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Gottsperung

Daniel!

Dr
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A Missionary address on the life and sufferings of Mr David Brainard missionary to the Indians

There are principally two ways of recommending religion & virtue to the world; The one by doctrine and precept & the other by history and example; both of which we find abundantly used in the S.S. Jesus Christ himself, when he came to be the light of the world & to teach and enforce his blessed religion, made use of both these methods. He not only in his doctrines declared the will of his Heavenly Father the nature & properties of that virtue, which becomes creatures of our constitution, and in our circumstances, and more powerfully enforced it by exhibiting the obligations and inducements of true holiness, But he also in his own practice, gave a most perfect example of all the virtues he taught. And ~~God~~ history teaches us that God in his wise providence, has also been wont to make use of both these methods to hold forth light to mankind and inducements to their duty in all ages. For this end we see that he from time to time raised up eminent & pious men, who set bright examples of that religion which is taught in the word of God. by well in their teaching as also in their practice. Whose examples have in the course of providence been set forth to publick view

Mr Inray

Such an instance we have in the excellent character & life
person of whose life and principle exertions we would now
endeavour to give a brief account as far as time will permit
permit us on the present occasion

I. A few words from his birth to the time when he com-
menced his studies for the ministry. His name was David
Brainard, son of Hezekiah Brainard and his wife
Dorothy, daughter of the Revd Jeremiah Hobart
who has been a faithful minister of the Gospel of Jesus
until his death. Mr David Brainard was born Apl
20th 1718 at Haddam Connecticut. From all account
he was born of pious parents, at least of such who
endeavoured to raise a decent intelligent & religious
family, so long as they were permitted to remain with it
for there were two more of this family who engaged in Divine
studies, in particular John Brainard who succeeded his
brother David missionary to the Indians, and pastor
of the same church of the Christian Indians in New
Jersey. Mrs Dorothy Brainard having lived about five
years a widow, died when her son (of whose life &c I
am about to give a short account) was about fourteen
years of age, so that in his youth he was left both
fatherless & motherless. From the account he has given
of himself, it appears that even in the early age of his seven
and eighth year he was so deeply convicted of the depravity
and sinfulness of human nature that he got so much
concerned about his soul and terrified at the thoughts
of death that he was even then already driven to
the performance of religious duties. And in the 13th

year of his age, he was roused from his carnal security
(as he calls it) perhaps by means of a mortal sickness
which then prevailed at Haddam: which he observes
had excited him very much. Here the Spirit of God
seems to have proceeded so far with him, that he experi-
ence the sweetest delight in the performance of religious
duties; and much joy in his hope for Heaven and
happiness. Here he was remarkably dead to the world.
his thoughts were almost wholy ~~dea~~ employed about
his souls salvation; and observes that indeed he might
have said "almost I am persuaded to be a Christian.
At the death of his mother which occurred soon
after this, his deep conviction; he was exceedingly
distressed and melancholy. Because he knew, that
that he now had to leave his fathers house and be
exposed to the world and his own care. A mournful
situation indeed, for a youth of perhaps the most
dangerous period in about the fourteenth year of his
life. After this for about four or five years; his
religious concern appeared to be on the decline
although he still attended secret prayer.
When about twenty years of age he applied himself
Classical or preparatory studies; and was now
engaged more than ever in the duties of religion.
As he observes, "I now became very strict and
watchful over my thoughts words and actions
and imagined, that I not only devoted myself
to the ministry but that I dedicated myself
wholy to the Lord." In a word his manner

of life was now wholy regular and full of religion he read his bible through more than twice in less than a year and spent much time every day in prayer and other secret devotions in short he had now a very good outside but which was rest entirely on his duties - though he was not sensible of it. He observes that even in this state he often wandered at the levity of his professors, and lamented their carelessness in religious matters. Thus says he, "I proceeded a considerable length of time on a self righteous foundation, and should have been entirely lost had not the mercy of God prevented it" But in the first year of his studies it pleased God graciously to convince him of this dangerous state of self righteousness which was grounded on mere enlargement of duty, warmth of affections and good resolutions &c These deep convictions of his sinfulness now sometimes seized him so violently that one night particularly he observes "When I was walking solitarily I had such a view of my sins that I feared the ground would open under my feet and become my grave and send my soul quickly into hell before I could get home. Here I would remark that this certainly is an example of great moment nay it appears to me to be one which really deserves our almost attention because from it we may learn not only the necessity but the great importance of a true knowledge of that deceitfulness of our own sinful and depraved heart as well as also the vileness of our best services and of the filthiness of our own righteousness.

For he we see that notwithstanding all the regularity in duty and in the christian walk; all our good resolutions and strongest imagination of our good affections and a thorough sensibility of all these things; we may still deceive ourselves and remain in that state, which appears to be more dangerous than that of the open careless sinner because he has nothing upon which he can depend and may therefore much sooner be convinced of his enemy than that man who is resting secure upon his good engagements and feelings &c O! is it not therefore a matter of the greatest importance that we should always be on our guard concerning our thoughts in comparing and judging them without the least indulgence, in the clear light of the word of God. It most certainly is because thereby we shall be led to the true source from whence alone must come all our justification and final felicity (viz) to Jesus Christ the rock of ages upon whom alone we can safely depend and upon whom alone all our hope must be founded. That Mr. D. Brainard did not lose sight of that deep conviction mentioned above; but that he did grow not only in the knowledge of his own depraved and deceitful heart

but most abundantly in the knowledge of the grace of God as it is in the Lord Jesus Christ is seen from his diary in which he has left us a regular account as well of his life and progress in his course of education as also of the rise progress and experience in his religious course throughout his whole life. From the time he entered upon his theo. studies about the 24th year of his age till his licensure examination & commission as a missionary and until his entrance on his mission among the Indians at Kaunaumeek; much interesting matter might be collected from his diary: but as something of his exertions among the indians and his general usefulness till the few last hours before his departure from this world may still be much more interesting we wont here merely remark: that throughout his whole course of preparation for this great work after which his whole soul longed (viz) to be active ~~rescuing~~ among the Indians in rescuing them from the slavery of their ignorance & superstition and bringing them into the glorious liberty of the children of God; within the pales of the Church of Christ; he made such a progress in all his studies, and led such a life which must have had a blessed influence upon those around him; and as will now recommend itself to all who shall enjoy the perusal of his diary, and most particularly to the theological student. O! if we consider the blessed hours he so often enjoyed in his retired devotions, of the presence of God in his soul, even to such a degree, that he sometimes longed to be dissolved and to be with Christ which seemed far better. Then we will be no longer surprized, that he felt so ill and thought all was wrong if sometimes circumstances prevented him from this happy duty. Mr. David Brainard was now about 23 years of age and commenced his ~~labolious~~ laborious work at Kaunaumeek about 20 miles from Stockbridge where the indians lived, with whom he was concerned. He arrived there April 1st 1743. About his entertainment with them he mentions nothing in particular except that he lodged on a little heap of straw that night. It however appears that he found himself very much depressed at least he speaks of God's waves & billows rolling over his soul. On the one hand he found himself so exceedingly ignorant, helpless, unworthy, & altogether

unequal to his work, that he thought he should never have any success among the Indians his soul was weary of life; and he longed for death beyond measure & on the other hand he was exceedingly pressed under a deep sense of the vileness of his own heart. However on the Sabbath day he rose early in the morning, retired to the woods in prayer & meditation. Preached twice that day to his people, with the good success of seeing several persons under religious concern with whom he conversed privately, and one told him, "that her heart had cried ever since she had heard him preach first." But notwithstanding this, he still under a sense of his feebleness & unworthyness longed to be excused from that work. This was a time of trial indeed but the Lord was with him, and gave him strength blessed his labours and brightened his prospects among the Indians to a considerable degree. His ordination was attended to at Newark in New Jersey on the 12th of June 1744. And June the 19th he set from Newark on his journey home and in three days reached his residence near the forks of Delaware. Performed the journey under much weakness of body but had more comfort in his soul.

After having spent the most of his time for more than a year among the Indians at the forks of Delaware &c besides several journeys to the Susquehannah among Indians he made now a visit to the Indians at Crosweeksung in New Jersey; about eight miles southeast from the forks of Delaware. In a word it is almost incredible how this blessed man (delicate as his constitution was) exerted himself since he commenced his work as a Missionary a Kannaumeck. This is evident not only from his much travelling preaching & many private conversations on religious concerns among the Indians; but more particularly in his teaching them the English language and translating prayers and other principal matters of religion into their own language by merely the assistance of an ignorant interpreter — who was also an Indian. And amidst all those difficulties of his now two years labouring at the different places above mentioned, he had as yet to content himself merely with the promising prospect of the Lord preparing his way to the hearts of his people. With the commencement of his residence at Crosweeksung the third year of his missionary labours among the Indians

began; which was the most interesting year of Brainards life. The two former years he was merely preparing the way, nay! he was then going out with toil & sorrow and sowing in many tears; but now he is bringing in his sheaves in rejoicing. The number of members in his Indian Congregations now rapidly increased; and all with one consent rejoiced in coming among them. Not a word of that opposition is heard among them, with which the former so often had grieved his spirit. The Indians now flocked together from their several and distant habitation requesting him to preach to them twice a day. In a word the blessed gospel of Christ which he preached to them now fully proved itself as it really is the power of God to the salvation of their souls. At this time he could not preach without very often numbers coming to him afterwards under a deep concern about their souls. One year more (during which also much good was done for the poor people) completed his missionary labours. And during the seven remaining months of his life after about four years labour among the Indians he was (on account of bodily weakness) not able to do much more, than to write letters to his friends, and to converse with those around him, having just outlived 30 years when his Lord called him to his eternal home. N.B. O! may the Lord enable us to in some measure to imitate his Ex. in life, & at the close of our lives to die a death similar to his.

[illegible] Bemerkung für das nicht mehr als 2 Fach
zu der Gesetz [illegible] gegeben [illegible]
Welche sind die wirkl. Gründe der Ober-
[illegible] Amtshof
[illegible] das in den Bezirk ganzes Land
[illegible] und genau beobachtet werden
[illegible] die Gegenstände mit ihr unser Frau Schw.
[illegible] dieses Gesetz verbaten?
Was ist [illegible] Lehre [illegible] von der unendlichen
[illegible] Rede [illegible] noch mehr wirk. Grundlage
[illegible] von einer Ehe zu Ehe [illegible]
[illegible] sind die [illegible] Pflichten [illegible]
[illegible] sind die [illegible] der Lehrer
[illegible] ist [illegible] gesetzlich Geschäfte
[illegible] sind die Pflichten [illegible]
[illegible] sind die Gegenstände
[illegible] [illegible]