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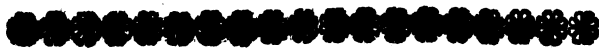
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Dr. Chauncy's
S E R M O N

A T T H E

ORDINATION of the Rev. Mr.
JOSEPH BOWMAN to the Work
of Gospelizing the INDIANS.



68

Dr. Conway's

SERMON

AT THE

ORDINATION of the Rev. Mr.
JOSEPH BOWMAN to the work
of Gospelizing the Indians.

ALL Nations of the Earth blessed in
CHRIST, the Seed of ABRAHAM.

A
S E R M O N

PREACHED AT BOSTON,

AT THE
ORDINATION

OF THE

Rev. Mr. JOSEPH BOWMAN,

TO THE

WORK of the Gospel-Ministry,

MORE ESPECIALLY

Among the Mohawk-Indians, on the
Western Borders of NEW-ENGLAND.

AUGUST 31. 1762.

BY

CHARLES CHAUNCEY, D. D.

One of the Pastors of the First Church in BOSTON.

" Ask of me, and I will give thee the heathen for
thine inheritance, and the uttermost parts of the
earth for thy possession. "

The inspired DAVID.

B O S T O N :

Printed and Sold by JOHN DRAPER, 1762.

100. 7. 35.

And Nations of the Fourth World
Christ the Lord of the Ages

S E R M O N

PREACHED AT BOSTON

ON SUNDAY

Rev. Mr. John W. Alden

TO THE
Work of the Gospel

MORE SPECIALLY

Among the Most-Advanced
World-Border of Man



CHURCH

(i)

TO THE MOST HONORABLE

WILLIAM,

MARQUIS OF LOTHIAN,

PRESIDENT,

AND

The other Members
of the honorable Society
in SCOTLAND for propa-
gating Christian Know-
ledge.

THE following sermon
was preached at the
A desire

desire of your correspondent members in New-England ; and as they, in their candor, tho't ~~it~~ adapted to serve the noble design of the commission with which you had honored them, it was their pleasure to depute me, with all humble deference, to inscribe it to you in their name.

THE power communicated to us, in virtue of the Royal charter granted to you, gave rise to those endeavours, which have, under the Divine smiles, obtained considerable sums towards the support of the missions

missions to the western Indians, of which you will have some account in these papers : And we doubt not, it will be a satisfaction to you, if you should find, that a fair prospect is opened to diffuse the knowledge of Christ in these uttermost parts of the earth.

WE bow the knee in grateful acknowledgements to the God and Father of our Lord Jesus Christ, who has made you successful instruments in cultivating the minds, and rectifying the manners, of such multitudes

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in the isles and highlands of Scotland : at the same time, we remember with regret, that your kind and generous attempt, some years ago, to christianise the Indians on the eastern borders of this province, was not prospered according to your pious wishes. Your missionaries then went to Indians, who had been strongly prepossessed in favor of the idolatries and superstitions of Rome. They are now gone to Indian-nations, who have not been under management by popish priests : and if they are faithful in their labors,
and

and wise to conduct them, it may reasonably be expected, that they will, with the concurring blessing of God, be happily instrumental in spreading the name, and settling the kingdom, of the Redeemer, in this remote corner of the world.

It was with a special view to the gospelising these Indians, that you were pleased to constitute us your correspondent members : and as, in prosecution of so benevolent a design, we have been generously helped by public bodies, as well as private per-

persons ; we promise ourselves we shall not want your kind assistance : especially, as we herein act by delegation from you. The income of your funds may not be more than sufficient to answer the calls from those numerous schools, and important missions, which are supported at your charge : but we question not your wisdom to devise, or readiness to carry into effect, such measures as shall put it in your power to encourage us, as far as may reasonably be expected, in going on with that work of pious charity
in

in which we are engaged,
and not without some hope
of success.

I NEED not ask your
prayers for the missionaries
gone forth on the service of
Christ to people of a strange
speech, and rude manners ;
or for your commissioners,
as they are, in this business,
your servants for Christ's
sake : And God forbid, that
they should cease praying
for you, that your wife and
faithful endeavours to pro-
mote christian knowledge
and virtue may be blessed
yet more abundantly, to the
honor

honor of God, and the good
of men, even to the ends of
the earth.

I am,

with great respect,

your most obedient,

and humble servant,

Charles Chauncy.

In the name, and at the desire,
of the correspondent members
in the MASSACHUSETTS-BAY,
NEW-ENGLAND.

Boston, September 7. 1762.

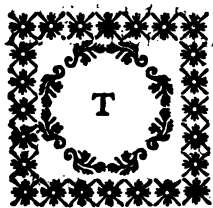


AN ORDINATION SERMON.



GENESIS XXII. 18.

"AND in thy seed shall all nations of the earth be blessed."—



THESE words, with the immediately foregoing ones, exhibit an account of the promise which God made, more than three thousand years ago, to the memorable Patriarch, who is set forth as a pattern of faith to all after-generations of men: And it summarily contains the whole scheme of the divine conduct, respecting both the nation of the Jews, and the other nations of the earth.

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2 ALL NATIONS BLESSED

IT is obviously divisible into two parts. The former relates to Abraham himself, and his natural posterity thro' Isaac and Jacob ; and may justly be esteemed the true basis of the Jewish church, and of all the means, privileges, dignities and prerogatives, they were favoured with, distinguishing them from every other people. The latter respects the nations in common ; pointing our view to Christ, and to the enlargement of God's kingdom under his administration, when there should be no more any difference between " Jew and Greek," but all kindreds, languages and people under the whole heaven, upon their faith in the promised seed, should make one body, be fellow-heirs, and partakers in common of the same gospel-salvation.

THIS latter part of the promise, which concerns the nations of the world in general, is comprehended in the words I have selected to employ our thoughts at this time, " In thy seed shall all nations of the earth be blessed." An interesting promise ! No one in the sacred books is more so. It was accordingly, upon several occasions besides that in my context, expressly made to Abraham by name ;
and

and afterwards, in like explicit form, renewed both to Isaac and Jacob: Nor is there a promise of God more frequently referred to by the inspired writers. This is the promise, in special, which the apostle Paul so often takes rise from in his reasonings, particularly, in favor of the Gentile nations.

WHAT I have in view, at present, is to let you into a clear conception of the meaning, importance and extent of this divine promise; the doing of which will very obviously prepare the way for the reflections that are proper upon such an occasion as this.

THE following things then are to be considered and explained, the *seed* in whom this promise is made; the just import of the *blessing* promised; and finally, the *extent* of the object of the promise.

As to the first of these particulars, the *seed* in whom the promise is made, 'tis evident we are to understand by it, not the posterity of Abraham in general, either by Isaac or Jacob; but a SINGLE PERSON proceeding from him thro' them. The word "seed" is not used here as a

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name

4 ALL NATIONS BLESSED

name of multitude ; but as denoting **ONE**, by whom, as descending from Abraham, the blessing should be conveyed. Thus the promise seems to have been understood by Abraham himself. How else shall we explain that address of our Lord to the Jews, * “ Your father Abraham rejoiced to see my day, and saw it, and was glad ? ” It was in the lively exercise of faith and hope, as grounded on the “ seed ” promised in my text, that he was filled with holy joy, while he looked forward to the time, when this glorious Saviour would appear in the world to be a blessing to it. And this same promised “ seed ” was ultimately the ground of the universal expectation there was among the Jews, particularly about the time of our Saviour’s manifestation in human flesh, that a “ deliverer would come out of Zion,” as proceeding from Abraham.— They entertain’d, ’tis true, wrong notions of this deliverer, and of the salvation he would effect : But they rightly construed the promise so far as they were led, in virtue of it, to expect, that some extraordinary person would, in God’s time, come into the world under the character of a mighty Redeemer. To be sure, this is the construction the new-testament-

* John VIII. 56.

tament-writers put upon the word, "seed," in the promise to Abraham. The apostle Paul, while treating upon this matter *ex professo*, has thus explained the term in Gal. 3. 16. His words are, "He saith not," that is, God, in the promises he made to Abraham, saith not, "and to seeds, as of many; but as of one, to thy seed; which seed (as he goes on to assure us) is Christ." He accordingly, in the following 19th v. uses the word, seed, in this personal sense. For, speaking there of the law that was given by Moses, he says, "it was added because of transgressions, till the seed should come," that is, till the appearing of Christ, the seed it was promised should come. In agreement with this interpretation, Christ is represented † as having "took on him the seed of Abraham."—And his birth into the world is spoken of ‡ as "the mercy promised in the covenant, the oath which God sware to Abraham," that is, the promise he solemnly made to him, and confirmed by his oath, in the words of my text. The short of the matter is, the seed here promised to Abraham is the same seed that was promised to Adam soon after his fall; meaning Christ, the Saviour it pleased the all-merciful God early to provide for a perishing world,

† Heb. II. 16. ‡ Luke I. 75.

6 ALL NATIONS BLESSED

world, thro' whom alone any of the race of men could be delivered from sin and wrath, and obtain salvation with eternal glory. And 'tis accordingly the truth of fact, that Christ is the glorious person, to whose mediatory undertaking, in our nature, it is every where ascribed, in the inspired writings of the new-testament, "that the serpent's head has been bruised;" or, what means precisely the same thing, that "the nations of the earth" have been, and "shall be blessed."

THUS the "seed," promised in my text, means a single person, one only, even Jesus Christ, the alone constituted saviour of men; and so I gone on, as was nextly proposed,

To ascertain the sense in which we are to understand the *blessing* that is promised thro' him.

AND it means, without all doubt, the same thing with gospel-salvation. Abraham entertained this thought of it. I don't say, that he had so full and distinct an idea of the salvation by Christ as we have, whose lot it is to live in the world since the incarnation of the son of God, and

and the clear discovery he has made of the counsels of heaven with reference to the great affair of man's redemption; as grounded on the merit of his life and death: But he was led, in consequence of this promise, into an expectation of good things far more excellent than temporal ones, and as designed for other nations besides the Jewish, who could boast of having him for their head and father according to the flesh. Hence our Saviour speaks of him § as having by faith, "seen his day," the day of his appearing, the gospel day. And hence the author of the epistle to the Hebrews declares, † that Abraham "looked for a city which hath foundations, whose builder and maker is God." The same city is here meant which the apostle John calls "the new Jerusalem," and saw in his visions, "coming down from God out of heaven." Nor could Abraham have looked for such a city as this in any way but that of faith, taking rise from the promise God had now made to him.

AND 'tis abundantly evident, that the new-testament writings do every where understand this BLESSING, which was to be conveyed thro' the seed of Abraham,

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§ John VIII. 56. † Heb. IX. 10.

8. ALL NATIONS BLESSED

in the above spiritual sense. Hence Zacharias, in his prophetic song, * makes "God's granting to us to serve him in holiness and righteousness" one thing included in "the mercy promised in the covenant with Abraham." Hence the apostle Peter tells the Jews, § that "the mission of Christ to bless them by turning them from their iniquities," was comprehended in those words of God to Abraham of old, "in thy seed shall all the kindreds of the earth be blessed." Hence the apostle Paul declares, † that "the gospel was preached to Abraham," when it was said to him, "in thee shall all nations be blessed;" and again, ‡ that "the inheritance," the incorruptible, undefiled and eternal inheritance, as it is sometimes called, was "given to Abraham by promise," that is, the promise in my text. Hence the author of the epistle to the Hebrews speaks of God || as "not ashamed to be called their God," the God of Abraham, of Isaac, and of Jacob, "because he hath prepared for them a city," the same city of which he had before * said, "whose builder and maker is God." In fine, it was because this, and the similar promises, looked beyond the present world, engaging

* Luke I. 69th to the 75th. § Acts III. 25, 26.
 † Gal. III. 8. ‡ v. 18. || Heb. IX. 16. ¶ v. 10.

ging blessedness in some future one, that our Saviour argues therefrom in proof of the resurrection from the dead. His words are, * “ that the dead shall be raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living.” ’Tis certain, from these passages, if we may rely on the authority of the new-testament writers, that the *blessing* promised through the seed of Abraham was virtually, feminally and implicitly, that same salvation which has since, as the apostle Paul speaks, † “ been made known, according to the commandment of the everlasting God, to all nations for the obedience of faith. ”

BUT besides this salvation, wherein the blessing promised principally consists, the way and means of its bestowment are included also ; such as the manifestation of Jesus Christ in our flesh, as proceeding from Abraham ; his sufferings and death ; his resurrection from the dead ; ascension to heaven, and exaltation at the right hand of God ; and that settlement of God’s visible kingdom, in consequence hereof, which now takes place in the world, with
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* Luke XX. 37. † Rom. XVI. 26.

him at it's head. Not that Abraham, or any of his posterity in former ages, were led, by these general words, "in thy seed shall all nations be blessed," into a particular knowledge of these things. 'Tis probable, neither he, nor they, understood any more by them than this, that some glorious personage, springing from him, should, in God's time, in ways untho't of by them, be the instrument in spiritually "blessing all nations of the earth." But, still, the whole work of Christ, as Saviour of the world, was virtually contained in this promise, that is to say, all that he was to be, to do, and to suffer, while on earth; and, all that he was afterwards to transact in heaven, in order to his bringing into effect the design of his mediatory undertaking for sinners. The inspired writers certainly teach us to conceive thus of the matter. Hence they speak of the incarnation of Christ, which was an essential preparative in the plan of God in order to the salvation of men; as an accomplishment, in part, of this blessing promised in the covenant with Abraham. Thus Mary, the mother of our Lord, is introduced in her prophetic song, * as "rejoicing in God" upon his birth into the world, and for this special

* Luke I. 54, 55.

cial reason, "because he had helped his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed forever." And Zecharias, upon this same occasion, being "filled with the Holy Ghost" is brought in opening his lips in those words of praise, † "blessed be the Lord God of Israel, for he hath visited and redeemed his people, and raised up an horn of salvation for us, in the house of his servant David,—to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swear to our father Abraham." And as the incarnation of Christ, so his obedience in our nature even to the death of the cross, which ought always to be esteemed the true and only moral ground of the bestowment of spiritual and heavenly blessings, is particularly and expressly represented as that by which also the promise to Abraham was in part fulfilled. Hence that passage in the apostle Paul's epistle to the Galatians, * "Christ hath redeemed us from the curse of the law, being made a curse for us, — that the blessing of Abraham might come on the Gentiles thro' Jesus Christ." In like manner, the resurrection of our Lord, the first step to his exalted

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state

† Luke I. 68, 72, 73.

* Gal. III. 13, 14.

state in heaven, and sometimes put in scripture for the whole of it, is directly mentioned as effected to make good the promise to Abraham. Hence those words in Paul's speech to the Jews at Antioch, † "We declare unto you glad tidings, how that the promise, which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." In fine, that advantageous state of things, under the gospel-dispensation, which was set up by Jesus Christ, and has him for its supreme director and Lord, was likewise included in this promise : So tho't the great apostle of the Gentiles ; for one of the main things he had in view, especially in his epistles to the Romans, Galatians, and Ephesians, was to illustrate and prove this point.

THE sum of the matter is, by the *blessing* promised thro' the seed of Abraham, we are to understand spiritual and eternal salvation, together with the way and means of its communication ; Christ's becoming a partaker of flesh and blood in the fulfils of time, thro' the loins of Abraham ; his dying to make reconciliation for iniquity ; his rising from the dead,
and

† Acts XIII. 32, 33.

and going up to heaven to sit there at the right hand of God's power ; and in consequence of this, his erecting a kingdom, wisely and mercifully furnished with all desirable means, motives, and advantages, in order to deliver the nations from the power of sin and Satan, and to form them to a meetness in this world for the glory, honor and immortality of the coming better world.

WE go on, in the last place, to consider the OBJECT of the promise ; which is nobly extensive, taking in " all nations," yea " all families of the earth," as it is elsewhere expressed. Not that " all nations and families," viewed either as collective bodies, or individuals, shall be blessed in Christ, whether they are believers in him or not. Such an interpretation would be contrary to the truth of fact, as well as scripture : But the meaning is, that in Christ, the promised seed, there is no difference between Jew and Gentile, between one nation and another ; but, in every nation under the whole heaven, whosoever believeth in the only begotten Son of God, is an " heir of the promise, and shall be savingly " blessed with faithful Abraham."

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THE apostle Paul expressly assures us,* that the nations of men, which "sometimes were far off, are made nigh by the blood of Christ; for he is our peace," the common peace of Jews and Gentiles, "having broke down the wall of partition between us, and reconciled us both to God in one body by the cross." In consequence whereof believing Gentiles "are no more strangers and foreigners, but fellow-citizens with the saints and household of God." Accordingly, that is his doctrine, † There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. "And again, ‡ "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus: And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

CONSONANT hereto was the commission our Lord gave his apostles to preach the gospel, the glad tidings of the accomplishment of the "blessing promised to Abraham." That was their order, § "Go ye

* Eph. II. 13th to the 18th. † Rom. X. 12, 13.

‡ Gal. III. 28, 29. § Mat. XXVIII. 19.

ye, and teach **ALL NATIONS**, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." It is elsewhere † worded, "Go ye into **ALL THE WORLD**, and preach the gospel to **EVERY CREATURE**," the whole human race. And it is in fact true, that they preached the gospel, salvation by Jesus Christ, not to the Jews only, but to the Gentiles also, without discrimination, that is, to all nations and families of the earth, so far as they were able, making no difference.

THE Jewish nation, 'tis true, were to have the precedence. The gospel was first to be preached to them ; but not to the exclusion of the other nations. They also were comprehended, yea, expressly mentioned, in the promise to Abraham : And, in fulfilment of this promise, the gospel ought to be, and actually was, preached to them. A specimen of this we meet with immediately upon the Spirit's being poured out upon the apostles on the day of Pentecost ; for "devout men, out of every nation under heaven," being now at Jerusalem, the "blessing," contained in the "promise to Abraham," was offered to them in the name of Jesus Christ. *

† Mark XVI. 15. * Acts II.

Christ. And it is evident, from the preaching, especially of the apostle Paul, that no distinction was made between one nation and another, between one man and another ; but in all places, and to all persons, as there was opportunity, the way to salvation by Jesus Christ was impartially made known.

THE language, in which the *actually blessed* by Jesus Christ, the promised seed, are spoken of in scripture, is a further observable proof, that the nations, in all corners of the earth, in all ages, without distinction or limitation, are the object of the promise in my text. They are introduced in the book of the Revelation,* “Singing a new song to Jesus the lamb of God,” and saying, “Thou art worthy to take the book, and to open the seals thereof ; for thou hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests.” And the apostle John “beheld in vision,† and lo, a great multitude of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,—and cried with a loud voice, saying, Salvation to our God, — and unto the
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* Rev. V. 9, 10. † Rev. VII. 9, 10.

the Lamb." And no wonder this is the representation ; for the " blessed in Jesus Christ," in the coming state, will be a collection of all sorts and conditions of men, out of all nations, in all parts and ages of the world, even from the days of Adam, till time shall be no more. It is accordingly to be remarked here, the " blessing " promised to " all nations " looks backwards as well as forwards ; taking in all believers, like Abraham, from the beginning of the world to that day, as well as from that day to the end of the world. Hence Christ, the promised seed, is spoken of, in the revelation to John, * as " the Lamb slain from the foundation of the world, " that is, in the purpose, and according to the counsel of God ; and so as that obedient believers of all nations of the earth, even from the day that God promised and said, " the seed of the woman shall bruise the serpent's head," might be admitted to the benefit of " redemption thro' his blood, the forgiveness of their sins, according to the riches of God's grace. "

THUS gloriously extensive is the OBJECT of the blessing thro' the promised seed. 'Tis not confined to the nation of

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† Rev. XIII. 8.

18 ALL NATIONS BLESSED

the Jews in distinction from the Gentiles; neither is it limited to some Gentile-nations to the exclusion of others: But "all nations of the earth," from the beginning of the world to the end of it, are comprehended in it.

I HAVE now said what may be tho't sufficient to illustrate the promise in my text. It remains to make what has been offered useful, by calling your attention to some suitable reflections. And,

THE first thing obviously perceivable is, that the blessing mankind in Jesus Christ was the aim of God, and what he has been prosecuting, all along from the beginning of the world. This was at first suggested only in general promises and predictions, and these so worded as that Adam, Abraham, Moses, David, and the Prophets, had not a clear and comprehensive understanding of the things virtually and really intended by them. And, perhaps, it would not have consisted with the grand intermediate step in the affair of man's salvation, the sufferings and death of Jesus Christ, to have spoken more explicitly upon the matter, till this had been accomplished. But still, so much was said

said in the promises of God to Adam and Abraham, and in the prophecies he inspired his prophets to deliver, that it was known in general, that some great design of mercy, by some extraordinary person that should be born of a woman, and proceed from Abraham, was in prosecution; tho' they could not particularly say, what this mercy was, or how it would be accomplished thro' this "seed of the woman," and "of Abraham." The clear and full knowledge of these things was reserved to after-times, and has accordingly been revealed in these "last days." And to us, who are able to view the scheme of God, as it has been explained by the birth, life, death, resurrection and exaltation of Jesus Christ, and the settlement of the gospel-kingdom in the world, with its means, motives, and advantages, in order to effect men's salvation, it very evidently appears to be one uniform consistent design, begun in the days of Adam, and carried on thro' the times of Abraham, Moses, and the prophets, till the coming of Jesus Christ; who, in consequence of his humiliation to death, went up to heaven, and sets there at the right hand of God, clothed with all power, that he might finish this plan, and finally bring it into

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effect.

effect. And it is, with me, one of the strongest evidences of the truth of the gospel, and the revelation contained in it, that the promise to Abraham, as well as that to Adam, and the other similar promises and predictions, are so expressed as that the scheme of salvation by Jesus Christ, as unfolded in the new-testament writings, is very obviously, however summarily, pointed out in them ; inso-much that a sober enquirer can scarce fail of being satisfied, that one and the same plan has been in prosecution from the beginning ; which plan, however dark to former ages, as to it's particulars, is now, in the times of the gospel, made sufficiently manifest to all men.

It is likewise natural to expect, from what has been said, that great multitudes will be blessed in Jesus Christ. For the blessing thro' him is promised to " all nations and families of the earth. " And can it be supposed, when the promise is thus gloriously extensive, as to its object, that a few only will be blessed in consequence of it ?

WHETHER we understand by this blessing, gospel means and advantages, under

under the administration of God's visible kingdom by his Son Jesus Christ ; or the end these means are designed to effect, the bringing men to heavenly happiness ; —it will not be confined to a small number, but comprehend a vast multitude.

THE gospel has already been preached to, and the kingdom of the Son of God in fact settled among, a great many nations of the earth ; inasmuch that if we reckon the individuals that now constitute these collective bodies of men, and have been their constituent parts thro' the several successive ages, since Christ was made known to them, they will be vastly numerous : And the account will still increase, and rise almost beyond imagination, if we carry our thoughts to those numberless individuals who may yet be brought into existence, and form these communities in all future ages.

AND the number of those, who have not only had the kingdom of God among them, but formed in them to their being made meet for the heavenly kingdom, and actually admitted into it will be vastly great likewise. To this purpose " the redeemed to God, by the blood of Christ, out

22 ALL NATIONS BLESSED

out of every kindred, and tongue, and nation," is said, in the book of the Revelation, † to be "ten-thousand times ten-thousand, and thousand of thousands." And the individuals out of "all nations, and kindreds, and people, and tongues," who shall finally "stand before the throne, and cry, salvation to our God and to the Lamb," are again represented * as "a great multitude which no man can number." From which sacred declarations we have full warrant to say, that the blessed by Christ, the promised seed of Abraham, considered as one collective body, made up of all the individuals that will be saved, out of all nations, and in all ages from the days of Adam, will be an inconceivably great multitude! Nor is this any other than the fulfilment of the word, which God spake of old to his servant Abraham, when, upon bidding him "look towards heaven, and tell the stars if he were able to number them," he said, ‡ "SO SHALL THY SEED BE."

It may pertinently also be recommended to us, from the preceding discourse, to exert ourselves, in all proper ways, that the barbarous nations, inhabiting these American lands, may become partakers of

† Rev. V. 2. * Rev. VII. 4, 10. ‡ Gen. XV. 5.

of the salvation by Jesus Christ.—This salvation is the subject-matter of my text, the blessing it promises ; and it is justly applicable to these tribes of men. As they are comprehended in the “ all nations” who shall be “ blessed in the seed of Abraham,” they constitute a part of the OBJECT of this divine engagement, and as truly so as any other communities of the human race. And, it may be, they were particularly ranked, in the counsels of God, among the nations that should eventually be blessed thro’ the seed here promised ; though it was not till after ages that they were bro’t into actual existence. We have such an observable passage as that in the book of Psalms, * “ Have respect unto the covenant ; for the dark places of the earth are full of the habitations of cruelty.” The words may be looked upon as a prophetic prayer, looking forward to the times of Christ, when the covenant-promise to Abraham should be fulfilled : And the argument enforcing the prayer is, that there were places in “ the earth covered with darkness,” whose inhabitants were, in a singular sense, “ barbarous and cruel.” Perhaps, no places in the earth were ever more dark, and at the same time more
given

* Psalm LXXIV. 20.

24 ALL NATIONS BLESSED

given to cruelty, than these American regions, as possessed by the ab-origines. The Spirit who spake thro' David might have in view the nations in these parts of the earth, and, upon the foresight of their deplorably sad condition, pray God to "respect the covenant," his covenant with Abraham, which promised a blessing to these, among the other nations; a blessing that would "turn them from darkness to light," and of savage and cruel, make them the peaceable, kind and tender-hearted disciples of the meek and compassionate Jesus. And these nations also might be especially meant in that grant to the Son of God and seed of Abraham, † "I will give thee the heathen for thine inheritance, and the **UTTER-MOST PARTS OF THE EARTH** for thy possession." It may be, the epithet, **UTTERMOST**, can be applied to no parts of the earth with more propriety, than to these American lands. But whether they are particularly intended, or not; 'tis as certain the tribes of men inhabiting here are included in the promise to Abraham, as that they are nations existing on the earth; for the promise extends to all such without limitation.

AND .

† Psalm II. 8.

AND it has, in fact, with respect to some of these tribes of men, been happily fulfilled. The " glad tidings of joy to all people," salvation by Jesus Christ, has been made known to, and embraced by, them. It is freely owned, neither our fathers, who came over to this American wilderness for the sake of enjoying themselves, and transmitting to their posterity, the gospel-worship in its purity and simplicity ; nor we their children have exerted ourselves, as we might and ought to have done, to propagate the knowledge of the one true and living God, and his only begotten Son, among the ignorant and savage people in these " regions of the shadow of death : " Yet, something has been done both by them and us, tho' more from abroad, to effect this blessed purpose : Nor have these doings for the Lord been wholly in vain. The sacred books of the old and new-testament have, by the skill and labor of the memorable ELIOT, been translated into the Indian language, and charitably put into their hands, for their instruction in the things pertaining to the kingdom of God, and of Christ : And thro' his assiduous endeavours, with those of the renowned MAYHEWS, and other worthies,

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a considerable number of churches, under the divine blessing, have been gathered, consisting of Indian members, many of whom have given proof of the reality of their conversion, by their walking in the faith and order of the gospel, so as to "adorn the doctrine of the Saviour Jesus Christ." And some of these churches are remaining to this day, with English or Indian pastors at their head; tho' they are, it must be confessed and lamented, in a declining state. And, in truth, the Indians, within this and the neighbouring colonies of Connecticut, Rhode-Island, and New-Hampshire, are strangely diminished. A few only are left; and it looks as tho', in time not far distant, their race would be extinct. *

THEY

* Within my remembrance, the Indians at Natick and Punkapog [two ancient Indian settlements within 15 miles of Boston] were considerably numerous; but there are few now remaining. I can assign no other natural cause of this strange fact, than the necessity these Indians were under, by being surrounded by English towns, to change their simple plain way of living for our's. And if this should be the true natural cause, it affords a very powerful reason, why, in order to christianize the Indian nations, we should not think ourselves obliged to concert measures to effect an alteration in that way of civil life they have been used to for ages immemorial. If they should not dwell in such houses, or wear such clothes, or labor in such employments, or come into the use of such modes of civility, as are common among us, I know not that it would be any hindrance

THEY are more numerous, and at the same time more savage, on our northern
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drance to the Gospel among them. Perhaps, the method they are in of providing for themselves and families by hunting, fishing, and fowling, is as innocent, and free from temptation, as any they could change it for. I am persuaded, should they change it for that CIVILIZED ONE, which some are ready to think so highly necessary, their danger of being enticed and drawn aside of their own lusts would be vastly increased. Where they now have one temptation to play upon their passions, to soothe their affections, and inordinately to gratify their natural appetites, they would then have a great many. The plain truth is, if the Gospel once takes place among them in its power, it will effect the best change in them we can desire. The spiritual, and it may be the true, meaning of Isai. xi. 6---9. would then have a glorious and happy accomplishment. They who were ravenous in their disposition would undergo a transformation, as if a wolf should change his nature, and of savage become gentle so as to feed with lambs; or as if the leopard should put off his fierceness, and lie down with the kids. The roughness of their temper would be smoothed, their passions softened and refined, and they would be prompted, from the change introduced in them, to the exercise not only of humanity, but true christian meekness, kindness, gentleness and goodness, as occasion might be offered therefor in the providence of God. ---It may be worth remembering here, The French never used any endeavours to change the Indian's mode of civil life; and yet, they have found ways to attach many tribes of them very strongly to the religion of Rome. And why may not we, in like manner, attach them to the religion of Christ? Should we expend as much zeal and pains to make them Christians, as the French have done to make them Catholics, we should, I doubt not, soon see the happy fruits of it; tho' no care should be taken to bring them into our way of civil life.

and eastern borders; for which reason, about nine and twenty years ago, three missionaries, under the influence, and at the charge, of the honorable society in Scotland for propagating christian knowledge, in concurrence with the honorable general assembly of this province, were employed to use their best endeavours to convert them to the faith of Christ. They were "separated to their work," and "commended to the grace of God," in this house, in the presence of a great multitude of pious good people. But, upon trial, they found themselves unable to serve the ends of the gospel among these Indians; as they had been previously corrupted by popish priests: Nor may it be expected, that any attempts to indoc-trine them in the principles of pure and undefiled religion will meet with success, while they are so deeply tinctured with romish superstition, and absolutely governed by Jesuits sent to them from Canada.

THE Indian tribes, in our western parts, are yet more numerous and considerable; and as they are in heathen darkness, unmixed with popish corruption, there is reason to hope, if suitable means are used with them, that they may, under the divine

vine influence, be savingly enlightned in
“ the knowledge of the only true God,
and Jesus Christ whom he hath sent,
whom to know is life eternal. ”

AND the providence of God, by so
succeeding his Britannic Majesty's Arms
as to put Canada into English hands, seems
evidently to point our view to these tribes
of Indians, making it our duty to endea-
vour to carry the gospel to them ; since
that, which has all along been the “ let,” is
now “ taken out of the way.” And may
I not say, that the Spirit of grace concurs
with divine providence in calling upon
us to exert ourselves in all wise methods,
within our respective spheres, that “ God's
King in Sion ” may have these “ uttermost
parts of the earth for his possession ? ”
To what else can we so justly attribute
the serious concern, relative to the spread-
ing the gospel among these Indians, which
has been so generally awakened in the
minds of people, upon occasion of the
marvellous victories the right hand of the
most high has given us over our French
enemies, subjecting their country to the
crown of England ? Never did there ap-
pear before so strong and general a dis-
position to encourage the sending “ the
word of salvation ” to them.

”TIS

'Tis in consequence of this good disposition, and the charitable effects of it, that we have now two Missionaries in the Mohawk-country ; one, the worthy pastor of the church at Brookfield, who is gone for a time only : The other, a promising young man, who went with a view to spend his life in the service, if God should be pleased to give any comfortable prospect of success. We have lately heard from them, and the news they send us is such as will give joy to all who truly love the Redeemer, and dispose them to open their lips in praises to God.

THEY write, “ that, soon after their arrival at Onoque, they assembled the chief men of the tribe in this place, informing them of their business, and by whom they were sent : That, with great solemnity, they returned their hearty thanks to the honorable commissioners, and to them for undertaking so difficult and arduous a work. — But, as three of their principal men were absent, they concluded with saying, they spake and acted only for themselves and families ; adding, that when these three should return, they would meet again, when they should
“ be

“ be glad to hear again of this matter,
“ and would return a more compleat
“ answer. Upon the whole, they all ap-
“ peared very cordial as well as thankful.”

MR. FORBES writes in another letter,
“ The Indians appear very cordial and
“ well-disposed. The last sabbath [the
“ sabbath preceding the 29th of June]
“ we had a very full and attentive assem-
“ bly, as devout as ever I saw, and pro-
“ perly raised with a well-tempered zeal.
“ The whole assembly was moved —
“ many discovered a deep sorrow for sin,
“ and were all attention to the word
“ spoken. Some wept and covered their
“ faces. In short, it seemed as if God
“ was moving by his Spirit upon the
“ whole assembly. On monday we visi-
“ ted most of the families in town, con-
“ versed with the heads of them upon
“ the things of religion, and exhorted
“ the youth and children to the practising
“ early piety. We found several under a
“ very serious concern about their souls
“ and the future world, and very desirous
“ to know what they should do to be sa-
“ ved. Others we found [it is to be re-
“ marked here, Mr. Hawley had spent
“ some time with this tribe of Indians
“ before

“ before the war] well established in the
 “ christian faith, and zealously engaged
 “ in the practise of sober godliness.—Every
 “ thing looks encouraging here on the
 “ part of the beneficent design of our
 “ mission ; and I can’t but think, (if we
 “ are not greatly wanting) that great
 “ things may be effected in favor of the
 “ Redeemer’s kingdom. ”

He writes in another letter still, The
 Indians “ desire to have a church gathered,
 “ red, and to have the sacrament of the
 “ Lord’s supper administered before I leave
 “ them. I have discoursed with a number
 “ with this view, and find that several
 “ are well-established in the essential doctrines
 “ of christianity, and have a uniform practical
 “ sense of religion upon their minds.—We have
 “ set up a school here, || at which we are
 “ instructing the children

|| The Indian-children might be instructed in their
 own towns at a much less expence, than if they were
 brought to live among us. The cost of bringing them
 would be very considerable ; and they must be permitted
 every now-and-then to make a visit to their parents and
 friends, which would be a great additional charge.
 They must also be boarded and clothed, which would
 run the expence very high. Whereas, if they were
 taught where they now live, they might be maintained
 by their parents ; and the only charge worth mentioning

“ children in the knowledge of the En-
 “ glish language. We have had about a
 “ dozen a day for about twenty days, and
 “ find the children are very much pleased
 “ with it, and give their constant and
 “ seasonable attendance, without any
 “ constraint from their parents. Some
 “ of them make surprising proficiency,
 “ pronounce the whole alphabet well,
 “ and know each letter ; and four have
 “ got to pronounce distinct syllables pro-
 “ perly. They appear to be, in general,
 F “ very

ing would be that of supporting school-masters. More,
 it may be, would be required for the support of instruc-
 tors among the Indians, than among ourselves ; but
 this greater charge would be small in comparison with
 the charge the other way. And the children might, in
 their own towns, as conveniently come to school, as if
 they were among us ; for the Indian wigwams are
 every where nearer to one another, than the English
 houses in any of our villages. One school in a town
 would therefore very well answer all the ends we have
 in view, as none of the towns are so large, but the chil-
 dren in all of them might easily meet together every day
 for instruction. For these reasons, one of the principal
 things entrusted with our missionaries is, to endeavour
 to prepare the way for setting up schools for the educa-
 tion of Indian children in whatever it may be proper to
 instruct them. And by thus providing for their instruc-
 tion, we shall avoid much needless expence. The edu-
 cation of one Indian lad among us will probably cost
 more than the education of twenty in their own country.
 And they may, if it be not our own fault, be as well
 educated there, as here ; at least till they are fitted for
 that higher instruction, which there would be no need
 of giving to more than one in an hundred.

“ very promising children. The Inhabitants are vastly pleased, that two of our lads * are come to be with them to learn their language; and have, of their own accord, offered three of their’s; whom they would send to New-England to learn our language; but I told them, I must wait the pleasure of the commissioners, before I could give any encouragement to take them with me.” †

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* These lads are about 12 years of age, and as promising as any among us. They are, with their own free consent, devoted to the Indian-service for life, if God, in his providence, shall please to make way for their being useful. ’Tis designed they should continue with the Indians, till they have learned their language. Care is taken that they may be under proper tuition in the Indian country; and when they can converse in their tongue with the same freedom as in their own, they will be brought from thence, and put under the best means of education we have, in order to their being qualified for missionary preachers, or school-masters; or whatever else they may be most turned for. I may add, besides these lads we have a young man under education at our College in Cambridge; who will, we trust, be fit for service, as a school-master, if not as a missionary-preacher, as soon as there will be occasion for him.

† We have not encouraged the sending these boys; and, as we imagine, for very good reasons. The charge of bringing them from their own homes, and educating them among us, would be very great. We have felt the truth of this, as we lately found ourselves obliged to pay nearly 60 l. sterling in less than one year for three boys only: on which account we thought ourselves bound,

He adds, " We have got all our matters
 " ripe to make proposals to the Indians,
 " and wait only the return of Adam, their
 " chief, who is now expected. The In-
 " dians are of a very obliging disposition,
 " and well-disposed toward religion. —
 " Thomas King made a speech in the
 " name of two or three, (who had not
 " been present at any of their former
 " councils) in which he expressed a very
 " grateful sense of the care the commis-
 " sioners have taken of the most impor-
 " tant interest among them, and, for
 " his own part, he greatly rejoiced that
 F 2 " they

bound, in faithfulness to those who have entrusted their
 money with us, not to spend any more of it in this way,
 which appears to us enormously expensive. There are
 other inconveniences in taking lads from the Indian-
 country ;-- We can have no security, whatever expence
 is laid out upon them, that they shall be afterwards em-
 ployed in such service as we judge proper : Neither can
 we know, previously to their coming to us, whether
 their capacities, temper, and inclination to learn, are
 such as we should choose in the children we would be
 at the charge to educate ; and, after all the pains and
 expence in educating them, they may be viciously turn-
 ed, or their character otherwise such as would unfit them
 to be employed by us in the service for which they might
 be especially intended and wanted. Whereas, by edu-
 cating Indian-children in their own towns, these incon-
 veniences will all be avoided. The charge will be re-
 duced to a small thing comparatively ;-- we may select
 out of a whole school the most promising youth for na-
 tural powers, good temper, and a pious disposition ;--
 and we might get security from their parents, that they
 shall

“ they were once more likely to enjoy
 “ the gospel. He was ready to promise
 “ all that lay in his power, that the glo-
 “ rious design should meet with success.—
 “ He wanted some more effectual mea-
 “ sures might be taken to prevent the sin
 “ of drunkenness ; and hoped, till some
 “ way was found out, we would pity
 “ and pray for them ; for they were so
 “ addicted to that sin, that they could
 “ not refrain when *Rum* was brought a-
 “ mong them. — All the Chiefs are desi-
 “ rous, that some effectual way may be
 “ taken that no *Rum* be brought among
 “ them ; for they say, they plainly see,
 “ that *Rum* is destructive both to soul
 “ and body. ” LET

shall be employed in the service their education is design-
 ed to fit them for.---Besides all this, English lads will be
 far the likeliest, when their education is finish'd, to serve
 as interpreters, school-masters, or missionary-preachers.
 Indians, though fitted, in a good measure, for these em-
 ployments, will not have that honor in their own coun-
 try, and among their own people, which is highly ex-
 pedient in order to their being useful ; nor can they with
 desirable confidence be relied on. Perhaps, two or three
 Indians at most, and these such as have been found, up-
 on tryal, to be steady, prudent, sober and virtuous, will
 suffice for all the purposes to which we shall have occasion
 to employ them. A school therefore for the education
 of Indian children in any of our English towns may rea-
 sonably be looked upon as a *needle's burthen* ; and, if
 encouraged, will run into an expence, which may soon
 cool that charity which would be the support, not only
 of that, but of all attempts to promote the spiritual good
 of those, whose lot is cast in heathen darkness.

LET me digress here a moment to lament the excessive love and immoderate use of strong drink, so universal among the Indians. And is it not to be lamented also, and more bitterly, that RUM, which is so bewitching to them, should be put into their hands, in such quantities, by Christians, so called, while they know, at the same time, the mischief it does among them. Shall men, professing christianity, for the sake of a little sordid gain, be instrumental in destroying both the bodies and souls of those, who, in common with themselves, are the offspring of God? How great is their guilt! They may justly expect being doomed to the severest punishment, when Christ, the judge, shall "come in the glory of his father, and of the holy angels, to render to every man according to his deeds." If neither love to God nor their neighbour will restrain these *Traders with the Indians* from this great wickedness, 'tis pity but it should be put out of their power to go on any longer in the practice of it. It may be, no effectual restraints can be laid upon them but from HOME; and it would not be below the dignity of the BRITISH MONARCH to devise some expedient, and carry it into effect, that would powerfully tend to save this unhappy people from
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38 ALL NATIONS BLESSED

this "snare of the Devil." We might then hope for success in our endeavours to settle the gospel among them: Otherwise, there may be reason to fear, that the good end proposed by our missions to them will be, in a great measure, defeated. --- But to return.

He further writes, "it will be best "Mr. Bowman (the missionary here present) should come as soon as he can, "and that he be ordained that he may "administer the ordinances here."

In compliance with this desire, and in consequence of the encouraging prospect there is of doing good among the Indians, we judged we were called of God to send Mr. Bowman to them. We also tho't it proper he should first be ordained, that he might be qualified to act, in all respects, as a gospel-minister among them. And it is to separate him to the service of Christ, more especially among these Indians, that we are now in the house of the Lord.

WE rejoice, Sir, that you find within your self a willingness to engage in this self-denying work; and would hope it has been excited in you by the God of all
grace

grace, in compassion to the souls of many who are perishing in the darkness of heathenism.

THE service you are going upon is difficult. It will call you to give up your ease, to undergo hardships, and to endure trials of various kinds : Nor would it be strange, if you should meet with opposition from " the powers of darkness," while you are labouring to " enlighten those in the knowledge of Christ," who have long been " alienated from the life of God thro' the ignorance that is in them, by reason of the blindness of their minds." But you have no reason to be discouraged. The cause you are engaged in is nobly great and good. It is the cause of God ; it is the cause of Christ ; it is the cause, the promoting of which lies in " shewing men the way of salvation," through the atoning blood of the once crucified, but now exalted and glorified Jesus. The design of your mission nearly resembles that of the apostles of our Lord. You are " set," as they were, " a light to the " Gentiles, that thou shouldest be for salvation to the ends of the earth ;" you are to go, as they did, to nations whose " minds the god of this world hath blinded, that the light of the glorious gospel of Christ,

40 ALL NATIONS BLESSED

Christ, who is the image of God, might shine unto them." And you may humbly hope, Christ will be with you, as he was with them, by the special influences of his Spirit, to comfort your heart, to invigorate your faith, to animate your zeal, to strengthen your resolution, and, in a word, to enable you to surmount all the difficulties that may attend the execution of the trust to be committed to you.

LET your dependance be on Christ.— Seek to him, in the ways of his appointment, for those measures of knowledge, prudence, fortitude, and all that grace and strength, the service you are called to may make necessary.

AND you should be encouraged to trust in him both for help and success, when you remember and consider, that the *tribes of men* you are going to, make a part of "the nations," concerning whom the divine promise is, that they "shall be blessed in the seed of Abraham," our Lord Jesus Christ. And as the chief design of your mission is, that "this blessing" may be extended to these people, in accomplishment of the promise of God, will he be wanting in any thing proper, on his part, in order to your being succeeded in

in a design so beneficial in it's nature, and that tends so much to the glory of his name, and the enlargement of the kingdom of his dear Son? It cannot be supposed. It may rather be hoped, that he will fulfil in you that which is written, * "Behold, thou shalt call a nation thou knowest not; and nations that know not thee shall run unto thee, because of the Lord thy God; for he hath glorified thee."

AND if this should be the happy effect of your mission to the Indian nations, how signally would you serve your country, as well as your God and Saviour? What honor would it reflect on you; what a blessing would you be to these lands, if you should be the chosen instrument in subduing the Savages of the wilderness to our Lord Jesus Christ, making them his willing and obedient subjects? Your service herein would be far more important than the victories over them in war, which have cost so much blood and treasure; as they would now be good neighbours to us, and dwell by us in love and peace, being, in common with ourselves, heirs of the same hope of eternal life.

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* Jer. LV. 5.

42 ALL NATIONS BLESSED

I CANNOT, in consideration of such service, however important, ensure you an adequate reward from men ; but as this service done for them will, at the same time, be a service done for God and Christ, " great shall be your reward in heaven."

HAVING, by your faithful labours, under the influence of the Spirit of grace, turned these heathen people from " darkness to light," you shall " shine in the kingdom of your father, as the brightness of the firmament, and as the stars forever and ever." Yea, should the design of your mission fail of being answered ; should " you labour in vain, and spend your strength for nought and in vain ;" yet, if you are faithful, you shall " in no wise lose your reward." Even in case of fruitless labour, " your judgment is with the Lord, and your work with your God ;" and he will render to you, at the appearing of Jesus Christ, not according to the success you have met with, but according to the integrity of your heart, and the greatness of the trials you have gone thro' in your upright endeavours to promote the good of perishing souls. And, having " been faithful to death," he will, of his rich grace, thro' the merits of the Redeemer's blood, bestow upon you " the crown

crown that fadeth not away," a glorious immortality in the heavenly world.

I now turn myself to this great assembly, and would bespeak your prayers for "this man of God," who is about to devote himself to the service of Christ among a people of a "strange speech and hard language," and who, at the same time, are envelop'd with gross darkness. "Brethren, pray for him," and for his "companion also in the kingdom and patience of Jesus Christ," gone before on this difficult business, that "the word of the Lord," dispensed by them, "may have free course, and be glorified" among the Indian nations, as it has been among us, and much more abundantly: Pray for them, that "utterance may be given to them," so as "that they may open their mouths boldly to make known the mystery of the gospel" to these ignorant Gentiles: Pray for them, that God would "cause them to triumph in Christ," while they "make manifest the savour of his knowledge in every place" they may be called to; and that they "may be unto God a sweet savour of Christ, a savour of life unto life" to many who, at present, are "dead in trespasses and sins." And "pray with all prayer and suppli-

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44 ALL NATIONS BLESSED

cation in the Spirit, watching thereunto with all perseverance:" Pray and cease not, "always making mention of them in your prayers," that they may be strengthened with all might, according to God's glorious power, unto all patience and long-suffering, with joyfulness" in beholding these unhappy people "delivered from the power of darkness, and translated into the kingdom of God's dear Son."

And together with your prayers, let me invite you to give of your substance for their bodily support and comfort. Some of you, thanks be to God, have very liberally subscribed towards a FUND that is intended, if the Lord pleases, to yield a *perpetual* income for the service of Christ among the Indians; as also towards bearing the expence we may be called to in our endeavours, for the three or four first years, to carry the gospel to them: But, as the subscription towards the FUND will not take place till the late INCORPORATING ACT shall receive the ROYAL SANCTION; and as the *temporary* subscription, tho' kindly assisted by the commissioners from the LONDON-SOCIETY, and by the CORPORATION OF HARVARD-COLLEGE, who are intrusted with the disposal of Dr. WILLIAMS's legacy for

for the instruction of the Indians: I say, as this *temporary* subscription, with the aids afforded to it, is for the present, insufficient to answer the necessary demands, we think it our duty to call upon those, who have not yet had opportunity therefor, to express their regards to Christ by now offering freely to promote his cause.

AND were our views, in this matter, confined to this world only, there would not be wanting powerful inducements to prompt us to liberality. We should hereby attach the Indians to our interest; at least, we should do that which would happily tend to answer so good a purpose. Had we, in times past, been at the expence that was necessary in order to their instruction in the things of God and Jesus Christ, instead of "snares and traps to us, scourges in our sides and thorns in our eyes," they might have been our fast friends, and maintained a correspondence with us to our advantage as well as their own. The French nation have taught us this to our sorrow as well as cost.— They have all along made it a point to support missionaries among the Indians, wherever they could; and to this chiefly it is owing, that they have had such power over them. By the pains they have taken

taken to convert them, not to the faith of Christ, but to the religion of Rome, they have been able to use them as instruments in bringing into effect their mischievous designs against us; and by them they have committed those barbarities we should never have felt, could they not have excused themselves by transferring the shame of them to these savages in alliance with them. And as there are numerous tribes of them untainted as yet with Romish superstition, would it not be wise policy to use all proper endeavours to bring them to the faith, not "of a lie," but "of the truth as it is in Jesus?" Would not this, in the end, be the least expensive method to make and keep them our good friends and peaceable neighbours?

BUT there are much higher motives to excite in us a zeal to promote the interest of Christ among the Indian tribes, and much nobler principles to act from in the charitable expressions of it. — We should be constrained from gratitude to God; that God, who, by crowning the British arms, in these American lands, with success beyond even our biggest expectations, has opened a wide door for sending the gospel to the Gentiles inhabiting here. And in what more proper way can we manifest

manifest the sense we have of our obligations to the supreme Ruler, than by taking occasion from the signal victories he has given us to contribute to the enlargement of the kingdom of his son Jesus Christ? If our MOTHER-COUNTY, and HE THAT SWAYS THE SCEPTRE THERE, should, by pious donations, encourage such measures as are wisely concerted to spread the religion of Jesus in these distant and dark corners of the world, would it be an unsuitable acknowledgment to "the King of Kings" for the great things he has done for them, as well as us? May we not rather say, thus "to do good and communicate" would be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God"—Love to Christ should likewise open our hearts and hands upon this occasion. 'Tis in his cause, and to promote the honor of his name, that we are urged to bountifulness: And how powerfully is this motive adapted to work upon us? Shall we pretend an affection to the Saviour of men, and not exert ourselves, as we are able, and have opportunity, to spread the knowledge of his religion, and extend the borders of his kingdom? If we hang back, or discover a niggardly disposition, "how dwelleth the love of Christ in us"? It may be feared,

feared; it does not "indeed and in truth," tho' it should "in word and in tongue."
 —Love also to the souls of our fellow-men, blinded by the God of this world, and perishing in the darkness of ignorance and sin, should move our hearts. Who among the sons of Adam are more proper objects of our christian compassion? And how should it operate, if not in charitable endeavours, that they may be "translated into the light of the glorious gospel." With what face of truth can we profess religious kindness towards them, if we cannot find without ourselves a disposition to be at some small expence to encourage the use of means to prevent their being "hurt of the second death"?

THERE are, I trust, a good number here present, who "love Christ that first loved them," and those also who are "ungodly and without strength," as they were themselves when Christ died "for them." And will such be straitened in their own bowels, when they have a fair opportunity to assist in enlarging the interest of Christ, and saving the souls of those who are in a lost condition? They will rather exert themselves with all cheerfulness and liberality in carrying so noble a design into execution.

I CANNOT wish any thing better for the people here assembled, or for the people in this town, and throughout the land, than that Christ and immortal souls may be precious to them, as they are to those that believe. They would not then spend their money in that furniture for their houses, or attendance on their persons, or ornament to their bodies, which the distinction God has made between them and others does not call for, but is the fruit of pride and vain-glory : they would not spend it in supporting criminal amusements and inglorious pastimes, which dissipate the mind, and indispose it to the exercises of piety and devotion ; and are besides greatly hurtful to society : much less would they spend it in that luxurious intemperate way of living, which tends to pamper lust, and render it headstrong and impetuous. They would rather be inclined, not only to refrain from these extravagancies, but to deny themselves, at least for a time, and in some instances, as there might be occasion, even the conveniences of life, that they might be better able to distribute to the purposes of charity, especially to the souls of men : Nor should we, if this love to Christ and souls was generally prevalent, be at any

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MAY it be abundantly prospered, and in the hands of thofe who are, at prefent, employed in carrying it on! And may the time be haftened, when the Son of God, and Saviour of men, " fhall have dominion from fea to fea," and be " King over all the earth " ! when " men fhall be bleffed in him, and all nations fhall call him bleffed " !

" BLESSED be the Lord God, the God of Ifrael, who only doth wondrous things : And bleffed be his glorious name forever ; and let the whole earth be filled with his glory : AMEN, and AMEN " !



E R R A T A.

- Page 6. line 16, for gone read go.
 Pag. 11. l. 6 from the bottom, read Galatians.
 Pag. 47. l. 6. for COUNTRY read COUNTRY.
 Pag. 48. l. 14, for without read within.

