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Samuel Miller's Sermons.





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from his friend,  
The Author

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# SERMON,

DELIVERED IN THE

MIDDLE CHURCH, NEW HAVEN, CON. SEPT. 12, 1822,

AT THE

## ORDINATION

OF THE REV. MESSRS.

WILLIAM GOODELL, WILLIAM RICHARDS,

AND

ARTEMAS BISHOP,

AS

EVANGELISTS AND MISSIONARIES

TO

THE HEATHEN.

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BY SAMUEL MILLER, D. D.

*Professor of Ecclesiastical History and Church Government, in the Theological Seminary  
of the Presbyterian Church, in the United States, at Princeton, N. J.*

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## SERMON.

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ISAIAH lxi, 4.

*And they shall build the old wastes; they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations.*

OUR blessed Saviour, in the Synagogue at *Nazareth*, expressly decided that these words refer to Gospel times, and to the benign influence of his ministry and his truth. It is probable, indeed, that the primary reference of the verse immediately under consideration is to the return of the Jews from captivity in *Babylon*, and the restoration of their lands and cities, which had been long lying desolate, to a state of prosperity. But no one, I think, can doubt, that it has a far wider scope, and is intended to convey an infinitely more precious meaning. The Saviour himself is here introduced as the speaker. He refers to his own coming in the flesh, and to the calling of the gentiles. He exhibits himself as *anointed*, or *set apart*, to be the Friend and Restorer of ruined man; *to preach good tidings to the meek; to bind up the broken hearted;*

*to proclaim liberty to the captives, and the opening of the prison to them that are bound; to be the Comforter of mourners; to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.*

But the effects of the Redeemer's ministry were not to terminate with his personal presence on earth. He not only declares that He is to enlighten, to restore, to sanctify, and to elevate the subjects of his immediate gracious ministrations; but that those who are thus brought into the church, and saved by his mighty power, are to be made, in their turn, instruments for converting and saving others. These converts, he informs us, shall not only be called themselves, *Trees of righteousness, the planting of the Lord, that He may be glorified; but they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

We have, in these words, two subjects, which demand our attention; both of which appear to me to form topics of address appropriate to the solemn occasion on which we are convened.

FIRST—THE CONDITION OF THOSE WHO ARE DESTITUTE OF THE BLESSINGS WHICH THE SAVIOUR HAS TO BESTOW. And,

SECONDLY—THE PROMISE THAT THEY SHALL BE DELIVERED FROM THIS CONDITION; AND THE MEANS BY WHICH THEIR DELIVERANCE SHALL BE EFFECTED.

I. Let us contemplate *the condition of those who are destitute of the light and the sanctifying energy of the Gospel.* They are represented, in our text, as in a state of "waste," and "desolation." *They shall build*



*up the old wastes, they shall repair the desolations of many generations.*

This representation applies, not only to the ancient covenant people of God; but also to all the heathen nations, and, in general, to all who are strangers to the light and the practical influence of our holy religion.

When we speak of the "*old wastes*," and of the "*desolations of many generations*," we, of course, mean to convey the idea, that the places, or the people of which we speak, were *once* in more favorable circumstances; that they *once* enjoyed advantages which they no longer possess; and, in consequence, have sunk into darkness and ruin. Now this representation precisely corresponds with plain, undoubted fact. When we take the slightest survey of the history of our fallen race, we shall see that very precious privileges and blessings have been, at different times, either actually enjoyed by all the families of the earth, or placed fairly within their reach: and that these blessings have been either ungratefully rejected, or stupidly squandered away and lost. In reply, therefore, to the old and impious cavil,—“Why has not God given the Gospel to all mankind?” we may confidently assert, and appeal to history for an ample confirmation of the fact, that he HAS, from time to time, imparted the knowledge of the true religion to the WHOLE HUMAN FAMILY; so that they are altogether without excuse.

That the knowledge of the true method of salvation was imparted to our First Parents, no christian will deny. They were originally formed in a state not only of immaculate, but of high perfection. Brought into existence in the perfect maturity of all their

powers; in the image of God; with a happy balance between their sensitive, intellectual and moral faculties; surrounded with ample light, and with all those expressions of Divine love, which are adapted to make creatures blessed; their happiness was without interruption or alloy. Reposing under the "blissful bowers of paradise," all was innocence, all was enjoyment, and every creature was a minister to their comfort. Nor was this all. No sooner had their Creator made them, than he began to speak to them, and, of course, immediately to instruct them in language (the real origin, I have no doubt, of articulate speech,) in all their duties to Himself and to one another; and in every thing necessary to their temporal and eternal happiness. I am aware that some theoretical philosophers have given a very different representation of this matter. They contend that the original state of man was exceedingly degraded: that he occupied a rank, at first, little if any above that of the beasts of the field: that all intelligence, the power of communicating his thoughts by speech, and even his erect posture, are the result of his own long continued efforts; and that having, by his own exertions, gradually escaped from the state of brutality, silence and solitude in which he was originally found; he is in a constant course of improvement, by the same exertions, which will ultimately issue in a state of perfection in this world. I will only stop to say, that all this is as contrary to sober, uninspired history, as it is to the Word of God. The latter distinctly informs us, that the *primitive state of man*, with respect to his intellectual, moral, and social character, was *the highest that he*

has ever enjoyed, or ever will enjoy on this side of heaven; and that, since the fall, his natural course, when left to himself, is not to rise in knowledge, virtue and enjoyment; but, on the contrary, to sink deeper and deeper into darkness, corruption and misery. And this testimony, I fearlessly assert, is amply confirmed by all other authentick records, so far as they speak at all on the subject.

When our guilty Progenitors had broken the law of their God; had ungratefully trampled on their most precious privileges; and had lost their innocence, and with it every blessing; the God of all grace did not, as He might justly have done, inexorably cast them off. The fall had scarcely occurred, before a method of deliverance was announced, as wonderful as it was gracious. In the first promise, we see the first dawn of Gospel light, the first pledge of Gospel blessings. *Adam* was placed under a dispensation of mercy. A visible church was founded in his family, of which he and his partner in sin, together with their children, were members. Sacrifices were offered, in obedience to God, and in token of their humble acquiescence in the terms of the new covenant under which they were placed; and the Lord *smelled a sweet savor* in the contrition and offerings of his penitent children.

But again was the Divine goodness abused, and his authority trampled under feet. The light of the primitive revelation, though at first respectfully received, became less and less regarded. The true Religion gradually lost its hold on the hearts and lives of men; and unbridled sin, and its necessary offspring, misery, soon began to gain a melancholy prevalence.

Even during the lives of our first Parents, who, no doubt, faithfully instructed and exhorted their posterity, impiety, crime and suffering awfully reigned. Men set at nought counsel and rebuke. *All flesh corrupted their way. The earth was filled with violence.* Among the immense and highly cultivated population of the ante-diluvian world, (for such there can be little doubt it was) Jehovah was generally forgotten, or remembered only to be insulted. Here and there a pious man, like a few feeble and glimmering stars in a dark night, only served to render the surrounding darkness more intense and melancholy. *Enoch*, and afterwards *Noah*, and probably others, taught and warned in vain. Until, at length, the wickedness of men rose to such an enormous height, that a Being of infinite wisdom and benevolence determined to destroy the world of the ungodly by a flood. Only a single family of all the corrupt millions on our globe escaped; and even of that family, a part only appear to have been truly pious.

After the Deluge, the moral and religious interests of men were placed upon a new footing, and commenced a new career, with more favorable prospects. The visible Church was continued in the family of *Noah*, with additional light and privilege, with additional covenant engagements, and with additional experience of the evil of sin, and the necessity of unreserved obedience. That this religious knowledge was imparted, in all its fulness, to the posterity of *Noah*, for several generations, there can be no reasonable doubt; and, of course, all the inhabitants of the earth were, once more, instructed in the true

Religion, the religion of Jesus Christ, for such it really then was, the same in substance as at the present day. And who would not have expected this precious deposit to be gratefully retained, and sacredly transmitted to the remotest posterity? But, alas! the inhabitants of the earth almost immediately commenced again the down-hill course. Instruction and warning were vain. Even the terrors of the Deluge were soon forgotten. The religion which came out of the ark, before the last of the occupants of that ark was dead, seems to have nearly vanished from the earth. Forgetfulness of God; gross idolatry; moral corruption; and all their attendant evils of discord, strife and war, overspread the nations; and rendered necessary another interposition on the part of the most High to save the church from utterly perishing.

When Jehovah chose for himself a peculiar People;—when He committed to them his truth and his ordinances;—when He recorded his name, and, from time to time, displayed his glory among them, they became, at once, a Light and a Warning to all the surrounding nations. But did the world profit, as might have been expected, by all these means of instruction; by all these proclamations of the way of mercy by a Saviour to come? No; far from it! the corrupt *Canaanites*; the refined and scientific *Egyptians*; the idolatrous nations round about *Palestine*; the polished and splendid *Babylonians*, *Persians*, *Greeks* and *Romans*—all—all, in succession, turned their backs on the offers of mercy; hardened themselves against God; and chose darkness rather than light. The multiplied and most impressive miracles which Jehovah wrought for

the support of his truth, in the sight of the nations, in *Egypt*, at the *Red Sea*, in the *wilderness*, and in *Canaan*, were regarded only with stupifying terror, or hardening rage. And even when, at length, the Old Testament Scriptures were translated into the most rich, polished, and extensively diffused language then on earth, and thus the knowledge of the Sacred Oracles conveyed to many thousands, perhaps millions, of the most enlightened and reflecting part of the heathen world;—still the Church of God seems to have received no cordial accessions from that quarter. The word of life seems to have been studied only by their *Literati*; and by them as, at best, only a curious history, or a singular, superstitious fable. With one accord they closed their eyes against its precious light, and sunk down into the most deplorable moral corruption and desolation. So that, when the Saviour came in the flesh, whatever lustre the refinements of luxury, the ingenuity and elegance of art, or the splendours of literature and science, may have shed on a few countries—on *Egypt*, *Babylon*, and *Syria*; on *Asia Minor*, *Greece*, and *Italy*, the whole world was, without exception, a spiritual “waste.” Even the Chosen People of God had sunk into the most humiliating corruption and degradation. In whatever direction the eye of piety was turned, men were seen to have fallen ignobly from their high privileges, and to have become, even where society appeared in its best form, a mass of splendid putrefaction and ruin. The Jews, with the Word of God in their hands, had become, in some respects, worse than the surrounding heathen; and the latter, with all their boasted wisdom, had never

been able to reach that great, fundamental fact, on which all revealed religion rests, that there is but ONE God, the maker of heaven and earth; or rather, it had been imparted to them, but they lost it again and again. *Not liking to retain God*—mark that expression—*Not LIKING to RETAIN God in their knowledge, He gave them up to a reprobate mind*, leaving them to a wretched system of Polytheism, on which the merest babe in Christ looks back with wonder and horror, and which produced effects worthy of its character. Their very religion directly inculcated and nurtured, pride, ambition, malevolence, cruelty, deceit, and sensuality; and thus, instead of promoting their happiness, was constantly dragging them still lower in crime and wretchedness.

But, in these deplorable circumstances, in a manner still more marvellous than ever, did a gracious God again interpose, for the benefit of the human family. A Messenger more dignified, and a light more abundant, than before, were presented to the inhabitants of the earth. *In the fulness of time, the Desire of all nations came*, and completed that great Sacrifice for sin, which had been so long the object of prayer and expectation. Now the meridian light of Gospel day shone on the church. That which had been before taught under types and shadows, was now manifested with unveiled glory. And that which had been hitherto, chiefly confined to a single nation, was now directed to be proclaimed to all people. Accordingly, the command of the Saviour to his apostles, when he left the world, was, *Go ye into all the world, and preach the Gospel to every creature*. This command was. in

some good measure, obeyed. Within two centuries, the Gospel was preached, and large and respectable Christian churches formed, in almost all parts of the then known world. And who that witnessed the triumphs of the cross, in the days of the apostles, and of their immediate successors, could have doubted for a moment, that, long before this time, the Church, glorious in strength and beauty, would have been the joy of the whole earth? In fact if Christian parents, and Christian ministers; in early and subsequent times, had not been awfully unfaithful to themselves and their solemn trust, the religion of Jesus Christ had, long since, covered our globe. And that it is not so, is the sin as well as the misery of man himself, and not the fault of God. As long as the Gospel was preached with zeal, in its simplicity and purity, it had *free course and was glorified*. But when Christians began to grow cold and selfish; when they divided into sects and parties; when the ministers of Christ began to waste their strength in *doting about questions and strifes of words*, or in contests about titles and places; when they began to adulterate the doctrines of the Gospel with the refinements of *philosophy falsely so called*; when Emperors and Kings perverted the religion of Christ into an engine of state; and when those who ought to have been propagating the Gospel abroad, found abundant employment at home, in contriving uncommanded rites and forms, in struggling for power and wealth, and in toiling through the childish fooleries of superstition; then, indeed, as might have been expected, the ardour of missionary zeal rapidly declined; the progress of truth was arrested; *the*



*Daughter of Zion was covered with a cloud; and the nations called christian, instead of prizing the liberty wherewith Christ had made them free, willingly subjected themselves to the yoke of bondage, and gave their strength and power to the Beast.*

And here it may be worthy of notice, as we pass along, that there has always been a tendency in man to add to the appointments of heaven, under the notion of rendering them more *popular* and *acceptable*. It seems to have been an opinion entertained by many, in all ages, that a dress of superstitious trappings is necessary as a kind of vehicle for the truth; "that a simple and rational religion cannot attract and fix the mass of mankind; that either pageantry, or mysticism, or both, must be employed, if we would impress the minds of the generality of men; in short, that the common people must be, in some degree, deceived for their good." But never was there a more wretched mistake. As long as the religion of Jesus Christ retained its primitive simplicity, both in doctrine and ritual, it made, as has been said, rapid progress; and wherever it found its way, demonstrated, that it was *the power of God unto salvation*. Amidst the sneers of the wise, the frowns of the mighty, and the terrors of martyrdom, it went on conquering and to conquer. But when the simplicity of the Gospel gave place to the inventions of men, Christianity immediately declined. It lost its power over the hearts and lives of men. It fell, if I may so speak, by its own weight. Just in proportion as it was divested of its genuine character, its progress was retarded: until, at length, the missionary spirit, and missionary triumphs

of primitive times, were no longer known in the church —Proclaiming to us the decisive and wholesome lesson, that we are never so likely to succeed in the propagation of the Gospel, as when we hold it forth in all its native simplicity, without attempting to make it better, or other, than our Master left it in his word.

Alas! what a scene of spiritual desolation at this hour broods over the greater part of Christendom, in consequence of acting on a different principle! *The wisdom of this world*, which is ever *foolishness with God*, with the view of adorning the religion of Jesus Christ, and recommending it to the world, has gone on, step by step, to load and deform it by additions, and to pollute it by unhallowed admixtures, until it is no longer *the Gospel of the grace of God*; until it has lost all that attraction and power which once caused it to triumph among the heathen; and until, indeed, it is no longer, as some calling themselves christians present it, worth the acceptance of the heathen. To this it is, no doubt, owing, that, since the rise of the Papal Beast, the Gospel, in the hands of its votaries, has made absolutely no conquests which deserve to be set down to the score of Christianity. To this, in a great measure, is it owing, that, to the present hour, but LITTLE MORE THAN A FIFTH PART OF MANKIND SO MUCH AS BEAR THE CHRISTIAN NAME; and that, of this small portion, probably TWO THIRDS, AT LEAST, NEED INSTRUCTION IN THE GOSPEL ALMOST AS MUCH AS THE BENIGHTED PAGANS THEMSELVES.

The “wastes,” and the “desolations” spoken of in our text, are called “OLD WASTES,” the “desolations of

MANY GENERATIONS." And truly, if this language were proper in the days of the Prophet, it is still more emphatically proper at the present day. Age after age have this darkness, depravity and misery been brooding over the nations. One blind and corrupt generation after another has existed its little day, and then passed off the stage, to make way for the following, as dark, as corrupt, and as miserable as themselves. Who that remembers how early, and how long, the children of *Abraham* enjoyed the light of life—the adoption, and the glory, and the giving of the law, and the promises,—can avoid weeping over that righteous dispensation of God, by which, for so many centuries, they have been scattered abroad, a hissing and a bye-word, among all nations; without a temple, without a priest, without a sacrifice, and without a ruler? Who that recollects what *Jerusalem* was, when *Solomon* wielded the sceptre of his father *David*, can avoid the most melancholy reflections, when he beholds it, according to the Divine prediction, so completely trodden down of the gentiles? Who that has read of the large and flourishing churches, which were once the glory of *Antioch* and *Ephesus*, of *Smyrna* and *Sardis*, of *Corinth* and *Philippi*, can forbear to mourn with bitterness over them now, when their glory is departed, and when their very light is as darkness? How many ages, too, have elapsed, since the millions who follow the false prophet of *Mecca*, have been slumbering, the miserable victims of imposture, sunk under the blinding and degrading influence of error, and of those wretched vices, which error naturally generates! Above all, how long and

how sad is the story of Pagan "*desolation!*" Truly it is an "OLD WASTE," the "*desolation* of MANY GENERATIONS." Century after century—in a world on which the light of the Gospel has beamed—have the poor Pagans been going on in the same melancholy round, living and dying without God, and without hope; covered with ignorance; besotted with sensuality; reeking with crime; *bowing down to stocks and stones*; worshipping them with rites cruel, bloody, impure, or, at best, senseless; strangers to rational enjoyment in this world, and passing every day, by thousands, with prospects still more gloomy, into the world to come. *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over this awful waste, this mighty desolation!*

Can we contemplate, my Friends, the picture which has been drawn—and I am not conscious of having added a single shade which does not properly belong to it—or rather I am conscious of having fallen utterly short of adequately representing its dark colours—Can we contemplate, I say, such a picture, without perceiving, and being ready to acknowledge, in all its humiliating extent, the deep depravity of our nature, and the innate tendency of man, in all ages, to depart from God, and from true dignity and happiness? Can we hesitate a moment to confess, that the children of men are, themselves, wholly to blame, for the darkness and desolation of our world; that we can charge no part of it on the Most High; that they have corrupted THEMSELVES, degraded THEMSELVES, destroyed THEMSELVES? And can we forbear, while we cast an eye over the appalling and heart-sickening

scene, to ask, with the deepest interest, *Is there no hope? Can these dry bones live?* Can these regions of wide spread waste and death, ever be restored to life and health, and beauty and happiness? Yes! all glory to the riches of Divine love and mercy! our text gives us an answer at once decisive and animating. For it declares,

II. That the "*waste places*" which have been described shall be "**BUILT UP,**" and these "*long desolations*" happily "**REPAIRED.**" And it also informs us by WHAT MEANS this restoration shall be effected.—To a brief consideration of this part of our subject let us now proceed.

That there is a time coming, when this world, so long the theatre of rebellion against God, and of all that complicated suffering which is the natural offspring of such rebellion,—shall be restored to the reign of truth, and purity, and peace and blessedness, is, if I am not deceived, the almost unanimous expectation of all who bear the christian name. And that this blessed renovation of our world will appear, in all its glory, in less than two centuries from the present time, is also, if I mistake not, generally agreed, even among those who place it at the greatest distance: and some pious and learned interpreters of prophecy believe that it is *nigh, even at the door*. Let no despondency, or timidity, or secret scepticism lead any one to doubt whether this blessed prospect will be realized. *The mouth of the Lord hath spoken it. The Father hath given to the Son, from eternity, the heathen for his inheritance, and the uttermost parts of the earth for a possession.* The whole earth is plainly

included in the covenant grant; and the whole earth shall, assuredly, be included in the promised blessing. *Hath He said it, and shall He not do it? Hath He spoken, and shall He not make it good? Heaven and earth may pass away; but one jot or tittle shall in no wise pass from his promise, till all be fulfilled.*

Hear what the Lord hath spoken! *The Lord of hosts will destroy the face of the covering cast over all people, and the veil that is spread over all nations.\* The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.† For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place shall incense be offered unto my name, and a pure offering: for my name shall be great among the heathen saith the Lord of hosts.‡ The kingdoms of this world shall become the kingdom of our Lord and of his Christ.¶ For He must reign until He hath put all enemies under his feet.§ The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.¶ The Lord will make bare his arm in the sight of all the nations. Nation shall not lift up the sword against nation; neither shall they learn war any more.\*\* For the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.\*\*\**

These precious and animating Scriptures have never yet been fulfilled. They plainly imply, that the period is approaching, when there shall be a general prevalence of the profession and the power

\* *Isaiah xxxv, 6, 7.*  
 † *1 Cor. xv, 25.*

‡ *Habak. ii, 14.*  
 § *Isaiah xxxv, 1.*

¶ *Malachi i, 11.*  
 \*\* *Isaiah ii, 4.*

¶ *Revelation xi, 15.*  
 \*\*\* *Isaiah xi, 5.*

of religion over the whole earth. Not that every christian will then be perfect, or even every professor of piety, truly pious: but that the visible church shall fill the world; that all infidelity, heresy, superstition, profaneness, and open vice, shall be banished from the earth; and that religion shall be every where honoured, and every where prosperous. Before the accomplishment of these predictions, we are assured that *the Man of sin, the Son of perdition*, shall be brought down; that the kingdom of *Antichrist* shall be utterly overthrown; and that the kings of the earth, who had given their power and strength to the *mother of harlots and abominations*, shall then hate her, and make her desolate, and burn her with fire.\* Another preliminary to the introduction of this glorious day—to be accomplished about the same time with the destruction of the Papal power—is bringing to an end the *Mohammedan imposture*; when all the *unclean spirits which have been cast out of the mouth of the false Prophet*, as well as out of the mouth of the *Beast*, and which have gone forth deceiving the nations, shall be finally destroyed. These events will prepare the way for the general conversion of the ancient Covenant People of God; for grafting them in again into their own Olive tree, from which they have been broken off by unbelief; AND RESTORING THEM, AS A BODY, TO THE POSSESSION OF THEIR OWN LAND. For, thus saith the Lord, the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. But afterward they shall return, and

\* Revelation xvii, 16.

*seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.\** And again; *Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and will bring them into their own land. Moreover, I will make a covenant of peace with them, even an everlasting covenant; and the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.†* Again; thus saith the Lord to Israel—*Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. The sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.‡*

And allow me to observe here, my Friends, if these things be so, what a deep and affectionate interest ought christians of the present day to take in the children of *Abraham*, still *beloved for the Father's sake*; and in that Land in which they are again to be gathered! Surely on THEM, and on THAT COUNTRY, which we may still call THEIR LAND, the eyes of every disciple of Christ ought now to be intently fixed; for them his prayers ought daily to ascend; and for their conversion every friend to the church of God, and to the ultimate happiness of man, ought to be willing to contribute and to labour to the utmost. FOR UNTIL THE JEWS ARE BROUGHT IN, TO SAY THE LEAST, THE

\* *Hosca* iii, 4, 5.

† *Ezekiel* xxxvii, 22—23.

‡ *Isaiah* lx, 14, 15, &c.



FULL SPLENDOUR OF MILLENNIAL GLORY CANNOT ARISE  
UPON OUR WORLD.

The conversion of the Jews, and their restoration to their own land, we learn from the *sure word of prophecy*, shall be the signal for the *universal preaching of the Gospel*, and the *bringing in of all the gentile nations*. For, says the apostle, *if the fall of Israel be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fulness! If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?\** For the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most' High, and all dominions shall serve and obey him.†

Blessed renovation! Happy world! when these prospects, in which the Lord causes his people to hope, shall be gloriously realized! I will not attempt to describe the scenes which the generations of the millenium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions, which now disquiet and degrade the children of men;—take away the intemperance, the impurity, and the injustice, which are daily destroying individuals and families; take away the bigotry, party-spirit, discord, and strife, which unceasingly agitate society, ecclesiastical as well as civil;—take away the war, famine, pestilence, oppression, and slavery, which have been, for so many generations, the scourges of our race;—take away earthquakes,

\* Romans xi, 12, 15.

† Daniel vii, 27.

tempests, drought, blasting and mildew, which so often destroy 'the hopes of man:—take away all these things—and suppose the general reign of truth, righteousness, order and peace:—suppose the people of God every where to *see eye to eye*, and the visible church to be harmoniously united all over the world:—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons always favourable—tranquillity, plenty, temperance, health and longevity, universally to prevail—and all accompanied with constant and abundant influences of the Holy Spirit, CONSTITUTING ONE CONTINUAL AND UNIVERSAL REVIVAL.—Imagine a scene like this; and then say, whether our world, during such a period, would not deserve to be called, as it *is* called in the Sacred Volume, *the new heavens, and the new earth, wherein dwelleth righteousness?* Whether it would not deserve to be considered what it is, doubtless, intended to be, the vestibule of that *mansion of rest, which is not made with hands, eternal in the heavens?*

But by WHAT MEANS shall these promises be fulfilled—these blessed prospects realized?

Not by the mere prevalence and power of HUMAN REASON. Many, who profess to have no belief in the christian's millennium, yet dream of something equivalent to a Pagan *Elysium* on earth. They talk of the *perfectability* of man; of reaching a period in which all diseases, and all misery shall be unknown; and when death shall be no more triumphant over our race. And they suppose that all this will be accomplished by the progress and influence of Reason, gradually regenerating and restoring the world. But all expe-

rience, to say nothing of the Bible, pronounces this a vain hope. The experiment has been making on the power of Reason to restrain, purify, and elevate man, for nearly six thousand years; and the result is as mortifying as it is decisive. All that it could ever accomplish, by its best influence, was to soften and polish, but not to remove, the moral desolation: to paint and whiten the *sepulchre*, while its interior remained *filled with dead men's bones, and all uncleanness*. It has ever been a fact, and will ever remain a fact, to the end of time, that *the world by wisdom knows not God*. Never did this boasted Reason teach a single nation, or a single individual, of all the children of men, to *deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world*.

Nor yet again, will the blessings which we anticipate be attained by the PROGRESS OF LITERATURE AND SCIENCE. Although when sanctified, that is consecrated by real religion, literature and science are a blessing—an inestimable blessing—yet *alone* they never led an individual to true holiness, or a nation to virtue and happiness:—A fact which is as notorious, as, upon the principle of the sufficiency of natural religion, it is incapable of a satisfactory solution. If it had been otherwise, we might have expected always to find the purest religion among those Pagan nations, who carried the refinements of literature and science to the highest pitch of perfection. But was this, in fact, the case? Directly the reverse! The worship of the Great Spirit, by the *American* or *African* savage, is unspeakably less removed from the simplicity of the true Religion,

than the thirty thousand deities of the Greek or Roman philosopher.

Quite as little reason, as from either of the foregoing, have we to expect the attainment of our hopes by the restraining and regulating efficacy of HUMAN LAWS. Human legislation may prohibit, may threaten, may, to a certain extent, coerce; but its utter—utter insufficiency to reach the seat and throne of human depravity,—to purify the heart,—to curb the restless appetites,—to restrain the rage of clamorous passions,—and to arrest the artful plans, and busy prowlings of secret villainy—has been painfully felt and confessed in every age. So that he who can hope for any effectual relief from this quarter, must have a hardihood, not to say, an absurdity of credulity, nearly allied to the hallucination of the bedlamite, who, on his pallet of straw, insists that he is hastening to the occupancy of a throne.

None of these things, then, can bring on the *latter-day glory*, or, by themselves essentially meliorate the condition of man in this world. As *auxiliaries* they are valuable—highly valuable—and, as such, will certainly be prized by every enlightened friend of human happiness. But they cannot be the chief confidence of any rational man. Nothing can be considered in this light but the Religion of Jesus Christ;—*the glorious Gospel of the blessed God, which is the power of God unto salvation to every one that believeth*;—which alone can reach the heart—act upon its inmost recesses—purify its blackest pollutions—and controul its fiercest passions. Men may dream of other remedies; but there is no other really effectual remedy for the

disease of man; no other helper, amidst its dismal ravages, than this. His disease has ever absolutely *laughed to scorn* all other remedies; and it ever will *laugh them to scorn*. But here is effectual help. Here and here alone we find light for human darkness, pardon for human guilt, cleansing for human depravity, consolation for human sorrow, strength for human weakness, and a complete Repairer of human ruin. Only suppose the principles and the power of the Religion of Christ to be universal, and this world would exhibit, every where, a foretaste of heaven. They SHALL be universal. *The mouth of the Lord*, I again assert, *hath spoken it*. Nor shall this blessing be attained without *means*—without *human means*. It is by the preaching of the Gospel, by men, like ourselves, that the prophetick Scriptures every where represent it as to be expected. It is when *the rod of Jehovah's strength shall be sent out of Zion*, that the nations are to be *made willing in the day of his power*.

That eminent and elegant critick, Bishop *Lowth*, translates the former part of our text thus—*And they that spring from thee*—that is, from the children of *Abraham*, when converted (for to them the prophecy was directed) *shall build up the ruins of old times, shall restore the ancient desolations*. From this and a few other passages, in the Old Testament, some pious and learned men have supposed, that the great body of the missionaries who shall be made most successful in converting the gentile nations to *Abraham's God and Saviour*, shall be CONVERTED JEWS. On this point I shall, at present, express no decisive opinion. It is true, that some of the Scriptures usually quoted to

establish it, may be considered as sufficiently explained by the fact, that all the first missionaries employed in propagating the Gospel, both before, and immediately after our Lord's ascension, were native Jews. But other passages have been thought not very naturally to admit of this explanation; and, of course, to suggest the opinion just mentioned. I cannot help regarding the opinion as having some degree of probability in its favour. And, certainly, if it be taught in Scripture, it is well calculated, on various accounts, deeply to interest the pious mind.

But perhaps it will be asked, what reason have we to expect such blessed effects from the preaching of the Gospel in time to come? We have seen that the same Gospel has been, long since, preached to all nations; and yet it has been generally rejected; and oh! how much "*waste*" and "*desolation*" still remain! What reason have we, then, to expect a more favourable result in future? I freely acknowledge, brethren, that, on the principle of mere human calculation, we have *no such reason*. If we had no other ground of confidence, our hopes would certainly be altogether extravagant. But our expectations are founded entirely on the promise of God. The promise has passed his lips, that the time shall soon come, when the Gospel shall be crowned with universal success; when the complaint shall no longer be made, *Who hath believed our report? and to whom is the arm of the Lord revealed?* Nay, when it shall be so universally received that it shall be no longer necessary *for men to teach every one his neighbour, and every one his brother, saying, know ye the Lord; but when all shall know him.*

*from the least of them even unto the greatest of them.\**  
 Not that we are to suppose, that when the Millennium opens, ministers will no longer be necessary. This would be to suppose, that the preaching of the Gospel, and the administration of the sacraments will then cease. Whereas the whole tenour of Scripture leads to the conclusion, that, during the period in question, all the ordinances of religion will be more universally enjoyed, and more highly prized, than ever; and, consequently, that the ministers of religion will be more numerous, more sought after, and more beloved, than in any former period. The children of men will *then* come into the world depraved as well as *now*. The same means of grace which are now made effectual to the conversion of sinners, and to the edification and comfort of believers, will then, no doubt, be employed, and made effectual for the same purposes. The chief point of difference will be, that they will then, very seldom, fail of success. And, surely, this circumstance will not be likely to make them less esteemed. But when it is said, that, at that time, men shall *not any longer need to teach every man his neighbour, and every man his brother, saying—know the Lord*, we are to understand the prediction as meaning, that Christian light shall then be so universally diffused, that no part of the population of the globe, shall need that instruction in the knowledge of the true God, as distinguished from idols, which we now impart to the Pagan nations.

Perhaps my hearers will expect me to say something more particular than I have yet said, as to the

\* *Jeremiah xxxi, 34.*

*time* in which the glorious day of which I have been speaking, shall be ushered in. On this subject, I profess to know so little, and feel myself so little entitled to speak with confidence, that I shall, of course, forbear to pronounce positively. That it *will* arrive, and before a long lapse of time, I have no more doubt than I have that *the judgment of the great day* will arrive. But perhaps we may say of the former, as we certainly must of the latter—*Of that day, and of that hour knoweth no man.* Possibly some of your children's children may see it, if not in its meridian glory, yet in its early dawn. But *he that believeth shall not make haste.* Let us patiently wait the Lord's time. Of one thing we may be certain, that it will be brought on as fast and as soon as infinite Wisdom sees best; and faster or sooner no enlightened believer would allow himself, for a moment, to desire. *The vision is for an appointed time; but, at the end it will speak and not lie. Though it tarry, wait for it, for it will surely come, it will not tarry.\**

But I ought in candour to say, that, before the millennium can arrive, there are, I fear, yet to be exhibited in our world, and especially on the old Latin Earth, scenes from which, if we could fully anticipate them, the stoutest heart would turn away appalled and shuddering! Yes; scenes of which to hear, in the most distant manner, will make the ears of the men of that generation tingle! *The great day of the battle of God Almighty* is yet to come: a battle which must rage with peculiar violence on the site of that Empire

\* *Heb. ii, 3.*



of persecution and blood, over which Satan, for <sup>so</sup> many ages, reigned. God grant that our beloved Country, which has so little of *the blood of the saints* in its skirts, may be in a great measure exempted from the horrors of that awful scene! But, however this may be, *let no man's heart fail him* on that account; nay, let no effort be paralyzed by the anticipation of the dreadful conflict. *For the elects' sake, it shall be shortened.* And I had almost said, Let christians of the present day be united and diligent in doing their duty,—in spreading the Gospel,—and in besieging the throne of grace—AND THE CONFLICT SHALL BE MADE SHORTER STILL! And even amidst the utmost fury of its rage, let it never be forgotten, that it is the indispensable harbinger of blessings unparalleled and glorious! Again, then, I say, *Let no man's heart fail him* at the prospect. *The Lord of hosts is with us; the God of Jacob is our refuge. Selah.*

From what has been said, we may learn,

I. *How great a blessing it is to be favoured with the Gospel of Christ!* It is almost as incredible as it is humiliating, how prone we are, when a blessing is familiarly enjoyed, to forget its value, and to forget our obligations for it. So it is with the light of day. So it is with the vital air which we breathe, and with our daily food. And so it is, pre-eminently with the light and the privileges, of the Gospel. We have enjoyed them so long and so constantly, that we are ready to consider them, not only as *matters of course*, but almost, in a sort, as *our right*. We forget that to them we are indebted for our personal safety, for our domestick purity and peace, and for our social order,

and happiness, as well as for all our spiritual knowledge and hopes. But, to correct this error, let us often think of the darkness and desolation of the poor Pagans. And let us again recollect that OUR ANCESTORS WERE ONCE IN THE SAME SITUATION. Yes, brethren; within the reach of authentick history, the inhabitants of the British Isles were miserable savages and idolaters, offering human and other sacrifices to dumb idols, and sunk in all the sottish corruption and misery of Paganism. Such were our Fathers! But God had mercy on them, and sent missionaries to them, to teach them the way of life. And from them the blessing has been transmitted to us. *Through the tender mercy of our God, the day-spring from on high has visited us, to guide our feet in the way of peace. The lines have fallen unto us in pleasant places, yea we have a goodly heritage. Blessed are our eyes, for they see, and our ears, for they hear; for many prophets and righteous men desired to see the things which we see, but never saw them, and to hear the things which we hear, but never heard them. Bless the Lord, O our souls, and all that is within us, bless his holy name; bless the Lord, O our souls, and forget not all his benefits.\**

2. We learn, from the foregoing remarks, that the cause of missions is decisively the most important and interesting cause in the world; and that the duty of prosecuting it as extensively as possible, is, at once manifest, and most imperative.

To show the unspeakable greatness and importance of the cause of missions, nothing more, I am persuaded,

\* Luke i, 78. Psalm xvi, 6. Matt. xiii, 16. Psalm ciii, 1, 2, 3.

is necessary before a christian audience, than to remind them *what that cause is*; to remind them that it is the same cause in which the eternal counsels of peace were engaged; the same cause for which the Divine Redeemer descended from heaven, and underwent all the humiliation and sufferings of his incarnate state. It is the cause which has for its object the extension of the Saviour's reign, and raising millions of our fellow men from deplorable darkness and desolation, to temporal and eternal blessedness. Yes, it is the GREAT CAUSE, in comparison with which ALL OTHERS SINK INTO NOTHING. Let the worldly Philosopher and Statesman, dazzled with the artificial splendour of their respective little worlds, imagine that the subject of missions is a minor matter, which nothing but fanaticism magnifies into much importance. Alas! they know no better. They are blind to the real character of this great object. The cause which they undervalue, will, in a little while, be seen and acknowledged to be the cause of God, of glory, and of eternity, when all the petty plans and efforts which now fill their vision and their hearts, shall be lost in oblivion.

No christian is at liberty to consider himself as discharged from the duty of aiding in this great cause. Every disciple of Christ under heaven is bound to do ALL IN HIS POWER to impart the glad tidings of salvation to all others who have it not. And never will this obligation cease, until the Gospel has been actually preached to every nation, and kindred, and tongue and people. As long as there is a single nation remaining Pagan, our efforts to send them the Gospel,

ought not to be abandoned, or even relaxed. Nay, as long as a single individual of our species is known to be ignorant of Christ, it would be worth while to go to all the expense and trouble of circumnavigating the globe, to carry to that individual the knowledge of salvation.

I am aware that some who profess to love the cause of missions, have seriously questioned the wisdom and the duty of sending missionaries to *Asia*, and to the Islands of the *Pacifick* ocean, while there remain so many literal heathen, as well as so many destitute frontier settlements, in our own land, to whom the heralds of salvation are yet to be sent. Into the general discussion of this subject, it is impossible, at present, to enter. A word or two only can be indulged. It is manifest that if the apostles and primitive christians had acted upon the principle of these objectors, the progress of the Gospel would have been much more slow, and confined within much narrower limits, than it was. But, blessed be God! they did not act upon it. They sent forth missionaries to distant regions, passing by, for a time, many waste and desolate places in their more immediate neighbourhood; and establishing a number of great centres of evangelical light and action in the midst of Satan's empire. This *was* a wise plan at *that time*, or else inspired men would never have adopted it, and it is a wise plan *still*. And, for myself, I have no fear, that following their example, will prevent, or, for an hour, retard the progress of the Gospel among the frontier settlements, or the heathen on our borders. On the contrary, I am persuaded, that from

every foreign missionary station on which God is pleased to pour out his spirit, a blessed influence never fails to re-act, not only all around it, but also, and in no small degree, upon the christian population of our own land; exciting on the subject of missions a deeper interest, and more fervent prayers; and eventually calling forth larger contributions, and more missionaries, for domestick as well as for foreign purposes. All experience demonstrates that we are never so likely to receive an ample blessing at home, as when we open our hearts, and send help to our brethren abroad.

My HONOURED AND REVEREND ASSOCIATES OF THE BOARD OF MISSIONS! The trust reposed in us is solemn and interesting in the highest degree! To be called especially and jointly to engage in this noblest of all causes, is a privilege and an honour which we can never adequately prize. If we made the estimate of it which we ought, we should come, every successive year, to the discharge of our duty, with augmented pleasure and zeal, and never think that we had done, or could do a thousandth part enough in such a cause. Oh! if the glorified spirits of our departed Fellow-members could speak to us from their mansions of rest: if the beloved and venerated DWIGHT and WORCESTER could re-visit our Board, and tell us what their estimate NOW is of that cause in which they were once engaged with us here;—would it be, think you, to intimate that they had loved it too much, or had been more devoted to it than it deserved? Oh, no! On the contrary, it would be to say, that they now see in it an importance and a glory unspeakably greater than

they ever saw in this world; and to conjure us to pursue it with growing ardour and affection.

3. We may learn from this subject, not only the importance of the missionary cause; but also *the great encouragement which we have to persevere in the pursuit of it.*—We have the best encouragement in the world; the encouragement derived from the assurance that we shall not labour in vain. We know that it is a cause which **MUST AND WILL SUCCEED.** The promise of *Him who cannot lie* has gone forth: and will any one dare to say either that *He cannot* or *will not* accomplish what He has promised? Let us, then, hold on our way, with all the alacrity and confidence of those who anticipate a speedy and a glorious conquest. Let us be *steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.\** What though apparently adverse dispensations of Providence now and then occur? What though some of those missionaries, from whose labours much was expected, are taken away, prematurely as it appears to us, by death? What though that ample success, for which we have been waiting and praying, be delayed longer than we had confidently anticipated? Still let none be discouraged. *The Lord is not slack concerning his promise, as some men count slackness. Let us, therefore, be patient. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Let us also be patient, and stablish our hearts, for the coming of the Lord draweth nigh.*

\* 1 Cor. xv, 58.

And, while we are thus waiting, let us remember where our only hope and encouragement lie. Only in the power and faithfulness of our covenant God. Without *Jehovah*, the king of *Zion*, we can do nothing. *Except the Lord build the house, they labour in vain that build it.* Unless the Spirit of God preside in our counsels, and go forth with those whom we send, as *a Spirit of counsel and of might, of understanding, and of the fear of the Lord*, all that we attempt will be in vain. Yes; all the *wisdom* which this age of literature and of science can produce; all the *funds* which the east and the west, the north and the south can furnish, will prove altogether ineffectual, unless the Almighty king of *Zion* add his blessing. While we plan and labour, then, let us *pray without ceasing* for that blessing. Let us constantly look, and long, and entreat for the display of that *mighty power of God*, which is, after all, our only hope. *Awake, awake, put on strength, O arm of the Lord! Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the Dragon? art thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?\**

4. We learn, again, from what has been said, *how great is the privilege and the honour of being a missionary.* When I speak of the honour of being a missionary, I have no reference to the applause of men; no reference to that sort of reputation which he may derive from having his name emblazoned in every Gazette and Magazine and his labours and success

\* *Isaiah li, 9, 10,*

lauded by the Reports and Orators of respectable Societies. This is a kind of honour, which principles greatly inferior to those of Christianity ought to teach every man to value at a very low rate. But I speak of honours infinitely more valuable; honours which, though they have nothing attractive or desirable in the eyes of an unbelieving world, will be estimated above all price by men of true wisdom;—the honour of receiving the approbation of God—the honour of being employed as instruments to build up his kingdom, and promote his glory. These are the honours, my respected and beloved young Friends, who are this day to be set apart for missionary work,—these are the honours which, I trust, will be yours. You are going forth to attempt, as God shall enable you, to “*repair the waste places,*” to build up the “*desolations of many generations.*” You are going forth to be, as your Master was, *the restorers of paths to dwell in.* The predecessors of all those to whom you are about to be sent once enjoyed the true Religion, or had it placed within their reach. But they rejected the precious offering, and sunk down into darkness, corruption and misery. You go, if, haply, you may be made, by the blessing of God, instrumental in raising them from their degradation, pouring light on their darkness, comforting them in their sorrows, delivering them from their old desolations; in a word, teaching them how to be happy in this world, and eternally blessed in the world to come. What a noble, what a delightful, what a godlike employment is here! and yet how arduous! *Who is sufficient for these things?* If you desire, in any measure to attain the object for



which you are sent, be careful to carry, wherever you go, the pure Gospel. *Know nothing but Jesus Christ and him crucified. Hold forth, with simplicity and fidelity, the word of life.* And, having done this, place all your reliance on the power of God to crown your work with success. *Paul may plant, and Apollos may water, but God giveth the increase. Neither is he that planteth any thing, nor he that watereth any thing, but God that giveth the increase.\** Difficulties and trials will certainly await you. Nothing great or precious, in this lost world, was ever accomplished without them. But if they are made the means of keeping you more humble, and nearer to God, they will become, however painful, the means of promoting the grand object which you seek—the furtherance of the Gospel.—*Go in peace; and may the God of love and of peace go with you!*

5. Finally; *while we are taking measures for sending the Gospel to others, have we all embraced it practically and savingly for ourselves?*

We have heard of great things, my friends, which God will certainly accomplish for his church. But there is every reason to believe, that before they can be completely accomplished, all of us, who are now seated before the Lord, shall have gone to judgment, and have entered on our eternal state. Are we prepared for that judgment? We speak much, and we, perhaps, give something, for sending the Gospel to the heathen; but are there no heathen in this audience? O, my fellow mortals! that very Saviour whom we wish to proclaim to the benighted nations, must be

\* 1 Cor. iii, 5, 6, 7.

cordially embraced by *us*, or we shall *never see life*. That same pardoning mercy and sanctifying grace, which we are desirous of having preached in *the dark places of the earth*, must be experimentally known by *us*, or we shall *die in our sins*. All our privileges, however rich and various, will fall utterly short of saving us. Saving us, did I say? If not practically improved, they will but sink us into a deeper perdition than we should have incurred if we had never enjoyed them. We must be *washed, and justified, and sanctified, in the name of the Lord Jesus, and by the spirit of our God*. Then, if we die before the millennium arrives, it will be to go to a brighter and better world, than even millennial glory can render this theatre of rebellion and suffering. Then, from the heights of the Upper Sanctuary, we shall look down on the Saviour's triumphs here below, with *joy unspeakable and full of glory*. In the mean time, let us aspire to the honour of being *workers together with God*, in hastening on those triumphs. Let the language of our hearts, and of our conduct, as well as of our lips, unceasingly be—*Come, Lord Jesus! come quickly; even so come, Lord Jesus! Amen.*

# CHARGE,

BY THE REV. ABEL FLINT, D. D.

OF HARTFORD.

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On me is devolved, by vote of the Ecclesiastical Council, convened on this solemn and interesting occasion, the duty of giving a Charge to these persons who have been ordained to the work of the gospel ministry, with particular reference to their acting as Evangelists. Although the Charge is to be addressed to them, more immediately, yet all persons present may receive instruction. All who have been called to minister in holy things will be reminded of the solemn obligations lying upon them; and of the importance of fidelity in the service of their great Master. And, from hearing the injunctions given to these ministers of Christ, other persons will learn the arduousness of their office; and will thence see the great importance of commending them, and all the other Ambassadors of Christ, by earnest prayer, to him who alone can enable them so to discharge their duty, as to be blessings to their fellow men. From viewing the nature of that treasure, which is committed to earthen vessels, all this assembly will see, that the excellency of the power must be of God, and not of man. They will also see, that while it behoves ministers to be faithful, it is also incumbent on all people to help them, by their prayers, and in all other ways in their power. Attend, then, my hearers, to the Address to be delivered to these servants of Christ.

REVEREND AND DEAR SIRS,

THE office to which you have now been inducted, by prayer and the imposition of the hands of the Presbytery, is designated, in the holy Scriptures, by a variety of names, each of

which suggests appropriate duties, connected with the office. To some of those names, with their correspondent duties, permit me, speaking in the name of the Council, to call your attention, as in the presence of God, of the holy angels, and of this assembly.

AS AMBASSADORS for Christ, the prince of peace, we charge you to beseech sinners, whenever you shall have an opportunity to address them, to become reconciled to God. Urge them to lay aside the weapons of their rebellion, and to submit, unreservedly, to their lawful sovereign. Point out, explicitly, the terms which God has proposed. Testify repentance towards God, and faith in the Lord Jesus Christ. Show to sinners God's readiness to receive them, on their complying with his terms. Set before them the danger of their situation; and exhort them to believe and be saved.

AS MINISTERS and SERVANTS of Christ, we charge you to evince fidelity in this service. Endeavour to perform the various duties of the ministerial office, as you shall have opportunity, in such a manner as to approve yourselves to him. Be assiduous in devising and executing plans to promote the cause of your divine Master; and, should you ever be called to set apart others to this work, examine carefully into their qualifications, and lay hands suddenly on no man.

AS STEWARDS of the mysteries of God, we charge you to be found faithful. Observe all the institutions appointed by the great head of the Church. Preach the word;—be instant in season and out of season;—administer, whenever called to the service, the sealing ordinances of Baptism and the Lord's Supper; the latter to visible believers, and the former to them and their infant seed. Attend, also, as you may have occasion, to the discipline of Christ's house; but always do it in a spirit of meekness and love, with earnest prayer to God, that offenders may be reclaimed.

AS TEACHERS, we charge you to preach the truth as it is in Jesus, and not shun to declare the whole counsel of God. Insist much upon the depravity and moral impotence of sinners,—upon the divinity and atonement of Christ,—upon the necessity of special divine influences to renew the heart of man to holiness, and upon all the doctrines, with which those mentioned are intimately connected, and which are called, by way of distinction, the doctrines of grace. To fit yourselves for this, be men of study,

so far as your situation will admit;—give attendance to reading, to exhortation, to doctrine;—meditate upon these things, and give yourselves wholly to them, that your profiting may appear to all.

As SHEPHERDS, we charge you to feed Christ's sheep and lambs, wherever you can find them. Nourish them with sound doctrine, and administer to them the consolations of the Gospel, according to their necessities. Strengthen the diseased, heal that which is sick,—bind up that which is broken,—bring again that which is driven away,—and seek that which is lost. Look out those which are scattered upon the dark mountains whither you are to go, and bring them into the fold of Christ.

Should you ever be called to act as OVERSEERS or BISHOPS of particular Churches, we charge you to take the oversight thereof willingly, and of a ready mind, not as lording it over God's heritage, but as being examples to the flock. Let their spiritual interests ever lie near your hearts, and be assiduous in your endeavours to promote the same. Watch over them in the Lord. Adapt your ministrations to their particular circumstances. Teach them, not only publicly, but from house to house. Counsel, warn, and exhort them. Visit them in their afflictions;—comfort them under their trials;—show them, in your public labours, and in your private intercourse with them, that you seek not theirs but them;—and in all your addresses to him who is the hearer of prayer, remember your people, and supplicate for them spiritual and temporal blessings, suited to their needs.

As ELDERS, we charge you to be grave and prudent, examples to believers in word, in conversation, in charity, in spirit, in faith, in purity. Take heed to yourselves, and to the ministry which you have received of the Lord Jesus. Look well to the state of your hearts; and be careful that, in all your conduct and conversation, you show a becoming regard to that religion which you are to preach to others.

Beloved brethren, The remarks hitherto made, would be applicable to you, were you to remain in the land of your nativity, and to act as ministers of the gospel in countries where the pure light of Christianity has long shone. But in the Providence of God, you are destined for other regions; two of you to Islands in the great Pacific, the inhabitants of which have never, until recently, had any knowledge of the true God, nor heard of that Saviour,

through whom alone any can obtain eternal life; and the other one of you to that land which was once the land of promise,—to that country, where Jesus, the divine Saviour, suffered, bled, and died; but whose wretched and miserable inhabitants, either reject him wholly, or have not that knowledge of him which his holy word teaches.—Permit me, therefore, in the name of the Council, to address you as **EVANGELISTS**.

As such, we charge you to go forth, in the exercise of that spirit, which animated the primitive heralds of the cross. Go to the scattered Tribes of Israel,—go to the deluded followers of the Prophet of Arabia,—go to the semi-christians of Palestine,—go to the blinded Pagans, wherever God, in his Providence, shall call you, and proclaim glad tidings of salvation through a Redeemer. Go, teach guilty men that they are sinners, that they need a Saviour,—that they must perish without him; and that there is no other name given under heaven, whereby any can be saved, but the name of Jesus.—Go, reach forth a hand to pluck your fellow men from the pit of destruction. As opportunity shall present, do the work of Evangelists, braving the dangers, encountering the trials, and patiently enduring the labors to which your divine master shall call you. And remember, for your encouragement, that gracious promise made to his primitive disciples, and made also to you, “Lo, I am with you always.” Supported by that promise, go forth, brethren, and exert yourselves in diffusing a knowledge of salvation. Perform the arduous duties of Missionaries, as occasion shall call for them, and as you shall have opportunity to discharge them. And if, through your instrumentality, but one erring mortal shall be brought to a knowledge and love of the truth, great will be your reward in heaven. May the blessing of God attend you. May the angel of the covenant be with you. And may many, in a future world, look back, and recognize you as, under God, the instruments of their everlasting salvation.

# RIGHT HAND OF FELLOWSHIP,

BY THE REV. JOEL HAWES, OF HARTFORD.

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To us, beloved brethren, but especially to you, the present is an occasion of deep and tender interest. To day God is granting you the desire of your hearts. The work, to which you are now consecrated, has long engaged your reflections and your prayers. You have surveyed the condition of the benighted heathen, and have pitied them; you have heard the command of the Savior,—Go ye into all the world and preach the gospel to every creature, and have felt it to be addressed to you; you have fixed your eye on the promise of God that the whole earth shall yet be filled with his praise, and moved, as we trust, by an impulse from above, you have desired to bear some humble part in accomplishing this glorious work. And here, in the presence of earth and heaven, you have been constituted ministers of Christ and heralds of salvation, to those who are sitting in the region and shadow of death. By the solemnities of this day you are all separated from the secular employments and pursuits of the world; from your country, your kindred and your homes; from all the endearments and privileges of a christian and civilized society, that you may go far hence to preach Christ to the heathen. The work, brethren, to which you are devoted, is great and difficult. It will require, on your part, peculiar fortitude, patience, and self denial; peculiar wisdom, prudence, perseverance and prayer. But with all its sacrifices and trials, it is a glorious and most desirable work—a work in which apostles and martyrs deemed it an unspeakable privilege to be employed, and which, we are confident, will awaken a deeper and still deeper interest among the friends of Christ, till all who dwell on earth shall know and love his precious name.

Go then, dear brethren, and may the blessing of Almighty God go with you. You will have the sympathies and prayers of all who love Zion; and sustained by his arm who has said, lo I am with you alway even unto the end, you will be steadfast, unmoveable, always abounding in the work of the Lord. The Lord keep you and bless you; and when this warfare shall be accomplished, may he bring us all together into that kingdom, where our communion and our joy shall be perfected forever.



# BRIEF VIEW OF THE MISSIONS

UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS, COMPILED OCTOBER, 1822.

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*The Board was instituted in June, 1810; and incorporated June 20, 1812.*

JEREMIAH EVARTS, Esq. at the Missionary Rooms, No. 69, Market Street, Boston, is Corresponding Secretary of the Board; and Clerk of the Prudential Committee. To him should be addressed all communications, which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer; to whom all letters, which relate to donations, or to any pecuniary concerns of the Board, should be addressed.

## I. MISSION AT BOMBAY.

THIS mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendence of schools; and the preaching of the Gospel.—The mission has three stations;—Bombay, Mahim, and Tannah.

**BOMBAY.**—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*. The widow of the late Mr. Newell resides here.

**MAHIM.**—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

**TANNAH.**—The principal town of the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, *Missionary*.

The missionaries had established 25 schools;—17 on the islands of Bombay and Salsette; and 8, at as many different places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to suspend 10, about the middle of last year, for want of funds. The schools contain, on an average, about 50 scholars.—The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

## II. MISSION IN CEYLON.

THIS mission was established in the district of Jaffna, October, 1816. It has five stations;—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

**TILLIPALLY.**—Nine miles north of Jaffnapatam

Rev. James Richards and Rev. Daniel Poor, *Missionaries*. Nicholas Permander, *Native Preacher*.

**BATTICOTTA.**—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Teacher*.

**OODOOVILLE.**—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*, Francis Malleappa, *Native Preacher*.

**PANDITERIPO.**—Nine miles north-west of Jaffnapatam.

Rev. John Seudder, M. D. *Missionary*.

**MANEPY.**—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*. Philip Matthew, *Native Preacher*.

The blessing of God has attended the labors of the missionaries among the youths in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but perceptible, influence is also exerted on many natives in the district of Jaffna.

### III. MISSION AMONG THE CHEROKEES.

THIS mission was established in 1817. It has three stations;—Brainerd, Creek-Path, and Taloney; and new stations are contemplated at High-Power, Chatooga, Wills-Town, and other places.

**BRAINERD.**—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chucamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; Messrs. Abijah Congar, John Vail, John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

**CREEK-PATH.**—100 miles W. S. W. of Brainerd. A school was established here in April, 1820.

Rev. William Potter, *Missionary*.

**TALONEY.**—Sixty miles S. E. of Brainerd. A school was established here in May, 1820.

Messrs. Moody Hall and Henry Parker, *Assistant Missionaries*.

### IV. MISSION AMONG THE CHOCTAWS.

Commenced at Elliot, in August, 1818. It has three stations;—Elliot, Mayhew, and the French Camps.

**ELLIOT.**—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 W. S. W. of Brainerd; and 145 from the Walnut Hills.

Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. William W. Pride, *Physician*; and Messrs. Moses Jewell, Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

**MAYHEW.**—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury and Rev. Alfred Wright, *Missionaries*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *Assistant Missionaries*.

**FRENCH CAMPS.**—A settlement on the Natches road, south-west of Mayhew.

Mr. Loring S. Williams, *Assistant Missionary*.

### V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

**DWIGHT.**—On the west side of Illinois creek; 4 miles north of the Arkansaw river; 200 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries*.

### VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations;—Hananoroh, and Wymai.

**HANANOROH.**—On the island of Woahoo.

Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hopoo and John Honoree, *Native Assistants*.

**WYMAI.**—On the island of Atooi.

Messrs. Samuel Whitney and Samuel Ruggles, *Assistant Missionaries*; and George Sandwich, *Native Assistant*.

### VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna in January, 1820.

Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries*.

Most of the foregoing missionaries, and assistant missionaries, have wives. At several stations among the Indians, there are unmarried females, laboring as teachers and domestic helpers.







