

4. They are to exhibit the unspeakable *advantages* that will attend a compliance with the gospel call. I know, indeed, the religion of Jesus is by its enemies often represented in the most frightful and hideous colours; particularly as laying an unreasonable restraint on the liberties of mankind, and sinking them into melancholy enthusiasts. It becomes us, therefore, who are “set for the defence of the gospel,” to endeavour the removing of this groundless prejudice, and to convince mankind by the light of reason and scripture. that “the ways of wisdom are ways of pleasantness, and all her paths are peace:” that verily a life of *faith* in the blessed Redeemer is the way to be happy, both here and hereafter.

Oh, what more honorable than to be “a child of God, an heir of the kingdom of heaven!” What more pleasing than to look back, and behold our past iniquities all buried in the depths of eternal oblivion;—than to look forward and view our dear Saviour acknowledging us his friends and favourites, and adjudging us to a state of unperishing glory? What more advantageous than to have the divine favour engaged for our protection, the prom-

John vi. 37.

ises of divine grace for our consolation, and an assured title to "an inheritance undefiled, incorruptible, and eternal?" This is the portion of the true believer. These the privileges that attend a compliance with the gospel-call.

These things are to be represented in such a manner as may tend to captivate the hearts of men, and engage them in a solicitous care and resolution to renounce the degrading servitude of sin, and resign themselves to the power of redeeming grace. Thus by the most effectual and persuasive methods, the ministers of Jesus are to *compel* sinners "to come in, that his house may be filled."

It was not in my design, to consider the duty of the ministry in its just extent; but only to insist upon those things that more properly belong to my subject, and lie directly in the view of my text.—It will now doubtless be expected, that I APPLY my discourse more immediately to the *present occasion*.

And suffer me, dear Sir, in the first place, to address myself to you, who are this day coming under a public consecration to the service of Christ, "to bear his name among the Gentiles; to whom the Master is now sending you forth, to compel them to come in, that his house may be filled." We trust you are a *chosen vessel*, designed for extensive service in this honourable, though difficult employment. We adore the God of nature, who has furnished you with such endowments as suit you to this important charge. We adore the great Head of the Church for the nobler gifts and graces of his Spirit; by which, we trust, you are enabled to engage in this mission with an ardent love to God, the universal Father of mankind, with a disinterested zeal for the honour of Christ, the compassionate friend of sinners, and with tender concern for the perishing souls of a "people that sit in darkness, and in the shadow of death;" who have for many ages been wandering out of the way of salvation, "without Christ, and without God in the world."

The work of the ministry, in every place, has its difficulties and dangers, and requires much wisdom, fortitude, patience, and self-denial, to discharge it in a right manner, with an encouraging prospect of success: but greater degrees of prudence, humility, and meekness, mortification to the present world, holy courage, and zeal for the honour of God our Saviour, are necessary where any are called to minister the gospel unto those who, through a long succession of ages have dwelt in the darkness of Heathenism, have from their infancy imbibed inveterate prejudices against the Christian faith, and from time immemorial been inured

to many superstitious and idolatrous practices, directly opposite to the nature and design of the gospel.

What heavenly *skill* is required, to convey the supernatural mysteries of the gospel into the minds of uninstructed Pagans, who are "a people of a strange speech and hard language?"—What deep *self-denial* is necessary, to enable you cheerfully to forsake the pleasures of your native country, with the agreeable society of your friends and acquaintance, to dwell among those who inhabit not indeed "the high-ways and hedges," but uncultivated deserts, and the remotest recesses of the wilderness?—What unwearied *zeal and diligence*, to proselyte those to the faith of the gospel, who have quenched the light of reason, and by their inhuman and barbarous practices have placed themselves upon a level with the brute creation?

Methinks I hear you crying out, "who is sufficient for these things!"—And indeed, if you had no strength to depend upon but your own,—no encouragement but from human assistance, you might justly sink down in despair and utter the passionate language of Moses, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send:" thy servant is insufficient for so great a work.—But it is at the command of Christ, the great Head of the Church, that you go forth; who by a train of surprising providences, has been preparing your way for this important embassy; and therefore you may be assured, that he will support you in a faithful discharge of your duty, accept your unfeigned desires to promote the interests of his kingdom, and finally reward your imperfect services with his gracious approbation. You have his divine promise for your security and consolation; "Lo! I am with you alway, even to the end of the world." This will afford you light in every darkness, defence in every danger, strength in every weakness, and a final victory over every temptation. If Christ be with you, "in vain do the Heathen rage," in vain will their confederated tribes unite their forces to obstruct and discourage you. Infinite wisdom will be your guide, almighty power your shield, and God himself "your exceeding great reward." The presence of your divine Master will make amends for the absence of your dearest friends and relatives. This will transform a wild and uncultivated desert into a paradise of joy and pleasure: and the lonely huts of savages into more delightful habitations than the palaces of princes.

Let not then any difficulties discourage, any dangers affright you. Go forth *in the name and strength* of the Lord Jesus, to whom you are now to be devoted in the sacred office of the ministry. "Be not ashamed of the gospel of Christ; for it is the

power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile." Let zeal for the honour of God, and compassion for the souls of men, animate your public discourses and private addresses to the people committed to your charge. Always remember, that your character is a *minister of Jesus*; and therefore with the inspired doctor of the Gentiles, you "are to know nothing among them, save Christ, and him crucified." Frequently consider, that the gospel is a divine discipline to purify the heart, and set up the kingdom of the Redeemer in the souls of men: and therefore it is not sufficient to bring sinners to a profession of the name of Christ, and an outward subjection to the institutions of divine worship: "You are sent to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ." Unless this be effected, (whatever other improvements they gain,) they are left under the dominion of sin, and exposed to the wrath of God; and their superior degrees of knowledge will only serve to light them down to the regions of death and misery. *This* then is to be the principal design of your ministry; for *this* you are to labour with unwearied application, and with incessant importunity to approach the throne of that God, whose peculiar prerogative it is "to teach us to profit;" whose grace alone can make them "a willing people in the day of his power."

And for your encouragement, I will only add: When I consider the many prophecies, in sacred scripture, of the triumphant progress of the gospel in the last ages of the world, I cannot but *lift up my head with joy*, in an humble expectation, that the *day draws near*, yea, is *even at hand*, when the promises made to the Son of God shall be more illustriously fulfilled:—"when he shall have the Heathen for his inheritance, and the utmost parts of the earth for his possession; when his name shall be great among the Gentiles, and be *honoured and adored* from the rising of the sun to the going down of the same." But if the appointed time is not yet come, and the attempts made to introduce this glorious day, fail of desired success, "your judgment will be with the Lord, and your reward with your God." If the Gentiles "be not gathered" in, you will "be glorious in the eyes of the Lord," who accepts and rewards his servants according to the sincerity of their desires, and not according to the success of their endeavours.

I shall conclude with a few words to the *body of the people*. God our Saviour, in infinite condescension, hath *sent his servants* to invite you to *come in*, and receive the blessings which infi-

nite wisdom has contrived, and astonishing grace prepared for your entertainment. And surely, my brethren, it is your important duty and incomparable interest, not to despise "the salvation of God sent unto the Gentiles," nor *make light* of the gospel message to you.

God has been pleased to employ us the messengers of his grace, men of *like passions* with yourselves, subject to the common infirmities of human nature: but the message comes from him, who is King of kings and Lord of lords; whom you are under the strongest obligations to hear and obey, in point of interest, gratitude, and duty.

What gracious and condescending methods has he taken to allure and invite you! has he not descended from heaven to earth; from the boundless glories of eternity to all the sufferings and afflictions of this mortal life, that he might purchase and reveal salvation; that he might engage your love, and persuade you to comply with his saving designs? Does he not send his "ambassadors to beseech you in his stead, to be reconciled to God?"

What excuses have you to make, that will stand the trial of an enlightened conscience, or justify you at the awful tribunal of God? will the vanishing enjoyments of sin and sense, or the perishing riches of this transitory world, make amends for the loss of the divine favour, or support you under the terrors of eternal damnation?—Are there any honours comparable to the dignity and character of a child of God, and a title to the privileges of his house and family? Are there any pleasures equal to the smiles of God's reconciled face, the refreshing visits of his love, and the immortal *joys of his salvation*?

But how deplorable, how desperate will be your case, if you finally refuse the gospel-invitation, and perish in your natural state of guilt and misery? the compassionate Jesus, who now addresses you in the inviting language of love, will then speak to you with the voice of terror, and "swear in his wrath, that you shall never enter into his rest, that you shall never taste of his supper," the rich provision which he has made for the eternal entertainment of his guests. "When once the Master of the house is risen up, and hath shut to the door," you will in vain *stand without and knock* for admission.

In a word, *Now*, he declares by his servants, that "all things are ready," and all that are *bidden* shall be welcome, upon their *coming in*, to be *partakers of the benefit*. The blood of Christ is now ready, to cleanse you from all your guilt and pollution; his righteousness is now ready to adorn your naked souls with the garment of salvation; his Spirit is now ready to take possession of

you, and make you eternal monuments of victorious and redeeming grace. "The Spirit and the bride say, Come ; and whosoever (of the lost and perishing sons of Adam) will, let him come," and participate of the blessings of the gospel "freely, without money, and without price." The arms of everlasting mercy are open to receive you : the treasures of divine grace are open to supply your wants : and every one of you that now sincerely accepts this gracious invitation, shall hereafter be admitted "to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."——For which, God of his infinite mercy prepare us all, through Jesus Christ : to whom be glory and dominion world without end. Amen.