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A

SERMON and CHARGE,

DELIVERED AT

SURRY-CHAPEL, LONDON,

October, 9, 1797.

[PRICE ONE SHILLING.]

A

SERMON AND CHARGE

DELIVERED AT

SURRY-CHAPEL, LONDON,

October 9, 1797,

On Occaſion of the Deſignation of Two of the

SIX MISSIONARIES TO THE FOULAH COUNTRY,

AFRICA.

THE SERMON BY MR. NICOLL,

Miniſter of the Scots Church, Swallow Street,

THE CHARGE BY EDWARD PARSONS,

Miniſter at Leeds, Yorkſhire.

TO WHICH ARE ADDED,

GENERAL INSTRUCTIONS,

AND

A FAREWELL LETTER,

FROM

THE DIRECTORS OF THE MISSIONARY SOCIETY

TO THE

MISSIONARIES ON THEIR DEPARTURE.

Publiſhed at the Requeſt of the Directors of the London Miſſionary Society.

London:

PRINTED FOR T. CHAPMAN, FLEET-STREET.

1797.

PROPERTY OF PRINCETON THEOLOGICAL SEMINARY

INTRODUCTORY ADDRESS

TO THE

RELIGIOUS WORLD.

GENUINE concern for the progreſs of the Great Redeemer's kingdom is of no tranſient or limited nature. To diffuſe the light of ſaving truth among the human race, in every poſſible direction, is the work of ages, to be carried on with perpetual zeal from generation to generation.

Like the everlaſting mountains, the objects and arguments which render ſuch attempts important at any time, remain invariably the ſame, and when ſurveyed for thouſands of years will appear with increaſing certainty and magnificence. Heaven and Hell, the deſtroying nature of ſin, the miſery of a fallen ſtate, the precioufneſs and glory of ſalvation by Chriſt are objects which no varying currents of human faſhion or ideas can poſſibly alter, or diminiſh.

And as true zeal for the kingdom of Chriſt is durable and permanent, ſo it naturally takes a wide range, through a world which exhibits in all places the affecting ſpectacle of ſouls periſhing in iniquity. The endeavours, therefore, which proceed from this zeal, ſhould, like the beams of the Sun, paſs with unabating alacrity from land to land, from continent to continent, from ocean to ocean.

The late Miſſion to the South Sea iſlands hath

hath taken ſuch a hold of the hearts of public ſpirited Chriſtians as, we truſt, ſhall not be enfeebled by the lapſe of months or of years. The aſcending cloud of incenſe from believing hearts is thickening, and the elect of God continue to cry to him inceſſantly, for a proſperous entrance of heavenly truth into theſe habitations of ancient night. Go on, ye beloved of God, "give him no reſt; his "going forth in thoſe parts of the world is "prepared as the morning, there ſhall the "Gentiles come to your light, and kings to "the brightneſs of your riſing."

But vaſt as is the Pacific Ocean, adorned with its cluſtering iſlands, it is not large enough to exhauſt the zeal and concern of the friends of Jeſus. He is the Saviour of the world, the "deſire of all nations." The preſent publication claims the notice of the houſhold of faith, as the memorial of another miſſion to a country of blind miſerable ſinners.

To the Foulah country, on the weſtern ſhore of the African continent, the pious imagination may eaſily follow our Miſſionaries; it is a land, comparatively, near us; a land which hath heard of the infamous violence and barbarity of our traffic; a land which hath furniſhed ſome of the victims to the inſatiable avarice of Britiſh Chriſtians; a land where Satan hath long quietly reigned, and where immortal ſouls "have been "caſt out in the open field, polluted in their "own blood, while no eye hath pitied them, "to have compaſſion upon them."

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The importance of this Miſſion riſes into view from a variety of conſiderations. It is ſurely peculiarly deſirable, that the benevolent glories of Chriſtianity ſhould be diſplayed in theſe very regions, where human depravity hath exhibited its blackeſt horrors, involving the holy name of the Saviour in its diſgrace. If it pleaſe God to give a ſucceſsful entrance to his Goſpel into this country, it may thence penetrate farther into the interior, even into the centre of that benighted, forſaken degraded, Continent. What a world of ſalvation, may there anſwer the call of the new-creating voice! The report and effects of a conquering Goſpel there, will ſpeedily return to our own country, and may command attention from all the nations of Europe. The Mahometan ſyſtem of impoſture, and of pollution, may there begin to fall before the celeſtial armour of truth. What objects of concern, what materials of prayer, for thoſe whoſe hearts are jealous for the Lord God of Hoſts!

Union of the followers of the Lamb of God, hath been one characteriſtical feature of the Miſſionary Society; and it appears eminently impreſſed on this Miſſion, which is the united effort of three diſtinct ſocieties, each of them contributing their proportion of miſſionaries, and of expence. Such harmony of the brethren of Chriſt, is, no doubt, formidable to the powers of darkneſs, and moves their jealous reſentment. But let this union, ſo generouſly and chearfully formed, be defended by the prayers of all the friends of the

Saviour,

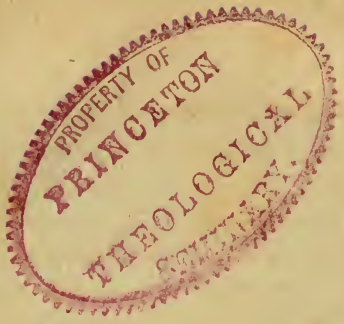
Saviour, and of his honourable cauſe. Let them cry mightily for the cordial union of the miſſionaries themſelves, that they may be "one ſtick in the Lord's hand," a phalanx cloſely and inſeparably compacted by that Spirit, who is at once "the ſpirit of "love, of power, and of a ſound mind."

The minute detail of particulars, relative to the ſolemn occaſion, when the following diſcourſes were delivered, may be found in the Evangelical Magazine for November, 1797. It is hoped, that beſides the general intrinſic worth of the diſcourſes themſelves, they will become the fuel of zeal, the food of faith, and the guide of prayer, in reference to this particular Miſſion, and as to all miſſionary undertakings. The work, the trials, the ſucceſs, the qualifications of the witneſſes of Jeſus among the Heathen, are here repreſented. While the Chriſtian reads let him believe, and hope, and pray, and long, and rejoice.

"Surely his ſalvation is nigh them that "fear him, that glory may dwell in our "land. Mercy and truth are met together, "righteouſneſs and peace have kiſſed each "other. Truth ſhall ſpring out of the earth, "and righteouſneſs ſhall look down from "heaven."

"Gird thy ſword upon thy thigh, O moſt "mighty, with thy glory and thy majeſty! "And in thy majeſty ride proſperouſly, be-"cauſe of truth and meekneſs and righteouſ-"neſs; and thy right-hand ſhall teach thee "terrible things!"

A SER-



The leading Instructions of the MACEDONIAN MISSION *considered:*

A SERMON,

PREACHED

AT THE DESIGNATION

OF

MESSRS. RUSSELL AND CAPPE,

TWO MISSIONARIES FROM THE

LONDON MISSIONARY SOCIETY,

FOR

AFRICA,

IN

SURRY CHAPEL, OCTOBER 9, 1797,

BY THE

Rev. WILLIAM NICOL,

ONE OF THE MINISTERS OF THE SCOTS CHURCH,
SWALLOW-STREET, LONDON.

To the DIRECTORS *of the* LONDON MISSIONARY SOCIETY.

MY DEAR BRETHREN,

THE following plain truths which were delivered before you yeſterday, are now, at your deſire, ſubmitted to public inſpection with much diffidence. As I was not appointed to preach at the deſignation of the two African Miſſionaries till Wedneſday laſt, and as I was pre-engaged to preach twice, and diſpenſe the Lord's Supper on Sabbath, I was under the diſagreeable neceſſity of preparing this Diſcourſe in great haſte. If any perſon ſhall be diſpoſed to aſk why the Public has been troubled with ſuch a hurried production, I can give no other reaſon but that I conſidered it to be my duty to comply with your unanimous and earneſt requeſt.

That the Lord may bleſs all your endeavours for ſpreading the Goſpel, is the prayer of

Your affectionate ſervant in the Lord,

London, No. 54, *Edgeware-road, Oct.* 10*th*, 1797. WILLIAM NICOL.

The Leading Inſtructions of the Macedonian Miſſion conſidered.

A SERMON.

ACTS XVI. 9. 10.

And a viſion appeared to Paul in the night; there ſtood a man of Macedonia, and prayed him, ſaying, come over into Macedonia, and help us.

And after he had ſeen the viſion, immediately, we endeavoured to go into Macedonia aſſuredly gathering that the Lord had called us to preach the Goſpel unto them.

TO convince the ſinner, to confirm the ſaint, are the two great ends of a Goſpel Miſſion. Thoſe good and great men who firſt propagated the Goſpel poſſeſſed a ſtrong an abiding and a growing deſire, that ſinners might be brought to the Saviour, and that ſaints might be eſtabliſhed in their moſt holy faith. That theſe ends might be promoted, they cheerfully left their neareſt relations, the companions of their youth, and their native land. They went from city to city, and from country to country, they ſubmitted to the greateſt hardſhips, and expoſed their lives to the moſt imminent dangers; neither the threatenings of foes, nor the intreaties of friends could hinder them from diſcharging their duty. At one time, Paul, from a ſenſe of duty, had determined to go up to Jeruſalem, but his friends attempted to diſſuade him, and he was infallibly forewarned of his danger. His reply to the intreaties of his affectionate and much reſpected friends, is recorded in the 21ſt chap. and 13th verſe of this book, and ſhould be deeply impreſſed on the heart of every Miniſter

and Miſſionary. Then Paul anſwered, "What mean ye to weep and to break my heart? for I am ready not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus."

Paul and Silas went to Troas as to other places, with the benevolent deſign of preaching the Goſpel. Whilſt they were there, Paul was favoured with a viſion. There ſtood a man of Macedonia, perhaps either in a Macedonian dreſs, or who ſpoke in the dialect of that country; this man ſaid, come over and help us. He and his companions were fully convinced that it was the will of the Lord, that they ſhould leave Troas and go to Macedonia. They immediately ſet ſail, and he whom winds and waves obey, gave them a ſhort and proſperous paſſage. But little or no notice was taken of them when they arrived. When the Ambaſſador from the Court of Heaven opened and read his commiſſion, there were but few to hear it, and theſe were chiefly women. Paul perſevered and a brand was plucked out of the burning. After this he caſt out a ſpirit of divination, but he and Silas were falſely accuſed, ſcourged and impriſoned. Whilſt in that priſon they prayed and praiſed. Their prayers were heard and anſwered in a remarkable manner. Another ſoul was brought to Chriſt even in that place of confinement, and by means of theſe very men to whom he had ſhewed no mercy. As ſoon as it was day, the rulers ſent orders to let Paul and Silas go. Paul availed himſelf of the privilege of a Roman citizen, and returned a very ſpirited anſwer. The magiſtrates were alarmed, they went and beſought the two priſoners to come out, and deſired them to leave the city of Philippi. Being thus honourably acquitted, they left the priſon, but would not leave the city till they had ſeen and comforted the brethren.

We propoſe at this time, with an humble reliance on Divine grace, to take a nearer view of this Miſſion

Miſſion to Macedonia, and conſider ſome of the leading inſtructions which the hiſtory of it affords.

Firſt, We are here taught what ſhould be the chief buſineſs of a Miſſionary—"Aſſuredly gathering that the Lord had ſent us *to preach the Goſpel*"

Theſe who engage in this good work ought not to have for their object the increaſe of any particular party, but the extenſion of the Redeemer's kingdom. But that man who ſincerely deſires to be inſtrumental in promoting this great end, muſt attend to the means which Paul employed, they are the only means which God will bleſs, and, in conſequence, the only means which ſhall ever be effectual.

The Apoſtle of the Gentiles did not ſhun to declare the *whole* counſel of God, but there were certain leading ſubjects which he held up to the view of his hearers almoſt on all occaſions—our original apoſtacy from God, and his eternal love to his choſen—the total blindneſs of the human mind—the deſperate wickedneſs of the heart of man—the guilt which we have contracted, and the danger to which man in his natural ſtate is expoſed—the glorious perſon of the eternal Son of God, his finiſhed and accepted work, with the rich fruits of the Redeemer's purchaſe—the abſolute neceſſity of regeneration through the Holy Spirit—theſe were ſubjects of which Paul determined frequently to treat, and his labours were crowned with ſucceſs. Let every Miſſionary, therefore, by the grace of God, daily endeavour to convince men of their dreadful depravity, and then direct them to that Saviour who is willing to receive all who come to him, and able to ſave to the uttermoſt.

This hiſtory teaches that when God's time is come for bleſſing any nation with the Goſpel, men ſhall be qualified by God for his work, and that they

they ſhall be directed to that place where he has work for them.

When you look to Macedonia, you ſee that the time, the ſet time was now come, when the Goſpel was to be preached there. The Lord had people in that place, and ſome of thoſe were now to be brought under the influence of the Goſpel. Satan was now to be driven from ſome of his ſtrong holds in Macedonia. When you direct your attention to Troas, you ſee a Paul, a Silas and a Luke, prepared again to take the field, and you alſo behold a young Timothy buckling on the armour, and ready to ſet out againſt the common foe. God hath ſaid mercy ſhall be built up, and workmen ſhall be raiſed up, for God can of ſtones raiſe up children to Abraham. If the fields are white already to harveſt, labourers ſhall be thruſt out. This ſhould teach us to what quarter we ſhould look at this time, when men are needed to carry the Goſpel to diſtant lands; and when the Lord raiſes up, and brings forward men able and willing to undertake the Miſſionary work, we ſhould praiſe him with united hearts and united voices. Have not we, in this reſpect, brethren, great cauſe to praiſe God for his goodneſs on this day? When you behold theſe ſix good men in the midſt of you, you behold a pleaſing ſight; God hath ſaid to the *north* give up, and to the *ſouth* keep not back.

Let us be encouraged to hope that the Lord has work ſo do for theſe men, even in the wilds of Africa. We are not to expect ſuch direction as Paul received at Troas. Paul went to many places to which he received no ſuch invitation as that to Macedonia. The command of his and our Maſter is, go into all the world and preach the Goſpel to every creature. When we propoſe to ſend out a Miſſion, it is our duty to employ all the

the means in our power to find out in what parts of the world a miſſion is moſt needed, and where there is the beſt reaſon to hope that it ſhall be ſucceſsful. We ought to pray to God for direction, and when we have acted in this manner, we have done our duty, and muſt leave conſequences with God Almighty. But it is extremely gratifying on the preſent occaſion to conſider, that moſt reſpectable characters who have been for ſome time in Africa, and who are deeply engaged in this good work, have entreated us to ſend men to help them, and have promiſed to give them all the aſſiſtance in their power. This African miſſion, therefore, has advantages peculiar to itſelf. Let us be thankful for theſe advantages, and at the ſame time let us truſt in Him who is wonderful in counſel, and excellent in working.

Again, this hiſtory teaches us that Goſpel Miſſionaries need not be ſurpriſed although they ſhould meet with coldneſs or contempt from that very people to whom they are ſent.

If ever there were men who had reaſon to expect a kind reception, Paul and Silas were now the men. If ever there was a place where ſucceſs might have been expected at the commencement of the work, Macedonia was the place. Thoſe ſervants of God did not leave Troas until they were convinced that it was the will of God they ſhould leave it. They did not go to Macedonia till they were aſſured that God had called them to preach the Goſpel there. Was it not, therefore, reaſonable for Paul and Silas to expect that multitudes would immediately flock to the ſtandard of the Croſs. God's thoughts are not as our thoughts, nor his ways as our ways. Thoſe two ſervants of the Lord lived ſome time in Philippi before any notice was taken of them. When Paul preached there were but very few to hear him.

It is in this way that the great Head of the Church

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is pleaſed ſometimes to try his moſt able and faithful ſervants; but let thoſe who are tried in this way remember that "they *ſerve* who wait." Let them continue to wait upon the Lord, he will yet ſtrengthen their hearts. When we have ſeen the hand of God leading us into any place, however unpleaſant our ſituation may be, although there ſhould be many adverſaries, and even ſmall ground to hope for ſucceſs, yet it is our bounden duty to wait till the Lord in his providence ſhall open up our way.

When we read this hiſtory now under conſideration, we are taught, that when any ſerious impreſſions have been made upon the hearts of the hearers of the Goſpel, that the *Lord himſelf* has done the work.

Saul was brought up at Gamaliel's feet, and was a ſcribe well inſtructed by the Holy Ghoſt. When he preached, divine truths were propoſed with the greateſt plainneſs, and preſſed with becoming earneſtneſs. Paul travailed as in birth till Chriſt was formed in the hearts of his hearers; but Paul of himſelf could not bring one ſoul to Chriſt: Lydia's heart was opened, that ſhe attended to the things which were ſpoken by Paul, but it was the *Lord* who opened the heart.—The Lord ſhuts, and no man can open; and he opens, and no man can ſhut. My well beloved brethren, who are now profeſſing a willingneſs to live amongſt the rude ſons of Africa, that you may be inſtrumental in making them wiſe unto ſalvation, allow me to intreat of you that ye attend to this important inſtruction.—Let it ſink deep into your hearts.—Perhaps when you ſhall have entered upon your work, and conſidered your own inability, and when you ſhall obſerve the ignorance and ſtubbornneſs of the untutored African, your ſouls may be caſt down within you. Perhaps each of you may feel himſelf diſpoſed to ſay with the Prophet Moſes;

Moſes; "O my Lord! ſend, I pray thee, by the hand of him whom thou wilt ſend:" and with him who was ſet at the head of the Macedonian miſſion, "and who is ſufficient for theſe things." At ſuch a dark ſeaſon as this now ſuppoſed, remember *who* opened Lydia's heart—Look not ſo much to your own inability, nor to the ignorance and obſtinacy of the people, as to the promiſe and power of your Maſter—If the Lord ſhall bleſs your labours to any ſoul—if any benighted mind ſhall be enlightened, and hard heart ſoftened through your means, take care to let that ſoul know to whom he is indebted—Tell him that the treaſure is in earthen veſſels, but that the excellency of the power is of God, and not of men.

But again, we are here taught that Satan will in one ſhape or other endeavour to diſturb the minds of the ſervants of God, and hinder the work in which they are engaged.

When Paul and Silas went to prayer, a damſel poſſeſſed with a ſpirit of divination met them, and cried, Theſe men are the ſervants of the Moſt High God, &c. But was Satan divided againſt himſelf? By no means. He had only transformed himſelf into an angel of light, that he might carry on the works of darkneſs with greater advantage. Satan meant to injure the work and the ſervants of God, and he nor his adherents never do more miſchief than when they diſſemble.

My dear fellow labourers in the work of the Lord, I have mentioned this cunning and powerful foe, not with a view to diſcourage you, but to forewarn you of your danger. Remember, for your encouragement, that the cauſe in which you are engaged is the cauſe of heaven, and that under Jehovah's banners you ſhall be perfectly ſecure. The more ſubtle and powerful the enemy, the more glorious ſhall be the victory which ſhall

be obtained by the Captain of your ſalvation.—Be ſtrong in the Lord, and the very God of peace ſhall bruiſe Satan under your feet.

Another important inſtruction which this hiſtory affords, is this, that wicked men will combine againſt, and may be permitted to perſecute the faithful ſervants of Jeſus.

When the maſters of the damſel who was cured ſaw that the hope of their gain was gone, they caught Paul and Silas, and carried them before thoſe who were inveſted with public authority. They repreſented them as dangerous men. To the eternal diſgrace of theſe rulers, it is ſaid that "they rent off their clothes," and without the forms of law or juſtice, "commanded to beat them."—When they had laid many ſtripes upon them, they caſt them into priſon, and commanded the jailor to keep them ſafely. The jailor at that time was a man of the ſame ſpirit with thoſe who employed him; he caſt them into the inner priſon, and made their feet faſt in the ſtocks. How awfully myſterious are the diſpenſations of divine Providence to his own ſervants and people! It was no wonder that a ſtorm ſhould ariſe at ſea and overtake Jonah when he refuſed to go to Nineveh, that great city, to warn the inhabitants of their danger; but Paul and Silas were ſent by *God himſelf* to Philippi. How aſtoniſhing, then, that they ſhould have met with ſuch painful trials. Let the perſecuted ſervants of Jeſus conſider that all their trials come either directly or indirectly from the hand of a wiſe and a gracious Maſter: let them conſider that he can, and ſhall, ſubdue their moſt ſubtle and powerful enemies. It was this conſideration which comforted the mind of the Pſalmiſt in troublous days; "The floods," ſaid he, "have lifted up, O Lord! the floods have lifted up their voice, the floods have lift up their waves." But he added, for his and for our comfort, "The Lord

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on high is mightier than the noiſe of many waters, yea, than the mighty waves of the ſea."

But this leads me to obſerve, in the next place, that *here* we are taught how the afflicted ſervants of the Lord ought to be exerciſed when viſited with painful diſpenſations.

Paul and Silas prayed, and ſung praiſes to God. Prayer is at all times a duty; and when the Chriſtian is in a proper frame of mind, it will be a delightful duty: but when viſited with affliction, we are called upon in a particular manner to pray to God: "Call upon me in the day of trouble," ſays God. We ſhould then look up to God for grace to enable us to bear the trial with acceptance to him, with profit to ourſelves, and with advantage to others; we ſhould pray that we may in due time be brought out of afflictive circumſtances, as gold tried ſeven times. But Paul and Silas not only prayed, but they united praiſes with prayer, and they ſung ſo loud that the priſoners heard them. Their outward condition was now much more deplorable that the one which a Prophet has only ſuppoſed: the fig tree did not bloſſom, neither was there fruit for them in the vines, the labour of the olive failed, and the fields yielded no meat, the flock was cut off from the fold, they had no herd in the ſtalls, nor were they only deprived of every outward comfort; they were now lying in a dark priſon with their ſtripes undreſſed, and their feet faſt in the ſtocks. But they had joy—their enemies had deprived them of liberty, but their joy no man could take from them; and as they had joy, ſo they took care to expreſs it in ſongs of praiſe. Paul and Silas never appeared to greater advantage than on this occaſion—they acted quite in character. Inſtead of murmuring againſt God for bringing them to Macedonia, they rejoiced that they were accounted worthy to ſuffer for his ſake. It is the will of God that his ſaints

and his ſervants ſhould have comfort under all their preſſures, and that theſe comforts ſhould abound in proportion as their afflictions encreaſe. It is likewiſe his will that the afflicted ſaint ſhould let his fellow Chriſtians and the men of the world ſee that God can give ſongs in the night. When the Lord viſits a ſervant of his with dark diſpenſations of Providence, he then, in effect, ſays to that ſervant, "Ariſe, ſhine; let thy light now appear before men:" and the patient and chearful ſervant of Jeſus never ſhines ſo bright as when walking in the midſt of darkneſs.

This hiſtory, to which our attention is now directed, teacheth us that the Lord hears prayer, and that he can deliver his people out of alltheir diſtreſes.

We have already ſeen the two priſoners of the Lord praying and praiſing, but we are now to behold God anſwering prayer by a fearful work. When the enemies of Chriſt had ſcourged the two diſciples, and had ſeen them caſt into the inner priſon, and had given ſtrict orders to the jailor to keep them ſafely, they no doubt thought that they had gained a complete victory over them, and that the day was all their own. But come here all ye that fear God, and ſee what he can do for his people—Come here all ye who oppoſe the Goſpel, and ſee the effects of that power which ye madly attempt to reſiſt. Behold a great earthquake, ſee all the foundations of the priſon ſhaken, all the doors opened, and every one's bands looſed. "Why do the heathen rage, and the people imagine a vain thing? he that ſitteth in heaven ſhall laugh, the Lord ſhall have them in deriſion." Why ſhould ever the ſuffering ſaint ſay, my way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known, haſt thou not heard that the everlaſting God the Lord, the Creator of all the ends of the earth, fainteth not, neither is weary, there is

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no ſearching of his underſtanding? He giveth power to the faint, and to them who have no might he encreaſeth ſtrength. Weeping may endure for a night, but joy cometh in the morning. Some times deliverances are wrought out by God for his people, at a time and in a place when and where they were leaſt expected. When the afflicted ſervant of God is expecting nothing but a long and a ſtormy night, his fears are often diſappointed, and his hopes far exceeded—at *evening time* it is light. Nothing more is neceſſary than for God to ſay, "Let there be light."

Again, every attentive reader of this part of God's word muſt obſerve, that by the over-ruling providence of God, the ſufferings of his ſervants rather accelerate than hinder the advancement of the Redeemer's kingdom.

When Paul was afterwards a priſoner at Rome, he wrote a letter to the church at Philippi: in that letter he lets them know that the things which had happened to him at Rome had fallen out rather to the furtherance of the Goſpel. This was likewiſe the caſe when he was a priſoner at Philippi.

We have already ſeen the jailor treating Paul and Silas with the greateſt barbarity. *His* ſtate was much more deplorable than that of his two priſoners. He himſelf was a priſoner, although he was inſenſible of it. The walls of that priſon in which *he* then lay are deep as hell, high as heaven, and ſtrong like omnipotence: but the day, the bleſſed day was now come when the doors of his priſon were to be opened, his chains to be looſed, and he brought into glorious liberty.

After he was awakened by the earthquake, the jailor drew his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled (what Paul ſaid on that occaſion is here recorded to his honour, and for our inſtruction); but Paul cried with a loud voice, Do thyſelf no harm, we are all

all here. Then he called for a light, and ſprang in, and came trembling and fell down before Paul and Silas, and brought them out, and ſaid, Sirs, what muſt I do to be ſaved? And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. They ſpake unto the jailor the word of God, and to all that were in his houſe. He took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he and all his ſtraightway. When he had ſet meat before them, he rejoiced, believing in God with all his houſe. Now, brethren, whilſt you behold the forgiving temper of the two ſervants of God, and the truths which ſhould be held up to the view of the awakened ſinner; whilſt you ſtand aſtoniſhed at the change which is effected by ſovereign grace, you ought at the ſame time to admire the ends which God propoſes, and the means which he employs for accompliſhing his ends. Whilſt you take a view of what happened in the priſon, you ſee God blaſting the deſigns of the ſtrong and the ſubtle; you ſee him making the wrath of man to praiſe him, and the ſufferings of his ſaints productive of much good to the church.

But again we are here taught, that the ſervants of God muſt take care not to give the wicked an opportunity of ſpeaking evil of the ways of God, or reaſon to think meanly of his people.

We find that the magiſtrates ſent the ſergeants, ſaying, let theſe men go. The keeper was, no doubt, happy to be the meſſenger of ſuch tidings, and the language which he now employed was the language of Sion: the magiſtrates have ſent to let you go; now therefore depart, ſaid he, and go in peace. As if he had ſaid, go and preach the ſame glad tidings to others which you have preached to me, and may the God of peace and of love go with you.

But Paul well knew that if they ſhould go out

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of prison privately their enemies would say they were vile men, and engaged in a bad cause; he therefore insisted on being acquitted in the most honourable manner. "They have beaten us openly uncondemned, being Romans," said he, "and have cast us into prison, and now do they thrust us out privately; nay, verily, but let them come themselves and fetch us out." My dear brethren, who have devoted yourselves to the missionary work, suffer the word of exhortation; whilst ye are innocent as doves and meek as lambs, remember that ye must be wise as serpents and bold as lions.

Farther, this important portion of God's word teaches us, that it is the duty of suffering saints to let their fellow Christians know how God has supported them under their trials, and how he has delivered them.

The moment that Paul and Silas were let go from prison, they went to the house of Lydia and comforted them. Those two good men would, no doubt, inform their fellow Disciples that, whilst lying in prison, God had poured out his spirit upon them as a spirit of prayer; that with a holy freedom they were allowed to unbosom themselves to their Father in Heaven, and that they were enabled to sing the songs of Sion, not only in a strange land, but in a prison, and even in the stocks. They would inform them of the manner in which the Lord had been pleased to answer prayer; and with unspeakable delight they would inform them of the jailor's conversion. These things could not fail to comfort the hearts of the church now assembled in Lydia's house. When, therefore, God in his providence shall visit any of you with afflictive dispensations of providence, and when in his good time you are delivered, take care to imitate the conduct of these two Disciples. You are then called upon in a particular manner to tell what God has done for your souls

ſouls. By ſuch means the hands which hang down are lifted up, and the feeble knees are ſtrengthened: by ſuch means the heart of the aged Chriſtian is filled with gratitude, and the young convert is encouraged to go on his was rejoicing.

As we muſt haſten, I obſerve, in the laſt place,

That the ſpirit of God here teaches us that we cannot always judge of the ſucceſs of a miſſion by its firſt fruits.

When Paul and Silas had comforted the brethren, they departed. When he and his companions received the invitation to go to Macedonia, they perhaps expected that they ſhould ſee multitudes brought to Chriſt before they ſhould leave it, and perhaps they were a little diſappointed even after their labours were attended with ſome ſucceſs. We may be certain that their enemies would ſuppoſe that the diſciples had gained but little ground, and perhaps might often in the language of deriſion ſay, that they had only proſelyted Lydia and the jailor, with their families; but by conſulting that letter which Paul wrote to the church, which, under God, he planted at that time, you well ſee that it had become a moſt flouriſhing church. At firſt it was but like a grain of muſtard-ſeed, but it afterwards became, by the bleſſing of God, like a tree planted by the rivers of water, extending its branches far and wide.

In the eſtimation of God one ſoul is of more value than ten thouſand worlds. If, therefore, through means of this African miſſion there ſhall be only one or two precious ſouls brought to the knowledge of the truth, we ſhall have good cauſe to look back with pleaſure on the proceedings of this day. But, perhaps, the religious inſtruction of youth may be the chief, if not the only work which the head of the church ſhall aſſign to theſe miſſionaries. But if they ſhall diſcharge a duty to children with fidelity, the chief

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ſhepherd ſhall richly reward them. If the youth of Africa ſhall be taught to read the word of God, and carefully inſtructed in the principles of the religion of Jeſus, ſhall we not have reaſon to hope that darkneſs and diſtreſs ſhall ſoon give way to light and to liberty.

May we not hope that flouriſhing churches ſhall ſoon be eſtabliſhed in theſe very places which have long been the ſeats of ignorance and cruelty.

Let us not be afraid to encounter the deluded followers of Mahomet. The weapons of our warfare, indeed, are not carnal, like theirs, but they are mighty, through God, to the pulling down of ſtrong holds.

" Riſe up, Lord, and let thine enemies be ſcattered, and let them that hate thee flee before thee."

Now, my dear brethren, permit me to intreat of you that in your cloſets and families, and when you meet in the houſe of God you earneſtly pray that God may bleſs every attempt that is made for propagating the Goſpel. In a particular manner plead that God's preſence may go with theſe ſix good men; that they may have a ſafe paſſage; and that their labours among the poor Africans may be crowned with abundant ſucceſs. May the Lord bleſs the miſſionaries, and bleſs his own word. Amen.

END OF THE SERMON.

A

CHARGE

TO THE

MISSIONARIES GOING TO AFRICA,

By the Rev. EDWARD PARSONS, Leeds.

DELIVERED AT SURRY CHAPEL BEFORE THE MISSIONARY SOCIETY,

1797.

THE

SUBSTANCE

OF

AN ADDRESS, &c.

MY DEAR AND HONOURED BRETHREN,

ALTHOUGH the ineſtimable book * juſt preſented to you contains every thing neceſſary *for doctrine and inſtruction in righteouſneſs*, the Directors of this Society have requeſted me to give you ſome public advice, founded on its ſacred contents, relating to the obligations of your miſſionary character. With this requeſt I chearfully comply, as it preſents an opportunity of increaſing the impreſſions already made upon your minds by the affecting ſituations in which the providence of God hath placed you, of engaging the friends of humanity and religion in fervent application before the Throne of Grace on your behalf, and of ſuggeſting ſome uſeful hints to our Committees of Examination. With theſe views I addreſs you in the affectionate and encouraging language of the Apoſtle Paul, 1 Cor. xv. 58. *Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.* Without attending to the immediate connexion of theſe words with the work of the Lord Jeſus and the reſurrection of his people to eternal life, I would

* The Bible given to each of the Miſſionaries at their ordination.

conſider

conſider them in application to the work, the ſpirit, and the ſucceſs of miſſionaries.

I. Reflect on the nature of your *work*.

You are ſent forth to civilize the Heathen, to humanize the ſavage, to deſtroy the deluſions of ſuperſtition and idolatry; as inſtruments in the hands of the Holy Spirit, you are going to ſeek, and to ſave that which has long been loſt, and which, till this late period, has been left to periſh without our generous exertion. All other ſtations, occupations, and purſuits, are low, and mean, and deſpicable, when brought into compariſon with yours. The honour of eſſential truth, the ſalvation of guilty men, the extenſion of the Redeemer's empire, the overthrow of Satan's ſtrongeſt holds, the joy of Angels, the eternal praiſe of divine love—theſe are the important objects which occupy the attention and inſpire the ambition of this Society; and I rejoice in the aſſurance that the accompliſhment of theſe objects will be the ſupreme glory of your lives, and the unſpeakable joy of your laſt moments. On this ſide the grave, you could not be more *honourably* employed than in preaching the Goſpel where the glorious light of it hath never dawned. Is this the work of the Lord? And are you called to it by his peculiar providence? Then you will be animated in it by the light of his countenance; you will be daily furniſhed for it out of his fulneſs and his power, which cannot be reſiſted with ſucceſs or impunity; he will ſuſtain and defend you till you have finiſhed the work he hath given you to do upon earth. You are conſtituted kings and prieſts in the ſpiritual empire of Jeſus, who is Lord of all. The Goſpel is your ſceptre, ſouls converted from the error of their ways your crown, the bleſſed intelligencies of Heaven are your attendants, and you have continual freedom of acceſs to *the Holieſt by the blood of the Lamb*, both for yourſelves and the people

people among whom you are to *hold forth the word of life*. Such are the honours of God's faithful ſervants, who, like you, go forth with their lives in their hands to *win ſouls*—honours which cannot be loſt by calamity, or fade with time—honours which will ſurvive your mortal exiſtence, and prove coeval with eternity.

When Pompey was exhorted not to ſail in a dangerous tempeſt, he replied, "It is neceſſary for me to ſail, but not neceſſary for me to live." So you may ſay, "*We muſt work the works of him that ſends us*, whatever exertions they may require, to whatever dangers they may expoſe us, "*for the night cometh when no man can work.*" You muſt be prepared for hard labour, and reſigned to coarſe and ſcanty fare. If you do not the work of the Lord deceitfully, if your ſouls are in it, if you eſtimate your honour only by your ſucceſs, your animal ſpirits will often be ſuppreſſed, your ſtrength will often be weakened by the way. In you the words of the Apoſtle may be fully verified: *We both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; we are made as the filth of the earth, and the off-ſcouring of all things:* but, with this Apoſtle, I truſt you will *endure all things for the elect's ſake.* In acquiring the language of the country where your lot will be caſt, and in teaching the ignorant inhabitants the principles of religion, every mental power muſt be vigorouſly exerted, and every *remnant* of time muſt be redeemed. Keep the example of your Lord always in view: he was ſo indefatigable in doing good, that, *in the day the drought conſumed him, and the froſt by night, and his ſleep departed from his eyes.* Behold him *wearied with journeying*, exhauſted with long faſting, and ſo emaciated by his zeal, *that he might tell all his bones, they looked and ſtared upon him.* By ſuch fidelity of attention to your work, you will increaſe your ſpiritual riches,

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and prepare new trophies for his final triumphs. Why are the men of the world so anxious and laborious? For what do they eat the bread of carefulness, and deny themselves that rest and nourishment often so necessary to bodily health? It is only to enlarge their possession of earth, differing in nothing but its colour from that which they tread under their feet. But while you *preach among the Gentiles the unsearchable* riches of Christ, you will feel yourselves the heirs of *an inheritance incorruptible and undefiled, and that fadeth not away*; and thus your celestial enjoyments, like the widow's barrel of meal and cruse of oil, will continue to increase as they are communicated to others, till you are *led by the Lamb in the midst of the throne of living fountains of waters.*

Other works are generally attended with disappointments, vexations, and losses. Other labourers are rendered incapable of happiness by solicitude to gain the world, or by their infatuated abuse of it. But you, my brethren, may unpresumptuously assure yourselves of the purest, the sublimest pleasures, even under the roughest blasts of persecution. In communion with God, in contemplating the travail of your Redeemer's soul, and in anticipating the perfect fruition of his glory, you will go on your way rejoicing, although it may be covered over with briars. This pleasure will animate you in retirement, it will give dignity to all your labours, it will raise you above the influence of slavish fear, and it will illustrate the divinity of your religion before the world. He who *esteems the words of God more than his necessary food, he whose meat and drink it is to do his will, shall be made to drink of the rivers of his pleasures.* He who sends you forth to make known his love in distant and dark parts of the earth, has engaged to furnish you with all the gifts and graces you need. He is infinitely rich

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and unſpeakably liberal. Among the ſons of Africa his eye and heart will be as immoveably fixed upon you as with your peculiarly privileged countrymen; and now you are reſigning your relative and ſocial connexions *for his ſake and the Goſpel's*, he will be more eminently with you in all the comforts of his friendſhip, and for you in every ſeaſonable diſplay of his power. You are entering into a field where there are *no* labourers, but a great harveſt; you renounce the purſuits of eaſe, pleaſure, ambition, and emolument, where the labourers are ſeen in crowds though the harveſt is not worth carrying away. *Well done good and faithful ſervants! the joy of your Lord will crown you when you have finiſhed your day.* Should you, in the ſcene of your miſſionary endeavours, behold the tears of ſuch as are oppreſſed by the depredations of Britiſh avarice, in that infernal traffic the ſlave trade, *any* connexion with which is an indelible ſtain upon humanity, and muſt impreſs the Heathen mind with the moſt odious ſentiments of the Chriſtian religion—Should you obſerve any traces of this hydra, they *may* prove obſtacles to your progreſs, they *muſt* prove incentives to diligence. Do you contemplate the ſufferings of your fellow men with *bowels of pity?* Have you returned from viſiting the abodes of adverſity and wretchedneſs, agitated with ſorrow and longing for ability to adminiſter relief? But Job, ſtripped of all temporal good, and Lazarus dying under the power of diſeaſe and hunger, were in enviable ſituations compared with the degraded ſtate of fallen men in intellectual and ſpiritual darkneſs, loaded with the maſſy chains of guilt, expoſed to the ſevereſt ſufferings of earth, and the infinite woes of baniſhment from the kingdom of God. To illuminate, evangelize, and ſave ſuch, are the immediate objects of your miſſion; in the accompliſhment of which you muſt be reſolved to ſerve God, what-

ever it may coſt you, and to confide in him, what you may ſuffer, till you *reſt from your labour and your works follow you.*

II. Let me inveſtigate the text as it applies to a *miſſionary ſpirit.*

And what I ſhall ſay on this head, I would propoſe, with all reſpect and affection as the ſubject of ſelf-enquiry to you, of caution to the Committees of Examination, and of prayer to all who intereſt themſelves in this great undertaking.

He who goes forth to promulgate the doctrines of ſalvation in diſtant lands, muſt be a man of a good *natural underſtanding*, of an *underſtanding enlightened by grace*, and *improved by reading and meditation.* I do not ſay that he is to poſſeſs the wiſdom of ſcience, that he is to be maſter of claſſical elegance and poliſhed manners; but you ſhould well underſtand the nature of your work; you muſt know yourſelves, the character of Chriſt, the truths of his glorious Goſpel, and the evidence to be adduced in defence of the Chriſtian ſyſtem. With theſe parts of knowledge we dare not diſpenſe; and the more intimately our brethren are acquainted with human nature, with the laws and cuſtoms of the countries where they are to abound in the works of the Lord, with the hiſtory of the church, and with various other ſubjects which I have no occaſion to particularize, the better, under the humbling influences of the love of God, will it be for them, for benighted men, and for this inſtitution.

Next to this knowledge in the miſſionary character, I place *right motives.* Almoſt every good cauſe has been diſhonoured by ſome bad men engaged in it with warm profeſſions of friendſhip, but without any fixed principles, or in ſubjection to ſuch as rank with the moſt worthleſs and baſe. The fineſt natural talents, the moſt eminent literary acquirements—in a word, all the qualifi-

qualifications of public usefulness, when not directed and animated by motives approved before the Searcher of hearts, will be involved in obscurity, and leave their possessors in disgrace. You cannot proceed with alacrity unless satisfied that you are in *principle* such as the Head of the Church delights to honour; nor will you derive any real dignity of character from his work, unless sincerely concerned for his glory as the Saviour of sinners. Therefore examine yourselves, and implore the sanctifying influence of the Holy Spirit. I do not speak thus because I am jealous over you, for your case is more inaccessible to suspicion and fear than any other. You leave your connexions and your country for a land of strangers, who may turn a deaf ear to your glad tidings: you can have no view to pleasure or pecuniary advantage: the poverty and afflictions of the cross are before you: bonds, and afflictions, and death may await you. Have you left all to follow the Lamb through evil and through good report? Hear what he says in approbation of your spirit and conduct: *There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for my sake and the Gospel's, but he shall receive an hundred fold now, and in the world to come eternal life.*

It is said of Daniel that he was preferred above the presidents and princes of Babylon, because an *excellent spirit was in him.* He was endowed with an uncommon portion of the Spirit of God, and in the country where he was a captive became a missionary, with such amiableness of temper, as excited the admiration and won the esteem of his enemies. A good natural temper is of importance in every department of life, but particularly in that which you are called to occupy. You, above all men, must *not be self-willed, not soon angry,* not passionate or peevish, not proud or inaccessible.

All that is reſpectable in manlineſs, or lovely in meekneſs, ſhould prevail in your minds and deportment. Various circumſtances will, no doubt, occur and combine to try your ſpirits. However favourable your reception, however fair your proſpects, you will find the prejudices and enmities of unregenerate minds the ſame in Africa as at home, and more unreſtrained and obſtinate in proportion to *the ignorance that is in them.* Every Abel has been followed by ſome perſecuting Cain. There never was a Micaiah, to ſpeak the truth, but there was ſome Ahab to hate him for it. In every provocation poſſeſs yourſelves. Charity ſuffereth long and is kind, under the moſt deſpiteful uſage. The loſs of your temper in one unguarded moment may coſt you your lives. *Conſider him that endured ſuch contradiction of ſinners againſt himſelf, leaſt ye be wearied and faint in your minds.*

Before our Lord Jeſus ſent Peter to feed his lambs and his ſheep, he would have the great queſtion of his ſincere and ſupreme *affection* for him decided in the preſence of witneſs; and, to evince the importance of this principle in the character of a ſpiritual teacher, the enquiry, LOVEST THOU ME? is three times repeated. Love to Chriſt, as the centre of all excellence, as the eternal ſource of bleſſedneſs, is eſſential to your character; it is the only ſupport and the brighteſt ornament of it; it is the grand ſecurity of your ſucceſs and happineſs on earth; and, becauſe it is the reflection of his love to you, it will perpetuate your glory in the church above. As you love the Lord Jeſus, you will feel and evidence the greateſt concern to recommend his truth in its own native ſpirit: you will *ſpeak the truth in love.* Your firſt object, when you arrive where you are appointed to labour, muſt be to gain the good will and eſteem of the people; by every art, by every exertion make them ſenſible that you love them as your brethren,

brethren, and that you have no intereſt ſeparate from theirs. If you are received with favour, you may find a thouſand avenues to their hearts, and will ſoon be able to eſtabliſh yourſelves there. But all will be loſt if you do not exemplify the diſpoſition of which I am ſpeaking by the cloſeſt union and kindeſt behaviour among yourſelves; let them ſee that you are *of one heart*, that you *love each other fervently*. As you each have your infirmities, you will ſtand in need of mutual forbearance; and in the exerciſe of this forbearance, you will find yourſelves increaſingly bleſſed, as a little church united in the fellowſhip of the Goſpel, and as a family connected by the dearеſt ties. The probability of our proſperity in foreign lands muſt very conſiderably depend on the unanimity of thoſe who engage in the work. May the God of love impreſs our minds with the importance of this truth, and ſecure this bleſſing at home and abroad!

Miſſionaries ſhould be actuated by *compaſſion*. He muſt have *compaſſion on the ignorant and on them that are out of the way*. Touched with the feelings of human miſery, with the tendereſt ſolicitude he devotes himſelf to the prevention of final ruin. He pathetically deſcribes the fallen, guilty condition of the world; he endeavours in the moſt impreſſive manner to ſtate the facts which compoſe the Hiſtory of Redemption; he intreats, he expoſtulates, he weeps, he prays. To adopt the words of inſpiration, he *travails in birth until Chriſt* be formed in thoſe whoſe madneſs rejects the overtures of mercy, made by the Goſpel in the name of him who died to ſave. His love to the croſs, and his compaſſion for ſouls will bear him over the tempeſtuous ocean, will carry him through barren deſerts, and reconcile him to every poſſible tribulation. *He knows that he who converts a ſinner, from the error of his ways, ſaves a ſoul from death, and hides*

hides a multitude of ſins. In imitation of Jeſus, when he ſees the multitudes he is moved with compaſſion on them, becauſe they faint and are ſcattered abroad as ſheep having no ſhepherd; and he is aſhamed and confounded for himſelf and others, that theſe multitudes ſhould have been neglected ſo long. Moved by this ſpirit to take upon you this ſacred office, be always careful to ſpeak its language and to diſplay the excellence of it for the happineſs of the heathen world, and let compaſſion in you be as an emanation of the Saviour's glory upon them.

The connexions and dependances exiſting in the works of nature, and the diſpenſations of Providence may be obſerved in the operations of grace. As love to the Saviour produces compaſſion to man, ſo will compaſſion be invariably recompenſed with *public zeal.* It is good to be zealouſly affected always in a good work; and can there be any better work than this? Any work more intereſting to others? Any work more honourable to yourſelves, or your country? Any work more pleaſing to God? If he who ſacrifices and ſuffers moſt for uſefulneſs to men, brings moſt glory to him, your prerogatives are far ſuperior to ours, whoſe *lines are fallen in ſuch pleaſant places.* As I believe your zeal is according to knowledge, let it be tempered with *meekneſs* and *ſimplicity*; then it will be of advantage, as an open declaration of your faith, as an evidence of your ſincerity, and acceptable before God, as a teſtimony of your gratitude. A meek ſoul, ſays a pious author, without zeal, is like a ſhip in a dead calm, and a zealous ſoul without meekneſs, is like a ſhip in a ſtorm. And I may add, when theſe two paſſions are united in the diſciple of Jeſus, he will be like a ſhip amidſt the daſhing waves in full ſail for his deſtined port, richly laden with the *fruits of righteouſneſs. Be zealous and lowly*, that your *rejoicings*

may

may be this, the teſtimony of your conſciences, that in firm and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, you have had your converſation in the world.

In a miſſionary we look for zeal and *courage*. We wiſh to find him a man not afraid to meet difficulties and dangers, a man of coolneſs and intrepidity in the midſt of them; a man who, while deſirous of living for the glory of Chriſt, is not to be diſmayed at the thought of giving his blood for a teſtimony to his truth. You know not what tribulations are before you; in what *fights of afflictions* you men are to be engaged in. The iſſue of the trial you are about to make may be doubtful. Our knowledge of the country and people is very partial. Stand prepared for the event: familiarize the worſt. Study the characters and contemplate the triumphs of martyrs. *Endure hardneſs as good ſoldiers of Jeſus Chriſt. Gird up the loins of your mind, be ſober, and hope to the end.* With a noble Chriſtian courage perſevere *through the waters* and *through the fires*. If you die for the Redeemer, ſtill confeſs him, undaunted by the terrors of perſecution, and proving that you no further eſtimate life than as an inſtrument of promoting the deſigns of his eternal love. I ſpeak thus to prevent your forming ſanguine expectations, not to diſcourage you; for although no man can be more happy in his domeſtic religious connexions, I ſhould have rejoiced to caſt in my lot with you, had the providence of God led the way. I conſider all miſſionary work, with any national proſpect of ſucceſs, more enviable in its honours than dreadful in its dangers.

But your courage muſt be *prudent*. Conſider the national character of the people with whom you are to dwell. Attentively obſerve their manners, and every peculiarity of natural temper. Watch for favourable opportunities and improve them.

them. *Be wise as serpents.* I suppose you are directed not to shew yourselves at first in your missionary character, but to advance in this design gradually. One incautious moment at first, one act of imprudence might greatly obstruct your progress, if not fully destroy your object. Do not interfere in their political affairs. Whatever may be their form of government, submit to it without any apparent reluctance. Concur with them as far as the obligations of conscience will allow you, and conform in all things indifferent, that you may more easily secure the reception of things that are essential. As a prepositive step to the cure of your patients' maladies, be very attentive to the pulse.

Finally, *my beloved brethren,* you must *be stedfast, unmoveable, always abounding in* this *work of the Lord.* As the priests, bearing the ark of the covenant, went before the children of Israel in their passage through Jordan, and stood in the midst of it till all the people passed over, so you, with firm steps, should lead the way to an eternal inheritance, and animate those who observe you by uniform obedience to your master's will, and an unshaken confidence in his word. Against the allurements of vice and the prevalence of error, against the malevolence of earth, the rage of hell, the sufferings of life, and the terrors of death, *continue grounded and settled on the faith, and be not moved away from the hope of the Gospel.* Conduct yourselves through every vicissitude of life as dying, accountable creatures; anticipate the period when *the silver cord shall be loosed, when the dust shall return to the earth as it was, and your spirits to God who gave them.* "Sometimes, says an excellent man, in my contemplations I die, I strip myself of all, and bid farewell to my dearest friends; my fancy wraps my body in its winding sheet, and wafts my soul to God. I enter, as far as we can, into Heaven, and

and I dwell there; and ſo the taſte of the other world, like eating manna, makes my palate too nice for the garlick and onions of Egypt. This is the happy art of *dying daily*. This is the way to diveſt yourſelves of earthly ſolicitude, and to appropriate inviſible, eternal realities. *Be ſpiritually minded*; for by cloſe walking with God you will beſt prepare yourſelves for uſefulneſs to man. Take care of your own vineyards. Be frequent in ſecret and ſocial prayer. Let your fellowſhip be with the Father, and with the Lord Jeſus, and with each other, and you will be diligent without legality, you will be confident without preſumption, you will be ſubmiſſive without apathy, and ſucceſsful without oſtentation.

III. Your *encouragement* in this work, with theſe qualifications, is great and ſatisfactory. *You know that your labour is not in vain in the Lord.*

Your work, with a bleſſing from above, will prove ſucceſsful in its progreſs, and infinitely glorious in its iſſue. *Your doctrine ſhall drop as the rain: your ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs. His word ſhall have free courſe and be glorified. It can never return unto him void.* This is his promiſe; a promiſe confirmed by the ſtrongeſt evidence, and which we hope will be verified in your own experience. Do you labour in his work? By his appointment? In his name and ſtrength? For his glory? Are you *workers together with him?* Then it is not poſſible you ſhould labour in vain. *No weapon that is formed againſt you can proſper.* The ſpiritual houſe you are going to raiſe *ſhall be eſtabliſhed*, and *when our enemies hear thereof, and all the Heathen that are round about us ſee this, they will be much caſt down in their own eyes, for they muſt perceive that this work is wrought of our God.*

The exertions of thoſe who conduct the affairs of this inſtitution, the generoſity of the religious public, *the bread we caſt upon the waters, we ſhall find after many days.* The hand of the Lord is here, and his love will enrich us in the accompliſhment of our deſires. Your concern for the welfare of your poor African brethren, who are now *ſitting in the region and ſhadow of death*, is precious in his ſight. His ſmiles attend you in all your ways, and his grace will ſucceed you in *bringing many ſons to glory.* Your ſucceſs in but one inſtance will prove more to you than the greateſt fortune, or the moſt elevated rank; more than the conqueſt of a kingdom, more than the poſſeſſion of a whole world. Should your miſſion be followed by no ſucceſs, ſhould it meet with all the reverſe, the attempt is laudable and honourable, and you will, nevertheleſs, *be glorious in the eyes of the Lord. Be ſtrong, therefore, and let not your hands be weak; in due time you ſhall reap, if you faint not, for God is not unrighteous to forget your work and labour of love which ye have ſhewed toward his name.*

All the ſupport and comfort you need he will communicate. *The God of Jeſhurun ſhall ride upon the Heaven in your help. He is your ſhield and the ſword of your Excellency.* Apply in full aſſurance of faith to the inexhauſtible fulneſs of the Lord Jeſus, for he will withhold nothing from you which your exigences may demand. Cicero ſays, the memory of Socrates is held in honour for the admirable doctrines he delivered; and Cato's for the glorious deeds he performed. May your names be held in honour, in everlaſting honour, both for doctrines more admirable, and deeds more glorious! Your lives may be ſhort, your dangers numerous, your conflicts great. But realize the bleſſing of periſhing ſouls. Think of the plaudit of Jeſus, and the acclamations of Angels. Lift up

your

your heads with chearfulneſs and joy in all your preſent ſufferings, for *great ſhall be your reward in heaven. You ſhall ſhine as the brightneſs of the firmament, and as the ſtars for ever and ever.*

And now, my dear brethren, in the name of this Society, in the name of this numerous congregation, in the name of all our miſſionary friends in England, Scotland, and Ireland, I take a ſolemn and affectionate leave of you. You are ſoon to depart hence—to depart hence into a foreign land, where no hoſpitable door may be opened to receive you, where there is not one friend to welcome your arrival, where the Lord may *give you the bread of adverſity and the water of affliction*, and where you may find whatever can ſtand in full contraſt with the comforts you have enjoyed in your native land. We honour your faith which, at the command of God, counts not eaſe or even life dear, which renounces abundance for poverty, and general happineſs for the proſpect of many ſorrows. Farewell. Farewell. We may never ſee your faces again till we meet at *the right hand of the Throne of God.* Farewell. Go and fulfil our deſires, go and *fulfil our joy. So we live if you ſtand faſt.* Our hearts are with you. Our prayers will follow you over the mighty waters, and in every ſtep you take on African ground. Our cloſets, our families, our churches, our ſocial intercourſe, ſhall witneſs our intereſt in your happineſs. Hundreds of hearts and voices will be daily engaged before the Throne of Grace on your behalf. As you this day enter into covenant to be ſtedfaſt, unmoveable, always abounding in the work of the Lord, we engage to remember you where we may render you the moſt effectual ſervice. Our cloſets, our families, our churches, our ſocial intercourſe ſhall prove our intereſt in your proſperity. O God, witneſs and confirm our mutual vows! If you live you may return to us with ſome fruits

of your labours; but if you fall in this cauſe, to uſe a much proſtituted phraſe, you will "die covered with glory." And we, whom you leave behind, ſhall hail you on more exalted ſtations in the kingdom of our Heavenly Father. I had rather die a miſſionary than live a monarch, for ſuch ſtars muſt *differ from all other ſtars in glory. We commend you to Him who is able to keep you from falling, and to preſent you faultleſs before the throne of his glory with exceeding joy. May he bleſs you and keep you. The Lord make his face to ſhine upon you, and be gracious unto you. The Lord lift the light of his countenance upon you, and give you peace.* The Lord aſſiſt you to *put his name upon the children of* Africa, *that he himſelf may bleſs them and be their God.*

GENERAL

GENERAL INSTRUCTIONS

FROM

THE DIRECTORS

OF THE

MISSIONARY SOCIETY

TO THE

MISSIONARIES

WHO ARE ABOUT TO EMBARK FOR THE

FOULAH COUNTRY

AFRICA.

WE, your brethren in Chriſt, to whom his name is precious, feeling the power of that divine affection which animates his various members and unites them in one body, are deſirous, before your departure, of offering to you this teſtimony of our undiſſembled regard, as well as ſubmitting to you a few obſervations relating to the important work in which you are engaged.

You are apprized that the deplorable ſituation of our fellow creatures who inhabit the Continent of Africa has long excited the commiſeration of every breaſt which is acceſſible to the impulſe of humanity. No portion of the human race has drank ſo deep of the cup of wretchedneſs as theſe. There are no captives of the prince of darkneſs to whom the ſound of redemption can be more needed than to them. Indeed, there ſeems a peculiar ſuitableneſs, and a divine propriety in introducing theſe children of affliction to an acquaintance with him, who in the days of his humiliation was diſtinguiſhed as "the Man of Sorrows and familiar with grief." It is to this land of degradation and darkneſs to which your footſteps are to be directed; and, in the humble dwellings of theſe deſpiſed or oppreſſed Africans

Africans, you are to make known the grace of him, who alſo was once deſpiſed and rejected of men.

It is a peculiar ſatisfaction, brethren, to us, when we reflect on our partial acquaintance with the ſtate of Africa, and conſequently on the imperfect inſtructions which we are able to furniſh, either reſpecting the place in which you are to fix, or the exact plan on which you are to execute your Miſſionary labours, to have the opportunity of referring you for more particular information and ſounder advice, on theſe points, to thoſe ſincere ſervants and followers of our Lord Jeſus Chriſt, Zachary Macaulay, Eſq. the Governor of Sierra Leone, and the Rev. Mr. Clark, chaplain to the Colony. The attachment of theſe valuable characters to the cauſe of our Redeemer, and their influence in Africa, inclines and enables them to furniſh you with important directions, and entitles them, on your part, to the utmoſt attention and reſpect. In ſubordination, therefore, to what may hereafter appear to you to be the will of Providence from your more intimate acquaintance with the ſubject, after your interview with theſe friends, we proceed to inform you, that the attention of the Directors of the Miſſionary Societies in London and in Scotland, as well as of our friends in general, has been more eſpecially directed to the Foulah Country, as the place where your attempt to erect the ſtandard of the Croſs is to be firſt made. Many circumſtances have contributed to produce this partiality. The population of that kingdom—the character of its inhabitants—the gentleneſs and hoſpitality of their manners—the ſuperiority of their endowments—their ſobriety—and improvement in ſocial inſtitutions—ſeem to mark them out as a people fitted for Miſſionary attempts. The approximation of that kingdom with others of equal population, decides it to be a ſtation of great importance, from whence the light of the Goſpel might be tranſmitted into the interior of the Continent; and their deſire to be inſtructed in the knowledge of agriculture, and other European arts expreſſed to Mr. Watt, one of the ſervants of the Sierra Leone Company, when he viſited Teimbo; and eſpecially the promiſe of the King to furniſh ſuch Europeans with land, and with men to build their houſes, has been conſidered as probably affording a providential light, to which it is our duty to attend, both in reſpect to the ſpot in which our labours are to be exerted, and alſo to the collateral means by which the Goſpel may be gradually introduced. If, on your arrival at the Colony, no diſcouraging circumſtances ſhould appear of ſufficient importance to prevent your proceeding to the Foulah Country, you will follow ſuch directions as may be given you by Mr. Macaulay, both as to your journey, and the meaſures you are to adopt on your firſt arrival at Teimbo.

Teimbo. Your friends here will endeavour to procure the influence of the Sierra Leone Company, and eſpecially of the Governor of the Colony, with a view to facilitate your introduction, and ſecure your eſtabliſhment at that place.

One ſelected from your own number, or one appointed by Mr. Macaulay, ſhould take the lead in the preliminary negociations you muſt enter into with the King of the Foulahs. You muſt therein ſtipulate for your perſonal ſecurity—for the right of religious profeſſion—for the undiſturbed proſecution of any external calling in which you may engage—and for the privilege of enacting and executing laws reſpecting your own community. It will be needful that one from among you ſhould be ſelected by the reſt to keep detailed journals of your proceedings—to conduct the correſpondence with Mr. Macauley and Mr. Clark, who are a ſtanding Committee; and with the Directors in England and Scotland—as well as to repreſent the whole body in tranſacting their affairs with the King of the country. To him you are to ſtate, that it is the intention of our Societies to ſend other individuals among them for their inſtruction and improvement in uſeful knowledge, provided it is his wiſh to receive them, and there is a ſufficient pledge for their ſecurity and ſubſiſtence. You will endeavour to aſcertain whether families can reſide there in comfort and ſafety—whether married women would be protected, and what proſpect of uſefulneſs there would ariſe from their reſidence among the female natives. You will find out what deſcription of external knowledge would be moſt uſeful or moſt valued among them; and, eſpecially, whether by theſe means it is likely ſuch an aſcendancy may be obtained, as to make it highly probable that, when you have acquired a knowledge of their language, you may be allowed to proſecute your immediate object among them, by inſtructing them in the Chriſtian religion—always remembering, that it is no part of our deſign to introduce the uſeful arts among them, but with the view, and as the means, of obtaining their attention to this great object.—You will alſo make your obſervations as to the ſalubrity of the climate, the products of the country, the ſtate of ſociety, and the nature of the government; and inform us thereof, as well as of what you may learn of the ſurrounding nations, and the practicability of introducing Miſſions among them. You will inform us of the acceſs which you are likely to have, as Chriſtian Miſſionaries, among the Freemen of this nation, whom we underſtand to be Mahometans; as well as among the Slaves, who are chiefly, if not entirely, Pagans; and what opportunity there is of inſtructing the children of both, by eſtabliſhing ſchools among them.

If

If, on your arrival at Sierra Leone, and in conſequence of your communications with Mr. Macaulay, it ſhould appear ineligible to proceed to the Foulah Country, on account of its internal commotions, which may not yet have ſubſided; or on account of the tenacity by which the inhabitants adhere to their Mahometan principles,—and which might render it impracticable to exerciſe your functions as Miſſionaries of the Chriſtian Faith,—you will, in that event, pay every attention and reſpect to the information which you will receive from that judicious adviſer, and direct your labours to ſome other part, either in a body for the purpoſe of co-operation, or in detached parties for the more extenſive propagation of the light of life; recollecting, that to follow the greateſt probabilities of uſefulneſs is the eſſential maxim by which your conduct is to be governed. On this ſubject we are indebted for ſome valuable information derived from the friend ſo frequently referred to, and which we now proceed to detail.

Mr. Macauley ſuggeſts, that two Miſſionaries might be advantageouſly placed at each of the following ſtations:

1. "In the Rio Pongas, under the wing of the Company's Factory. "Here they would learn the Suſoo language, which is ſpoken almoſt "univerſally through the extent of coaſt which reaches from the Rio "Nunez to the river Scarcies, and back even to the borders of the "Foulah Country. This of itſelf is an extenſive field of uſefulneſs; "and it is enlarged by this circumſtance, that almoſt all the trading "Foulahs talk Suſoo.

2. "On the Bullam Shore—here they would learn the Bullam language, "which is ſpoken on the north ſide of our river, and in all the region "to the ſouthward, quite down to within a few miles of the River "Kittim, including the Iſland of Banana's, the Caramanca's, and "the various branches of the Sherbro', and extending on an average "near 100 miles inland.

3. "At Free Town—here they would acquire the Timmany language, "which is ſpoken in the River Scarcies, on the ſouth and eaſt ſide of "this river, in the Queah, Rokelle and Port Logo and Krango, "which altogether extend about three days journey beyond the mouth "of the Rokelle—ſay 60 miles.

4. "In

4. " In the River Gallienas—here the Foy language is ſpoken, it and " pervades, if I am rightly informed, a region of about fifty miles " along the ſea coaſt, and extending between two and three hundred " miles into the country.

5. " At Cape Meſurado—the language ſpoken here, I don't recollect the the name of, but have been told it pervades a ſtill larger extent of country than the Foy.

Mr. Macaulay adds, " The above places are all within the ſphere of our " immediate influence, numerous advantages are likely to ariſe from ſuch " a plan, the acquiſition of the language, a growing knowledge of the " interior, in addition to the certain good to be done by the inſtruction " of the young, and the poſſible benefit that may accrue to the old."

We have thought it incumbent on us, brethren, to bring before you this view of the important Miſſion, which is committed to your hands. Our more immediate attention is fixed on the Foulah Country; but we are not poſſeſſed of information ſufficiently accurate and comprehenſive to warrant us in limiting your operations to any ſpecific ſtation; like Abraham, you have no diſtinct knowledge in what country you may ſojourn, we truſt that the God of that patriarch will himſelf be your conductor. You will ſeek for the intimations of his will in the ſpirit of prayer and ſupplication, and follow the deciſions of an enlightened underſtanding.

If it appears to be your duty, agreeably to our preſent intentions, to pitch your tents together, and as a little community of Chriſtians to act upon the principle of co-operation, you will, we truſt, exemplify the advantage of employing a variety of talents, and of labours, in promoting one great and important object. You will find among yourſelves ſome qualified, for the more expeditious attainment of languages, and better fitted for the communication of moral inſtruction. Others will be more capable of imparting the knowledge of the uſeful arts, and contributing by their ſkill, or their labours to conciliate the regard of the natives, and promote the maintenance and ſupport of the Miſſion. As among the firſt believers there were diverſities of gifts, but the ſame Spirit, ſo let each one of you occupy his particular talent with diligence and fidelity, for the good of the great cauſe. Let the uſeful mechanic and agriculturiſt be cheered with the reflection, that by furniſhing the means of ſubſiſtence to thoſe who are engaged in proclaiming the Goſpel, his labours have an influence on the converſion of ſinners. Thus among brethren there will be the ſpirit of

love and of concord; none will eſteem another inferior to himſelf, and in the gradations of excellence, he who partakes moſt of the humility and lowlineſs of his maſter, whether he labours in the Miniſtry or at the plough, will deſerve and ſecure the pre-eminence.

If on the other hand it ſhould appear that the intereſts of Chriſtianity require your ſeparation, we hope you will be inſtrumental in the more extenſive diffuſion of the word of life; you will be impreſſed with the conſideration, that you are reſpectively guarantees for the honour of Chriſt, and individually reſponſible to him for the injury which his cauſe may ſuſtain by your negligence or imprudence. Suffer this word of exhortation, brethren, becauſe on the ſpot where you may be called to labour, a wound has been inflicted on the cauſe of our Redeemer, by thoſe into whoſe hands its intereſts have been committed.

We truſt that you will be always impreſſed with the recollection, that the important object to which all your time, your talents, and your labours are to refer, is the promotion of the kingdom of Chriſt among the Heathen, and let nothing ſeduce your minds from this great purſuit. We feel it to be our duty eſpecially to caution you againſt any interference in the civil or religious concerns of the Colony during your reſidence there; if there be diſcontented individuals among them, if there be party diviſions, you will not on any account take any perſonal intereſt in theſe matters, as they are entirely foreign from your duty; it is requiſite that you manifeſt the utmoſt deference to thoſe worthy individuals in whoſe hands are placed the direction of the affairs of the community, and whoſe regard and aſſiſtance it will be your higheſt prudence to conciliate.

Upon the whole, whether you may be called to labour in an united body, or at a diſtance from each other, we deſire you will never forget that the object of the Directors is by your means to lay the foundation of future Miſſions, that your immediate labours are of a preparatory nature, that our ultimate plan, if we are encouraged to execute it, is to ſend a number of individuals qualified to connect ſpiritual inſtruction with the knowledge of the uſeful arts; to ſend families for the purpoſe of attending to the improvement of the females among the natives, without which every plan of Miſſions to uncivilized countries muſt be incomplete; to aim as much as poſſible at the converſion of thoſe who are at mature age; but more eſpecially to lay the foundation of future uſefulneſs by the erection of Schools for the inſtruction of children of both ſexes, thus produc-

ing

ing the rudiments of Miſſionary activities, which in the next generation may be attended with the moſt extenſive and beneficial effects.

With reſpect to the means of your ſupport during the execution of theſe important duties, the Societies have not failed to attend to that circumſtance, and have lodged a credit in favour of each individual to the amount of 60l. which will be paid gradually, as it is required, by Mr. Macaulay at Free-Town.

The Directors will feel it to be their duty to adminiſter what pecuniary aſſiſtance is requiſite for the comfortable ſubſiſtance of the Miſſionaries, from whom a frugal uſe of this aſſiſtance is expected; and alſo, that they will endeavour as ſoon as it is in their power, by the exerciſe of their reſpective talents, to enable the Miſſion to ſupport its own expences. Thus the funds of the Society may be applied to other objects, and the bleſſings of the Goſpel be more extenſively communicated.

We deſire that you may addreſs your diſpatches, containing the journal of your occurrences, and your public letter to Joſeph Hardcaſtle, Eſq. London, by whom they will be communicated to the Directors of the three Societies: they muſt be forwarded through the medium of the Governor of Sierra Leone.

And now brethren we commit you to God and to the word of his grace. You will be the ſubject of the daily prayers of the Chriſtian world. We truſt the hearts of the faithful will be cheered by your encouraging communications. We hope that the wilderneſs and the ſolitary places in which ye labour ſhall be made glad by your means, and the deſerts of Africa rejoice and bloſſom as the roſe.

May your ſucceſsful labours in the cauſe of our Redeemer furniſh the ſubject of a ſong of thankſgiving in the tabernacles of the righteous, and among thoſe miniſtering ſpirits alſo, who are the guardians of your ſafety, the ſpectators of your proceedings, and the partakers of your joy.

A FAREWEL LETTER

FROM THE

DIRECTORS OF THE MISSIONARY SOCIETY

TO THE

SIX MISSIONARIES

WHO ARE ABOUT TO DEPART FOR

THE FOULAH COUNTRY, AFRICA.

October 9, 1797.

BELOVED BRETHREN,

WE truſt that in conſequence of a divine influence upon your minds, in anſwer to your many prayers, and as the reſult of much ſelf-examination, you have been inclined to devote yourſelves to the ſervice of our adorable Redeemer, and eſpecially to the honourable office of proclaiming his unſearchable riches among the Gentiles. It will be our continual prayer to the Father of our Lord Jeſus Chriſt, who dwells in Zion, that this act of ſolemn conſecration may be acceptable to him, as a living ſacrifice, and productive of continual peace in your own hearts, as well as extenſive advantage to others in the enlargement of our Saviour's dominion among the Heathen.

Brethren, yours is a high and honourable calling—You are "the meſ-"ſengers of the churches, and we truſt the glory of Chriſt." By the grace and providence of the Moſt High, you are brought forward to a conſpicuous ſituation. You are placed before many affectionate Chriſtian eyes; and in you a multitude of prayers and fervent wiſhes are concentrated.

You are a pledge of the cordial union of three extenſive, and diſtinct, but harmonious, Miſſionary Societies. The Directors and other Members of the Society in London, now collected on this ſacred ſpot, embrace the opportunity of this ſolemn parting ſeaſon, when all hearts are deeply engaged and melted before the Lord, to endeavour ſtill farther to impreſs

you

you, in reference to the arduous work now in your near proſpect, and to diſcloſe their anxious cares towards you and your preſent undertaking.

They conſider your honourable and perilous ſituation with a variety of mingled feelings of complacency, pleaſure, hope, concern, fear and trembling: and they ſolemnly intreat you deeply to revolve in your hearts the dignity, the importance, and difficulty of your work and character; that through grace you may feel and act in a manner worthy of this high vocation wherewith you are honoured.

Dear brethren, you are the meſſengers of the churches in this iſland. A land of darkneſs and of the ſhadow of death is before you; a habitation of devils, where, from time immemorial, Satan hath held captive miſerable ſouls. To that land you are called to convey the reviving ſweet odour of Chriſtian zeal and love from a thouſand aſſemblies, from ten thouſand families, from innumerable cloſets of the righteous. You go forth to ſee with your eyes thoſe ſcenes of ſuperſtition and iniquity, and to mark thoſe ſymptoms of a periſhing ſtate among that people, which, realized by imagination, move the compaſſion and zeal of Chriſtians at home. And the Chriſtians of Britain require you in their name to look with compaſſion on the poor Foulah Africans lying in their blood, to weep over their deſolations, to travail in birth on their behalf, and to perſuade them to look to Jeſus the ever-bleſſed Redeemer, that they may be ſaved. Oh for the deſcent of the Spirit of wiſdom, power, and love, from the glorious Head in heaven, for ſuch high and gracious ends!

Among theſe blind Africans you are as God's inſtruments to begin a great work. You are to counteract and to reverſe their prejudices reſpecting Chriſtianity. By a perſevering courſe of benevolence, condeſcenſion, piety and patience, you are gradually to gain the reſpect and confidence of the Heathen. You are to convince them that real Chriſtians are a race of beings extremely diverſe from thoſe troublers of mankind, who, diſhonourably wearing the name of Chriſt, have exceeded the vileneſs of the Heathen. You are by degrees to ſap the foundations of deluſion, to inſinuate terror into the conſcience, and to raiſe the ſoul to the knowledge of the ſublime myſtery of grace. You are ultimately, if ſucceſs is granted, to become the ſpiritual fathers of theſe heathen tribes, and to open among them the ſources of bleſſing to a thouſand generations. The work is high and glorious. The attempt is generous, and worthy of praiſe. Beware, however, of indulging proud ideas. Be not high-minded, but fear. Remember

member with humility, that in this very attempt ſome have already ſhamefully fallen.

Dear brethren, we hope you have the ſentence of death in yourſelves as to every ſelf-exalting imagination, and that inſtead of loftineſs of thought, you are overwhelmed with the feeling of inſufficiency and unworthineſs, ſaying from the heart, "Who is ſufficient for theſe things?" But yield not to deſpondency. You go in the name of Him who hath ſaid, "Counſel "is mine and ſound wiſdom, I am underſtanding, I have ſtrength;" in the name of Him, on whom that Spirit reſts, who is "the Spirit of wiſdom "and underſtanding, the Spirit of counſel and of might, the Spirit of "knowledge and of the fear of the Lord." Putting yourſelves into the gracious hands of Chriſt as little children, you will learn to condeſcend to childiſh underſtandings, to bear with frowardneſs and prejudice, and to continue your endeavours when ſenſe and reaſon pronounce that there is no hope. And in ways, which no philoſophy of the natural man can trace, he will give you acceſs to the untutored heart, and you ſhall accompliſh a change, the envy of devils, the wonder of the world.

But we are filled, dearly beloved friends, with concern, when we think what ſerious dangers and ſufferings may overtake you, in aſſailing the long eſtabliſhed empire of darkneſs among the Heathen. Alas! you may perhaps, ſooner or later, "be ſore broken in the place of dragons, and "covered with the ſhadow of death!" He who was a murderer from the beginning, may rouſe his inſtruments, and may compaſs you about with all the terrors of the world. The ſacrifice of life may be demanded in this cauſe. But though ſome of us ſcarcely could venture to walk with you on thoſe high places of the field, ſurely our hearts and our ſupplications will attend you. While you are in perils among the Heathen, we will not be at eaſe at home; we will tremble with you, we will faint, we will die with you. By the ſympathetic ſupplication of faith, we will draw down to your aid that everlaſting power by which you ſhall do valiantly, and ſhall tread, undiſmayed, upon the adder, the dragon, and the young lion. "In the mount of Jehovah it ſhall be ſeen." The God on whom we call, and in whoſe name we ſend you, will in the hour of danger riſe up with awful majeſty and love, diſcomfiting the powers of darkneſs, baffling the arm of fleſh, and making your paſſage through waters and fires joyful and triumphant. In the mean while we recommend to your imitation the ſpirit and language of the man after God's own heart, once a ſtripling, afterwards a veteran, in the ways of the Lord: let your hearts echo to the words of that ſweet ſinger of Iſrael—"I will love thee, O Lord,

"my

" my ſtrength. The Lord is my rock, and my fortreſs, and my deliverer: " my God, my ſtrength, in whom I will truſt; my buckler, and the " horn of my ſalvation, and my high tower. I will call upon the Lord, " who is worthy to be praiſed; ſo ſhall I be ſaved from mine enemies. " The ſorrows of death compaſſed me, and the floods of ungodly men " made me afraid. The ſorrows of hell compaſſed me about: the ſnares " of death prevented me. In my diſtreſs I called upon the Lord, and " cried unto my God: he heard my voice out of his temple, and my cry " came before him, even into his ears. Then the earth ſhook and trem- " bled."—

Leſſer inconveniences and trials will be eaſily ſurmounted by the love of Chriſt. Conſtrained by its power, you will ſcarcely feel the ſun ſmite you by day, or the moon by night. Sweetened with it the coarſe fare of Africa will be luxury. Your tedious labours among your ſwarthy flocks will be like thoſe of the patriarch, to whom " ſeven years ſeemed but a few days, " though in the day the drought conſumed him, and the froſt by night, " and ſleep departed from his eyes." He felt the power of an inferior affection, but you are permitted to ſay to the all-glorious Saviour, " Set " me as a ſeal upon thine heart, as a ſeal upon thine arm; for love is " ſtrong as death; many waters cannot quench love, neither can the " floods drown it."

Dear brethren, what ſhall we more ſay? Shall we warn you againſt the luſts of the fleſh? Yes, we will warn you: for thereby many have been caſt down and wounded, and many ſtrong men have been ſlain. Satan will watch for opportunities to blow up the latent embers of this fire. But we beſeech you, watch and pray. How ſhocking the ſpectacle, if while the congregation of the Lord is, at home, weeping over the loſt Heathen, any of you ſhould be holding pernicious dalliance with them! Rather cry for that ſacred fire of ſevere purity, which ſparkled in Phineas the typical prieſt, whoſe javelin transfixed the criminals of this abhorred claſs; that fire of awful purity which burned in full majeſtic ſtrength in the Holy One of God. Let the Heathen know, that the vile enchantments of luſt have no power over them who have felt the dying love of Jeſus.

Your embaſſy is an embaſſy of love. You are " the glory of Chriſt." You are ſent to the Heathen to make known his ſurpaſſing love. You muſt bear and diſplay its impreſſion, in your tender, overpowering affection towards each other. Hereby ſhall all men know that you are the diſciples

ciples of the glorious Lover of Souls. This is his commandment, pointed peculiarly towards aſſociated Miſſionaries, that you love one another.

Once more, ſhould heavenly power attend your endeavours, ſtill walk humbly with your God. Reſerve to him the entire glory of his work. And remember alſo the claims which your parent churches have upon you. Violate not the inſtituted order of things in the viſible kingdom of Chriſt, unleſs where ſtrong neceſſity clearly warrants and compels you.

And now, beloved friends, whoſe faces we may, perhaps, never again behold, we ſurrender you into the everlaſting arms of our God; ſaying, with our utmoſt ſtrength of faith and affection to each one of you, "The "Lord bleſs thee, and keep thee: The Lord make his face to ſhine upon "thee, and be gracious unto thee: The Lord lift up his countenance "upon thee, and give thee peace: The Lord Jeſus Chriſt be with thy "ſpirit."

But how feeble is our benediction! Hear from on high that voice which is as the ſound of many waters; that fear-diſpelling, joy-creating voice, ſaying, "Go, in this thy might. Certainly I will be with thee. Fear "not: I am the firſt and the laſt. Fear none of thoſe things which thou "ſhalt ſuffer. He that overcometh ſhall not be hurt of the ſecond death. "He that overcometh ſhall inherit all things. All power is given to me "in heaven and on earth: and, lo, I am with you always."

To the teſtimony of love and grace for Jeſus Chriſt, "who is the "faithful witneſs, and the firſt begotten of the dead, and the prince of "the kings of the earth," let all the people ſay AMEN!

JOHN LOVE, Secretary.

FINIS.

FOUR SERMONS,

PREACHED IN LONDON

AT THE THIRD GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

MAY 10, 11, 12, 1797,

BY THE

REV. W. MOORHOUSE, *Huddersfield,*
REV. A. WAUGH, *London,*
REV. I. NICHOLSON, *Cheſhunt,* and
REV. M. HORNE, *Olney.*

TO WHICH ARE PREFIXED,

THE PROCEEDINGS OF THE MEETING,

AND THE

REPORT OF THE DIRECTORS.

Speak unto the children of Iſrael that they GO FORWARD.
EXOD. XIV. 15.

BY ORDER OF THE DIRECTORS.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

LONDON:

SOLD BY T. CHAPMAN, FLEET STREET.

1797.

INTRODUCTION.

THE annual return of the Miſſionary Aſſociation collected together an immenſe multitude of Miniſters and people of all denominations. The pleaſing intelligence, juſt received from the Miſſionaries ſent out the laſt autumn, ſeemed ſo auſpicious a commencement as gladdened every heart, and encouraged the hopes of final ſucceſs in the great object of our views.

As the ſteps of our procedure have been minutely recorded in the Evangelical Magazine, publiſhed June 1, it would be ſuperfluous to repeat them. It will be ſufficient to obſerve, that after two previous meetings, on Monday and Tueſday, to adjuſt all matters neceſſary to be brought before the General Body, the public ſervice commenced on Wedneſday morning, at Mr. Hill's chapel, May 10, with a diſcourſe by the Rev. W. Moorhouſe, of Huddersfield; the ſubſtance of which will appear, as the firſt, in the following courſe of Sermons. The audience vaſt, and the attention ſolemn.

The interval between the ſervice was employed in preparing for the change and choice of Directors the following day.

At ſix in the evening the worſhip was renewed, at the Tabernacle Moorfields, when the Rev. A. Waugh, of London, delivered the diſcourſe the ſecond in the following ſeries, to an immenſe mul-

titude, which greatly overflowed that vaſt place of worſhip.

The next morning the body of the Society aſſembled at the Caſtle and Falcon to renew the Directory; and to decide, by lot, which of the preſent Directors ſhould go out, and be ineligible for the preſent year. A Committee was then formed of the former Directors, and ten Members of the Society, to renew the body of Directors, and to fill up the vacancies ariſing from the loſs of the valuable and active friends excluded for the preſent year. Some difference of opinion reſpecting the lot, and the propriety of rendering uſeful and active members ineligible, made none in the ſpirit of union, and zeal, with which every member, whether in the direction or out of it, profeſſed to be actuated.

The Treaſurer, though excluded as a Director by lot, was requeſted to abide in his office. His unwearied and generous ſervices being ſuch, as could not but intereſt every member of the Society for his continuing to fill that important ſtation, as Director and Treaſurer.

The Secretaries were re-elected, with thanks for their faithful diſcharge of their functions.

Various motions of thanks followed to the inſurers of the ſhip for 3000l. at merely one penny *per cent.* and to the generous bodies, and individuals, who ſo greatly contributed, by innumerable articles, to the equipment of the ſhip and the Miſſionaries.

The determination of two of our Directors to embark on a miſſion to the Hindoos, afforded us peculiar ſatisfaction.

The evening beheld the immenſe building of Tottenham Court crowded from door to door, when the Rev. Iſaac Nicholſon, Tutor to the College eſtabliſhed at Cheſhunt, ſince the death of the truly noble Counteſs of Huntingdon, delivered

vered the diſcourſe the third in the following ſeries.

It remained only to cloſe the ſolemn ſcene of public labours the following day, which was accompliſhed in a manner moſt highly ſatisfactory to every one of the body, as well as the immenſe multitude which attended, at St. Saviour's, Southwark. Which vaſt and magnificent church, by the obliging friendlineſs of its Chaplain, Mr. Gilſon, and the church-wardens, was offered to the Society; and Mr. Winkworth, the other Chaplain, read the ſervice. The ſermon was delivered by the Rev. Mr. Melville Horne, Vicar of Olney, once Chaplain at Sierra Leone, and the zealous friend of the Inſtitution; to which his Letters on Miſſions contributed greatly, by animating thoſe whoſe hearts were before awake to the important ſubject, and provoking the zeal of many others. This diſcourſe will be found the laſt of the volume; and, we truſt, the impreſſion left from the whole will be deep and laſting.

Such an aſſemblage of Miniſters of all denominations, was ſcarce, we believe, ever remembered before. All prejudices, and illiberal diſtinctions laid aſide, and a demonſtration afforded that all *good men* may hold the unity of the Spirit in the bond of peace, and zealouſly unite in the great and glorious object of communicating the Goſpel to their periſhing fellow-ſinners, whilſt each reſerves the right of private judgment, reſpecting the preferable modes of worſhip, or eccleſiaſtical diſcipline. Surely no real Chriſtian in England, Scotland, or of any foreign church, could have been preſent, without feeling a reviving glow of animating zeal, an unſpeakable delight to ſee the unhoped for union of men of all denominations, and the pleaſing expectation that the time is approaching, when we ſhall all be leſs warped by educational prejudices—eſcape from the repulſion of

of bigotry—feel that Chriſt and his kingdom is not divided—that one great object ought to ſwallow up all leſſer differences, and one uniform purpoſe to fill every boſom—to know nothing elſe at home or abroad but Jeſus Chriſt, and him crucified. Among the other happy effects of our Miſſionary Meeting, nothing can tend more powerfully to cultivate this ſpirit of love, and of a ſound mind, than the nearer approach of men of different perſuaſions in one body, for a purpoſe ſo noble as a Heathen Miſſion; and the happy conſequences which have been already experienced, encourage our confidence that our Chriſtian love will be enlarged, our ſpirits drawn into nearer union in the one head Chriſt, and our concentrated efforts become more powerful to ſpread the glad tidings of his ſalvation to all kindreds, and tongues, and nations, and languages.

Friday evening, the whole body of the Miſſionary Society aſſembled once more, to cloſe their labours by the nomination of new Directors in town and country, and to make a conſiderable increaſe of both; in order to promote the intereſt of the Society, and to facilitate the work, by a more enlarged number.

The following were unanimouſly elected

DIRECTORS FOR THE PRESENT YEAR.

Alliott, Rev. Nottingham
Atkinſon, Rev. Ipſwich
Audley, Rev. Impington
Bailey, Rev. Clavering
Bayne, Rev. Greenock
Bell, Rev. Wooller
Blackhall, Rev. Berwick
Bogue, Rev. Goſport
Bottomley, Rev. Scarborough
Brewer, Rev. Birmingham
Brookſbank, Rev. London
Burder, Rev. Coventry
Campbel, Rev. Stirling
Campbell, Rev. Newcaſtle
Charles, Rev. Bala
Charrier, Rev. Lancaſter
Cowie, Mr. London
Cox, Mr. London
Davidſon, Rev. Kipping
Douglas, Rev. Reading
Duncanſon, Rev. Audry
Durant, Mr. London

Dyer,

Dyer, Mr. London
Eaſton, Rev. Ditto
Emerſon, Mr. Ditto
Eyre, Rev. Hackney
Fenn, Mr. London
Fleming, Rev. Kirkaldie
Foyſter, Mr. London
Gill, Rev. Harborough
Gillies, Rev. Paiſley
Gouger, Mr. London
Greatheed, Rev. Newport Pagnel
Haldane, Mr. Airthrey
Hamilton, Rev. London
Hardcaſtle, Mr. Ditto
Haweis, Rev. Dr. Ditto
Hawks, Mr. Ditto
Henderſon, Rev. Hawick
Hey, Rev. Briſtol
Hill, Rev. London
Hodgſon, Mr. Ditto
Horne, Rev. Olney
Humphreys, Rev. London
Jackſon, Rev. Warminſter
Jefferſon, Rev. Baſingſtoke
Jones, Rev. Llangan
Kingſbury, Rev. Southampton
Knight, Rev. James, London
Knight, Rev. Joel Abrah. Ditto
Lambert, Rev. Hull
Leigh, Sir Egerton, Harbro'
Macdowell, Rev. Dr. Dublin
Mackenzie, James, Glaſgow
Mackintoſh, Rev. Tain
Maurice, Rev. London
Medley, Mr. Ditto
Mends, Rev. S. Plymouth
Mill, Rev. Shetland
Miller, Mr. London
Minchin, Mr. Goſport
Moorhouſe, Rev. Huddersfield
Nelſon, Mr. London
Nicol, Rev. Ditto
Parſons, Rev. Leeds
Phillips, Rev. Norwich
Pinder, Mr. London
Pitcairn, Rev. Kelſo
Platt, Rev. London
Reyner, Mr. London
Reynolds, Rev. Ditto
Roby, Rev. Mancheſter
Roſs, Rev. Aberdeen
Ruſſell, Rev. Kilmarnock
Saltren, Rev. Bridport
Scott, Rev. Matlock
Sims, Mr. London
Skinner, Mr. Briſtol
Slatterie, Rev. Chatham
Sloper, Rev. Devizes
Somerville, Rev. Stirling
Spear, Mr. Mancheſter
Steven, Rev. London
Stephenſon, Mr. Ditto
Stevenſon, Rev. Caſtle Hedingham
Sundies, Mr. London
Tait, Rev. Lundie
Tayler, Mr. Southampton
Townſend, Rev. Ramſgate
Townſend, Rev. London
Walker, Rev. Dublin
Waugh, Rev. London
Whitaker, Mr. Ditto
Whitridge, Rev. Oſweſtry
Wilks, Rev. London
Williams, Rev. Dr. Rotherham
Williams, Rev. G. London
Wilſon, Capt. South Seas
Wilſon, Thomas, London
Wilſon, Joſeph, Ditto
Wood, Rev. Rowell
Yockney, Mr. London

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The ſpirit of love and union which animated the whole, was manifeſt throughout all our diſcuſſions. Diverſity of opinion reſpecting particular points of procedure, made none in the general object: and this laſt day brought on a diſcuſſion ſo intereſting and ſolemn, reſpecting the Miniſters themſelves, at leaſt ſuch as could be ſuppoſed qualified for the work, and without ſuch impediment as prevented their undertaking the ſervice of the Miſſion perſonally, as produced deep and unuſual ſenſations in every heart. It was protracted to ſo late an hour, as induced all preſent to wiſh it might have a further diſcuſſion on Monday. When the ſubject being reſumed, an admirable paper was read by one of the Directors, leading to a ſeries of reſolutions; which, after ſolemn inveſtigation, were unanimouſly adopted.

The Addreſs to the Chair, and the Reſolutions are inſerted, as they will ſpeak for themſelves; and may their happy effects be felt by the heathen world, and to the remoteſt ages!

"SIR,

"THE uncommon ſolemnity which attended the laſt meeting of the Society, and which was peculiarly felt during the conſideration of the queſtion concerning the means of providing Miſſionaries, will, I am perſuaded, long dwell in the recollection of thoſe who were preſent, and occaſion the frequent revival of thoſe ſacred impreſſions which were then univerſally experienced. The awful ſenſation produced by the conviction that God was in the midſt of us diſpenſing his ſacred influences, and exciting his ſervants to the moſt explicit conſecration of themſelves, to promote the glory of his Name in the converſion of the Heathen, has, perhaps, ſeldom been exceeded ſince the firſt diſciples aſſembled on a ſimilar occaſion, after the aſcenſion of their victorious Redeemer, and conſulted together on thoſe ſubjects which relate to the enlargement of his ſpiritual dominion over the Gentile world.

"It

" It will doubtleſs be the prayer of every Chriſtian, that this ſacred flame kindled in Heaven ſhould never be extinguiſhed, but cheriſhed with the zeal of conſtant devotion; and regulated by that divine Wiſdom which may perpetuate and increaſe its ardour, and ſpread its influence to the moſt diſtant climates and the remoteſt periods. The re-conſideration of this ſubject appointed to take place this evening, impreſſed my mind with the conviction, that it became the duty of every individual preſent to employ as much of the interval as he could command from other duties, to revolve it in his moſt retired and ſerious thoughts, in the hope that a wiſe and diſcreet concluſion might reſult from ſo general an attention to the ſame queſtion;—it is this conviction that has impelled me to throw my inſignificant mite into your Treaſury, and to accompany it with my feeble but fervent prayer, that the influence of this evening's deliberation may furniſh matter for gratitude and praiſe, not only to ourſelves, but to thoſe who are now ſeated among the ſhades of death; not only to this generation, but to thoſe which ſhall ariſe in ſucceſſive ages till the end cometh, when the Mediatorial diſpenſation ſhall terminate, and God be all in all.

" The prominent idea of the laſt evening's diſcuſſion ſeemed to be this—that the Miniſters of the Goſpel in general, and among the reſt thoſe connected with this inſtitution, had not yet diſcovered that degree of zeal with reſpect to the converſion of the Heathen, which their ſituation in the church of Chriſt, and the ſtate of the Heathen world, ſeemed to demand from them; and that it is now incumbent on them not to be ſatisfied with calling forth the zeal of others, and eſpecially of the laity to this important ſervice, but to manifeſt a readineſs themſelves to make every perſonal ſacrifice, and conſecrate their lives to the honour of their Saviour in preaching his Goſpel in Heathen countries; this impreſſion appeared to be enforced with ſolemn weight on the mind of every Miniſter preſent, and to excite among them a ſerious enquiry reſpecting their individual duty. It is hoped, that the queſtion will be frequently renewed, extenſively circulated, and ſeriouſly diſcuſſed, and that many will follow the conviction; that it is their duty —their honour, and their privilege to become Apoſtles to the Gentiles, and to take the wings of the Goſpel

and fly to the ends of the Earth, proclaiming the Salvation of God.

" The point of importance is, to aſcertain to whom this honourable ſervice belongs, and the beſt means of exciting their attention to it. Two or three ideas were ſuggeſted at our laſt meeting, which deſerve conſideration. One of our Fathers in Chriſt feeling the love and the zeal which advancing years cannot quench, conceived that it might be ſuitable that thoſe Miniſters who are in the direction, ſhould diſcover a readineſs to undertake the labours of a Miſſionary, and that a portion of them ſhould be ſeparated for this ſervice by ſupplicating the interpoſition of the Head of the Church in the ſolemn application of the lot. It may not be inexpedient to conſider, whether this propoſition may not be liable to important objections; it is not neceſſary here to aſcertain, whether the uſe of the lot is a legitimate mode of deciſion in any caſe in which the exerciſe of the underſtanding, aided by prayer to God, is competent to determine; nor is it neceſſary to enquire whether the Miniſters, among the Directors, poſſeſs thoſe Miſſionary qualifications which might render them uſeful—nor whether their own inclination diſpoſe them to the ſervice; there is, probably, a coincidence of all theſe advantageous circumſtances meeting in ſeveral of our Fathers and Brethren in the Miniſtry, and yet it may not be the duty of any one of them to engage therein. The will of God concerning us, is the only and univerſal law which enforces and limits our duty, and the application of this law is diverſified according to the various circumſtances in which each individual is placed, and of which, generally ſpeaking, he is the beſt judge. It is indeed *probable*, that it may be the duty of ſome of the Miniſters to become Miſſionaries—but the propoſition referred to aſſumes it as a *certainty*, that a fixed proportion ſhould be conſecrated to this ſervice, as well as that the lot will determine the individuals; on this ground, it appears to be an unſuitable principle to r ſort to on this occaſion.

" Another of our friends intimated, that the nomination of any individual to the ſervices of a Miſſionary by thoſe Miniſters who are in the direction, might be conſidered as an intimation of the will of God, with which in his own particular caſe he ſhould feel it to be his duty

to

to comply; but it is expedient to reflect, whether this is not an insufficient and unsafe criterion by which this point is to be decided. It is very probable, their determinations will generally be the dictates of sound wisdom; but it is also certain, they will be liable to those occasional mistakes and errors in judgment, from which humanity is never entirely exempt, and therefore their nomination ought not to be considered as binding on the conscience of others. Suppose it was to happen that the zeal, the devotedness of heart, the active perseverance, the courage and firmness of this individual, had induced them to fix upon him, or any other with the like endowments, and in similar circumstances, not only useful in the church, but having also the superintendance of a numerous family; and admit moreover, that the nomination coincided with his own inclinations, and gratified his ardent zeal for the honour of his Saviour and the Salvation of the Heathen, yet I presume his appointment would neither be consistent with discretion on the part of the Directors or himself.

"I believe it will seldom occur, that it is the duty of those who have the charge of numerous families, to engage personally as Missionaries to the Heathen. The case of our valuable brother, who has consecrated his distinguished powers to this important cause, is exempt from the general objections, and is sanctioned not only by every principle of love to Christ and zeal for his cause, but as it relates to his family, is consistent with the sentiments of conjugal and parental duty; in general cases if a Minister was accompanied by his family, it would abridge his usefulness and limit the sphere of his activity, and would on no account be advisable, except his labours were among civilized Heathens, or that he succeeded to a Mission previously established; or that the Mission itself consisted of a considerable number of individuals; if he was to leave his family behind him, he would abandon the important duty of providing for their happiness and administering to their support; he would neglect the formation of the morals of his own children, for which nature and Providence has made him almost the guarantee; and although God is a great sovereign, and has a right to command the services of all his creatures in any way which consists with his Supreme will, yet in reasoning from analogy, and considering the usual procedures of the divine Wisdom in the govern-

ment of the world and the church, we are juſtified in the adoption of this general concluſion, that he has not placed one eſſential duty in a ſtate of variance with another; and that therefore it is not probable, that thoſe individuals will be called to labour as Miſſionaries among the Heathen, who in order to it muſt abandon thoſe duties which are binding upon them, by the cleareſt and the ſtrongeſt ties both of reaſon and religion. Much more might be offered on this part of the ſubject; but I ſhall only further ſuggeſt, that was the Society on ſlight grounds to depart from theſe cuſtomary maxims, it might inflict a wound on its reputation, expoſe it to reproach, and furniſh us with painful occations of contrition before our God.

" I am of opinion moreover, that it will not be expedient in the Directors to fix upon thoſe who are very young, and have not yet made any proof of their Miniſtry; this remark is not of univerſal application, and caſes will probably ariſe, in which it may be departed from with ſafety; as a general rule, I believe however it will be found, that thoſe are likely to prove moſt uſeful among the Heathen, who by their previous uſefulneſs in the church here, have obtained a Divine ſanction, and warrant to their Miniſtry; it is therefore among thoſe who are neither very young, nor much advanced in age, that it would probably be expedient to direct the exhortation to examine themſelves with all poſſible care and ſolemnity, as to their duty in relation to the inſtruction of the Heathen—and the deliberate and ſolemn opinion of the Miniſters in the direction, addreſſed to ſuch individuals, cannot fail to fix more ſtrongly on their minds the ſerious examination before recommended, and induce them to come to ſuch a concluſion as they can reflect upon hereafter with ſatisfaction, and ſubmit to His inſpection who knows the thoughts a far off."

" If any ſentence has been written, which has a tendency to damp the Miſſionary ardour where it ought to be excited, I hope ſuch ſentence will be obliterated from every recollection; it is the predominant deſire of my heart, that this ſacred zeal may every day receive new vigour, that it may be conſecrated by wiſdom and prudence—that it may ſpread throughout the Chriſtian world, and extend its triumphs to every region where Satan's ſeat is. Beſides the general arguments in its favour

favour ariſing from the infinite duration and worth of the ſoul; the efficacy of our Saviour's death and interceſſion, and the explicit promiſes and predictions of God in relation to this ſubject—the actual ſtate of the Heathen world, invites the efforts of Chriſtians to attempt the introduction of the light of the Goſpel. The more we examine this ſubject, the more the conviction impreſſes itſelf upon us, that it appears in a ſtate of preparation and readineſs for the admiſſion of the religion of Chriſt. In Aſia and in Africa they yield a patient and inquiſitive attention to the meſſage of the Miſſionaries —they are not encompaſſed with inacceſſible prejudices, nor ſhielded by impenetrable ignorance; they invite inſtruction, and in the latter continent eſpecially, the triumphs of the Croſs have within a ſhort period been conſiderable. In the weſtern coaſt alſo thereof this bleſſed Croſs is about to be lifted up as an enſign upon the hills, to which we truſt the nations will flow. The Mahometans who are remote from the centre of their impoſture, hold their errors with a looſe and indifferent hand; and, at this moment, even the throne of the falſe prophet ſeems to feel the approach of its inevitable deſtiny, and trembles under the preſages of diſſolution; the diſtreſs and perplexity of nations, is a ſignal for Chriſtians to arouſe themſelves; the fields appear white for harveſt, and our prayers ſhould be without ceaſing, that an abundance of labourers may be ſpeedily thruſt forth. That our moſt diſcreet and zealous exertions may, as they always ought, accompany our ſupplications, it is probable the Society will come to a ſeries of reſolutions which appear to them beſt adapted to promote this great and important end. The following have ariſen in my mind as ſuitable to occupy the conſideration of the Society—others of more importance will I hope be ſuggeſted and adopted.

1ſt. "That the Society being aware of the great importance of the queſtion reſpecting the beſt means of procuring Miſſionaries, invite and requeſt the opinion of the friends of the inſtitution thereon, to be tranſmitted to their Secretary.

2d. "That from a ſurvey of the ſtate of the Heathen world, they are of opinion, that it is encouraging for Miſſionary exertions; and that it is peculiarly the duty of Miniſters of the Goſpel to devote themſelves to the promotion of the kingdom of Chriſt, in whatever part

part of the world their ſervices may tend to accompliſh this great object.

3d. "That the Miniſters in the direction, and thoſe preſent in the Society, conſider it to be their duty to enter upon a ſolemn examination of themſelves, as in the immediate and awful preſence of God; whether it appears to be his ſacred will concerning them, that they ſhould perſonally bear his name among the Heathen; that they will accompany this examination with prayer for his direction and influence, that they may be enabled faithfully to follow the deliberate conviction of their hearts.

4th. "That it is recommended to every Miniſter connected with this inſtitution, who is zealous for the honour of Chriſt, and in whoſe ſituation no inſurmountable objection to Miſſionary labour exiſts; to promote the ſame ſolemn proceſs within his own breaſt.

5th. "That the Directors be deſired to revolve in their moſt ſerious thoughts the ſituation, the gifts and the ſpirit of thoſe Miniſters who are within the circle of their acquaintance, and where any appears to them, conſidering all circumſtances, qualified and ſuited for the ſervice of Chriſt among the Heathen, to ſuggeſt the ſame to him, and earneſtly recommend the ſubject to his ſerious and deliberate conſideration.

6th. "That it be recommended to all aſſociated bodies of Evangelical Miniſters, to take the ſtate of the Heathen world into ſerious diſcuſſion in all their meetings, and particularly to conſider of thoſe individually among them who appear adapted to this important work."

THE

THE

REPORT OF THE DIRECTORS,

TO THE

MEMBERS OF THE MISSIONARY SOCIETY,

CONVENED AT THE

Third General Meeting, May 10th, 1797.

WITH mingled ſenſations of joy and gratitude, of hope and fear, we meet you, dear brethren, once more at this return of our annual ſolemnities, to report the progreſs of the bleſſed work intruſted to our care.

We are arrived at a period of peculiar anxiety, in which, it may be truly ſaid, we travail in birth till Chriſt be formed in the ſouls of thoſe heathens, for whoſe ſervice we have lately ſent our firſt Miſſionaries, and whoſe progreſs on their voyage, more deeply intereſts us for its completion.

Many favourable circumſtances have conſpired to induce a hope, that our attempt will not prove abortive. But too much confidence ſhould not be placed in appearances. Dark clouds may overſpread the brighteſt ſky; and the threatening ſtorm may as ſpeedily be diſperſed. We are taught by the word of God, and his dealings with his people, to believe, that even the moſt merciful diſpenſations of his providence are ſometimes, for a ſeaſon, awful and myſterious. Nor, though uncertain in the preſent inſtance, how far it may pleaſe God to give ſucceſs to our ſervices, can we doubt his acceptance of them, even though he ſhould try our patience, love, and zeal, by delaying

delaying their accompliſhment, or even by diſappointing us in ſome reſpects, as to the expected iſſue.

But whatever He decides, we truſt, you will have no reaſon to diſapprove any part of our conduct. Every thing that could be done by us, to accompliſh your deſign, hath been done, diligently, cheerfully. Your Miſſionaries we have ſelected with the greateſt circumſpection and care. We have purchaſed for them an excellent commodious veſſel, commanded by the beſt of captains. We have ſtored it with every article that could contribute to their comfort and health during their voyage. We have amply ſupplied them with ſuch things as are likely to conciliate the favour of the natives, and render their ſituation uſeful and happy, in the different iſlands where they may be ſtationed. We have given them inſtructions how to act towards the Heathen, and each other. We ſaw them embark. We accompanied them to Portſmouth. We aſſiſted them in framing their internal regulations. We forſook them not, till the Duff, in which they ſailed, left our iſland; and ever ſince we have followed them with our prayers. But, alas! after all, what have we done? Paul may plant, and Apollos may water, but God alone can give the increaſe.

It is highly reaſonable to expect, that God will beſtow that increaſe, as his bleſſing and the means are generally connected; eſpecially when thoſe means are uſed in humble dependence on himſelf, and with a ſingle eye to his glory. Beſides, we have many great and precious promiſes to encourage our confidence, that all the Heathen, and, therefore, thoſe to whom we have ſent, will be delivered from their ſpiritual thraldom; and though we are not certain that God will effect their deliverance, by the brethren, gone forth under our patronage, yet we have great reaſon to hope

hope it, ſince he has ſtirred up the ſouls of his people to pray for it, with a fervour and perſeverance ſeldom experienced upon any other occaſion. Conſidering, however, the active part we have taken in the choice of men and meaſures, it will not be ſurpriſing, if, till the event be known, our feelings are, in many reſpects, like thoſe of Mordecai and the believing Jews, while Eſther was entering into the preſence of Ahaſhuerus.

In the mean time, it is our duty to detail the ſteps we have purſued, in conformity to your reſolutions and purpoſes; the bleſſings which have hitherto accompanied our exertions; and the reaſons we have to hope that the Miſſionaries are, before this time, arrived at one or more of the places of their deſtination.

At our laſt annual meeting, you reſolved, in conſequence of the Report we then made, that, if poſſible, thirty perſons, beſides women and children, ſhould be ſent to the iſlands of the South Sea, in a ſhip of our own, navigated by Captain Wilſon, and a ſelect crew of pious mariners.

In order to the accompliſhment of your views, our firſt object was to obtain a ſufficient number of wiſe and godly perſons, for the work of the Miſſion, in whoſe fidelity to our Lord, we could confide, and of whoſe Miſſionary call, we had, after the moſt diligent examination, ſatisfactory evidence; and our next object was to procure a proper veſſel to conduct them to the ſcene of operation.

At that time, as you may probably recollect, fifteen Miſſionaries only had been accepted. But the number of perſons who offered themſelves, happily encreaſing, we were able to compleat the Miſſion, before the proper ſeaſon for ſailing expired, upon the extended ſcale you then adopted. And on the 28th of July laſt, they were ſolemnly

ſet apart, for the important work, at Zion Chapel, amidſt ſeveral thouſands of praying people.

Not leſs than ten Miniſters, belonging to our Society, engaged in this pleaſing and extraordinary ſervice. Three prayed; one preached; another delivered a charge to the Miſſionaries; and five more of our brethren, ſelected from the various denominations of profeſſing Chriſtians, of which it is the peculiar glory of our Society to conſiſt; an Epiſcopalian, a Preſbyterian, a Seceder, an Independant, and a Methodiſt, united in the ſolemn deſignation of the Miſſionaries to their work, addreſſing them ſeverally in theſe words, "Go, our beloved Brother, and live agreeably "to this holy word; (putting a bible into his "hand) and publiſh the Goſpel of our Lord "Jeſus Chriſt, to the Heathen, according to "your calling, gifts, and abilities, in the name "of the Father, and of the Son, and of the Holy "Ghoſt." To which each Miſſionary replied, "I will, God being my helper."

Never can we reflect on the ſingular ſolemnity of this impreſſive ſcene, the love and union ſo prevalent in every boſom, the fervent prayers offered up by the immenſe congregation, and the divine benediction that accompanied the diſcourſes of the preachers, without feeling the moſt lively emotions of delight and thankfulneſs. It was, indeed, a ſcene much to be remembered by us, and all who rejoice in the proſperity of Zion, to ſee thoſe, whoſe hearts were already united to the Lord Jeſus Chriſt, uniting their beſt exertions in promoting his glorious cauſe, ſome of them forſaking all that is dear to nature, and freely devoting their lives, to ſpread the Goſpel of his grace to the remoteſt corners of the earth. But we forbear to enlarge; nor is it neceſſary that we ſhould, as the Diſcourſes are printed for the benefit

of

of the Society, with the names of the Miſſionaries, and all the particulars of the ſervice, prefixed.

While the Committee of Examination were thus diligently employed in procuring proper Miſſionaries, the Mercantile Directors were no leſs active in their endeavours to purchaſe a ſuitable ſhip. Several eſſays were made with this view, and ſome were near accompliſhment: but hinderances, which it would be tedious to detail, and diſappointment, which, at the time, we regretted, delayed the execution of our purpoſe, till the Duff was offered for our ſervice.

At firſt we heſitated; the price demanded for her, being no leſs than five thouſand pounds. But, when we conſidered how faſt the ſeaſon was advancing; how dangerous it would be to ſail at an improper time, and without convoy; how difficult it was to meet with an offer of a ſhip, in all reſpects, fit for our purpoſe; and how rapidly the price of ſhips was riſing, by reaſon of the great number of tranſports engaged continually by Government; and when we took into the account the ſuperior excellence of the Duff, the ample accommodations it afforded, and the probability that the voyage, in ſuch a ſhip, would be more ſafe and ſpeedy, we immediately, at the ſtrong recommendation of the profeſſional men who had been conſulted, ordered the bargain to be cloſed.

As it has been always our aim to execute the Miſſion upon a large ſcale, comprehending the moſt extenſive proſpects of uſefulneſs, ſo have we carefully endeavoured to adminiſter the funds of the Society, in a manner the moſt œconomical. With this view we apprehended it was our duty to endeavour to lighten the great expence incurred in the purchaſe of the veſſel, and the greater expenditure that muſt neceſſarily be incurred in the ſtores and equipment, yet without

the leaſt infringement on the ſacred ſervice to be performed. It appeared to us that after the Miſſionaries had received every needful attention and attendance, the voyage might be terminated profitably to the Society, and without any conſiderable deviation from the uſual tract, by procuring a freight from the Eaſt India Company homeward from China or Bengal.

Proper application was inſtantly made; and we have to acknowledge the politeneſs of the India Directors in conſidering and granting our petition. Though our ſhip is of a ſize very much inferior to thoſe commonly employed in their ſervice, they were pleaſed to give us a charter party, with a freight of 300 tons, at the war price of 16l. per ton, and with the uſual allowance of half for as many tons above 300 as ſhe ſhould be able to bring. Our obligations are to be at Canton by the 18th of January 1798; but leſt the benefit of the Miſſion ſhould make a longer detention at the iſlands neceſſary, they were pleaſed to extend the charter party to the November following. In order to take every precaution that prudence could dictate to ſecure a certain return of part of the expence of the veſſel and outfit, in caſe of her being captured by the enemy, or loſt by any providential ſtroke, it was thought proper to inſure upon her the ſum of 6000l. This could not have been done for leſs than 600 guineas, as the loweſt terms of inſurance were then 10 guineas per cent. But here the ſame zeal and liberality of many of our brethren appeared, as had been ſo eminently conſpicuous in all their other procedures. An inſurance, to the amount of 3000l., was made at a penny per cent., a merely nominal ſum to make the obligation of the bond valid.

How munificently the liberality of many individuals contributed towards our ſtores and equipment we would detail to you with pleaſure, if we were

were not afraid of offending their modeſty, and unwilling, where the number of gifts were ſo many, to omit the leaſt more than the greateſt. It will, therefore, we truſt, be ſufficient to ſay, that no ſooner was our liſt of wants circulated, than preſents of this kind, to the amount of ſome thouſands of pounds, were made; ſome by public bodies, as the Apothecaries' Company and the Humane Society, and others by individuals, among whom were found perſons who gave articles to the amount of an hundred and even two hundred pounds.

It is impoſſible to paſs by the kindneſs we have received from all perſons in office with whom we have had to do. A difficulty reſpecting our regiſtering the ſhip having ariſen, as ſhe belonged to no individual, and at the ſame time to no chartered body, the Board of Trade, and the Board of Cuſtoms, in the moſt friendly manner met our application, and facilitated our clearances. And, what perhaps never happened before in the world, not an individual perſon would take a ſingle ſhilling for any fees of office; ſo highly did they approve the benevolence of our deſign: nor did they ſuffer us to experience a moment's delay, but diſpatched our buſineſs with the greateſt cheerfulneſs and celerity.

The Lords of the Admiralty granted us alſo protections for our ſeamen in the moſt obliging manner, and one of them, who happened to come on ſhore, having been preſſed and ſent on board a tender, was immediately liberated on our application.

Our ſhip being ſtored and equipped, her clearances obtained, and the Miſſionaries ſet apart, directions were given them to embark early on the 10th of Auguſt, in order to join, if poſſible, the convoy at Portſmouth, and ſail with the fleet bound to the Eaſt Indies.

Beſides the larger inſtructions furniſhed to the Miſſion-

Miſſionaries, and which may be conſulted by the Society, as they are printed at the end of the Diſcourſes delivered at the public deſignation; we took an affectionate farewel of them, in the name of the Society, the evening preceding the embarkation, addreſſing them in a fraternal charge, which we ordered to be printed in the Evangelical Magazine—the publication you adopted from the commencement of our Inſtitution, as the ſtanding medium of our communication with the Society.

Nor did we ſuffer the evening to cloſe till we received the Lord's Supper, together with the Captain, the Miſſionaries and their wives, and many of the moſt ſerious and active friends of the Society: and as a ſtriking proof of the union maintained, and the extinction of bigotry among us, it was previouſly reſolved, that the oldeſt Miniſter who might be preſent, whatever were his denomination, ſhould lead the worſhip, and the next to him in years conclude it, each of the other Miniſters taking ſome intermediate part in the ſervice. We may truly ſay, "if ever God was preſent in the aſſemblies of his ſaints, he was preſent upon that occaſion. It was ſurely a little ſpecimen of what the church, in the latter days, will be, when love, like death, will level all diſtinctions. It was even a foretaſte of heaven."

About five o'clock the next morning the Miſſionaries embarked at Blackwall, multitudes flocking around them to take their leave: and as we ſailed down the river, ſinging the praiſes of God, the ſcene became ſtill more deeply affecting. The ſailors in the different ſhips as we paſſed viewed us with ſilent ſurpriſe, and the ſerious people on both ſides the river, waving their hats, bid theſe holy ſervants of God a laſting farewel. From Graveſend, Chatham, and Sheerneſs the friends of the Inſtitution met the veſſel, bringing with them, in token

token of affection, poultry and ſuch other articles of ſtores as they thought would be wanting.

Before ſhe reached Portſmouth, we learned, with ſome concern, that the convoy, we had hoped to join, had ſailed. Thus an unexpected delay kept us at Spithead about ſix weeks, till another convoy, with the Adamant, was ready to conduct us as far as the Rock of Liſbon, which, we truſted, would ſecure us from the danger moſt to be apprehended from the enemy's cruizers.

But this delay, however mortifying at the time, was not without the happieſt conſequences to the Miſſion, as it afforded the moſt ſatisfactory proof of the ſteadineſs of thoſe engaged, and gave ſuch of our brethren who viſited or accompanied them till their departure, the moſt pleaſing and increaſing confidence in their ſtability and zeal.

It likewiſe enabled us to procure a ſingularly beautiful and authentic detail of the tranſactions of the Mutineers at Otaheite during an abode of about two years, together with a copious vocabulary, ſufficient to ſupply the Miſſionaries with the rudiments of the language, and to furniſh them with a great variety of phraſes of moſt immediate neceſſity to begin an intercourſe with the natives; and which, we are happy to add, from the letters juſt received, hath moſt particularly engaged their attention on the voyage.

The letters alluded to are dated the 15th and 16th of November laſt, in the harbour of Rio de Janeiro, a Portugueſe town on the coaſt of Brazil. It is ſituated about 23 degrees ſouth latitude, and 43 degrees weſt longitude, being diſtant about 5000 miles from England. There the Duff arrived on Friday, the 12th of November, after a paſſage of only ſeven weeks and one day from the time ſhe left St. Helen's. The Captain intended to ſail again on the 19th, hoping, if the latter part of the voyage were as ſpeedy and proſperous

as

as the commencement, they ſhould reach one of the deſtined iſlands in ten weeks, the end of January or the beginning of February. This pleaſing expectation ere this has probably been realized; the excellent ſtate of the ſhip being noted by Mr. William Wilſon, the Captain's nephew and mate, particularly her *ſwift ſailing*, and not admitting a drop of water in all the way to the Brazils.

What they may have experienced ſince they left Rio Janeiro it is impoſſible to ſay; but ſurely the progreſs of their voyage thither has been auſpicious beyond what any man, even the moſt ſanguine, dared to hope or expect. Though there were ſo many men and women on board who had never before ſeen the ſea, and ſome of them perſons of delicate conſtitutions, yet they ſailed over the diſtance of 74 degrees of latitude without ſuffering a ſingle complaint but common ſea-ſickneſs: they paſſed through the torrid zone without enduring ſo much heat as we frequently feel in ſummer; the thermometer being never but one day at 77°, and in croſſing the line it was only 75°. Not a day of foul weather had they experienced, nor ſcarcely an oppoſing breeze; nor was the ſea at any time ſo rough but that they might have been ſafe on it in their long boat. This, we believe, is an inſtance ſingular in its kind, and which, we hope, we may, without being deemed enthuſiaſtic, interpret as a token of the good hand of our God over them for good.

From the letter of the whole body of Miſſionaries to the Directors, and from the concurrent teſtimony of individuals, it appears that love and harmony prevailed amongſt them; and from the details, ſelected by one of our Committees from the diſpatches, and publiſhed by our order in this month's Evangelical Magazine, that our brethren might be acquainted, as ſoon as poſſible, with the

the moſt intereſting particulars of the glad tidings we had received, it may evidently be inferred that they had been careful to maintain a fervent devotional ſpirit. They lived together like an houſehold of faith; revering the Captain as their father, and dining in ſucceſſion at his table. We will, therefore, cloſe this part of our narrative by ſaying, that, from every thing we have heard and ſeen, it is our opinion that the Miſſionaries we have ſent out are wiſe, ſerious, and well qualified for the work, and that never was man better calculated for his office than Captain Wilſon. We may, therefore, comfortably and confidently repoſe on his and their diſcretion, perſuaded that they will take the moſt judicious and adviſable ſteps, and that, to the beſt of their ability, they will be faithful to their God, and conſequently to the important truſt committed to their care.

No ſooner was this firſt Miſſion diſpatched than, in purſuance of the farther intentions of the Society, we endeavoured to obtain every information reſpecting Africa, and to procure proper perſons to attempt to carry the glad tidings of ſalvation to that much-injured and long neglected quarter of the globe: for which intelligence we refer to the Addreſs we inſerted in the Evangelical Magazine for December laſt. Other particulars may be known by conſulting the Memoir on an African Miſſion, publiſhed by one of our brethren for the benefit of the Society.

The country of the Foulahs we deemed the propereſt ſpot for our firſt eſſay in that part of the world. Its vicinity to the colony of Sierra Leone, whoſe Directors and principal ſervants are friendly to our Inſtitution, and deſirous of rendering us every aſſiſtance in their power; the offer of the King of that country to encourage European ſettlers, with a view to cultivation; the gentle diſpoſition of the natives, their knowledge of ſeveral

arts, and their general attention to reading; the ſuperior temperature and healthineſs of the climate, compared with that on the ſea coaſt; the populouſneſs of their towns, particularly of Teembo, the capital, which contains about ſeven thouſand inhabitants; and the probability of a communication with this city and the far more extenſive towns in the interior; afforded a favourable proſpect for entering on miſſionary operations. That country has indeed ſince fallen into a ſtate of diſturbance, which we hope will ſoon be appeaſed; and though this circumſtance ſhould for a ſhort time defer our entrance, we truſt it will never defeat our deſign, nor delay our arrangements. Were we even ready, the ſeaſon would not permit our going till Auguſt next. But Governor Macauley ſuppoſes a few Miſſionaries might be well employed at Freetown and its environs, till the path to the Foulah country ſhould be opened. And one of our brethren has lately received a letter from ſome of the Blacks at Sierra Leone, informing him that they have juſt erected a new chapel, and wiſhing to be favoured with ſome gracious perſon to miniſter among them. If, therefore, two or three Miſſionaries were ſtationed there, they might be ready for any ſervice in the interior which might offer.

The Cape of Good Hope, however, independent of the greater congeniality of the climate to European Conſtitutions, appears at preſent among the moſt promiſing of our openings. An immenſe country borders upon it; and the manuſcript journal of Van Reynan, which has been read to us, affords ſome pleaſing proſpects of acceſs, without much difficulty, to a people who would welcome our Miſſionaries. And a kind friend, who has already diſtinguiſhed himſelf by his liberality, has obligingly aſſured one of our brethren, that whenever his ſhips ſail to the Cape, they

they ſhall convey our Miſſionaries thither, or to any place near it, where a week's ſail on purpoſe would carry them.

Though the perſons who have offered for the African Miſſions are not ſo numerous as before, they will afford us a ſufficiency to commence the attempt in one, or both, of the places mentioned. Four are already accepted, and two perſons from the Edinburgh Miſſionary Society are ready to join them. It remains, therefore, that with renewed activity we preſs forward in this ſervice, as ſpeedily as is conſiſtent with prudence. Our funds, we truſt, will be ſo augmented, by the liberal ſupplies of our friends, as to enable us immediately to proceed; and we doubt not but they will likewiſe be found equal to any other miſſion you may be diſpoſed to undertake.

We may, ſurely, reckon it among the moſt encouraging circumſtances attending our Society, that it hath met ſuch warm approbation throughout the Chriſtian world. But while we thankfully conſider this as a token for good, let us not forget the obligations we owe to God our Saviour, for making our Inſtitution, founded amidſt many fears and infirmities, the means of exciting ſuch a ſpirit of zeal in the breaſts of his people, of every denomination, and in almoſt every country.

Our brethren in Scotland, who have joined us as Members, have manifeſted the nobleſt liberality in forwarding the great objects of our Aſſociation; and where ſeparate Societies have been formed for Miſſionary purpoſes, both at Edinburgh and Glaſgow, they have correſponded with us, and requeſted that their Miſſionaries ſhould be incorporated with ours, or conveyed by us to the places whither they wiſhed them ſent, they defraying a proportionate part of the expence; to which applications we have ſignified our entire readineſs to accede.

From Germany, and a vaſt body of aſſociated Miniſters in Luſatia, aſſembled from all parts of Chriſtendom, we have received the moſt fraternal good wiſhes for the accompliſhment of our deſigns, and their great ſatisfaction in our enterprize, which has warmed and ſtimulated them to freſh exertions; whilſt they cry day and night to God for our ſucceſs, from the Carpathian mountains to the ſnows of Norway.

America, ſtirred up by your example, has caught the holy flame; and letters, juſt received from New-York, inform us, that, on the 1ſt day of November laſt, a Miſſionary Society was formed there on the ſame principles as our own. Their addreſs, which you will probably wiſh to be read to you, breathes the ſpirit of pureſt love, and is written in a ſtile of more than common animation. So that the Lord Jeſus, the great head of his church, ſeems to be awakening a ſimilar ſpirit through all places of his dominion.

Nor can we conclude without mentioning a ſcheme that is propoſed to be executed by certain individuals, two of whom are Members and Directors of our own Society.

They have expreſſed their deſire to conſecrate themſelves and their property in endeavouring to propagate Chriſtianity in Bengal; and, in conjunction with ſome eminent ſervants of God, who are Miniſters in Scotland, to devote their lives and talents in labouring among the Heathen.

Though their firſt efforts to obtain permiſſion from the India Company have not ſucceeded, yet they are not in the leaſt diſcouraged, but intend to perſevere in their applications; hoping that God will incline the hearts of thoſe to whom their requeſts will be made, to grant at length a favourable anſwer.

Such, brethren, is the general body of information, which we have the happineſs to communicate

nicate to you; and which cannot fail to produce in your hearts, as it has already produced in our own, abundant thankſgiving to God our Saviour, for his bleſſing on our paſt endeavours, and ſtrong encouragement to go forward; truſting ſtill in Him for future favours, under the moſt firm perſuaſion that the time is faſt approaching, when "*all people, languages, and nations ſhall ſerve Him; that His dominion is an everlaſting dominion, which ſhall not paſs away, and His kingdom that which ſhall not be deſtroyed.*"

MARY'S MEMORIAL.

SERMON I.

PREACHED

BEFORE THE MISSIONARY SOCIETY

AT SURRY CHAPEL,

May 10, 1797,

By the Rev. W. MOORHOUSE,

OF HUDDERSFIELD.

SERMON I.

MARK, XIV. 6.

And Jeſus ſaid, let her alone, why trouble ye her? ſhe hath wrought a good work on me.

DEARLY beloved, my preſent ſtation very forcibly brings to my recollection a query, which was propoſed by an eminent Miniſter in a ſimilar ſituation, at your laſt annnual meeting, "Where is the oldeſt—where is the wiſeſt—where is the holieſt of Miniſters, who, at this moment, ſtanding upon this eminence would be proof againſt fear and trembling?" If this queſtion might be aſked, reſpecting the oldeſt, the wiſeſt, the holieſt of Miniſters, what might be ſaid of one, who is not very old, far from being the wiſeſt, fartheſt of all from being the holieſt of Miniſters? I flatter myſelf this numerous, reſpectable auditory will indulge me in one ſentence—May God Almighty help me!

I would not reproach the Miſſionary ſubject, by ſaying it is exhauſted—No, it never will be—it will afford freſh matter for contemplation, wonder, praiſe, and thankſgiving for ever. Much has been ſaid, and ſaid well, both upon the importance of the cauſe, and alſo with a view to ſtimulate the hearts of many to unite therein. Many authori-

ties, both human and divine have been quoted; and illuſtrious examples of love, zeal, and activity brought forward, highly deſerving of regard. Heroes for Chriſt, and his intereſt in the earth, have with great propriety been ſelected, and exhibited to public view; ſuffer a ſtranger to introduce a *heroeſs* *, whoſe conduct deſerves the higheſt encomium, and cloſeſt imitation of all. The paſſage before us does not refer to an ornamented fiction, but to an artleſs narrative of a real fact. The ſacred hiſtorian informs us, that a few days before the Jewiſh paſſover, Jeſus Chriſt went up to Jeruſalem, and as his time was always filled up in the beſt works, and for the nobleſt purpoſes, he taught in the temple by day, where his word was as the falling rain upon the new mown graſs; and in the evening retired from the hurry and buſtle of the city to a village, at a little diſtance, called Bethany, where he repoſed, as every good man would wiſh to do, under the roof where a godly family dwelt. Mary appears to be one of the principal perſonages there, and took the opportunity, whilſt her Lord ſat at meat, to execute a plan, previouſly concerted in her own heart, to ſhew her high eſteem for the illuſtrious viſitant; and to do that which might be emblematical of the ſweet ſavour of his name to the ends of the earth. According to her laudable deſign, ſhe brought a box of very precious ointment, and poured it on his head. "Ah, ſay ſome, there is one inſtance of your ſacred contradictions, another of your evangeliſts ſays ſhe poured it on his feet †, how are we to reconcile them?" Very eaſily; it is not in the leaſt improbable, as the act was figurative of the burial of his whole

* As the word *heroeſs* was uſed in the pulpit, the author wiſhes it to ſtand; all the difference betwixt *heroeſs* and *heroine* is, the latter is rather more modern. *Johnſon's Dict.*

† John, xii. 3.

body,

body *, that ſhe anointed both; and therefore, although one mention his feet, and the other his head, yet there is no contradiction.

The paſſage informs us, that ſome preſent had indignation againſt the woman's extravagance; hence the Lord Jeſus, the advocate of his people, takes up her cauſe, and ſharply rebukes her adverſaries in the words of our text, "And Jeſus ſaid, let her alone, why trouble ye her? ſhe hath wrought a good work on me." It cannot with any propriety be ſaid, this verſe refers to a trifling, or inſignificant work; no, it is mentioned with peculiar emphaſis four times by three evangeliſts †; and, although it be doubtful whether that inſtance recorded in the ſeventh chapter of Luke's Goſpel, refer to the ſame woman at the time of her converſion, that being at a different time and place, yet it is evident the above four paſſages all ſpeak of the ſame woman and the ſame act; and the great Judge of all hearts, as well as of works, put ſuch a value upon what ſhe had done, that he declared "ſhe had done what ſhe could, and that whereſoever this Goſpel ſhould be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her ‡."

We preſume not to ſay, that this text is the moſt pertinent of all others upon the preſent occaſion; yet, it is hoped, it will appear in the ſequel, not ſo foreign to the ſubject of our Miſſionary meeting as ſome might imagine. The deſign in bringing it forward is, to urge the force of an amiable example of love and zeal in the weaker ſex, to animate all our hearts in the work before us. O that I might be ſo happy as to advance any

* Matth. xvi. 12.
† Matth. xxvi. 7. John, xi. 2. xii. 3. and the Text.
‡ Verſes, 8, 9.

thing upon the ſubject, which might give this ſermon a right to the title of Mary's Memorial!

With a view, in ſome ſmall degree, to accompliſh this end, there are four things included in the text to which we muſt attend:

I. The probable motives.

II. A few obvious circumſtances which attended this good work.

III. The object upon whom it terminated.

IV. The teſtimony of the impartial infallible Judge, *ſhe hath wrought a good work on me.*

The firſt thing then to be conſidered in the order is, the probable motives of this good work. I call them probable, not becauſe they are altogether doubtful, but becauſe they are not expreſſed, and we ſhould always ſpeak cautiouſly where there is not ſufficient authority to be poſitive: However, let it be remembered by all there is one thing, which, in every age, in every nation, in every individual, is eſſential to a good work in the ſenſe of our text, viz. a new heart. That Mary was bleſt with this beſt of bleſſings we have ſufficient reaſon to conclude from what Jeſus ſaid of her in an another place, "One thing is needful, and Mary hath choſen that good part which ſhall not be taken away from her *." All men, in a ſtate of natural depravity, ſeek themſelves in all they do; all their benevolence —all their devotion—all their charity—all is directed to this end, that men may admire and extol them. Eliſha muſt heal the ſprings near Jericho, by caſting in ſalt †, or the ſtreams would never be ſalutary. The ſame Prophet muſt miraculouſly counteract the poiſonous quality of the wild gourds, inadvertently caſt into the young pupils proviſions ‡, before the meſs will be wholeſome. So Jeſus

* Luke, x. 42. † 2 Kings, ii. 20, 21.
‡ 2 Kings, iv. 39—41.

Chriſt,

Chriſt, by the power of his ſpirit, muſt regenerate the fallen ſoul of man, before good works, in the beſt ſenſe, can poſſibly be done. For this aſſertion we have the higheſt authority poſſible in thoſe words of our Lord, "Either make the tree good, and his fruit good, or elſe make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit *." And again, "It is God which worketh in you, both to will and to do, of his good pleaſure †."

2. The ſecond probable motive of the good work ſpoken of in the text is love, that native of the celeſtial world, which is like the impulſive cauſe of all mechanical motion; love, that tender exotic, ſo little known in this dark diſordered world, moved all the powers of Mary's expanded ſoul in this good work. The ſtrength and effects of this paſſion are incredible! What is too hard for love to do or endure, for the beloved object? Scarce any thing. The prevalence of love, when it is only carnal, is truly admirable! See its ſtrength made evident in the conduct of Sampſon ‡, Jacob ||, and many others, who ſeemed to make little account even of their lives, if they might but gain the objects of their wiſhes. Behold, my friends, what the love of God to ſinful men has produced! At this cauſe, with its effects, all the angels in the upper world ſtand aſtoniſhed! It cauſed him to give his only, his dearly beloved Son to die for them. "God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life §." If we contemplate the ſtrength of love, as manifeſted in the life and death of the glorious Mediator, here we behold it literally ſtronger than death, and that many waters could not quench, nor floods drown

* Matth. xii. 33. † Phil. ii. 13. ‡ Judges, xiv.
|| Gen. xxix. 20. § John, iii. 16.

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it *. If we turn our attention to its force, as abundantly evident in the conduct of many of his followers, here we are put to the conscious blush for our lukewarm frame, whilst we behold them doing and enduring all that God had enjoined, or that men and devils could inflict, even to racks and fires, from this noblest of all motives, love. It is said of Mary, *Jesus loved her* †; 'tis more than probable she loved him with a pure spiritual love, and in this good work made it manifest to all around. Love to Jesus, is the fire of heaven—the salt of the earth—the noblest spring of action—the fairest feature of Deity which can be transcribed on the regenerate soul! Without love, what is zeal but wild-fire; devotion only splendid hypocrisy. My dear hearers, it is owing to a deficiency in this, that the Heathen world has been so long, and so shamefully neglected, by those called Christians.

3. Once more, gratitude was a motive, not less probable in Mary's good work than the foregoing. If any ask, what gratitude is? my answer should be, it is a pleasing sensation of the mind, excited by the soul being pressed with an inexpressible sense of high obligation to an object, for favours received. Mary knew Christ, for what end he was come into this lower world; she knew what he had done, and what he would do for her. How shall she shew her thankful sense of benefits and blessings so great, so undeserved? Like Abigail, laying her present at David's feet, she brings forth the best she had in this world, and, with her whole heart, bestowed it upon him whom her soul loved, and to whom she had such transcendent obligations.

Do any ask, what has Christ done? John, the beloved follower of his divine Master, says, "He hath loved us, and washed us from our sins in his

* Cant. viii. 6, 7. † John, xi. 5.

own

own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever *." If we ask Paul, what has Christ done? His answer is, "Christ died for our sins according to the Scriptures †."—"Christ hath redeemed us from the curse of the law, being made a curse for us ‡."—"In him we have redemption through his blood, the forgiveness of sins according to the riches of his grace §."—"He hath delivered us from the wrath to come ‖." Peter's testimony of Christ exactly corresponds with that of his brethren Paul and John: "Who his ownself bare our sins in his own body on the tree.—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God **." What can Ministers do? What can contributors, what can Missionaries do? What can any, or what can all do for Christ, in comparison of what he has done in living and dying for sinners? Almost nothing! May God pardon the deficiencies of our best efforts to make adequate returns for favours so inconceivably great!

II. We come, in the second place, according to the method proposed, to take notice of a few obvious circumstances which attended this good work. The first that justly claims our regard is, *it was public*. When one of the great Jewish rulers, called Nicodemus, was inclined to have a little private conversation with Christ, he was too timid to be seen with him by day, but chose the curtain of darkness for a covering to screen him from the eye, and shelter him from the aspersions which might be cast upon him by his brethren in office¶. Many are at this day under the dominion of the same passion; they fear the scoffs of their

* Rev. i. 5, 6. † 1 Cor. xv. 3. ‡ Gal. iii. 13. § Eph. i. 7.
‖ 1 Thes. i. 10. ** 1 Peter, ii. 24. iii. 18. ¶ John iii. 1.

connexions

connexions more than the threatenings of God. Mary comes openly, neither afraid nor aſhamed of being both ſeen and known in what ſhe did; and her courage is the more exemplary for the following reaſons:—The world, at that time in particular, was loading Chriſt and his followers with all manner of reproaches; he was deemed a ſeditious ſchiſmatic, a vagabond, and companion of the vileſt characters, nay worſe, confederate with devils, and not fit to live. The glorious Sun of Righteouſneſs had almoſt paſſed through a cloudy day, and was juſt ſinking under the gloomy horizon of an ignominious death! See the female champion, unmoved by all this, preſents herſelf in the midſt of the company, opens her box, and pours forth the precious contents, as if ſhe had ſaid, "Let all ſee, let all the world know my indiſſoluble attachment to him, whom the world deſpiſes and hates." Have any of you, my friends, been aſhamed of being active in promoting the miſſionary buſineſs? Be aſhamed of your ſhame, and, from this day, caſt away your cowardice, and conſider it as a peculiar honour to appear the zealous ſupporters of a cauſe ſo glorious.

2. Another obvious circumſtance which attended the good work alluded to in our text is, *it was liberal*, nay, profuſe. The paſſage tells us the ointment was *very coſtly* *. I truſt you will excuſe me for not giving you a particular deſcription of all the articles which conſtituted the odoriferous compoſition: let us, for the preſent, be content with Judas's eſtimate; he ſaid, "It might have been ſold for more than three hundred pence †." The uſual way of calculating the value of different coins gives the Romiſh penny at rather more than ſeven pence halfpenny ſterling; according to this

* John, xii. 3. † Verſe 5.

calculation,

calculation, the ointment was worth near ten pounds, perhaps a conſiderable part of her peculium, and as much or more for her to give, than if ſome rich Jew had given ten thouſand guineas. She did not ſay, as too many do, "Let me ſee myſelf ſerved firſt;" which is in fact to ſay, "Let me die, and then I ſhall be liberal; let me but go out of the world, and I ſhall leave all behind me." Ah, my friends! the world is often more indebted to death than to the donor for liberating hoarded property. If the owner were to live for ever, ſo long would his gold be detained cloſe priſoner under bolts and bars. Let Mary's liberality ſerve as an example to ſtimulate both ſexes to a noble imitation, when the intereſt of Chriſt calls for a part of what you poſſeſs in this world.

3. A third circumſtance, not leſs obvious, nor leſs important than the former, is, this good work *was performed in due time*. Had Mary brought her box when Chriſt had got into heaven, though it had been ten times the value, it would not have availed—ſhe would have loſt all. Many good works loſe nine-tenths of their value by being too late. The apoſtolic rule is, "That thoſe who have believed in God might be careful to maintain good works *." Critics frequently render it, to *go before* in good works. We have but too few, but here is one inſtance—Mary goes before, or is in due time in her labour of love. When the Jews were returned from the Babyloniſh captivity, and began to build the houſe of the Lord, ſeveral events occurred by which they were much diſcouraged, and let the work ceaſe, concluding *the time was not come*. Hear how the Lord expoſtulates with them, "Is it time for you, O ye! to dwell in your cieled houſes, and this houſe lie waſte †?"

* Titus, iii. 8. † Hag. i. 4.

I do but remember one great good work which was reſolved upon too ſoon, and that is, David's purpoſe to build the temple*; but for this ſingle inſtance, which might be called premature, many noble ſchemes have been rendered abortive, by letting the opportunity paſs away diſregarded. The great object of the preſent meeting, viz. ſending Miſſionaries to different parts of the ſtill benighted regions of the heathen world, may be conſidered by ſome as too precipitate, and puſhed forward before the time. It is never too ſoon to do a great and good work, if it may be done. Efforts to propagate the Goſpel, and promote the ſalvation of ſinners ought never to have been laid aſide. Had they been continued from age to age, as the light once ſhone in different parts both of Aſia and Africa, how eaſily might it have been carried to the remoteſt corners of thoſe vaſt regions. By theſe means the diſcouraging obſtacles of the preſent period would have been either wholly prevented, or abundantly fewer and leſs formidable than they now are: however, if our predeceſſors fell aſleep on the world's lap, their blameable indifference forms no excuſe for negligence being continued; but rather calls, loudly calls, for all rational exertions to retrieve loſt opportunities ſo far as poſſible.

4. A fourth circumſtance connected with the good work mentioned in our text is, Mary *made her little temporalities anſwer the greateſt and the nobleſt ends.* It is ſaid, the Creator "hath given the earth to the children of men†." For what purpoſes are we to ſuppoſe that property is given to all or any of us? To ornament mortal dying bodies? To feed the follies of fancy—to foſter the pride of the heart—or, to amuſe the poſſeſſor with

* 2 Sam. vii. 1, 2, 3. † Pſa. cxv. 16.

counting

counting over his gold, and feaſting his eyes by gazing upon it? Or, could we imagine that it is given for the dreadful purpoſe of facilitating the poor wretch in his mad career to eternal deſtruction, by furniſhing him with means and money to gratify his luſts, and bring ſwifter ruin upon both body and ſoul? Oh no! God gives the good things of this world for the nobleſt ends, and thoſe ends are ſpecified both in the Old and New Teſtaments: "Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe*."—"And I ſay unto you, make to yourſelves friends of the mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations †." Are there any aged ladies preſent who have got property, and ſcarce know where or upon whom to beſtow it? Here is an open door; be your own executrixes; like Mary, lay it out for the honour of Chriſt, and he will take care to repay you a hundred fold. This is a Bank which never fails—no cauſe of fear for either intereſt or principal.

III. This ſhall bring us to the third general propoſition, which was to conſider the object upon whom this good work terminated, upon which our text is very expreſs, *She hath wrought a good work on me.* Too many religious and generous acts terminate in ſelf, and the end they are intended to anſwer is, to gain a little of that airy bubble, the honour that cometh of men. No ſtream can poſſibly riſe higher than its ſource. Whilſt Paul was an enemy to Jeſus Chriſt, all his phariſaical goodneſs, his burning zeal, and fervent devotion centred in himſelf ‡. He was one of thoſe ſelf-ſeeking Jews ſpoken of by the prophet, who "ſacrificed to their own net, and burnt incenſe to their own

* Prov. iii. 9. † Luke, xvi. 9. ‡ Phil. iii. 7, 8.

drag *." Proud and puffed up with a vain idea of their own goodneſs, and great atchievements. What can be a greater reproach than that charge brought againſt thoſe who ought to have made God's honour the end of all their actions in a peculiar way, as they were peculiarly favoured with divine light—" Iſrael is an empty vine; he bringeth forth fruit unto himſelf †?" Self begins, and ſelf cloſes. The Jews were both zealous and laborious in their attempts to make proſelytes; but, alas! their object was inſignificant—it appears to be nothing further or greater than augmenting their own party. They are repreſented as graſping at the whole world for worſe than nothing—" Wo unto you, ſcribes and phariſees, hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than yourſelves ‡." Mean, pitiful, miſerable exertions when the object in view is only to increaſe a party. If this were the end of the miſſionary buſineſs, no judicious man would move one ſtep; but we know it is not; we are glad, we rejoice that no ſhackles are ſent out with thoſe who are gone; no injunctions that the converted Heathens ſhall worſhip God by a ſtated form, nor any commands that they ſhall uſe no forms; but the whole is left to God, and the judgment of thoſe who may labour amongſt them. Remember Mary's object—it was to make Chriſt a ſweet ſmelling ſavour; and as ſhe is ſaid to anoint him for his burial, it is probable that ſhe intended it to ſignify that even in the grave his body ſhould breathe a ſweet odour, without ſeeing the leaſt taint of corruption. Here learn the true and laudable object of all well-intended Miſſions; viz. to make known to a periſhing world the effi-

* Hab. i. 16. † Hoſ. x. 1. ‡ Matt. xxiii. 15.

cacy

cacy and glory of the ſacrifice and reſurrection of the Lord Jeſus Chriſt, the very ſame which Paul had in view when he went forth into the dark regions of the Gentile nations, as will abundantly appear from the following paſſages: "For we preach not ourſelves, but Chriſt Jeſus the Lord, and ourſelves your ſervants for Jeſus' ſake *."— "For I determined not to know any thing among you but Jeſus Chriſt, and him crucified †."— "Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place ‡."

If this doctrine, the doctrine of the croſs, be overlooked, or treated in a ſuperficial manner, as a ſubject by the by, all preaching is in vain. If men were civilized, nay, if the phraſe may be admitted, if they were moralized alſo, yet, whilſt they remain ſtrangers to Mary's Lord, they are ſtill expoſed to everlaſting deſtruction! "He that believeth not is condemned already §."

2. Again. Actions terminate on Jeſus Chriſt, though mediately, when they are calculated to increaſe his family, and, of courſe, the univerſal ſacrifice of praiſe and thankſgiving which ought daily to be preſented unto him. The prophetic pen informs us, "Daily ſhall he be praiſed;" and if any aſk, by whom? the ſame author tells us, "All nations ſhall call him bleſſed ‖." Surely the time is coming, when the glorious Mediator ſhall thus be praiſed; when a multitude, innumerable as the drops of morning dew, ſhall agree to magnify his name together; when the South-Sea Iſlands, Aſia, Africa, Weſt Indies, Greenland, with all the intermediate iſlands and continents, ſhall ſtretch forth their hands, and, with joyful ac-

* 2 Cor. iv 5. † 1 Cor. ii. 2. ‡ 2 Cor. ii. 14.
§ John, iii 18. ‖ Pſa. lxxii. 15. 17.

clamations,

clamations, lift up their voices to him whom Mary anointed, and ſhall be as glad, and as ready to ſhew forth their high approbation of him as ſhe was; when tears of joy and hymns of praiſe ſhall be viſible and audible round the whole habitable globe. Think, O my friends! what ſhall be the glorious iſſue of this univerſal ingathering of ſinners to Chriſt! If this were the ſtate of the world at this moment, it would be but as a prelude, as the dawning of the day of glory, when all the family of the living God "ſhall be gathered together in one *," and all uniting in that grand chorus which John heard, and left on record to animate our hearts whilſt paſſing through this vale of tears —"And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us unto our God kings and prieſts †." Well might all join in the general acclamation, and with loudeſt voices ſhout, "Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing ‡." Let all who are engaged in the momentous buſineſs before this meeting go on in the name of God, and thus let your good work terminate in the glory of the Lord Jeſus Chriſt.

IV. This ſhall bring us to the fourth and laſt propoſition, which is, to take a little notice of the impartial and infallible Judge who ſpeaks in our text. It gives me pleaſure to ſay, the Judge is impartial and infallible, and that he is ſuch all muſt admit who believe revelation. An earthly judge may be impartial, but not infallible; nor does the latter unavoidably ſecure the former; but in

* Eph. i. 10. † Rev. v. 9. ‡ Rev. v. 12.

Mary's

Mary's Judge, the Judge of the whole earth, both meet, and for ever abide. No doubt there were various ſentiments concerning this good work: ſome might imagine Mary was a hypocrite, making a great ſhow of love with very little ſincerity; others might hope ſhe was a good woman, meant well, had a fervent regard for Chriſt, &c.; but why ſo extravagant? If ſhe choſe to ſhew her love, might not even a twopenny box have anſwered the ſame end? Judas ſpeaks out, "Why was this waſte of the ointment made?" Had he ſpoke the ſentiments of his heart, his language would have been, "Oh that it had but come to the bag, how it would have helped the poor, yes, and it would have paſſed through my hands alſo; but here all is loſt!" *Not that he cared for the poor*; but, like many who cry, "The poor, the poor," when it is nothing more than a plauſible excuſe for retaining what they ſhould give up. In the midſt of theſe cenſures and conjectures, the Judge, the impartial Judge ſpeaks, Ceaſe your reflections—let all your murmurings die—"Why trouble ye her? She hath wrought a good work on me." He ſees all motives, and will pronounce juſt judgment in all caſes, temporal or ſpiritual—between man and man, or between man and God. This is well on various accounts, eſpecially two, upon each of which I would beg leave a moment to dwell. Firſt, It is well, becauſe there are ſo many bad actions in this world which, at firſt ſight, appear good, by which men of great penetration have been deceived. It appeared very plauſible when Saul ſaid he and the people had ſpared the beſt of the Amalekites' cattle in order to ſupply God's altar with the richeſt ſacrifices *; but the truth was, his covetous heart would not ſuffer him to

* 1 Sam. xv. 20, 21.

obey

obey God, but led him to ſpare the ſpoil that he might feaſt and enrich himſelf. When Jezebel aſſumed an air of great piety and devotion, proclaiming a ſolemn faſt, no doubt pretending that ſome national calamity called for it, it might appear a great good work; but poor Naboth's blood and vineyard were the objects which ſhe had in view. It would no doubt appear a good work, in the eſteem of many, when the Jews were ſo zealous and active in perſecuting and cutting off the Lord of glory; for it was pretended the law, their religion, the temple, the very nation would be loſt *, if he were ſuffered to live: but God ſaw their envy and unbelief were the cauſes of what they did. The ſame might be ſaid reſpecting all the bloody perſecutions which have taken place; the work appeared ſo good and ſo neceſſary, that multitudes magnified thoſe meaſures and thoſe men who cauſed the blood of martyrs to flow like rivers! All has been done under the pretext of ſerving the intereſt of the religion of the day; but he who ſat as Judge in Mary's cauſe, ſitteth in the higheſt heavens, viewing, and forming a righteous judgment upon every man's works and motives. Again, what man's religious conduct could appear, more amiable, at firſt ſight, than that of Simon Magus when he heard Philip, profeſſed to believe, and was baptized, continuing for ſome time to aſſociate with the ſaints in Chriſtian ordinances, as though he had been a new man; but all the while he was in the "gall of bitterneſs and bond of iniquity †." One inſtance more belongiug to this claſs ought not to be forgotten. What could be more honourable or pleaſing than to ſee ſome of the pretended converts from amongſt the Jews zealouſly ſtand forward, as though they would aſſiſt

* John, xi. 48. † Acts, viii.

Paul

Paul in preaching the Lord Jeſus, but when the maſk was taken off, it appeared they had no other deſign in what they did but to exaſperate the government, and ſo add affliction to Paul's bonds *. Many have done evil that good might come, but here is one inſtance of men apparently doing good that evil might come. How neceſſary that there ſhould be a Judge who is able to ſift works and motives to the bottom.

2. This neceſſity will appear ſtill greater, by conſidering in the next place, how many good actions have appeared the very reverſe in the eyes of ſpectators. The judgment formed upon Mary's good work, by ſome of the company, may ſerve as one ſtriking inſtance; a few others may be mentioned, and a very few, in compariſon of the whole, muſt ſuffice.

When the Hebrew Lawgiver led the choſen tribes out of Egyptian miſery, he had the expreſs command of God for what he did †, and was doing a work eminently good, as he was conducting the people out of bondage into a land of liberty and plenty; yet, not only the Egyptians, but the very people who were to reap the advantages of the deliverance, ſo far misjudged of his conduct, that they not only exclaimed againſt, but were ready to ſtone him, as one who had almoſt accompliſhed their ruin ‡! When we think of Elijah, the Tiſhbite's prayer, that there might be no rain for three years and ſix months, we are almoſt tempted to excuſe Ahab for ſeeking his life. Thouſands at the time would be crying out againſt him, as one who troubled Iſrael, and was unworthy of exiſtence; yet it was a good work, enjoined and rewarded by the Lord of hoſts ||.

* Phil. i. 16. † Exo. iii. 10. ‡ Exo. xvii. 4.
|| 1 Kings, xvii. 1. James, v. 17.

Who ever left their native habitations, the pleasures of rural life, the careſſes of fond parents, and went forth to the wilderneſs and the camp, for works more honourable than both Joſeph and David; yet their brethren, who of all others ſhould have been moſt ready to put a favourable conſtruction upon what they did, miſconceiving both of their purpoſes and motives, treated them with ſcurrility and cruelty*. When the Prophet Jeremiah laboured to perſuade Zedekiah to give up the city to the Babylonians, as the only expedient to ſave it from the flames, and his family from death; with what violence and fury did the great officers and princes riſe up againſt him, proteſting he was a traitor—had favoured the enemy—and weakened the hands of the men of the city, &c. They, therefore, earneſtly beſought his Majeſty that he would ſuffer that man to be put to death†, Yet his work was a good work, commanded, highly approved, and publicly rewarded by that God who ſeeth, and judgeth righteous judgment.

We need add no more, than juſt to glance at the exemplary conduct of the Apoſtles and followers of Jeſus Chriſt, and the judgment which the world in general formed upon them. They ſacrificed every thing near and dear in life; they expoſed themſelves to all manner of hardſhips; they endured moſt grievous ſufferings; they walked by the ſtricteſt rules of morality—inceſſant in labours of love ‡, and all from pureſt motives, and to gain the nobleſt ends, even to bring ſinners to God, that they might be happy with him for ever in the regions of glory §; yet they were maligned, they were abuſed, they were repreſented as peſts

* Gen. xxxvii. 1 Sam. 17. † Jer. xxxvii. and xxxviii.
‡ 2 Cor. vi. 3—11. § 2 Tim. ii. 10.

to

to ſociety, the troublers of the world, and the deſtroyers of all national and domeſtic peace and happineſs wherever they came *. But he who ſaw, and was inſtantly ready to plead Mary's cauſe againſt her enemies, has been watching over, and highly approving of their work as good in his ſight. After all theſe inſtances, and many more which might be named, wonder not if there be a variety of conjectures, and ſome perhaps not the moſt charitable, reſpecting your ſending Miſſionaries to the dark regions, where Jeſus Chriſt is unknown. Some may judge you ſincere, but pity your weakneſs; others may aſcribe it to your pride and vanity, declaring it all a whim—enthuſiaſtic zeal—a work for which you have no divine authority, &c. Care not for any, or all of theſe reflections. Your Judge liveth, and, we truſt, as he is perfectly acquainted with your work, ſo he will, in due time, ſay of it, "Ye have wrought a good work for me."

As I would not be over tedious, ſhall haſten to a cloſe, by dropping a few reflections which ariſe from the whole. I am now ſpeaking to well-wiſhers, contributors, directors, and miſſionaries alſo. Suffer me, in the name of the Lord, to intreat all, look well to your motives; you ſee it is love to Chriſt, more than the ointment, which makes the work good and honourable. Dread ſelf-ſeeking as a deadly enemy, which will taint and ſpoil the whole †. Whilſt your motives are pure in directing and ſuperintending a great and good work, you will enjoy conſcious peace in your own breaſts, although adverſaries may calumniate, and perhaps ſay, "Ah, theſe Directors have a very pretty poſt, it affords good eating and good drinking." I was glad to hear one of your number

* Acts, xvii. 6. † Matth. vi. 2—6.

 declare,

declare, but laſt night, in a public meeting, "That the Directors had never, to the preſent day, put the Society to a farthing's expence." Go on and proſper.

Let all ſee Chriſt puts a high value upon ſmall matters done to him and his followers, when love and gratitude give energy to their abilities: "A cup of cold water ſhall not loſe its reward *." This is particularly for the encouragement of you, my brethren, who have ſet your faces, and we truſt God has drawn your hearts, to go as Miſſionaries to the idolatrous Heathens. Keep your object in view. You go to woo and win ſouls to Chriſt! Tread in your divine Maſter's ſteps; and if your lot be caſt upon Afric's burning ſands, if you have to traverſe the ſultry vales or ſcorched mountains of the torrid zone, that God who made both them and you, is able to ſupport you, and if you gain but one ſoul, it will be a greater atchievement than the conqueſt of the whole world! Often reflect whoſe name, work, and glory you go to proclaim—what is your work—whoſe ſervants you are, and the honour which the Chief Shepherd will put upon thoſe who turn many, or any, from the power of Satan unto God †!

Again, we learn from this paſſage, that carnal ungodly men think all is loſt that is laid out for Chriſt's honour and intereſt in the world. We have ſufficient cauſe to judge, that many of you, my friends, are otherwiſe minded. London's generoſity is too well known to be doubted. The country at large has had many pleaſing evidences of it, and I would beg leave to embrace the preſent, it is very probable I may never have another opportunity of thanking you, for your liberality to many of my friends and acquaintance, eſpecial-

* Matth. x. 42. † Acts, xxvi. 18.

ly

ly in the county of York, in aſſiſting them to finiſh new erections, and to ſupport a regular Miniſtry among them. Thouſands are now favoured with ſtated worſhip, and a preached Goſpel, where they had no proſpect of enjoying ſuch bleſſings, had it not been for your help.

Once more, and I have done. We take it for granted moſt of thoſe preſent are ready to ſay, the converſion of the Heathens is a very deſirable object. Think, O think, how inconſiſtent, how awful, how dreadful, to appear anxious for the converſion of infidels, and yourſelves in an unconverted ſtate—your own ſouls in danger of everlaſting perdition! Suppoſe you ſaw a man exerting all his power to aſſiſt his neighbour, whoſe houſe was on fire, and at the ſame moment his own in flames, and his family in utmoſt hazard; yet, he takes no thought for them, nor makes any attempt for their relief. What would you think of him? You might commend his good will to his neighbour, but all would condemn his ſhameful negligence to deareſt relatives.

May God, in rich grace and mercy, diſpoſe your hearts to ſeek after him; and may he ſay to many nations now in darkneſs, "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*." To Father, Son, and eternal Spirit, be all praiſe for ever and ever. Amen.

* Iſa. lxi. 1.

PEACEFUL ENDEAVOURS TO ENLIGHTEN THE WORLD.

SERMON II.

PREACHED

BEFORE THE MISSIONARY SOCIETY

AT THE TABERNACLE,

May 10, 1797,

By the Rev. ALEXANDER WAUGH, A.M.

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SERMON II.

PHILIPPIANS, ii. 14, 15, 16.

Do all things without murmurings and diſputings: that ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world; holding forth the word of life.

SALVATION had come to Philippi, a city of Macedonia, through the preaching of the Goſpel by the Apoſtle Paul. The heavenly record "that God hath given to us eternal life, and that this life is in his Son," was there received as a true and faithful ſaying. The perſons who gladly received this divine teſtimony were baptized, and formed into a Chriſtian church. Several years after this period, and while he was a priſoner at Rome, the Apoſtle, under the direction of the Holy Ghoſt, wrote this affectionate epiſtle to them.

The ſingularity of the new opinions brought from Judea, particularly the doctrine of ſalvation by the croſs; the purity of morals which the ſyſtem of Chriſt enjoins; the genius of that ſyſtem in its nature altogether hoſtile to the religion of the empire;—theſe things, he well knew, would draw the notice, and provoke the jealouſy of their heathen neighbours. The foul diſpoſitions of envy and of vain glory among themſelves had alſo begun

to agitate and to injure the newly formed church. The diſcovery of theſe things alarmed the Apoſtle's good mind, and arouzed all its paternal ſolicitude. He reaſons, he pleads, he beſeeches. "If there be any conſolation in Chriſt," exclaims he with warmth, "if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, of one mind. Let nothing be done through ſtrife or vain glory, but, in lowlineſs of mind, let each eſteem other better than themſelves." He was deeply concerned that by none of them occaſion of offence ſhould be given to the heathen; but that, on the other hand, their conduct ſhould be exemplary, winning, and, by its ſanctity, ſhould illuſtrate the purifying tendency of the new opinions which they had imbibed, and illuſtrate the practicability and the beauty of the new rules of life to which they had ſubmitted :—"Do all things without murmurings and diſputings, that ye may be blameleſs and harmleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world, holding forth the word of life."

Theſe words offer to our minds two intereſting topics of religious meditation. The firſt, The office or ſtation in which Chriſtians are placed : they are the "lights of the world in the midſt of a crooked and perverſe nation." The ſecond, The manner in which they ſhould fulfil the duties of this ſtation : they are required to "ſhine, by holding forth the word of life, and by doing all things without murmurings and diſputings."

Let me beſpeak your candid and affectionate notice, while, with particular reference to the object on which we are aſſembled, I ſhall endeavour, in dependence on the only wiſe God our Saviour, to ſhed ſome ſcriptural light on theſe topics.

We lift up our eyes

I. To

I. To the ſtation in which Chriſtians are placed. They are "lights in the world, in the midſt of a crooked and perverſe nation." The men who are deſtitute of the Goſpel, are in a ſtate of darkneſs and miſery truly deplorable. They are without God in the world. They walk in the vanity of their mind. They are alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart. In regard to the ſpirituality of the divine nature; the ſanctity and the extent of God's law; the method of obtaining the remiſſion of ſins that are paſt through his forbearance; and the certainty of the world beyond the grave—darkneſs covers the earth, and groſs darkneſs the people. The few, the feeble, and the ſcattered rays which the reſearches of the ſtudious and the ſequeſtered among them, called philoſophy, ſhed on the human eſtate, were by no means powerful enough to diſſipate the gloom. We are taught concerning thoſe men, by an authority which could not err, that, "profeſſing themſelves to be wiſe, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever."

This degraded ſtate of the human mind, in regard to religion, in the men who eighteen ages ago lived in Italy and in Greece, and who, at the ſame time, in arts and arms ſhone with unequalled ſplendour on the earth, is found to be the ſame at this advanced period of the world on the plains of Indoſtan, on the banks of the Gambia, and in the iſlands of the Southern Sea. The diſtemper, therefore, evidently lodges in the very nature of man, and ariſes not from the policy of lawgivers, or the ambition of prieſts.

An ignorant is ever a crooked and perverſe nation: they are "the dark places of the earth, which

are full of the habitations of cruelty." It was in the region of darkneſs that confuſion and wild miſrule prevailed. "The earth was without form, and void, and darkneſs was upon the face of the deep." When God created light, he immediately introduced order and regular ſubordination. It is ſo in the moral world too. When God by the Goſpel gives light to them that ſit in darkneſs and in the ſhadow of death," he at the ſame time "guides their feet into the way of peace."

A "crooked nation" denotes a race of men whoſe hearts and conduct lie not cloſely or evenly with the divine rule of rectitude, but which are warped this way or that way. Sometimes the depraved workings of the mind are bent outwards by pride, leading to the contempt of others; ſometimes, in the oppoſite direction, by vanity, the luſt of being ſeen and applauded, leading men ſervilely, and often at the expence of a good conſcience, to court the approbation of others. At one time the heart is bent downwards by covetouſneſs, the intemperate love of earthly gain; at another time it is criminally relaxed, and rebounds into the oppoſite extreme, the ſpirit of thoughtleſs profuſion and extravagance. The corrupt mind departs from the line of rectitude this day by unbelief of the teſtimony of the God of truth; the next day, by the moſt credulous confidence in man who is a lie, and the ſon of man who is deceit. But in no inſtance do the natural and prevailing deſires of the human heart lie evenly with the preſent rule of God's law. "Their feet," ſays the Prophet, "run to evil, and they make haſte to ſhed innocent blood: their thoughts are thoughts of iniquity; waſting and deſtruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whoſoever goeth therein ſhall not know peace."

The

The word here rendered "crooked" is elſewhere tranſlated "untoward," Acts, ii. 40. "Save yourſelves from this untoward generation;" and denotes diſpoſitions difficult to manage, obſtinate, froward, and which are oppoſite to thoſe which are good and gentle. In this ſenſe the Apoſtle Peter uſes the word, 1 Epiſtle, ii. 18. "Servants be ſubject to your maſters with all fear; not only to the good and gentle, but alſo to the froward." This acceptation carries our thoughts to the carnal mind as enmity againſt God, as not ſubject to his law, nor which indeed can be. This untowardneſs of temper will induce a man to ſhut his eyes againſt the entrance of divine light; to reſiſt the force of evidence; and thereby to grieve the good ſpirit of God, who by the Scriptures of truth, is the ſpirit of wiſdom and revelation in the knowledge of Chriſt.

The term, "crooked," implies alſo the winding, evaſive, and deceitful manners, which men have learned of the old ſerpent; and which, under the ſpecious names of prudence, management, addreſs, carry aſide their minds from "the ſimplicity which is in Chriſt," from "the truth of the Goſpel;" and tempt them in the great buſineſs of religion, to "compaſs God" and the cauſe of God "about with lies."

A "perverſe" generation, is a generation turned aſide from the right way of God's commandments, to the devious paths of iniquity. Of this ſort, are the multitudes who are "perverted" from dutiful ſubjection to God as their King, to the moſt ſervile bondage of the luſt of the fleſh, of the luſt of the eye, and of the pride of life. Of this ſort are thoſe alſo, who "have turned away from the faith" of Chriſt, into the dark, cold, and cheerleſs regions of infidelity; thoſe whoſe hearts are perverted from the love of God's favours as their all-ſufficient portion, to the love of this preſent world; thoſe

thoſe who are turned aſide from the luminous and heavenly path of the righteous, to the dark, enſnaring, and ruin us path of the ungodly.

In this undeſirable and hazardous ſituation were the Chriſtians at Philippi, formerly, and in a ſimilar ſituation are Chriſtians now placed. Theſe dwell, it is true, among a people who have been baptized But, alas! how few of them give reaſonable evidence, that they are baptized with the ſpirit of Chriſt. Multitudes, who have the form of godlineſs, ſeem, if the prevailing tenour of the life indicate the ſtate of the heart, to be deſtitute of its power. Of our ownſelves have ariſen men ſpeaking perverſe things, to draw away diſciples after them. Theſe are the men who labour to obſcure the uncreated glories of the Saviour's perſon, degrading him to a God of no reputation; the men who labour to deſtroy the efficacy of his atoning blood, by reducing it to the level of David's groanings and Jeremiah's tears; the men who labour to diminiſh the neceſſity of God's ſpirit on the human mind, in illuminating the darkened, in ſupporting the feeble, in quickening the dead. But, ſhould we lift our eyes beyond the narrow frontier of the Proteſtant church, we ſhall behold the reſt of mankind ſtumbling on the dark mountains; enſlaved, in Popiſh regions, to the aſſumed authority of man over the conſcience; defiled with the pollutions or hardened by the barbarous and ferocious principles of Mahomed; led captive, in heathen lands, by the Devil at his pleaſure; ſold under ſin.

In the midſt of this morally dark, crooked, and perverſe generation of men, hath the God of heaven in great mercy to them, placed the diſciples of his Son, as "lights in the world." The original word rendered "lights," it is ſuppoſed by Saurin, is borrowed from the celebrated tower, built at the mouth of the Nile, on which a bright flame

flame was kept conſtantly burning during the night, for the guidance of ſhips as they entered the harbour of Alexandria. Human life is likened to the navigation of a boiſterous ſea. The night is dark, the tempeſt of the ſky preſſes heavily on them, the harbour is ill known, the entrance narrow and difficult. In great compaſſion to the ſons of men, thus ready to periſh, the merciful father of the human race, the God of ſalvation, hath, in the Goſpel church raiſed a pillar, and on its ſummit enkindled "the ſhining of a flaming light," the blaze of heavenly truth, to guide the endangered mariner, to preſerve him from ſhipwreck, to bring him ſafely into the harbour of celeſtial bleſſedneſs. This elevated light had, for a ſeries of four thouſand years, been receiving gradual acceſſions of ſtrength. But it was not till the time of the preaching of Jeſus Chriſt, and of his Apoſtles, that it ſhone forth in all the perfection of its effulgence. Then was heard in Galilee the glad voice, a voice never before heard when any of God's prophets began their miniſtry, "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee." As the echo of truth to this heavenly teſtimony, Jeſus, while he preached to the people exclaimed, "I am the light of the world, he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life." In his public miniſtry, and in his holy converſation, men beheld every ray of intellectual and moral excellence meeting in the happieſt aſſemblage, and forming the glory which ſuits the only begotten of the Father; the glory of him in whom are hid treaſures of wiſdom and knowledge; of him, in whom dwells all the fulneſs of the Godhead, bodily. What Jacob, therefore, had, many ages ago, foretold in obſcure prophecy, concerning "Shiloh, to whom the people ſhould be gathered;" what David, afterwards, in myſterious numbers, had ſung to the accompanying

ing ſound of his harp, concerning the wonderful man, "his ſon and his Lord, whoſe heart, like wax, ſhould melt in the midſt of his bowels, whoſe hands and whoſe feet ſhould be pierced;" what Iſaiah, at a ſtill later period, had predicted, concerning "the man of ſorrows who ſhould be cut off out of the land of the living, and, yet, who ſhould prolong his days and ſee his ſeed"—theſe, with every other part of the opening plan of redemption, did he and the holy apoſtles, on whom his enlightening ſpirit reſted, explain, unfold, diſplay, in all their fulneſs, and thus conſummate revelation of God. Since his departure to glory, he hath left the heavenly light which ſhines in the Holy Scripture, in the care of his church. It is her province, her dignity, and her happineſs, to preſerve this light in its primitive purity and with it to illumine the nations. This carries forward our thoughts

II. To the manner in which the church of Chriſt ſhould fulfil the duties of her high ſtation. She is required to "ſhine, by holding forth the word of truth, and by doing all things without murmurings and diſputings."

The words "ye ſhine," may be rendered imperatively "ſhine ye," and will then explicitly intimate the Chriſtian's duty. This duty, however, is plainly deducible from the words in their preſent form, as the divinely approved conduct of a church, hath in it the force of a law. In order that the church may ſhine, it is indiſpenſibly requiſite that ſhe herſelf be enlightened with Scriptural views of divine truth; and be irradiated with the beauties of holineſs, the mild attractive luſtre of the image of Chriſt. Nor is this mental illumination to be confined to the prieſthood. "Ye were ſometimes darkneſs," ſays Paul to the ſaints at Epheſus and the faithful in Chriſt Jeſus, "but now are ye," as well as your biſhops and deacons, "light in the Lord."

Lord." The church being herſelf enlightened, is qualified to enlighten them that ſit in darkneſs and in the ſhadow of death.

This is done "by holding forth the word of life."

The Goſpel of Chriſt is denominated "the word of life" on ſeveral accounts. It reveals ſpiritual and eternal life to men, more fully than any preceding miniſtration. "Life and immortality are brought to light through the Goſpel." To preach the Goſpel, is, in the language of the angel of the Lord, "to ſpeak to the people all the words of this life." It is the inſtrument of conveying ſpiritual and eternal life to the ſoul. The Goſpel was written "that men might believe that Jeſus is the Chriſt, the Son of God, and that believing, they might have life through his name." It is "the incorruptible ſeed" of ſpiritual life, "which liveth and abideth for ever." "Of his own will hath God begotten" regenerated men "with the words of truth." "The words," ſaid Jeſus, "that I ſpeak unto you, they are ſpirit and they are life." As a lamp to our feet and a light to our path, the Goſpel directs us to the enjoyment of life. Its promiſes and examples quicken and enliven our ſpirits.

It ſhould ever be remembered, therefore, that it is "the word of life," which, as elevated lights in the world, the Miniſters of Chriſt are to hold forth to men. It was neither the concluſions of the philoſophy of Greece, nor the interpretations of Rabbinical erudition which Paul preached among the Gentiles, but "the unſearchable riches of Chriſt." Degraded then muſt be the ſtate of his underſtanding, and vitiated his taſte, who, in his public miniſtrations, prefers the mixed ſtream of human wiſdom before the pure lucid fountain of heavenly truth. "Is it not, ſaid the indignant prophet to the King of Samaria, is it not becauſe there

is not a God in Iſrael, that thou ſendeſt to enquire of Beelzebub the God of Ekron?" Is it, may we ſay to this preacher, is it becauſe there is not a prophet of God in the Goſpel church, even that prophet "on whom the Spirit of the Lord reſted, the ſpirit of wiſdom and underſtanding, the ſpirit of knowledge and of the fear of the Lord, that thou goeſt to bend the ſuppliant knee for inſtruction, at Lyceum, at Tuſculanum, at the Portico of Athens, or in her Academic groves? Is it becauſe the Chriſtian believer is not "complete in Chriſt, in whom it hath pleaſed the Father that all fulneſs ſhould dwell; in whom dwelleth all the fulneſs of the Godhead bodily," that thou ſhouldeſt expoſe thine underſtanding to the hazard of being ſpoiled through philoſophy and vain deceit?"

Neither is it the decrees of aſſemblies, convocations, or councils, that the Miniſters of religion, as elevated lights, hold forth to the darkened world. There may be much truth in theſe, but there may be much error too; while in "the word of life" there is no darkneſs at all. The faith of a Chriſtian reſteth ſolely on "the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone." Let not good men, however, who, from conſcience are attached to the particular views of "the Holy Scriptures," which are given in ſuch decrees of uninſpired men, decline to aſſociate with us in "holding forth the word of life" to the Heathen: as if our deſign were to confound all diſtinctions of religious opinion, or to deride and inſult with names of ill repute, the honeſt ſcruples of a tender and enquiring mind. Art thou, my brother, inclined to approve of that particular form of church-order which is known by the name of Epiſcopal, or Independent, or Preſbyterian? We invite thee to come and aſſiſt us with thy countenance, thy counſel, thy prayers, and a reaſonable meaſure

meaſure of thy ſubſtance, while we are employed in ſending the word of life, the oracles of God, to the Heathen, and aſſuredly all the Epiſcopacy, all the Independency, and all the Preſbyterianiſm that he hath put in them. This "word of life," this good, this perfect gift, which hath come down from the Father of lights,—the miſſion of this forms the central, the uniting point of all our exertions. Its immenſe magnitude arouſes our zeal, and, by God's grace, will ſuſtain, purify, and exalt it.

The church of Chriſt, and particularly her Miniſters, hold forth the word of life to men, by preſerving the oracles of God in their primitive purity and fulneſs, by tranſlating them into the languages of the nations, and promoting their extenſive circulation. This is done alſo in thoſe public miniſtrations in which the word of life is read, its doctrines expounded, its promiſes held up to the hopes of the guilty and the periſhing, its holy laws inculcated, its examples of goodneſs illuſtrated and preſſed on the imitation of redeemed men. As unwearied efforts are made by the prince of darkneſs to obſcure the light of the Goſpel, the Miniſters of Jeſus will be required to be daily inſtant in counteracting theſe efforts by holding out the word of life. Are there baptized men at home who are in darkneſs as to the true character of the Saviour's perſon? The church holds forth the word of life to theſe men, in which they may read concerning Jeſus Chriſt, that "he is the brightneſs of the Father's glory, and the expreſs image of his perſon; that he upholdeth all things by the word of his power; that by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; that all things were created by him, and for him; and that by him all things conſiſt."—Are there among us men who are in darkneſs in regard to the perfection of the

Saviour's atonement for ſin? The church holds forth the word of life to their underſtandings, in which they are taught "that the Lord laid on him the iniquities of us all; that he his own ſelf bare our ſins in his own body on the tree; that, through the eternal Spirit, he offered himſelf, without ſpot, to God, to purge our conſcience from dead works; that, by one offering, he hath perfected for ever them that are ſanctified."—Are there among us men liable to make ſhipwreck of their ſalvation by running on the dangerous ſhoal of earthly-mindedneſs? The church holds forth the word of life to them, in which they may read theſe divine warnings: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. They that will be rich fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows." While theſe awful warnings ſound in their ears, the church, by the light of the ſame word of life, will ſhew to them the broken fragments of Balaam's hopes, "who loved the wages of unrighteouſneſs," and of the hopes of Demas, who apoſtatized from Chriſt, and forſook Paul through the love of this preſent world.—Are there among us men in danger of ruſhing on the prominent pointed rock of pride and haughtineſs of ſpirit? The church will hold forth the word of life to them, in which they may read ſuch humbling thoughts as theſe: "God reſiſteth the proud, but giveth grace unto the lowly. A proud look is an abomination to the Lord. Pride goeth before deſtruction, and a haughty ſpirit before a fall. The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted

exalted in that day." By the light of this word the church will alſo ſhew to them the wretched fortunes of Satan, of Pharaoh, and of others who periſhed on this rock.—Are there among us men in danger of running on the concealed quickſands of hypocriſy and diſſimulation? The church holds forth the word of life to them, in which they read that "all things are naked and open to the eyes of him with whom we have to do. That the eyes of the Lord are in every place, beholding the evil and the good. That the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts." By the light of this word, the church will ſhew to them the miſerable remains of Ananias, of Sapphira, and of other hypocrites in Zion, floating around.

The church, in holding forth the word of life to the endangered mariner, exhibits to him the examples of thoſe alſo who have eſcaped theſe ſands and rocks; the example of Moſes, who eſcaped the ſhoal of worldly-mindedneſs by eſteeming the reproach of Chriſt greater riches than all the treaſures of Egypt. The example of David, who eſcaped the hidden ſands of hypocriſy by "ſetting the Lord always before him." The example of Paul, who eſcaped the rock of ſpiritual pride by juſt views of his own utter inſufficiency, and of his entire dependence on the all-ſufficient grace of Chriſt.

But not to the native lands of her preſent children ought the church to confine her efforts of illumination. The beams of heavenly truth emanated from Mount Zion to penetrate to all the ends of the earth; but, looking abroad on the preſent ſtate of the world, we behold the ſhadows of the evening ſtretched over Popiſh lands. Thick darkneſs envelopes the regions of the Arabian impoſtor. The nations beyond are in the blackneſs of darkneſs. The very light is as darkneſs. Let the church, therefore,

therefore, hold forth, by the long arm of miſſionary miniſtrations, the word of life to them. They are even ignorant of the harbour of happineſs. But in holding forth the word of life to them, they will learn that "in God's favour is life; that his loving-kindneſs is better than life; that in his preſence is fulneſs of joy, and at his right hand pleaſures for evermore." They are utter ſtrangers to the way which leads to the harbour. But in the word of life which the church holds out to them, they will read the ſure teſtimony of the Son of God, who ſays to them, "I am the way, the truth, and the life; no man cometh to the Father but by me:" the teſtimony of his Spirit, who will inform them that "there is no name but that of Chriſt given under heaven among men, whereby we muſt be ſaved." In the midſt of much guilt, on account of the perpetration of crimes at which the human heart revolts with abhorrence, they are ſtrangers to the ſacrifice by which alone human guilt is expiated. But by holding forth the word of life to them, they will read the glad tidings of propitiation for ſin in the wounds, tears, groanings, agony, and death of the Lamb of God; the Lamb of God who taketh away the ſin of the world, and who gave himſelf a ranſom for all, to be teſtified in due time. While their minds lie under the curſe of God's law, which is the ſtrength of ſin, the foul, the ferocious, the conflicting paſſions of the corrupt heart will prevail with unhallowed ſway. Their ſouls will be like the troubled ſea when it cannot reſt, whoſe waters caſt up mire and dirt. Ardent and ſcorching are the vertical ſuns which burn up the deſerts of the land of Ham; furious and deſolating are their tornados; fatal to human life are their dipſas, their ſcorpions, their horned ceraſtes; but more ſcorching to the ſoul, and conſuming of her happineſs, more deſolating of ſocial order and joy, more poiſonous to

to their peace, are jealouſy, rage, revenge, unbridled luſt, and the other unſubdued tempers of the depraved mind, the fires of which, enkindled of hell, are fanned by their climate and the forms of their government. To them, therefore, let the church hold forth the word of life, in which they will find that in the new covenant proviſion is made for the introduction of the reign of holineſs and peace, of righteous manners, and the gentleneſs of Chriſt; the bleſſed age in which inſtead of the thorn ſhall come the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree; the bleſſed age in which men ſhall not hurt nor deſtroy in all God's holy mountain, the earth being full of the knowledge of the Lord as the waters cover the ſea. When the benign light of this word of life is introduced into the dark receſſes of the ſoul, it will, by the accompanying power of God, chace away and put to perpetual reproach thoſe covetous and cruel diſpoſitions, under the influence of which men make merchandize of men. The miſeries of ſo execrable a traffic can ill be conceived by thoſe who have never ſeen the chain, nor heard the groanings of the priſoner. But Chriſtianity carries in her very genius the effectual remedy. The nature of man, ſhe will teach them, hath been too highly honoured in its aſſumption by the divine, in the perſon of the Son of God, ever to be bought and ſold like the beaſts of the field. The man who loves his neighbour as himſelf, and who is required, after the example of his Saviour, to lay down his life for his brother, will never, never, from avarice or revenge, bind that brother in fetters of iron, and put into his hand a cup of gall and of wormwood.

While theſe unhappy aliens from the family of God are thus a prey to the outrageous paſſions of the unregenerated mind, and eat the bitter bread of miſery, they are, at the ſame time, utterly deſtitute

titute of the conſolations which God's promiſes in the Goſpel, and which the hopes of eternal life, ſupply to the believer in Jeſus. But by holding forth the word of life to them, the church of Chriſt conducts them to the river which makes glad the city of our God—the water of life, which is conveyed to men in the promiſes of the Divine preſence, of ſupport, of protection, of nouriſhment, and of the inheritance beyond the grave, which is incorruptible, undefiled, and which fadeth not away.

Nor let us dare to entertain an idea ſo reproachful to the ſtate of religion in the Chriſtian church as to ſuſpect that there will be wanting men enlightened, compaſſionate, and courageous, to hold forth, by their own perſonal miniſtrations, this word of life to the Heathen. Our cup of ſpiritual privileges and benefits runneth over; and ſhall not our thirſty African brother be permitted to drink with us? Doth not the condition of their ſouls caſt a wiſhful earneſt look towards this illumined land, and in the look convey the pathetic deſire, "Oh, that one would give us to drink of that water of the well of Bethlehem?" And ſhall there be found in all the garriſon of the circumciſed no man of mighty mind, ſtrong in the Lord, to break through the hoſt of real or imaginary dangers, and carry the living waters to their parched lips? Have we ourſelves obtained peace through the blood of the croſs, and purity through the waſhing of regeneration, and can we ſee the anguiſh of their ſouls, and not haſten to them with relief? Shall myriads of theſe ſons of the ſtrangers periſh in their ſins without one effort on our part to ſave them? Oh for large meaſures of the ſpirit of the Apoſtle Paul! "The love of Chriſt," ſaid he, "conſtrains me"—it bears me away before it. The love of eaſe, and of honour from men would have kept him at ignoble anchorage all his life in Jeruſalem; but at the

the call of his Saviour were unfurled all the faculties of his great mind, and the love of his Redeemer, who bought him with his blood, filling thoſe faculties, bare him away far, far from home among the Gentiles to encounter every ſtorm, richly laden with the bleſſings of the Goſpel of peace—bleſſings in value unſpeakably ſuperior to the gold of Ophir, the topaz of Ethiopia, the myrrh, the frankincenſe, and all the ſpices of the merchant. Was his conduct here to be aſcribed to the power of blind impulſe, or unaccountable impreſſions? Quite the reverſe. For, though his heart was warm and animated, every thing in his underſtanding was regular, rational, and ſerene. "We thus judge," ſaid he, "that if one died for all, then were all dead: and that he died for all, that they who live, ſhould not henceforward live to themſelves, but unto him who died for them, and roſe again." Unbelief and jealouſy of the Divine favour freeze the affections, and, like the northern blaſt of approaching winter on the trees of the foreſt, detrude the heavenly juices of the ſoul; but the love of Chriſt, believed and felt, as the returning ſun of Spring, calls up into action all the powers of the mind, ſets every benevolent principle afloat, brings forward this man's ſtrength of underſtanding, that man's zeal of heart, the wiſe counſels of one, the friendly cautions of another, the lively co-operating exertions of all; clothes, beautifies, and loads the church with the fruits of goodneſs.

But if we would hold forth the word of life, either in our public miniſtrations at home, or in our miſſionary efforts abroad, conſiſtently, gracefully, and by God's bleſſing effectually, we ourſelves muſt be irradiated, our perſonal deportment beautified with holineſs and peace. It is in the higheſt meaſure deſirable, that while we recommend the Goſpel to others as the inſtrument of transforming the heart and introducing peace

among men, that our own hearts ſhould have felt that transforming power, and we ourſelves be the ſons of peace. "Do all things without murmurings and diſputings" and thereby approve yourſelves to be "blameleſs and harmleſs, the ſons of God, without rebuke."

"Murmurings and diſputings" are the foul riſings of the diſcontented, reſtleſs, and factious mind, either againſt the government of God, or the wiſe and upright conduct of men. Theſe are ulcers which corrode the heart, and which make the breath offenſive as an open ſepulchre The ſeeds of murmurings and diſputings are ſown in our very nature. "Do ye think that the Scripture ſaith in vain, the ſpirit that dwelleth in us luſteth to envy?" Envy at a brother's talents, at his acceptance in the churches, at his diſtinguiſhed zeal and ſucceſs in any good work, will nouriſh this murmuring and factious temper. Now where envying and ſtrife is, there is confuſion and every evil work. Vanity, or the luſt of being noticed, will create inward jealouſies of being overlooked and not duly honoured; of our importance being ſunk, and our aſſiſtance not courted. Hence alſo murmurings and diſputings. The luſt of being uppermoſt, diſturbed even the family of the meek and lowly Redeemer, and produced murmurings and diſputings. "There aroſe," ſays the hiſtorian, "a reaſoning," or diſputing, "among them, which of them ſhould be greateſt." Undue attachment to matters leſs clearly revealed, or in their nature of ſmaller importance, leads the mind of the weak and the intemperate to murmurings and diſputings. It may poſſibly be a device of Satan, at this time, to fan the flame of unſcriptural zeal for the tithing of mint, cummin, and aniſe, that, by dividing our hearts and weakening our exertions, the weightier matters of the law may not be ſent to the Heathen.

"Do

"Do all things without murmurings and diſputings;" aſk of God, from whom cometh down every good and perfect gift; cultivate in your own minds, and examplify in your conduct, a frame of ſpirit which is placid, forbearing, and peaceful. Theſe tempers will impart dignity and luſtre to any character. They bring us nearer to the Son of God, who, with an unruffled mind endured much contradiction againſt himſelf, and who hath taught his Miniſters, "that the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, patient, in meekneſs inſtructing thoſe that oppoſe themſelves." Now the beſt ſecurity for the permanency of our vaunted union among ourſelves, is our union in temper and diſpoſition to the temper and diſpoſition of the Son of God. The nearer our hearts approach to him, the more cloſely ſhall we cleave to each other, and the more effectually ſhall we exclude thoſe turbulent principles which would create murmurings and diſputings among us. It might therefore be a profitable exerciſe in the management of this great work, often to aſk ourſelves, how is it likely that the Son of God would feel, would ſpeak, would act, would endure contradiction on ſuch an occaſion? We are his diſciples, juſt in the proportion in which we are actuated by his ſpirit and bear his image. His image, in the exerciſe of theſe calm, acquieſcent, and peaceful tempers, will brighten our own perſonal conduct, will conciliate the eſteem and ſecure the co-operation of good men, while we are engaged in holding out the word of life to others. Thus purſuing the grand object of our aſſociation with vigour, and with ardour tempered and regulated by principles of moderation and peace we ſhall approve ourſelves to be "blameleſs," having not only the teſtimony of our own conſcience, but the witneſs of all diſcerning and candid men, to our ſimplicity and godly ſincerity. We ſhall approve

ourſelves to be "harmleſs" men of inoffenſive manners; "the ſons of God without rebuke," the unblemiſhed or unſpotted children of the God of peace, born of God, created after him in knowledge, righteouſneſs, and true holineſs.

Should temptations to murmurings and diſputings, in an evil hour, aſſault our weak minds, let us ſtudy, in dependance on the grace of God, to poſſeſs our ſouls in patience and in peace. The wrathful tempers of men work not the righteouſneſs of God, and, in the event, may greatly hinder the diſſemination of divine truth and the converſion of the Heathen. To ſacrifice on theſe polluted altars the cauſe of their ſalvation, would be a horrible human ſacrifice indeed: a ſacrifice with which God might juſtly mingle the blood of the ſacrificer. From ſuch a thought the mind turns with fear and trembling. We take hold of the paths of forbearance and peace. We breathe after the wiſdom from above, which is pure, peaceable, gentle, eaſy to be entreated, full of mercy and good fruits, without partiality and without hypocriſy. Let us, therefore, follow after the things which make for peace, while we ſtrive together, for the faith of the Goſpel, that its ſound may go through all the earth, its words to the end of the world, and nothing may be hid from its light and heat. Finally,

My honoured Fathers and Brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you. May you long ſhine as elevated lights in the world, holding forth the word of life to them who are in darkneſs and in death; and afterwards, tranſlated into a more luminous hemiſphere, may you ſhine in perſonal purity and bleſſedneſs, as the brightneſs of the firmament, and as the ſtars, for ever and ever! Amen.

THE EVERLASTING GOSPEL.

SERMON III.

PREACHED

BEFORE THE MISSIONARY SOCIETY,

AT TOTTENHAM COURT CHAPEL,

May 11, 1797,

By the Rev. ISAAC NICHOLSON,

Preſident of the late Counteſs of Huntingdon's College at Cheſhunt, Hertfordſhire.

SERMON III.

REVELATIONS, XIV. 6.

And I ſaw another angel fly in the midſt of heaven, having the everlaſting Goſpel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

THE ſubject of angels is, I am conſcious a ſubject of difficulty. The propriety, however, of a partial diſcuſſion of it is ſo obvious and manifeſt, that, though unequal to the taſk, I cannot decline the attempt. In attending to this part of my theſis, I am determined to hold in, with a tight rein and ſteady hand, vain curioſity and an excurſive imagination, leſt like Icarus I ſoar too high, or like Phaeton ſink too low.

The objects of my reſtraint were the exuberant ſources from which the errors of antient heretics and Popiſh ſchoolmen, on the doctrine of ſpirits, invariably flowed. In the gratification of theſe they deviated from the beaten track of truth, and, conſequently, wandered endleſsly in the wilds of heterodoxy.—By adopting a line of conduct directly the reverſe of their's, viz. by adhering cloſely

clofely to the written word as my way, not only the difficulty and danger attending the diſquiſition of my ſubject will be conſiderably diminiſhed; but my progreſs will be rendered, if not perfectly eaſy, at leaſt abſolutely ſafe: for, as the immortal Owen juſtly obſerves, "If we go not beſide it, and if we go not beyond it, we are as ſafe when we treat of angels as when we treat of worms." Seeing then my way clear before me, under the light of the meridian ſun, I will enter immediately upon the expoſition of my text, which compriſes the four following particulars:

I. The object of John's viſion—a flying angel.

II. His furniture—the everlaſting Goſpel.

III. The end for which it was committed to him—to preach it.

IV. Unto whom—to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

I. The object of John's viſion demands my immediate attention. Keeping, then, in view the Doctor's theological axiom, wherewith I finiſhed my exordium, I proceed to obſerve, in oppoſition to a vulgar error, that the term angel is not deſcriptive of the nature of any particular order of beings, but ſolely and excluſively expreſſive of office. This ſentiment ſtands upon the firmeſt baſis. It is founded partly upon the etymology of the correſpondent words in the Hebrew and Greek tongues, and partly upon the mode of its application in the Scriptures of truth. With reſpect to the etymology of the original terms I will venture to affirm, that there is not a ſmatterer in biblical learning, that does not know that they are both verbal nouns, derived from roots that convey the ſimple idea of delegation, without determining any thing as to the nature of the beings to which they

they are applied *. Our tranſlators, evidently acquainted with their proper notation, have on this account frequently rendered them by the Engliſh word meſſenger, which, I contend, is the genuine import of the term angel, wherever it occurs in the volume of inſpiration. As to the mode of its application the intelligent reader of the good word of God cannot be in want of information. It is impoſſible for him not to perceive that it is indiſcriminately applied to beings divine and human, ſimple and compound, pure and impure; and conſequently cannot be deſigned to diſtinguiſh one particular order of beings from another. This is one of thoſe many expreſſive names aſſumed by the *Divine* Saviour, with an intent to ſhew his manner of acting towards the church of God. By this title he was known under the Old Teſtament diſpenſation. Inveſted with the office which the honorary name expreſſes the evangelical prophet in viſion ſaw him, and in language purely pathetic preſents him to the view of the antient church. Iſa. lxiii. 9. "In all their afflictions he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This angel could not be a created ſpirit; for what is predicated of him cannot be affirmed of Gabriel. He is emphatically ſtyled the angel of God's preſence, or face; but could, or did the church behold the face of God in that of the moſt glorious, celeſtial, created Spirit, that ever aſſumed human form, and

* This ſentiment is confirmed by the criticiſm of the learned Parkhurſt upon the Hebrew word "Like the word αγγελος in Greek (whence angel in Engliſh) the Hebrew מלאך is a word of office, and determines nothing as to the nature of the being to which it is applied, whether it be rational or irrational, animate or inanimate, or even divine and ſelf-exiſtent, or created."

appeared amongſt men in the habiliments of a mortal? No. It is in the face of the Son, and *there only*, that we behold the face of the Father. "God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt." 2 Cor. iv. 6. Beſides, to him are aſcribed the ſalvation, the redemption, and the preſervation of Iſrael But we are aſſured from the infallible teſtimony of the Spirit of truth, that there is no ſalvation for loſt ſinners but in Chriſt, no redemption for the captive exile but in him. No preſervation for them that have no might but in him. From hence I infer that the angel of God's face, who was the Saviour, the Redeemer, and Preſerver of Iſrael, was no other than the Meſſenger of the Covenant, the Lord of Hoſts. Clear and expreſs as the atteſtation of Iſaiah is, adduced in proof of my poſition, I cannot forego the advantage that is likely to reſult from the additional evidence of ſo deciſive a witneſs as John the Divine. The particular teſtimony, to which I allude, forms a part of thoſe glorious viſions wherewith the Prophet was ſo divinely favoured, when in the iſland of Patmos, for the word of God and the teſtimony of Jeſus, and repreſents the celeſtial envoy, in the act of his deſcenſion, clad with a fleecy cloud, encircled as to his head with a rainbow, ſhining as to his face with all the luſtre of yonder brilliant luminary, the ſun, that pours a flood of day upon this dark terraqueous globe, and illumines millions of beings with his potent rays, and dazzling the eyes of the aſtoniſhed ſpectator with the unconceivable brightneſs produced by his glowing feet, the exact reſemblance of fiery pillars. Rev. x. 1. "And I ſaw another mighty angel come down from heaven, clothed with a cloud, and a rainbow upon his head, and his face was as it were the ſun, and his feet as pillars of fire." What think you, brethren? Did a created

a created ſpirit of the higheſt order fit for his likeneſs when John drew this aſtoniſhing portrait? Is this the picture of ſome archangel, ſome bright cherub, or flaming ſeraph? Rather, is not this the very image of that illuſtrious Perſonage, at whoſe feet the inimitable limner, whilſt gazing on the glories of his face, overcome with the luſtre of his eyes, and the radiance of his countenance ſhining as the ſun in his ſtrength, as expiring, proſtrate fell? Rev i. 13—19. Compare the figure of the Son of Man, pourtrayed there, with the miniature painting of the mighty angel depicted here, and I am perſuaded that you will diſcover ſo perfect a likeneſs, as will produce the fulleſt conviction that they are not portraits of different beings, but different portraits of the ſame Divine Being, finiſhed by the ſame pencil, with the ſame colours, but upon a different ſcale. Grant this, and my point is gained: Jeſus Chriſt, the Son of Man, is by office an angel of God. That this name, however, is not appropriate to the divine perſon of the adorable Saviour, but common to him and his miniſtering ſervants of the *human kind* is evident from the manner in which it is applied in the following ſelect paſſage: Matt. xxiv. 30, 31. "And then ſhall appear the ſign of the Son of Man in Heaven; and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of Man coming in the clouds of heaven in power and great glory. And he ſhall ſend his angels with the great ſound of a trumpet, and they ſhall gather his elect from the four winds, from one end of heaven to the other" That this glorious appearance of the great God, even our Saviour Jeſus Chriſt, in the clouds of heaven, the ſubſequent pungent ſorrow of the tribes of the earth, the miſſion of angels, the ſound of the trumpet, and the collection of the choſen of God

from the uttermoſt part of the earth to the uttermoſt part of heaven, do not intend the perſonal manifeſtation of the Lord of life and glory, when he ſhall appear the ſecond time without ſin unto ſalvation, is obvious from a portion of this context, which preciſely aſcertains the period of time within which theſe predicted events ſhould tranſpire. "Verily I ſay unto you, this generation ſhall not paſs till all theſe things be fulfilled." This text is the proper key to open the verſes which I have adduced by way of proof. His illuſtrious advent, ſudden, viſible, and irreſiſtible as lightning, deſigns the diſplay of his power in the execution of vengeance upon the nation of the Jews, and in giving the finiſhing ſtroke to the deſtruction of that rebellious people, as alſo the bright manifeſtations of the glory of his grace in ſetting up his kingdom among the Gentiles. For this purpoſe he ſends forth his angels with power and authority to blow the great trumpet of the Goſpel, in order to aſſemble the periſhing and the outcaſts from every point of the heavens. That theſe miſſionaries of the Lord Jeſus were not ſimple celeſtial ſpirits, but men of like paſſions with ourſelves, the ſacred hiſtory puts beyond the ſhadow of a doubt. By it we are informed that his immediate followers received a commiſſion as wide as the world, that, in obedience to the injunction of their divine Sovereign, they flew, like winged ſeraphs, to every part of the then known habitable globe, that in their flight they blew the trumpet of the everlaſting Goſpel, that the ſound thereof went into all the earth, and their words unto the ends of the world, and that the glorious predicted effect immediately followed. The choſen of God were collected from the four winds, and Iſaiah's bold word was literally verified, "I was found of them that ſought me not, I was made manifeſt unto them

them that aſked not after me." Hence I conclude that men, called to the miniſtry of the Goſpel, are by office angels of God. As the word Angel is that name whereby created, pure, ſimple ſpirits are generally diſtinguiſhed from creatures of a different nature, it will not be neceſſary to produce a ſingle teſtimony with an intent to ſhew that it is applied to them. One ſhall ſuffice relative to its application to devils: "Know ye not that we ſhall judge angels?" 1 Cor. vi. 3. That the angels which ſaints ſhall judge are fallen ſpirits or devils, is a caſe ſo clear as will not admit of a doubt. Since then it appears that this is a name common to the *divine* Saviour, to a certain deſcription of *human beings*, to ſimple ſpirits, pure and impure, I conclude that it is not expreſſive of the nature of any particular order of beings, but ſolely and excluſively deſcriptive of office. Conſequently this is its import in the words of my text. That this angel, or meſſenger, the object of John's viſion, was not divine, celeſtial, or infernal, but human, is a poſition capable of demonſtration. It could not be the meſſenger of the covenant, becauſe the heavens had received him half a century at leaſt prior to this viſion; and the word that cannot be broken declares, "that they muſt retain him until the times of the reſtitution of all things." It could not be a celeſtial or infernal ſpirit, becauſe neither angel nor devil experimentally knows the Goſpel of Jeſus, conſequently cannot preach it. It follows, he muſt be human. It is not equally clear that he is numerically but one. On the other hand, it is more than probable that this one angel repreſents a collective body of the faithful Miniſters of Jeſus, conſiſting of many members. The extent of his commiſſion is a powerful argument to ſupport this hypotheſis. For it is not to be ſuppoſed

poſed that God will ſend the Goſpel of his Son to all that dwell on the earth by a ſingle meſſenger. When the whole world is ripe for the harveſt, ſhall the great Huſbandman ſend but a ſingle reaper into the field? Shall a ſolitary individual cut down, bind up, gather the whole fruit into the barn, and ſhout the harveſt home? No. Immenſe ſhall be the number of thoſe that ſhall publiſh the glad tidings of ſalvation to the univerſal word—"The Lord gave the word, great was the company of thoſe that publiſhed it." The multitude will be ſo great, that John repreſents their voice as the voice of many waters, and as the voice of a great thunder. The aptitude of theſe bold poetic images to expreſs the power and force of the united voices of this ſelect prepared number, will at once appear when we conſider that it is compoſed of the round ſum of 144,000 ſealed ſervants of God. That this is the number to an unit that God will employ in carrying the glad tidings of ſalvation to the ends of the earth I have no more doubt than I have of my own exiſtence. It is worthy of obſervation that immediately after the ſelect company was ſeen ſtanding upon Mount Sion, the everlaſting Goſpel is preached to all the earth, and that immediately after the ſame prepared number was ſealed, Rev vii., there appeared the innumerable multitude called out of all nations. I contend that they that ſhall preach the Goſpel to all nations are the ſame ſelect number that ſhall call the innumerable multitude out of all nations; but the 144,000 ſealed ſervants of God ſhall execute that great work, therefore they ſhall preach the Goſpel to all nations The Spirit of truth declares that this angel is to carry the Goſpel to the ends of the earth; therefore he repreſents the ſelect number, conſiſting of the 144,000 that

John

John ſaw in viſion. Though it has been aſſerted that this angel has already taken flight*, I am well perſuaded that he is not yet even fledged. It is evident that the Goſpel ſhall never be preached to all nations whilſt the two witneſſes propheſy in ſackcloth. This they ſhall continue to do till the beaſt has not only overcome, but ſlain them. I conjecture that this remarkable event will take place about the year 1866. The Spirit of truth poſitively aſſerts that the two witneſſes ſhall propheſy in ſackcloth 1260 days, which are ſo many prophetic years. I conceive that this period commenced in the year 606, when the woman firſt fled into the wilderneſs, the outer court was given unto the Gentiles, and the holy city began to be trodden under foot, for the ſpace of forty-two months †. Theſe events undoubtedly repreſent unto us the commencement of Popery. Hiſtory aſſures us that Popery began in the year 606, when that infamous aſſaſſin, Phocas, murdered the Emperor Mauritius, and conſtituted Boniface the Third Univerſal Biſhop. If we add 606 to 1260 we ſhall have the year when the witneſſes ſhall be ſlain. They ſhall lie dead three days and a half, after which period they ſhall ariſe and aſcend to heaven. Then the ſpiritual reign of Chriſt ſhall commence, this angel ſhall take flight, and the Goſpel ſhall be preached to the whole world. This is called another angel in order to diſtinguiſh him from thoſe that had gone forth before him; but as none has

* He is ſuppoſed by ſome to repreſent the Eaſtern, by others the Weſtern Biſhops, aſſembled in Council, the former at Conſtantinople in the year 754, the latter at Franckfort in the year 794, and at Paris in the year 824, for the expreſs purpoſe of condemning image worſhip, and the adoration of angels—by others, the Italian, German, and Engliſh Reformers.

† Multiply 42 by 30, the number of days in a prophetic month, and the product will be 1260, which is the ſame number of years that the two witneſſes ſhall propheſy in ſackcloth.

been

been mentioned ſince the commencement of this viſion, I conceive that he is hereby diſtinguiſhed from the ſix angels with trumpets, that had ſounded before, and is no other than the ſeventh angel that ſhall uſher in the ſpiritual reign of Chriſt. The flight of this angel denotes the going forth of the ſelect prepared number, by which "The kingdoms of this world ſhall become the kingdoms of our Lord and of his Chriſt." It intimates alſo the rapid progreſs of the glorious Goſpel. Swift as the immortal Whitfield flew through the Britiſh dominions, ſhall theſe meſſengers of the Lord fly through all nations, tribes, tongues, and people, diffuſing the ſavour of the precious name of Jeſus. Swift as Gabriel flies, ſwift as the arrow that cuts the yielding air, ſwift as the nimble dove or the ſoaring eagle, ſwift as ſound, as light, ſhall the word of God fly to the ends of the earth. It ſhall increaſe and multiply, it ſhall have free courſe and be glorified. Thoſe obſtacles and obſtructions that now oppoſe its ſpread, ſhall then be removed by the mighty God of Jacob. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt." The united art, malice, and power of Beelzebub ſhall not be able to ſtop the progreſs of this choſen band, with Jeſus at their head. The Captain of our ſalvation ſhall mount the white horſe of the everlaſting Goſpel, and, attended with this numerous hoſt, ſhall go forth conquering and to conquer. They ſhall carry his victorious banner through the habitable world; they ſhall ſound, as they advance, the trumpet of God, and the nations of the earth ſhall bow to the Prince of peace. Having diſcuſſed the firſt particular

cular, the object of John's vision, a flying angel, I proceed to examine,

II. His furniture, viz. the everlasting Gospel.

The word Gospel is a compound term, of Saxonic derivation. Its component parts are two, viz Spel, which intends a history, narration, or message; and Got or God, good, which, as Junius justly observes, admirably expresses the force and propriety of the original word *, which signifies a good message, glad tidings, or good or joyful news. This definition furnishes us with an infallible criterion, whereby we may distinguish between the genuine Gospel of Jesus, and that which is spurious, between the Ministers of Christ, and the messengers of Satan transformed into angels of light. Nothing deserves the name but that which is really good news or glad tidings to the mere sinner, the simply guilty. Nothing can be good news to him but that which presents to him a sure ground of hope, and lays a foundation for present peace, firm and stable as the pillars of heaven. This the apostolic Gospel does; for it reveals the finished work of the Cross as an all-sufficient basis of peace and comfort to the most guilty and disconsolate, as containing in itself every requisite for the justification of the ungodly. It makes known an everlasting righteousness, a bleeding sacrifice, a perfect reconciliation, a plenary satisfaction, a plenteous redemption, and a complete salvation. It reports that an offering, even Jesus, has been presented, the sacrifice accepted, iniquity imputed, judgment executed, the victim slain, its blood shed, atonement made, guilt put away, transgression finished, wrath averted, the curse removed, hell vanquished, Paradise regained, sin condemned, and the church redeemed. It declares in powerful, but melodious

* Ευαγγελιον.

accents, that there is health in his ſtripes, cure in his wounds, peace in his blood life in his death; that bleſſings flow freely, through the mean of his curſe, into the hearts of the curſed; and that heaven deſcendeth from heaven into the ſouls of the rebellious through the hell that he ſuffered. It avers that ſuch is the perfection of his obedience, the merit of his work, the efficacy of his blood, and the power of his interceſſion, that "He is able to ſave to the very uttermoſt all that come to God by him," whether rude Barbarians, ſavage Scythians, filthy Hottentots, or ferocious Jaggas *; yes, though they ſhould be not only damnable, but worſe than deviliſh and more than brutal. It eſtabliſhes the infinite dignity of his perſon, which communicates ſuch tranſcendent virtue to his precious death as renders it all-ſufficient to expiate the moſt accumulated guilt, and to ſave the moſt horrid tranſgreſſor. It ſhews that his obedience to the divine law derives ſuch infinite value from his peerleſs majeſty and glory, as renders it not only omnipotent to juſtify the moſt iniquitous, but to elevate from the dunghill, the brothel, the priſon, the gibbet, to thrones of glory, myriads of guilty delinquents. The Goſpel furniſhes us with the moſt ſatisfactory evidence of the ſufficiency of the Redeemer's work to ſave the moſt abandoned ſinner on this ſide the impaſſable gulf. This fact is confirmed by his reſurrection from the grave, whereby the infinite dignity of his perſon, the powerful virtue of his ſacrifice, and the conſummate perfection of his obedience unto death, are clearly demon-

* The Jaggas are a moſt bloody and ſavage ſet of men, whoſe territories extend 900 miles in length from North-Eaſt to South Weſt, along Matamba and Benguela, in Africa. They have no graves for the dead but the bellies of the living, who eat the deceaſed as ſoon as they expire. See Middleton's Geography, under the word Jaggas.

ſtrated

ſtrated. If Jeſus had not been Immanuel, if his ſacrifice had not been adequate to put away the offences of the church for which he bled; if his obedience had not been ſufficiently meritorious to juſtify the unjuſt, for whom he lived and for whom he died,—Jehovah would have manifeſted his diſapprobation of him and his work, by confining him, as death's priſoner, in the dungeon of the grave. But the united atteſtations of God, angels, and men, friends and foes, inconteſtibly evince that he is not *there*, but riſen from the dead. Such is the nature of that evidence, by which the important fact is eſtabliſhed, the import of which is, that the work of redemption is finiſhed, according to our Lord's appeal, John, xvii. 4. and that it is ſufficient of itſelf to bring ſalvation to loſt and periſhing ſinners, in the miſerable and wretched circumſtances under which he died,—to ſinners laden with iniquity, weary with the intolerable burden of collected guilt, groaning under the damnatory ſentence of a broken and violated covenant, encompaſſed with the ſorrows of death, and arreſted with the pains of hell. To ſuch, even to ſuch ruined, miſerable, and for ever undone ſinners without Chriſt, the reſurrection of God's Son and man's Saviour, is an authoritative declaration that the offences for which he was delivered, in their guilt, puniſhment, effects and conſequences, are for ever put away—that the immenſe and ruinous debt of that inſolvent company, known by the name of the Church of God, poſted for bankruptcy in the Gazette of Heaven, is paid by her ſurety to the uttermoſt farthing—that the bitter cup, full of the red unmixed wine of the fierceneſs of the wrath of Almighty God, is drunk by her ſubſtitute to the very laſt drop—and that the price of her redemption, all price beyond, which Heaven's inexhauſtible, exhauſted fund poured

forth upon the croſs, even the infinitely precious blood, and the abſolutely invaluable life of the adorable friend of ſinners, is not only available for her complete deliverance from the law, from ſin, from death, and from hell, but that it is already *accepted* in *Heaven* for the purpoſe. The reſurrection of the Son of God, purely a doctrine of divine revelation, which formed a principal part of Apoſtolic miniſtrations, when viewed in the ſcriptural light, appears of infinite, unparalleled, importance: for, if the precious death of Jeſus be the price of our redemption, his ſpotleſs obedience the matter of our juſtification, his reſurrection is the *proof* that the church is redeemed by the firſt, and juſtified by the laſt. This ſentiment is founded upon the Apoſtle's aſſertion, Rom. v. 25. "He died for our offences, and was raiſed again for our juſtification." I do not apprehend that ungodly ſinners were made juſt by that divine act of Jehovah; but thereby openly pronounced righteous. I view it then as the ſolemn teſtification of the Three-One of the legal diſcharge, open acquittal, and public declarative juſtification of Jeſus, as the head and repreſentative of his choſen, and of them in him. It proves, even to demonſtration, that juſtice is ſatisfied; it operates as a *receipt in full* againſt every demand of the law, and furniſhes every ſenſible ſinner with a ſatisfactory anſwer againſt every accuſation brought by Moſes, the devil, or conſcience. In the ſight, and under the ſenſe of tranſgreſſions countleſs as the ſand, riſing in our view like Alps heaped on Alps, and threatening to overwhelm us in irretrievable ruin, the ſufficiency of Chriſt's mediatorial work, as a ſubſtitutional atonement for ſinners, to ſave the moſt polluted and profligate, the moſt worthleſs and vile, confirmed by his glorious reſurrection, preſents an infallible ground of preſent peace and ſolid comfort,

and

and therefore conſtitutes an eſſential part of the everlaſting Goſpel.

The abſolute freeneſs of Chriſt's work for the uſe of ſinners, as ſinners, is equally eſſential to the glorious Goſpel of the bleſſed God. If it be not a matter of fact that Jeſus Chriſt came into the world to ſave ſinners, as ſuch, the Scriptures contain no tidings that are calculated to gladden the heavy hearts of the diſconſolate; but the mourners in Sion muſt remain in their weeds, covered with aſhes. Their mourning cannot be turned into dancing, their ſack-cloth put off, nor gladneſs put on; their harps on the willows muſt eternally hang, and the glory of man in ſilence abide *. If the redemption of Jeſus be not as free as it is full, no benefit can poſſibly be derived from it by them that are helpleſs, and have no might, dead in ſin and loſt. But the Spirit of truth avers, that it is glad tidings to all people, and therefore muſt be a report of pure grace. Grace, we know, ſtands directly oppoſed to all works of every deſcription, though varniſhed over with the moſt evangelical names. From this view of the ſubject it clearly appears, that the Goſpel of Jeſus muſt be free from all terms and conditions. I am not ignorant that learned, and (you would all condemn me if I ſhould not ſay) *pious* men have aſſerted, that repentance and faith are conditions of the covenant, on the performance of which the fulfilment of its promiſes on the part of God entirely depends. In oppoſition to a ſentiment ſo highly diſhonourable to the work of Jeſus, and that grace that reigns by his righteouſneſs, I will preſent you with a draught of the covenant itſelf, executed by an infallible hand. Heb. viii. 10, 11, 12. "For this is the covenant that I will make with the houſe of Iſrael

* Pſa. xxx 11, 12.

after

after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and will be to them a God and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities I will remember no more." Such is the nature of the covenant of God with his people. It is a covenant of pure unmixed grace. It preſcribes no conditions. It impoſes no rigorous terms upon impotent men. It contains no command, no requiſition, no injunction, no preſcription. It conſiſts entirely of unconditional and abſolute promiſes. There is not a ſingle clauſe, in the celeſtial deed, of a legal complexion. It does not run thus —I will put my laws into your mind, *if* you will repent—I will blot out your ſins, *if* you will believe—I will be your God, *if* you will be my people—Know me, that I may be merciful to you; but its divinely gracious language is, I WILL and YOU SHALL, from beginning to end.

I infer then, that all its unboundedly rich, and infinitely precious benefits are communicated in the moſt ſovereign, free, and unconditional manner to the guilty and wretched, and that the participation and enjoyment thereof are not dependent on human performance of any name or ſort; but ſolely and excluſively on divine power, grace, and faithfulneſs. Beſides the celeſtial deed of conveyance, engroſſed by the apoſtolic penman, Heb. viii. 10, 11, 12, is of a teſtamentary, rather than of a federal nature. This ſentiment is founded upon the import of the original term, which my reverend father, Dr. Haweis, with the utmoſt propriety, has, in his tranſlation, uſually rendered Teſtament.—It is a matter of public notoriety that the legatee's right

right to eſtates tranſmitted, or to legacies bequeathed, ſolely depends upon the teſtator's own act, and that the title of the firſt is eſtabliſhed by the will of the laſt. It is equally notorious that the form of a teſtament runs thus—I give and bequeath; not, I require and command. Such is the nature, ſuch is the form of the Teſtament of our heavenly Father, who has eſtabliſhed our right to the incorruptible inheritance by his own voluntary deed, abſolutely independent on human endeavours, to the total excluſion of every creature-act, term, or condition. Neither does the Goſpel of Jeſus require any recommendation on the part of thoſe it is intended to relieve. On the other hand, the objects of its regard are *only* the worthleſs and wretched. It is a pure ſtream of grace, immeaſurably rich, and abſolutely free, and therefore can only have to do with the utterly unworthy and undeſerving. And as that maſterly writer, Mr. Booth (whoſe name I mention with honour), judiciouſly obſerves, "If theſe be relieved, its end is gained. If theſe be made happy, its author is glorified, whatever may become of the reſt. Towards theſe it conſtantly wears the moſt friendly aſpect, and rejoices to do them good. But the ſelf-ſufficient of every rank are treated by it with the utmoſt reſerve, and beheld with a ſteady contempt." It is an important fact, that publicans and harlots, fornicators and idolaters, adulterers and ſodomites, thieves and miſers, drunkards and revilers, the effeminate and extortioners, perſecutors and murderers, characters that no man ſuſpects of being poſſeſſed of moral worth, have been, and are continually relieved and ſaved by it; my inference is eaſy and natural, the abſolute freeneſs of Chriſt's work for the uſe of the worthleſs and wretched, forms an eſſential part of the Goſpel of Jeſus. For nothing can be glad tidings to ſinners

ners of this deſcription but that which preſents to their view a work of infinite merit, abſolutely free for their uſe. Neither does the Goſpel of Chriſt enjoin the attainment of any good qualities in order to fit the ſinner for the reception of its benefits and bleſſings. The fact is, no devout affection can be obtained, no righteous act performed, no holineſs acquired, no acceptable ſervice done, no ſin abhorred, no victory over our luſts gained, previous to faith in the Son of God. Beſides, the Spirit of truth informs us, that the God-man magnified the law in the room of the lawleſs, that he ſuffered death, the penalty of the law, in the ſtead of the guilty, that by the ſhedding of his blood he made reconciliation for his enemies, that after his aſcenſion he received gifts for the rebellious, that, ſeated on the right hand of the Majeſty on high, he now intercedes for tranſgreſſors, calls the unrighteous, pardons the convict, juſtifies the ungodly, and cordially receives the coming ſinner. From hence it appears that the ruined criminal, undone and damnable, is properly qualified for the Goſpel of Jeſus.

> " All the fitneſs he requireth,
> " Is to feel your need of him. HART's HYMNS.

Were the cruel Manaſſeh, the rapacious Zaccheus, the infamous Magdalen, the notorious thief, the diſſolute Corinthians, the ferocious Tarſian, and the murderous Jews, with hands reeking with the Redeemer's blood, even when they received their pardon, in poſſeſſion of any other qualifications than aggravated ſin, enormous guilt, and unparalleled unworthineſs? Let this congregation anſwer the queſtion. That Goſpel, that proved itſelf mighty to ſave theſe monſters of iniquity, and which is to this day the power of God

to

to ſalvation, is poſſeſſed of properties which render it infinitely valuable. The principal one, by which it is diſtinguiſhed, is that of eternity. It is an everlaſting Goſpel. It manifeſts the glory of an everlaſting God, reveals the everlaſting love of an everlaſting Father, diſcovers the inexhauſtible ſtores of an everlaſting and well-ordered covenant, exhibits in glowing colours the flaming love of an everlaſting ſurety, aſſerts in the ſtrongeſt terms a perſonal everlaſting election, makes known an everlaſting righteouſneſs, brings life and immortality to light, ſaves us with an everlaſting ſalvation, and puts us in poſſeſſion of an everlaſting inheritance. It communicates to us, as an inſtrument, the Spirit of promiſe, which is in us a well of water ſpringing up into everlaſting life, and ſeals us heirs of an everlaſting kingdom.

It is incumbent on me now to ſhew,

III. The end for which the Goſpel was committed to him—To preach it. There are but two radical words in the original language of the New Teſtament that can ſtrictly and properly be rendered by the Engliſh word, preach. That which is moſt frequently uſed by the Spirit of God to expreſs the act of announcing ſalvation to loſt ſinners is metaphorical. In its primary ſenſe, it ſignifies to cry, proclaim, or publiſh a matter, in an open place, before a numerous aſſembly, as an herald at arms, or a common crier.

It forms an eſpecial part of the office of an herald to proclaim or to announce authoritatively, or by commiſſion from his Sovereign, peace and war. Every man of God, therefore, who is called to the high office of an herald in the houſehold of the King of Glory, is inveſted with power and authority from him to publiſh peace, and proclaim ſalvation, in his name, and by his blood, to ſinners of the deepeſt dye. This appears from that ſtri-

king exclamation of the evangelical Prophet Iſaiah, chap. lii. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace: that bringeth good tidings of good, that publiſheth ſalvation; that ſayeth unto Zion, Thy God reigneth!" The application of this paſſage by the Apoſtle of the Gentiles to the preaching of the Gopel inconteſtibly evinces that the joyful meſſenger, the beauty of whoſe feet is the object of the Prophet's admiration, is a Miniſter of the word, announcing to a guilty world peace, ſalvation, and the reign of God. How welcome the arrival of ſuch a meſſenger! How joyful the tidings that he brings! Is it to be wondered that the Prophet was charmed with the beauty of his feet? Was not Holofernes enamoured with the *ſandals* of Judith? Is not the bridegroom in love with the *ſhoes* of his bride? His own exclamation ſhall anſwer the queſtion: Song vii. 1. "How beautiful are thy feet with ſhoes, O Prince's daughter!" The tidings of peace are the ſhoes on her feet—Eph. vi. 15. "Having your feet ſhod with the preparation of the Goſpel of peace." The ſandals of the meſſenger, purely evangelical, were his grand attractive. Their beauty ſtruck the Prophet's eye, and deeply penetrated his heart. He ſaw, he gazed, he admired, he loved. Peace publiſhed, ſalvation announced, and the reign of Sion's King proclaimed were muſic in his ears, and melody in his heart.

Thus prepared, the Meſſenger of the covenant, the Lord of Hoſts, the ſum and ſubſtance of our preaching, and the great model of preachers, opens his commiſſion from the court of heaven to a guilty world by publiſhing the glad tidings of peace to the poor, proclaiming deliverance to the captive, and announcing liberty to the priſoner and the ſlave. Luke, iv. 18, 19. "The Spirit of the

the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor; he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed: To preach the acceptable year of the Lord."

It moreover ſignifies to publiſh aloud, as a common crier, that which is loſt, in order to its recovery, and that which is found, in order to its reſtitution. Thus the Miniſter of God is not only bound by his office, but expreſsly commanded to declare, in the face of a frowning world, its loſt eſtate, to proclaim in the highways and hedges, the ſtreets and lanes of the city, the univerſal loſs of the knowledge, image, life, love, faith, fear, favour, and enjoyment of God, ſuſtained by the one offence of one man, by which ſin entered, many are dead, death reigns, and judgment came upon all men to condemnation. Iſaiah, lviii. 1. "Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins." Thus did John the Baptiſt, that Boanerges, or, ſon of thunder, go forth into the wilderneſs of Judea alarming a ſleepy, careleſs world. He cried aloud—he ſpared not—he lifted up his voice like a trumpet, yea, as the ſound of many waters, and of mighty thunderings. He ſhewed the people their tranſgreſſions in their blackneſs, malignity, and enormity, and the houſe of Iſrael their ſins, with their numerous aggravations. Repentance towards God was his theme, and the near approach of the reign of heaven was the motive by which he enforced it. His voice was the voice of one crying, or, as the word ſignifieth, bellowing like an ox in the wilderneſs, "Prepare ye the way of the Lord, make his paths ſtraight." The vehemence of his voice was the genuine expreſſion of the zeal of his heart,

without which his preaching would have been nothing better than a clamorous vociferation, or noiſy declamation. But his miniſtry was awakening, his word was with power, and his ſucceſs was abundant. Cities, towns, and countries fell before him like trees before the woodman's ax, like graſs or corn before the mower's ſcythe. Matt. iii. 5, 6. "Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, *confeſſing their ſins.*"

Moreover we are laid under the ſtrongeſt obligations not only to proclaim to the world the recovery by Chriſt, but to aſſure the guilty and ungodly that coming to him, they ſhall find all that they had loſt, and infinitely more. In him are depoſited boundleſs ſtores of grace, mercy, and love. In him all the inexhauſtible treaſures of wiſdom and knowledge are contained. In him a divine, mediatorial, and diſtributive or diſpenſatory fulneſs dwells. Out of this fulneſs the church of God, by faith, receives grace for grace. She wants nothing, ſhe can want nothing, but what ſhe may find in him. All ſpiritual bleſſings are *there* for her uſe. Eph. i. 3. "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt." Though her wants be as numerous as the grains of ſand that cover the ſhore of the ſounding main, or as countleſs as the leaves that adorn the trees of ten thouſand foreſts, yet ample proviſion is already made for the ſupply of them all. Phil. iv. 19. "My God ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus." The preachers of the Goſpel, however, are not like the hawkers in your ſtreets, who announce their deſire to vend their commodities by the well known *cries of London.* We have nothing to *offer* you

you, nothing to *ſell* you, nothing to *diſpoſe* of. For as the celebrated Hervey, to whom, under God, I am infinitely indebted, with propriety obſerves, "The bleſſings of the Goſpel are not matter of barter, or ſubject of ſale." Our province is to direct you to Jeſus, "who is exalted as a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins,"—who is inveſted with "power and authority over all fleſh to give eternal life to as many as the Father has given him,"—and who is honoured with the high prerogative of giving grace and glory to the millions redeemed by his blood to God. The tenor of our proclamation runs thus, "Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price." Iſa. lv. 1. The word rendered preach in my text generally ſignifies, both in ſacred and profane authors, to bring glad tidings, or to tell good news. If the Goſpel, then, be glad tidings, as has been proved, it is incumbent on its Miniſters to announce them in the ears of the mourners, and to *tell* the good news to miſerable, wretched, and periſhing culprits. For this purpoſe are *ſaved ſinners* called to the miniſterial office, for this grand ſubordinate end are the glorious glad tidings of the bleſſed God committed unto them, and on this account are they ſent forth into all the world entruſted with the precious treaſure. The Apoſtle of the Gentiles, deeply ſenſible of the ſtrength of the obligation that lay upon him thus to act, ariſing from the diſpenſation that was committed unto him, expreſſes it in the ſtrongeſt terms: 1 Cor. ix. 16. "Though I bring glad tidings, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me, if I *tell* not good news." But I apprehend that here and elſewhere,

where, when joined with the term Goſpel, it ſignifies to announce with joy, and is expreſſive of that peculiar pleaſure that a meſſenger of Jeſus feels in telling the good news of ſalvation by his perſon, his blood, his grace, and his croſs. Not only do we bring glad tidings of great joy to the people; but our own ſouls rejoice in the enjoyment of the good things that the tidings reſpect. Rom. x. 5. "How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things!"

"How beautiful appear on the mountains
"The feet of the *joyful* meſſenger; of him that announceth
"peace!
"Of the joyful meſſenger of good tidings; of him that announ-
"ceth ſalvation!
"Of him that ſaith unto Sion, Thy God reigneth."
ISAIAH, lii. 7.—Dr. LOWTH's Tranſlation.

In this accurate and elegant verſion of the glorious text it is eaſy to perceive the quality of the meſſengers that ſhall fly through the midſt of heaven (the church of God) having the everlaſting Goſpel, the nature of their meſſage, and the end of their miſſion. The meſſengers are joyful according to the prediction of the Prophet Iſaiah, lii. 8.

"All thy watchmen lift up their voice; they ſhout together.
"For face to face ſhall they ſee when Jehovah returneth to Sion."
Dr. LOWTH's Tranſlation.

Their meſſage is joyous. It gladdens the hearts of his diſconſolate people.

"Burſt forth into joy, ſhout together, ye ruins of Jeruſalem,
"For Jehovah hath comforted his people: he hath redeemed
"Iſrael."
ISAIAH, lii. 9.—Dr. LOWTH's Tranſlation.

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The end of their miſſion is to preach the glad tidings of good, according to the commandment of the everlaſting God, "Go ye into all the world, and preach the Goſpel." It remains for me to ſhew,

IV. Unto whom—"to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

That, in the latter day, the angel, whom John ſaw in viſion, ſhall not only receive a commiſſion to preach the everlaſting Goſpel to all the inhabitants of the earth, but carry the truſt repoſed in him into full effect, is a fact eſtabliſhed by the ſure word of prophecy. Europeans, Aſiatics, the ſwarthy ſons of Africa, and the numerous tribes of the vaſt continent of America, in connection with the adjacent iſles, ſhall be illumined by the *Light of the Gentiles*, and once behold the glory of Iſrael. Hab. ii. 14. "For the earth ſhall be filled with the knowledge of the glory of the Lord as the waters cover the ſea." That this prediction has not yet received its accompliſhment is an incontrovertible truth. The knowledge of the Lord has not yet filled the earth as the waters fill that immenſe chaſm, their appointed receptacle. However, its completion is certain. The truth of God is the pledge of its fulfilment. The glorious Goſpel will be the inſtrument of its accompliſhment. I contend that the knowledge of the glory of the Lord neither is, nor will be communicated to any of the ſons of men through any other medium than that of the everlaſting Goſpel. The word of truth declares that God has predeſtinated the objects of his choice to be conformed to the glorious image of his Son. How is this transformation effected? By beholding *his* glory. Where is it viſible? In the heavens? No. Where then? In the ſpeculum of the Goſpel of the glory of Chriſt, and *there only*. 2 Cor. iii. 18. "We all with open face beholding

holding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord." In the perſon of Jeſus we behold the glory of God; for "he is the brightneſs of his glory, and the expreſs image of his perſon." In the word of Chriſt we behold the glorious image of Chriſt; for the expreſs likeneſs of Jeſus is reflected upon it. This glorious Gospel, which is the exact image of the adorable Saviour, who is the expreſs image of the invisible God, under the powerful agency of the Lord the Spirit, ſhines into our hearts, gives us the light of the knowledge of the glory of God in the face of Jeſus Chriſt, and impreſſes its own likeneſs upon the ſoul of the believer. If then the knowledge of the Lord muſt cover the earth, if conformity to the image of Jeſus be neceſſary to ſalvation, and if theſe be only communicated by the everlaſting Goſpel, its tidings muſt be born on the ſounding pinions of the angel to the extremities of the habitable world, that *God's purpoſe* may be accomplished, and this *prediction* completed. From the unerring word of prophecy it has been demonſtrated that the angel of the Lord ſhall preach the Goſpel to the inhabitants of the earth in general. From the nature of that redemption, which is by Chriſt, we argue that it ſhall be preached by him to all nations in particular. The Spirit atteſts that men out of every nation under the heavens are redeemed to God by the blood of the Lamb. Rev. v. 9 "And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and *nation*." That blood, that has redeemed the church from ſin, from guilt, from wrath, from curſe, from hell, was ſhed on the croſs for the purpoſe of ſanctifying,

ing, washing, and cleansing it. The instrument of purification is the word, which reveals the blood. This cleanses the conscience, as water purifies the flesh. John, xv. 3. "Now ye are clean through the *word* which I have spoken unto you." Eph. v. 25, 26. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the *word*." Hence I infer that the church, redeemed out of every nation, must be washed in the Redeemer's blood, in order that she may be presented to himself a glorious church, without spot or wrinkle—that she is purified *only* through the word—and that therefore the word of the truth of the Gospel must be preached by him to every nation of the earth.

Moreover the *promise* of a faithful God warrants me to assert that the Gospel of the glory of Christ shall not only be preached by him to every nation, but to every distinct part thereof however denominated. Every division, whether distinguished by the name of clan, tribe, kindred, or family, shall, through him, hear the glad tidings of salvation through the blood and righteousness of Jesus Christ.

El-Shaddai, the all-sufficient God, promised Abraham, the father of the faithful, that in him and his seed, even Christ, all the families or kindreds of the earth should be blessed. Gen. xii. 3. "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." Chap. xxii. 18. "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." If the testimony of the Spirit of truth deceive us not, "all the promises of God are yea and amen in Christ," and consequently must

ſooner or later be fulfilled. Their fulfilment depends upon the fidelity of Jehovah. If he abide faithful, what he has promiſed ſhall be performed. But God's promiſe to Abraham has not yet been executed. All the tribes, families or kindreds of the nations have not yet been bleſſed with all ſpiritual bleſſings in Chriſt; but they *ſhall* be His promiſe is ſure; for it is his purpoſe manifeſted. His purpoſe ſhall ſtand, and he will do all his pleaſure, maugre all the efforts of earth and hell. Grace and glory, which include all bleſſings ſpiritual and eternal, are laid up in Chriſt for the uſe of poor ſinners of the Gentiles. He is inveſted with the beſtowment of them, and he will confer them upon the objects of his favour. They ſhall receive out of his overflowing fulneſs grace for grace. All the bleſſings of grace they ſhall receive by faith in his name. The ſubjects of faith are bleſſed ſouls. Gal. iii. 9. "So then they which be of faith, are bleſſed with faithful Abraham." But faith cannot exiſt without a teſtimony. Faith, without God's teſtimony for its foundation, is no more than fancy. I conclude, therefore, that the Goſpel of Chriſt muſt be preached to every family, tribe, or kindred, as it was to the father of the faithful, in order that God's ancient promiſe, made to him of his ſeed, may be fulfilled in the actual deſcent of the bleſſing of Abraham upon the Gentiles through Chriſt. Gal. iii. 8. "And the Scripture foreſeeing that God would juſtify the Heathen through faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed.

The deciſive and brilliant victory of the ſaints of God of all nations, kindreds, people, and tongues, obtained in the luminous day of Goſpel glory over all their combined foes, aſcertains the univerſal publication of the joyful news of ſalvation amongſt

amongſt *every people, through every land, in every tongue.* Rev. vii. 9, 10. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb." The palms in their hands are the ſymbols of victory and triumph. Conquerors were wont to carry branches of the palm-tree in their hands. The victors at the Grecian games were diſtinguiſhed both by crowns of palm on their heads, and branches of it in their hands. With infinite propriety, therefore, is the Chriſtian ſoldier thus diſtinguiſhed. Hereby the Captain of our ſalvation is honoured; for he it is that conquers *for* us, and that conquers *in* us. This is the import of the indelible motto inſcribed on our ſtandards, "More than conquerors, through him that loved us." Whilſt the Spirit of truth univerſally aſcribes the victories of the church to the proweſs of her Chief, he invariably repreſents the ſword of the Spirit, which is the word of the teſtimony, as the medium of conqueſt. Rev. xii. 10, 11. "I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death."

Since, then, the innumerable company of the ſaved, at the latter day, is preſented to our view as victorious and triumphant, ſince the word of the teſtimony is repreſented as the medium of

conqueſt, I neceſſarily infer that this angel muſt take his flight from Sion's holy mount, wing his way through the midſt of heaven (the church of God), and carry the everlaſting Goſpel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Having diſcuſſed the different diviſions of my text, I conclude this diſcourſe with

AN ADDRESS TO THE MISSIONARY SOCIETY.

Men, Brethren, and Fathers,

Firmly perſuaded that the truly philanthropic and Godlike deſign of ſending the everlaſting Goſpel to the ends of the earth, formed by this Society, is cloſely connected with Jehovah's gracious purpoſe of eſtabliſhing, in every part of the habitable world, his ſpiritual kingdom, by the miſſion of the flying angel that John ſaw in viſion, I cannot doubt of its ultimate ſucceſs. *In a degree it is certain.* The unadulterated Goſpel of Jeſus Chriſt has never been preached in vain in any nation, in any language, or to any people; neither can it be. Its proſperity is not caſual, contingent, or uncertain. The perfections of God, his covenant-engagements, his eternal, immanent, acts of grace, his purpoſes and prophecies, his pleaſure and promiſe, his word and oath, are the guarantee of the ſucceſsful iſſue of its publication.

"Verily, like as the rain deſcendeth,
"And the ſnow from the heavens;
"And thither it doth not return:
"But moiſteneth the earth,
"And maketh it generate, and put forth its increaſe;
"That it may give ſeed to the ſower, and bread to the eater.
"So ſhall be the word, which goeth forth from my mouth;
"It ſhall not return unto me fruitleſs;
"But it ſhall effect what I have willed;
"And make the purpoſe ſucced for which I have ſent it."
ISAIAH, lv. 10, 11.—Dr. LOWTH's Tranſlation.

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The meaſure of ſucceſs that ſhall attend *your* efforts is an impenetrable ſecret, hid in the breaſt of Jehovah. However, of one thing I am pretty certain, viz. that, previous to the death of the two witneſſes, the Goſpel of the Son of God ſhall be widely diffuſed, and that by the preaching thereof ſinners ſhall be converted, and churches eſtabliſhed in divers lands. My hopes run high that this religious phenomenon, the Miſſionary Society, will be the honoured inſtrument (at leaſt in part) of accompliſhing this glorious work. Relax not your exertions. Millions are periſhing without the means of relief. They muſt periſh without the Goſpel of Chriſt. *This* and *this alone* is the power of God to ſalvation. The Lord declares that whoſoever calleth upon his name ſhall be ſaved. But how ſhall they call on him in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? Faith comes by hearing, and hearing by the word of God. Faith and ſalvation, unbelief and damnation, are inſeparable couplets. This awakening conſideration ought to be a powerful ſtimulus to arouſe Laodicean profeſſors from their preſent lethargic ſtupor and indifference, and to excite this Society to the moſt active and vigorous efforts, that the ſound of mercy, grace, and love, through ſtreams of blood, may fly into all the earth, and the word of life to the ends of the world. You have met, you will meet with oppoſition. Men and devils are againſt you. God, angels, and juſt men are for you. You are the object againſt which the ſnarling cynic directs his coarſe invective; which, I truſt, will have no more effect upon you, in order to retard your progreſs, than the rage of the angry cur has upon the courſe of the ſhining moon. Go on, and

proſper.

proſper. Your cauſe is good. Your poſt is honourable. Quit yourſelves like men. Be ſtrong —ſtrong in the Lord, and in the power of his might. By faith in the promiſe, power, and fidelity of Jehovah, you will ſurmount every difficulty, conquer all oppoſition, and quit the field of victory crowned with palm. Amen and Amen.

THE UNSEARCHABLE RICHES OF CHRIST.

SERMON IV.

PREACHED

BEFORE THE MISSIONARY SOCIETY

AT

ST. SAVIOUR'S CHURCH, SOUTHWARK,

May 12, 1797,

By the Rev. MELVILLE HORNE,

OF OLNEY.

SERMON IV.

EPHESIANS III. 8.

Unto me, who am leſs than the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

ST. PAUL ſpeaks of a myſtery, "which in other ages was not made known to the ſons of men, as it is now revealed to the Apoſtles by the Spirit; that the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel." "Whereof," ſays he, "I was made a miniſter." Then, as one aſtoniſhed at the grandeur of the Apoſtolic miſſion, and at the divine condeſcenſion in giving him the fellowſhip of that miniſtry, he pours forth the triumph of his ſoul in the language of the text—"Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt."

In pleading the cauſe of miſſions, it ſtrikes me, that I cannot do better than call your attention to the animated words I have read to you. They contain, I. The grand ſubject of the apoſtolic miſſion—"The unſearchable riches of Chriſt." II. Among whom theſe riches were preached—"Among the Gentiles." III. The dignified idea

St. Paul entertained of this miſſion—" Unto me is this grace given." IV. A forcible admonition to Miniſters and Miſſionaries to think humbly and ſoberly of themſelves, as they ought to think—" Me, who am leſs than the leaſt of all ſaints."—To all theſe points I ſhall ſucceſſively direct your attention.

I. Let us firſt take a view of the unſearchable riches of Chriſt. They are riches of heavenly knowledge, riches of redeeming love, riches of pardoning mercy, riches of ſanctifying grace, riches of conſolation and hope, and riches of immortality and glory; all of them riches of Chriſt; all of them unſearchable.

The unity and perfections of God, his creation and providence, the immortality of the ſoul and eternal judgment, are the firſt principles of religious truth; and bleſſed be God! they are as familiar to our minds as the letters of the alphabet. But, alas! what do the poor Heathens know of theſe principles? To them, the unity of God, the grand foundation of religion, is irrecoverably loſt. All the wiſdom of Egypt, Greece, and Rome never advanced ſo far as this ſimple propoſition, There is but one God. They peopled heaven with Gods and Goddeſſes. The ſun, moon, and ſtars; rivers, groves, and fountains; the ox, dog, cat, crocodiles—leeks and onions—almoſt every paſſion and every vice were objects of religious adoration.

Ignorant of the One God, they could form no worthy idea of his perfections. They repreſent their Gods as eating and ſleeping; they deſcribe them lewd, violent, ſanguinary, falſe, and capricious. Not a wickedneſs was perpetrated among men, which did not find an example and a patron among their Gods. Even Jupiter, whom they ſtyled the father of Gods and men, the greateſt and the beſt, is characterized as a wretch enſlaved

enſlaved to the moſt unnatural abominations. What, then, could they learn from theſe lewd, bloody, and drunken Deities? Their religion had no tendency but to corrupt the heart. Dancing, ſinging, eating, drinking, bloodſhed, and all impurity conſtituted the greater part of their religious rites. The groves of Daphne and the temples of Cytherea might make an Otaheitan bluſh. At one period or other, human ſacrifices have been common among moſt heathen nations. The accounts of the creation of the world, given us by their beſt philoſophers, are too abſurd and contemptible to be noticed. They knew not God as the Creator and Moral Governor of man. Their belief of the immortality of the ſoul, and of future reward and puniſhment was ſo obſcure, wavering, and uncertain, that it may be compared to a dream rather than to a religious principle, which either did, or could produce a godly life. Hence St. Paul tells us, life and immortality were brought to light by the Goſpel. Humility of ſoul, the broken and contrite heart they knew nothing of. Pride they ſeem to have conſidered as a virtue. They were without natural affection. This appears from the general practice of expoſing their new-born infants to periſh in the woods, or by the jaws of wild beaſts, as often as from any motive of ſuperſtition, convenience, or intereſt, they did not care to educate them. The ſin, which God viſited in fire on the cities of the plain, was generally indulged without a bluſh. At Athens, it was publicly ſanctioned by the laws of Solon—that Solon of whom Greece boaſts as one of her ſeven wiſe men. Such is the wiſdom of man who knows not God. Compare what I have ſaid with the firſt chapter of the Epiſtle to the Romans, and you will ſee that my picture of the ſtate of the Heathen world is ſtrictly juſt, and by no means over-

charged in its colouring. And what the Heathens were 1800 years ago, ſuch they are this day.

If ſuch be their deplorable ignorance of God, it is not to be imagined that they ſhould have any acquaintance with thoſe more ſpiritual principles which conſtitute Chriſtian religion. The ſubſiſtence of a Myſterious Trinity in Unity, the dignity of man created in the image of God, his fall by tranſgreſſion into the ſatanic image of his ſeducer, the covenant of promiſe, the incarnation, life, death, reſurrection, aſcenſion, and kingdom of the Son of God, the perfect oblation and meritorious righteouſneſs of Immanuel, repentance towards God and faith in our Lord Jeſus Chriſt, free juſtification, bleſſed regeneration and adoption, holineſs without which no man can ſee God, and reſurrection to glory—theſe are truths of a higher order, which can be known only by divine revelation. Theſe are truths, which, even under the diſpenſation of Judaiſm, ſhone but with an inferior luſtre, and which waited for the advent of Chriſt to be held forth in their proper evidence and brightneſs. Moſes and Elijah, David and Iſaiah, deſired to look farther into them. Happy would they have thought themſelves, had their eyes ſeen, had their ears heard, the glorious things which we ſee and hear. Afar off, through types and ſhadow, they beheld the promiſes; but we contemplate the very image of the things, and beholding with open face, the glory of the Lord, are changed into the ſame image.—Such are the unſearchable riches of the knowledge of Chriſt; riches ſufficient to fill heaven and earth with the praiſes of God; riches, in which, with callous hearts, we have long refuſed to allow our Gentile Brethren to participate.

Equally rich are the treaſures of redeeming love. The love that freely brought us into being, endowed

endowed with reaſon and immortality, came freely to our reſcue when immortality was forfeited, and reaſon enſlaved to ſin and Satan. When we were without ſtrength and without hope, our offended God, unſolicited, and excited by no motives, but ſuch as flowed ſpontaneous from the unſearchable riches of love, formed the deſign, and planned the glorious ſcheme of our redemption.—This mighty deſign was entruſted to no created hand; this profuſion of grace and truth was to be executed by no delegated angel. The word, the wiſdom, and the power of God, the incomprehenſible Son of the incomprehenſible Father is the meſſenger of love to miſerable man. Lo! "God is manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in this world, and received up to glory."

While we contemplate this exhibition of love and wonder, language and thought are confounded. "God ſo loved the world, that he gave his only begotten Son, that we ſhould not periſh but have everlaſting life." God *ſo* loved the world! Who can meaſure the height, and depth, and length, and breadth of this love? Whom did God give? His only begotten Son, Light of Light, very God of very God. To whom did God give him? To guilty rebels, to publicans and ſinners, to Jews and Gentiles, to England and to Otaheite. How did God give him? To be united to a nature as remote from his own, as is the worm on the dunghill from the boaſted dignity of man. Yea, to be a worm and no man; a man of ſorrows and acquainted with griefs. To tread every path of man's infirmity, and to drink every cup of human wretchedneſs. To hunger and thirſt, to be reviled and perſecuted, to be ſold and forſaken, to be buffeted and ſpit upon, to be crowned with thorns to be crucified between thieves, to

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be made our curſe, deſerted of God, inſulted by men, and tempted of devils.

And ſhall not this Saviour ſee of the travail of his ſoul and be ſatisfied? Now that he is lifted up ſhall he not draw all men to him? Yes, bleſſed Jeſus, all the people ſhall praiſe thee. The Heathen ſhall be thy inheritance; the ends of the earth thy righteous poſſeſſion. O let thy kingdom come! Beat our ſwords into ploughſhares, and our ſpears into pruning hooks! Revive upon thy churches the apoſtolic ſpirit! Let the heralds of thy love proclaim to every people and language, that guilt is cancelled, man redeemed, God reconciled, death aboliſhed, ſin triumphed over on the croſs, and the kingdom of heaven opened to all believers!

But, what wretched man is that weeping in the midſt of the congregation? Famine is in his countenance, and his garb betrays penury and nakedneſs. Poor prodigal! Doſt thou weep to hear of the unſearchable riches of Chriſt? Wilt thou then ariſe and return to his Father and to thy Father, to his God and to thy God? Aſk not, Whether there be place for repentance? Whether the riches of pardoning mercy may relieve thy poverty? O yes. There is room in thy Father's houſe, there is room in thy Father's heart. For thee the fatted calf is ſlain. For thee the feaſt is made. For thee the kiſs of peace, the ring of honour, and the robe of righteouſneſs are prepared. A thouſand kind inquiries, ten thouſand affectionate looks does thy Father ſend after thee. My fellows and myſelf are diſpatched on every ſide to bring thee home, and we are charged to tell thee "God is love." No envious brother will repine at thy Father's goodneſs, no ſervant in the family but will ſhare thy joy and miniſter to thy honour. Thy Saviour lives, and reigns, and triumphs. Thy heavenly Joſeph whom thou ſoldeſt into Egypt is Lord of the

the country, and will ſuſtain thee in the years of famine.

Do not theſe glad tidings revive thee, as the ſpirit of the Patriarch revived when he beheld the waggons of Joſeph? O diſmiſs all thy fears. I know thee by thy form and aſpect. Thou haſt been proſtituted to many lovers. Thy members have been inſtruments of unrighteouſneſs; thy body a body of ſin and death. Thy ſpirit is degraded by ſervitude, and the iron hath pierced to thy ſoul. The language of thy downcaſt ſtreaming eyes is, God be merciful to me a ſinner! Thou ſhalt not pray in vain. I do not flatter thee with fallacious, uncertain, or diſtant hopes. It is not a mere poſſibility, it is not a probability of ſalvation that I hold out to thee. My words are as certain as the oracles of God. In Chriſt Jeſus my meſſage is yea and amen. Mercy and ſalvation embrace thee on every ſide. Say not, "Shall I aſcend into heaven to bring Chriſt down from above, or ſhall I deſcend into the deep to bring him up?" No. The word of faith, which we preach, is nigh unto thee. The ſound thereof is now in thy ears, and the ſenſe thereof is in thy underſtanding. Believe it then with thy heart unto righteouſneſs, and thy tongue ſhall make confeſſion unto ſalvation.

I would obviate all thy objections. I know thy ſins are without number, and all thy crimes of a crimſon dye. Upon thine own teſtimony I will believe that thy guilt is uncommon among the children of diſobedience. But thy Father who is in heaven is ſuch a parent, as is not to be found among the ſons of men. Thy Saviour is the Son of God; the ranſom paid for thee his precious blood; and the ſalvation offered moſt glorioufly free. Art thou the chief of ſinners, the moſt loſt and ruined of the ſpecies? I know thee by that name. As ſuch thou art mentioned in the everlaſting

laſting Goſpel. Ariſe. Return to thy Father. He cometh forth to meet thee. The place appointed is the croſs, where his dear Son crucified thy ſin and ſhame. The time is the preſent hour. Now is the accepted time, now is the day of ſalvation. Embrace the Crucified. Receive the atonement. Thankfully accept God's free gift; and receive Jeſus Chriſt as made to thee of God, wiſdom, righteouſneſs, ſanctification, and redemption.—Are there in this congregation more penitent prodigals than one? If there be a thouſand, my joyful meſſage is to you all. Hear with faith the gracious invitation of the Saviour of ſinners: "Come unto me, all ye that are weary and heavy laden, and I will refreſh you." "In my Father's houſe there are many manſions. I go before to prepare a place for you." Millions, once as poor and wretched as yourſelves, are now rejoicing around his table, and there is room for millions yet to come. Theſe, dear Brethren are the unſearchable riches of the pardoning mercy of Chriſt: and I would to God a thouſand Miniſters, full of faith and of the Holy Ghoſt, were now engaged in preaching them to the prodigals of the Gentiles!

The doctrines of redeeming love and pardoning mercy have a direct and powerful tendency to promote true holineſs. To ſay nothing of the influence of hope and fear on the human mind, eſpecially when thoſe principles ſtand on the firm ground of Chriſtian faith, and the objects to which they are attached are of no leſs magnitude than an eternal heaven and an eternal hell, the moral law is written on our hearts by the gracious manifeſtations of God's love and mercy. The end for which the Holy Jeſus came into the world was to deſtroy the works of the Devil, to ſlay the enmity of the carnal mind, and to make his people partakers of the divine nature. In his life we have the pattern

pattern, and in his death the grand motive of true godlineſs. An objector may talk about redeeming love and pardoning mercy, and ſo long as he can only talk about them, he will find in them no effective motive to obedience, no ſufficient counterpoiſe for the immenſe weight of fleſh and blood which is in the ſcale of human depravity. But ſhould the Holy Ghoſt reveal and apply that love and mercy to his heart, then would he feel the quickening power of the bleſſed croſs, and the reſurrection and aſcenſion of the Son of God would mightily draw him to newneſs of life. Did he know aſſuredly that all his ſins are waſhed away in the blood of Chriſt, did the Spirit of adoption bear witneſs in his heart that the great God is his Father, Jeſus his all-ſufficient Saviour, the Holy Spirit his Sanctifier and Comforter, and heaven his eternal inheritance, is it poſſible that he ſhould not love God, who hath firſt ſo freely and ſo richly loved him? The lively experience of theſe glorious truths would make rhe love of God his ruling paſſion, and the peace of God would poſſeſs and keep his ſoul. Former things would paſs away, and all things would become new. With new hopes, new fears, and new joys, his vices would die, his paſſions be regulated, and his whole man feel the holy hand of the New Creator. Beſides, he would have acceſs to the throne of Grace, from whence he might derive daily ſupplies of the Spirit, to mortify corruption, and to keep him in the love of God. If, with all theſe advantages, he ſhould be overtaken in a fault, he does not ſtand on the burning covenant of works, but on that of grace, which is ſupported by better promiſes. He has an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for his ſin. He will multiply his pardons, reſtore him in the ſpirit of love, and make his grace to reign through righteouſneſs unto life eternal. With ſuch a God

and Father, such a Saviour, and such a Sanctifier, with so blessed an example as that of the immaculate Jesus, compassed about with a cloud of witnesses in heaven, and witnesses on earth, he could have no reasonable fear. Jesus is able to save to the uttermost all who come unto God by him, and to present them before the throne without spot, and blameless.

The riches of consolation flow with a full tide into the believer's heart, and his hope is daily brightening into glory. Ignorance begets a thousand distressing fears; but the Christian walketh in the light. Every veil is removed; and heaven, earth, and hell are open to his view. The path of peace is before him, and he walks in it with cheerfulness and security. While conscious guilt never suffers the sinner to rest, but fills him with horrible apprehensions of eternal judgment, the Christian enjoys a peace which passeth understanding. His conscience, sprinkled with the blood of atonement, knows no terrors. For him death hath no sting, life no allurements. Confident in divine protection, he dreads no reverses of fortune, no tidings of evil. By faith he dwells in God, and God dwells in him through the Spirit, who sheds abroad his holy comfort in the inner man of the heart. Every bitter cup is drunk with secret joy; every afflictive providence submitted to with placid resignation. He is careful for nothing. All things work together for his good. His hope is an anchor cast within the veil, which holds him fast in every stormy sea. Yea, all things are his; for he is Christ's, and Christ is God's. He antedates immortality, and feasts the large desires of his soul, while he revolves things future and invisible. Often does he wish to be dissolved, and to be with Christ; and, triumphing on the mountains of redeeming love, he exclaims, "Who shall lay any thing to the charge of God's elect?

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It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things we are more than conquerors. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord."—May the hearts of all Chriſt's Miſſionaries overflow with theſe unſearchable riches of conſolation! If they do, they will be men immortal, and the pleaſure of the Lord ſhall proſper in their hands.

One ſtep more, dear Brethren, and mortality is ſwallowed up in life. But how ſhall I preſume to ſpeak of things which eye hath not ſeen, nor ear heard, nor hath it entered into the heart of man to conceive? Shall I ſhut up this ſcene of glory, or ſhall I venture to ſpeak of it as a child who one day hopes to put away childiſh things? Bear with me, Brethren, and I will fill up the meaſure of my folly in ſtanding before you on this ſolemn occaſion.

The views which the Scriptures give us of the celeſtial manſions are by way of remote ſimilitude. Whatever ſcenes on earth are moſt expreſſive of joy and exultation, of peace and ſtability; whatever ſituations are enriched by wealth, environed by power, and crowned with dignity, are carefully ſelected to give us ſome idea of the glory and felicity of the heavenly ſtate. The palms of victory, the joys of the nuptial feaſt, the charms of melody, the wealth of kingdoms, the dignity of regal crowns, and the ſacredneſs of the ſacerdotal character,

are all employed to expreſs the felicity of heaven. But thoſe palms never fade, thoſe robes never ſoil, and that feaſt never ends. The melody is of a heavenly nature, the kingdom of God's ſaints is ſubject to no revolution, their crowns are of an eternal weight of glory, and their prieſthood higher than that of Aaron and Melchiſedec. There, there are rivers of pleaſure, and trees of life. That Jeruſalem is deſcribed as having walls of jaſper, gates of pearl, foundations of precious ſtones, and buildings of gold. The air breathes incorruption. No ſigh is heard, no tear ſeen. The temples of the earth, and the lights of heaven vaniſh away; for the Lord God Almighty is unto it for a temple, and an everlaſting light. There we ſhall ſee God; his name ſhall be written upon our forehead, and, to complete our felicity, we ſhall be perfectly conformed to the image of him, who is the firſt-born among many brethren.—What a fair ſyſtem of truth and knowledge, of love and mercy, of holineſs and comfort, of immortality, honour, and felicity, is the religion of Jeſus! How manifold and unſearchable the riches of Chriſt! How bleſſed and honoured that faithful ſervant, elected of peculiar grace to preach them to the Gentiles!

II. Having finiſhed this imperfect account of the unſearchable riches of Chriſt, allow me to aſk, Is it poſſible any of you ſhould wiſh to monopolize them to the inhabitants of Europe? If you do, St. Paul was of another mind. He thought himſelf a debtor to Barbarians and Greeks, to bond and free. He preached theſe riches among the Gentiles, and he had good reaſons for doing ſo. Firſt, his commiſſion, and that of all the Apoſtles, was to preach the Goſpel to every creature, and to bring all nations to the obedience of the faith. St. Paul in particular was a choſen veſſel to bear Chriſt's name among the Gentiles, to whom,

whom, it appears from many Scriptures, that he was more immediately ſent. Nor was he diſobedient to the heavenly calling; but, as he aſſures us, "through mighty ſigns and wonders of the Spirit, from Jeruſalem, and round about unto Illyricum, he fully preached the Goſpel; ſtriving to preach the Goſpel not where Chriſt was named, leſt he ſhould build on another man's foundation."

Secondly. St. Paul thoroughly underſtood that the Goſpel he preached was emphatically the Goſpel of the Gentiles. As ſuch the angels announced it to the ſhepherds—"Behold, I bring you glad tidings of great joy, which ſhall be to all people." Agreeably to this idea, at the birth of Jeſus, they proclaimed, not peace in Judea, but "peace on earth." Hardly was the Goſpel kingdom opened when the Jews were rejected from the covenant of peculiarity; nor have we a ſhadow of reaſon to imagine, that God has entered into any ſuch covenant with the inhabitants of Europe. It is with this view of unlimited philanthropy that the Goſpel is conſtituted in all its parts. It is alike friendly to all ages, ſtates, and characters of men. It is clogged with no peculiarity which can operate to repel any nation from the faith. It enjoins no inconvenient rites; it has no excluſive form of church government; and, on the article of civil polity, it preſcribes abſolutely nothing. Like the ſolar fire, it moves in a ſphere of its own, far above all earthly things, and, with generous profuſion, pours its benefits on the whole world.

Thirdly. The manner in which St. Paul ſpeaks of the calling of the Gentiles is highly worthy of obſervation. He calls it "a myſtery—the myſtery of Chriſt, revealed to the Apoſtles, that the Gentiles ſhould be fellow-heirs, and of the ſame body: to the intent that now unto the principalities and powers in heavenly places might be known by

by the church the manifold wiſdom of God, according to his eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord." From the call of Abraham to the coming of Chriſt a cloud of myſterious darkneſs hung over the diſpenſations of Providence reſpecting the Gentiles. Nor has it yet pleaſed God to give us a full and ſatisfactory account of his ways in that reſpect. In general, we are aſſured that the Meſſiah was manifeſted in that fulneſs or ripeneſs of time moſt proper for that grand diſcovery. But from the coming of Chriſt God's will reſpecting the Gentiles bears no dubious aſpect. The Miniſters of Chriſt received as explicit and abſolute commands to evangelize all nations as language could convey; and they were encouraged in their work by the moſt gracious promiſes. Let it be recollected that there is good reaſon for believing that America, and the iſlands of the weſtern and Southern oceans, were 1800 years ago without a ſingle inhabitant. Let it be further recollected that within 300 years the Goſpel had been preached not only in the moſt civilized nations of Europe, Aſia, and Africa, throughout the extent of the Roman Empire; but alſo in Parthia, Scythia, India, and other extenſive countries. Africa, now immerſed in darkneſs, was a land of light from Egypt to the ſtraits of Gibraltar. Aſia was enlightened with the glory of God far beyond the other continents. Will it then admit a doubt that if Chriſt's Miniſters had perſiſted in this ſpirit of conqueſt for two centuries more, that the Goſpel would have been preached to every creature? Shall we invalidate God's promiſes, and ſet aſide his ſolemn precepts, by admitting the ſuppoſition that it is not his pleaſure for us to preach the Goſpel to the Heathens? God forbid! The hiſtory of the Iſraelites furniſhes an illuſtration of this matter. God promiſed to give them full poſſeſſion of the land of Canaan, and to drive

drive out all the nations before them. At firſt they believed, obeyed, fought, and conquered; but they ſoon grew weary of the toils of war, and laid down their arms before they had ſubdued their enemies. We have done the ſame. God made uſe of the nations they had not exterminated to ſcourge their rebellions; and often did that favoured people groan under the tyranny of Moab and Philiſtia. Thus has it been with Chriſtianity. The Arabs and other unconverted nations have, at different periods, rallied the broken forces of Heatheniſm, and expelled Chriſtians from their conqueſts. The once numerous and flouriſhing churches of Aſia and Africa are deſolate and deſtroyed, and we hardly keep alive a dying Chriſtianity in the corners of Europe. But as God fulfilled his promiſes to the Iſraelites in their utmoſt latitude in the times of David, ſo that after the reign of that monarch we never hear of the Jews being troubled by the nations of Canaan, it becomes Chriſtians to hope in God's promiſes; and we have every encouragement, both from the ſpirit of prophecy, and the ſigns of the day, to believe that the glorious kingdom of our Redeemer ſhall ſoon be eſtabliſhed in the earth. O Lord! lay to thy hand, and revive thy work as in the midſt of the years.

III. I proceed to obſerve on the dignified idea St. Paul had of the apoſtolic miſſion—"Unto me is this grace given." Let us, firſt, caſt our eye on the labours and ſufferings of the miſſion: "I think that God hath ſet forth us the Apoſtles laſt, as thoſe appointed unto death. For we are made a ſpectacle to the world, and to angels, and to men." Again, "We are troubled on every ſide; we are perplexed, perſecuted, forſaken; always bearing about in the body the dying of the Lord Jeſus. In all things approving ourſelves as the Miniſters of Chriſt, in much patience, in afflictions,

ons, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings." Once more. "Are they Miniſters of Chriſt? I am more. In labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews, five times received I forty ſtripes ſave one. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a day and a night have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the Heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren. In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs. Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches."

What a life of trouble have we here laid before us by a man who was by no means diſpoſed to complain of trivial inconveniences. But did he on that account deſpiſe, or decline the apoſtolic miſſion? Far from it. None of theſe things moved him; nor did he count his life dear that he might win Chriſt. All his croſſes and loſſes he accounted as nothing, ſo that he might communicate to miſerable men the unſearchable riches of the Saviour. We never ſee him weary in well-doing, or diſcouraged at the ſeverity of his warfare. On the contrary, he uniformly appears, as in my text, to be always rejoicing in his glorious calling: "Unto me is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt. Mark the emphaſis, "this grace"—this ſuperlative favour, this ſingular honour, this infinite condeſcenſion, this tender mercy of God.

It is to be feared, Brethren, that we ſee little form or comelineſs in the character of Chriſt's miſſionaries.

miſſionaries. Notwithſtanding the approbation we give the Apoſtles, few care to tread in their ſteps. The converſion of the Heathens appears to too many ſerious people as an hopeleſs event; and from the hour a Miniſter propoſes to give himſelf up to this work, he muſt be content, with many, to relinquiſh his claims to rational Chriſtianity and ſober religion. His friends, his relations, his flock are immediately in arms againſt him, and he muſt ſtand all the artillery of argument and ridicule, of kindneſs and unkindneſs. Strange, but true, no ſooner does a Miniſter imbibe the ſpirit of Chriſt and his Apoſtles, than he is made a ſpectacle and a gazing ſtock to the world. A ſad argument this of the degenerate ſtate of Chriſtianity among us. But theſe things ſhould not, and I truſt they will not, make our hands hang down. We have God's promiſes, Chriſt's commands, and the example of the Apoſtles on our ſide. Let others deſpiſe or degrade the calling of a Miſſionary as they pleaſe; we will abide by the honourable view of it which is given by St. Paul. No man was better qualified to determine on this calling. He was well acquainted with its whole compaſs of ſacrifice and ſuffering; but he was alſo experienced in its honours, its conſolations, and its rewards. Our carnal minds exaggerate the firſt as they depreciate the laſt. The bloody croſs is a ſpectacle of horror, and the celeſtial crown loſes half its ſplendour while viewed through the impure medium of unſanctified paſſions. To enter into St. Paul's views, and to harmonize with his feelings, we muſt drink deeper into the ſpirit of Chriſt and of God. Were our Pentecoſt once fully come, we might be excuſed from preaching miſſionary ſermons to vindicate our engagements, and to excite the zeal of the church: and, as the Lord liveth, that day ſhall come. His Spirit ſhall be poured out from on high; the church

ſhall come up out of the wilderneſs in glorious array; and the miſſionary ſtandard ſhall no longer lie neglected on the earth, or be entruſted to the hands of a few obſcure men; but the moſt able and venerable Miniſters ſhall be forward to obtain the fellowſhip of this miniſtry. Till that time come, may our bleſſed Redeemer pray for us, that our faith fail not! In the midſt of weakneſs and diſcouragement, may we ſtay our ſouls on God's faithful word, and patiently ſerve the Lord as we can until we can ſerve him as we would!

But let us not diſmiſs this part of the ſubject without farther inquiry into the grounds of St. Paul's triumph—"Unto me is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt." And is it not a high honour to be made a ſteward of the myſteries of God, a diſpenſer of the unſearchable riches of Chriſt. If dignity be derived from the greatneſs of the power we ſerve, what more can be wiſhed than to be the ambaſſador of God, the ſervant of the King of righteouſneſs and peace? If the royal David deemed it an honour to be a door-keeper in the houſe of his God, well might St. Paul glory in the honourable diſpenſation of life and peace to mankind. While other Miniſters were engaged in the eaſy and leſs honourable work of watering the ſeed ſown, to his ſkilful and laborious hand it was entruſted to guide the Goſpel plow, and to ſow the incorruptible word. While they were engaged in various ſubordinate departments, to him it was given, as to a wiſe maſter-builder, to lay the ſtrong foundations of God's living temple. While they were occupied in cultivating ſome little ſpot of fertile ſoil, or in maintaining ſome fortreſs of inferior account, he had the glorious taſk of ſubduing kingdoms, and making the deſert wilderneſs to bloom like the garden of God. His labours, his dangers, his ſufferings, his

his croſſes, his temptations, and his loſſes were all as grace upon grace. The more danger, the more honour; the ſeverer ſufferings, the more cordial conſolations. If the Spirit witneſſed bonds and impriſonments every where awaited him, the ſame Spirit teſtified that he ſhould receive an immortal crown from God the righteous Judge. When St. Paul was converted, his bleſſed Lord had ſaid, "I will ſhew him how great things he ſhall ſuffer for my name ſake;" and from that day, having much forgiven, and loving much, he took "pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake." In ſuch a cauſe, and for ſuch a Maſter contempt was honour, reproach praiſe, and all temporal loſs eternal gain. He knew he did not ſerve God for nought, that his work ſhould follow him, and all his labours have a reſurrection to reward. Every ſorrow was therefore a ſpring of joy, and every labour, encountered and overcome, for the ſake and in the ſpirit of Chriſt, was a freſh aſſurance of glorious reſt. God give us all to admire the dignity and riches of this calling! God, in tender mercy to millions of poor Heathens, excite among his Miniſters a generous emulation to follow St. Paul even as he followed Chriſt!

IV. The laſt thing we have to conſider is the forcible admonition given to Miniſters and Miſſionaries to think humbly and ſoberly of themſelves, as they ought to think—"Unto me, who am leſs than the leaſt of all ſaints." What! Paul, the miraculous convert of Jeſus Chriſt—Paul, the teacher of the Gentiles, and not one whit behind the chief of the Apoſtles—Paul, who had been caught up into the third heavens, ſeen the viſions of the Almighty, and heard unutterable things—who had ſuffered the loſs of all things, and accounted the loſs of all as nothing—who had laboured, and ſuffered, and done more good than

all the Apoſtles—who had founded more churches than many Miniſters have converted ſouls—is this man the *leaſt*, yea, *leſs* than the *leaſt* of all ſaints? Wonderful humility! Bleſſed Goſpel, which is capable of producing this lovely temper in the proud heart of Saul the perſecutor!

Mark, Brethren, upon what point St. Paul makes this compariſon of himſelf to turn. It is not riches, learning, power; nor does it turn upon miniſterial talent, labour, or ſucceſs. No. Whatever diſtinctions, real or artificial, prevail among men, they all vaniſh in the preſence of that grand and everlaſting diſtinction which God makes between the man that feareth him, and the man that feareth him not. The point of honour is true holineſs. It is not to preach Chriſt, but to love him, it is not to convert others, but to be converted ourſelves to the image of his holineſs, which conſtitutes our honour and felicity in time and in eternity.

But ſhall we permit this great Apoſtle to ſit down in the loweſt place? Dare any Chriſtian indulge the thought of taking precedence of this glorious confeſſor and martyr of righteouſneſs? The rules of judgment and of conduct given us by the Lord, teach us what rank among Chriſtians we ſhould aſſign to the Apoſtle. Humbling himſelf as a little child, yea, even as the leaſt and the ſervant of all, we heſitate not to pronounce him the greateſt in the kingdom of God. Putting himſelf in the loweſt place at the Goſpel feaſt, to him all the Miniſters and churches gladly ſay, Go up higher; and the Maſter will receive to the higheſt honours of the feaſt the follower of his own lowlineſs.

I ſhall not now illuſtrate this paradox of godlineſs, nor vindicate St. Paul from the charge of voluntary humility. They who make the charge are ignorant both of the character of St. Paul, and of the religion he taught. We may, however, indulge

dulge two obſervations, as they have ſome refe-ence to the object of this diſcourſe. The firſt is, that when the Lord will make a man a choſen veſſel, eminently ſerviceable in the church, it is the method of his grace to humble that man in the duſt, and to remove from him every ground of vain glory. This is neceſſary to ſecure all the glory to the Lord, to whom alone it is juſtly due. It is alſo neceſſary to bring the ſouls of his ſaints to an abſolute dependance on the Lord's wiſdom, grace, and power, for all good to themſelves and others. And, in the laſt place, it is of the utmoſt importance to our own ſafety and comfort; leſt we ſhould be lifted up with pride even by the graces beſtowed upon us, and the important ſervices we are enabled to perform.

My ſecond obſervation is, that it is impoſſible a Miſſionary ſhould engage in his work in a better ſpirit than of that humility of which St. Paul is the example. The man, who is brought to ſee himſelf as the chief of ſinners, and the leaſt of all ſaints, is happily freed from all confidence in the fleſh. His talents, labours, ſufferings, and ſucceſs are with him of no account. He goes out of himſelf, to live in Chriſt, for Chriſt, and upon Chriſt. He receives from the Redeemer grace to help in every time of need. Feeling that he is nothing, he alſo feels that Chriſt is all and in all. Supported and encouraged by theſe animating views of the grace and truth, the power and faithfulneſs of his Saviour, he adopts that mind that was in Chriſt. His heart expands, his ſpirit is elevated above the world, and he learns to think and to act with that greatneſs which becomes a member of Chriſt and a child of God. He lives not, but Chriſt liveth in him, and the life that he lives in the fleſh, he lives by the faith of the Son of God. Such a man can do, can ſuffer all things; for it is God who worketh in him to will and to do.

do.—The Lord give us this mind, and make all his Miſſionaries to be ſtrong in the power of his might!

Though I have ſo long claimed your attention, I will ſolicit your patience a few minutes longer. We are bound to bleſs God that he hath revived among us a jealouſy for the honour of religion, and a deſire to communicate its riches to the whole world. We have reaſon to admire his grace in uniting the hearts of ſome hundreds of Miniſters, and of ſeveral thouſands of their flocks in the ſupport of miſſions to the Heathens. Matter of fact demonſtrates that the laity will not be found wanting in doing their part, ſo long as the Miniſters of Chriſt turn their attention to the magnitude and obligation of the duty of evangelizing the Heathens. Hitherto we have navigated a Pacific Ocean, and have advanced with a flowing ſail. Difficulties have been obviated, and obſtacles removed or overcome in a way beyond every thing we could have imagined. So far from being exhauſted by the efforts we have made, we gather ſtrength as we proceed. The ſpirit of miſſions ſpreads widely on every ſide, and we are animated to think of ſtill greater exertions. Bleſſed be the good providence of God, which hath helped us, and thus far made his work to proſper in our hands!

But we muſt now begin to hear of ſtorms and ſhipwrecks. By this time our Miſſionaries have arrived at the place of their deſtination. Every thing, which may impede their operations, and defeat their deſign, is no longer a remote ſpeculation, but preſent and palpable to their ſenſes. Some valuable lives may fall a ſacrifice to the change of climate and new habits of life. Among ſo many Miſſionaries, and in an undertaking of ſo much difficulty, we ſhall be favoured to a miracle, if all ſtand firm to their purpoſe. The accuſer

ſer of the Brethren will endeavour to diſturb their peace, and he *may* effect his wiſh. Perſecution may rage, and who will abide it can only be determined in the hour of blood. In a word, a great variety of accidents, againſt which no wiſdom of man can provide, may in whole, or in part, fruſtrate our beſt concerted plans. Neither the excellency of the cauſe, nor the rectitude of our views, nor the piety of our Miſſionaries, can guarantee ſucceſs. Our God is incomprehenſible, and his ways paſt finding out. He doeth whatſoever pleaſeth him among the armies of heaven, and among the children of men, and none may ſtay his hand, or ſay unto him, What doeſt thou?

I truſt I may ſay that the Directors of this Society, and the Miniſters who act with them, have counted the coſt. Putting on our armour, we will not, we dare not boaſt as thoſe who have put it off. I truſt in God we are armed on every ſide, prepared, if ſuch be the Lord's will, to ſee our hopes blaſted, and have made up our mind on that courſe of conduct which becomes us under ſo cruel a diſappointment. We have fairly ſet before our Miſſionaries life and death, honour and ſhame. They have gone forth furniſhed both with advice and exhortation. Our prayers follow them, and we humbly truſt they will acquit themſelves like men, and that whether living or dying, they ſhall be the Lord's. We expect them to act with fortitude and perſeverance; and we at home are humbly determined to exerciſe the ſame virtues, and that no diſappointments ſhall make us deſiſt from our purpoſe. We act on the ſolid principles of eternal truth, and are not to be ſhaken in our determination by the events of things. Reading in our Bibles the Lord's command for engaging in this war, we will never conſider any diſpenſation of Providence as a diſapprobation

probation of it. Our faith may be tried, our unadviſedneſs may be admoniſhed, and our temerity may be chaſtized, but patient perſeverance muſt at laſt be crowned with ſucceſs.

Should the Lord be thus pleaſed to exerciſe our faith and patience, we do not expect that all who now favour us with their countenance, will continue their ſupport. We are better acquainted with human nature. Some whiſpers, which now walk in ſecret, will then be publiſhed on the houſe-top. We ſhall hear loud declamation on the money and lives expended on the Miſſion. We are prepared for your criminations, Brethren; and, as much as poſſible to prevent ſuch reproaches, I beg leave to remind you of the principles on which we act. We have long neglected our duty, and we are now doing what we ought to have done years ago. We aſk no new revelation to declare the ſucceſs of our engagement. We do not preſume to think we have any claims on the Lord, or that it is fit we ſhould ſhare his ſecret counſels. *We engage in duty as duty.* We have done by our money and our Miſſionaries what we do by ourſelves, and all we have. We have *given* them to the Lord. We have placed them in his hand as *altogether* his. And ſhall not the Lord do what he will with his own? The work of faith, the patience of hope, the labour of love is our duty and our whole concern. The ſucceſs of our efforts, as it reſts abſolutely on God's power, we ſubmit entirely to his will. On this ſubject we dare indulge no anxiety. The Lord will do all things well. For the money expended, and the lives ſacrificed for Chriſt, they cannot better be diſpoſed of. Neither the Society nor their Miſſionaries ſerve a parſimonious God, whoſe pleaſure is in receiving; and that reward, which it were pride and folly to claim as a right, we dare confidently expect, as of *grace* and

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of *promiſe* from him who is a rewarder of all who diligently ſeek him. This is the peculiar felicity of God's ſervants. He ſees their hearts, and accepts the will for the deed. He who graciouſly accepts the widow's mites, or a cup of cold water, cannot withhold a gracious reward from thoſe who give him their little all. Theſe points, well conſidered, will teach you to act on juſt principles, and enable you ſteadily to continue your ſupport to us under every diſcouragement.

Wonderful is the patience of God in bringing miſerable ſinners to glory; and it will ill become us under unpromiſing appearances to be diſcouraged and weary in well doing. In all things, it is our wiſdom to preſerve a juſt balance between hope and fear. In great matters, eſpecially in one of that magnitude we are embarked in, it is of the laſt importance: but it is no leſs difficult, than important. Human nature is prone to extremes, and we daily ſee men paſſing from cauſeleſs fears to the moſt unjuſtifiable hopes. Much of this temper is evinced with reſpect to miſſions. So forcibly were your minds impreſſed by the obſtacles which militate againſt the ſucceſs of miſſions, that it has been with ſome difficulty we have prevailed on you to think them feaſible, and in that hope to countenance our undertaking. While you kept your eyes rivetted only on the dangers and difficulties of miſſions, and your fears were magnifying every diſcouragement into impoſſibilities, we felt it our duty chiefly to call you to view the ſubject on the moſt favourable ſide; and we availed ourſelves of every argument to obviate objections and to encourage a Chriſtian hope. We rejoice to ſee that you are prevailed upon to glorify the grace, power, and veracity of our God and of his Chriſt. You believe that God can proſper our weak endeavours, and you hope he will do ſo. Your minds are fixed with the glories of

an apoſtolic miſſion ; but we are apprehenſive leſt you ſhould be dazzled by thoſe glories, and be hurried away to entertain hopes rather too ſanguine. For we ſhould remember, that while fear freezes the ſoul, and precludes exertion, hope on the other hand is a generous wine, which, while it cheers man's heart, is too apt to aſcend to the brain, and to diſorder the ſeat of reaſon. Strong hopes inflame deſire, and inſpire joy ; but joy often turns an impatient ear to the calmer counſels of wiſdom, and deſire, by the eagerneſs with which ſhe reaches at gratification, often diſappoints her faireſt hopes. From theſe too confident hopes the tranſition is eaſy and natural to dejection and deſpair ; for of neceſſity we muſt ſink under thoſe diſappointments, which are totally unlooked for. It becomes us, therefore, to guard againſt theſe dangerous extremes ; and as the Lord has been pleaſed to inflame our zeal, and to excite in us a ſpirit of daring enterprize, it remains for us to give ſobriety to our hopes ; to prepare ourſelves for every poſſible diſappointment ; and to confirm our ſouls in fortitude, patience, and perſeverance. We are not engaging in a pitched battle, the ſucceſs of which is to terminate our labours ; but in a war, which we foreſee will be long and various, and muſt be conducted with an expence of blood and treaſure. Perſeverance, unwearied and invincible fortitude is the price of victory. We are not making an experiment whether it be poſſible to propagate the Goſpel among Heathens. The experiment has been made repeatedly, and the poſſibility of the thing demonſtrated. It is not merely poſſible, nor even probable, but, if we dare credit the God of Truth, the ſucceſs of our labours is *certain*. But, while we are confident of the laſt reſult, if we have faith and patience to expect it, we will not promiſe immediate and general ſucceſs to our meaſures. Satan will not ſuf-

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fer his kingdom to fall without a blow. And for ourſelves, we are raw ſoldiers, who muſt derive courage and diſcipline from experience. In this war, as in thoſe of the world, it may be that to conquer we muſt firſt be beaten into wiſdom, courage, and hardihood.

Forgive me, Brethren, for turning your eyes on the moſt diſcouraging ſide of things; but your own reflections will in general ſuggeſt a proper improvement of ſuch views. In particular, it will ſhew you the great call we have for mighty prayer, on behalf of the Directors of this Society at home, and our Miſſionaries abroad. The riches of Crœſus, and the wiſdom of Solomon will be weak allies, in compariſon of the prayers of the faithful. A miſſion is a war of faith and prayer; and he, who contributes moſt largely in faithful prayer, is the greateſt benefactor to our Society. So long as we attach ourſelves to the conſideration of ſecond cauſes, it muſt appear that all human ſtrength and wiſdom are unequal to the work of converting the Heathens. Our hope and help is in the Almighty God. If he be with us, what powers of earth and hell ſhall ſtand againſt our aſſault? And let us remember, that one of the beſt encouragements we have for believing, that the Lord of Hoſts will go forth with our armies, will be the evidence of our own prayers. God dwells in the cloud of prayer. Only let us pray like Moſes, and our Miſſionaries ſhall fight and conquer like Joſhua.

Let us then every day place our dear Miſſionaries under the ſhadow of the rock of Iſrael. The Lord requires it, and the Miſſionaries claim it at our hands. We ſubſcribe money, they give their lives. We preach miſſionary ſermons to polite congregations; they compaſs ſea and land, and feel the extremities of hunger, thirſt, cold, and wearineſs, in preaching to ſtupid Heathens, who,

it may be, will ſome day reward their love with a ſhower of ſtones, or a volley of ſpears. We, in preaching the Goſpel, ſacrifice little or nothing; and, beſides an after recompence, are paid for it, even in this life, with a decent ſtipend, and a very tolerable ſhare of this world's honour. But they have forſaken parents, friends, and country; relinquiſhed every comfort of civilized life, and followed the God of Abraham to a land unknown. O let us love and honour theſe men of God. They are the martyrs of religion, and the glory of Chriſt. Voluntarily to ſuffer the loſs of all things, without hope or poſſibility of earthly reward, is a noble atteſtation of the truth and power of Chriſtianity; and recommends them to the eſteem of all men. Some hard hearts may, indeed, deſpiſe the acceptable ſacrifice they make to God, and ridicule the noble example they give to men. But what earthly conſiderations would influence theſe deſpiſers to make that ſacrifice, to follow that example? Reflect on the comforts they have left behind, and the troubles they are gone to meet, and you will not think lightly of the grace of God which is in them. Reflect on the pious women, who have expoſed themſelves and their little ones, to winds and waves, and the multitudinous ſufferings of a miſſion. When ſhall proud Deiſm and cold Socinianiſm produce ſuch witneſſes? And when, ye Chriſtian nations, will ye feel the force of this example? When will ye bleſs God for giving you ſons, who have hearts to court bright glory, and immortal praiſe in theſe fields of blood? When will ye ſhake off the frailties of your ſex, and inſtead of fighting againſt their ſouls with tears and embraces, perform the offices of a Chriſtian mother, by buckling on their arms, and exhorting them to fight manfully in this good fight? The Lord bleſs thoſe good women! The Lord bleſs their little ones! The Lord bleſs all

our

our dear Miſſionaries! Comfort, O God, comfort their hearts; ſtrengthen their bodies; fortify their reſolutions; endue them with all meekneſs, gentleneſs, wiſdom, and patience; prolong their days; make their bed in ſickneſs, give them every perfect gift; and when they have lived, let them die as the revivers and propagators of religion, and have an abundant entrance into thy everlaſting kingdom.

Great is the harveſt, but the labourers are few. Pray the Lord of the harveſt to thruſt out more labourers. And may we, who are Miniſters of the word, who have it in charge to diſpenſe the unſearchable riches of Chriſt, and who glory to call ourſelves God's ambaſſadors—may we be made to feel the attractions of this calling. We have fixed the public mind on our work, on our character, and on our proceedings. They expect, that while we endeavour to affect others with the miſeries of the Heathen, we ſhould evince that we feel them ourſelves. They inquire how many Miniſters are engaged as Miſſionaries, and they expreſs themſelves ſurprized that ſo few of us are candidates for the firſt honours of the Society. Yes, Brethren, I have the pleaſure to inform you, that there are vacant many of the firſt places both for honour and uſefulneſs; places which can be properly filled only by the Miniſters of the Goſpel. The Board of Directors is indeed filled by characters truly reſpectable; nor have we reaſon to apprehend any difficulty in keeping it ſo filled, as to reflect honour on our Society. But it is fit that Chriſt's Miniſters ſhould take a nobler flight. We would place you at the head of our Miſſionaries; we would aſſociate you to the honours of the great St. Paul. The numbers and wealth of the laity put it out of our power to contend with them in liberality; but when the queſtion is, Who ſhall forſake friends and country, contend with

with winds and waves, ſuffer heat and cold, hunger and thirſt, and die for the ſake of Chriſt, who ſhall enter into competition with us? If any blood muſt be ſhed, it is ours that firſt ſhould flow. If lives are called for, let us be firſt to lay them down. If, in this miſſion, any mother is to weep, for a ſon cut off in the midſt of his years, any wife to experience the ſorrows and ſolicitude of widowhood; let it be our mothers and our wives, who may correct the tears of ſorrow with thoſe of joy, and ſanctify lamentation with thankſgivings. For us, and for them, this part is natural and juſt. Exalted to the firſt honours of the Chriſtian church, God and men expect that we ſhould be familiar with danger, as with honour. Living as teachers of truth, how lovely, how conſiſtent, how deſirable is it, for us to die as martyrs of righteouſneſs. Brethren, I would do you no wrong; yet forgive me, if I ſay, I would God ſome fifty or hundred of us were choſen to this crown. Nor am I without hope that it ſhall be ſo. The Lord will, I truſt, endow ſeveral of us with the ſpirit of St. Paul, and call us to tread in his ſteps.—Happy, thrice happy men, who are called to give all to him, who gave all for them; who are honoured to be claſſed among martyrs and confeſſors, prophets and apoſtles; and who may adopt the language and triumph of the text, "Unto me, who am leſs than the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt."

Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever!

Erratum.—Page 60, eight lines from bottom, for *preſent* read *perfect*.

A LIST

OF

THE CONGREGATIONS

Which have tranſmitted Sums of Money to the Treaſurer

FOR THE USE OF

THE MISSIONARY SOCIETY.

	L.	s.	d.
A.			
ABERDEEN Branch of the London Miſſionary Society	210	0	0
Abingdon, Rev. Mr. Threſher	4	17	2
Alloa, North-Britain	37	2	6
Alnwick, ditto, Aſſociate Congregation	17	0	0
Ardeck Chapel, ditto, Rev. Mr. Logan	13	0	0
Attercliffe, near Sheffield	7	8	2
Axminſter, Rev. Mr. Small	31	9	6
B.			
Baſingſtoke, Rev. Mr. Jefferſon	30	0	0
Berwick on Tweed, Rev. Mr. Thornſon	14	12	6
Berwick on Tweed Aſſociate Congregation	30	4	0
Beaminſter	4	2	7
Bird-up-Craig, Rev. Mr. Hope	3	0	0
Booth, near Halifax, Rev. Mr. Hinchliffe	2	0	0
Briſtol Tabernacle	66	16	0
Branton, near Alnwick, Rev. James Sommerville	35	10	6
Bridge of Teath, Burgher Congregation, Rev. Mr. Fletcher	14	14	2½
Bridport, Rev. Mr. Saltren	70	0	0
Buckingham, late Rev. Mr. Burkitt's	19	1	4
C.			
Caiſtor, Rev. J. Clark	0	16	2½
Chatham, Rev. Mr. Slatterie	11	11	0
Chetham, Rev. Mr. Surnam	7	7	0
Cheſter, Rev. Mr. Oliver	10	0	0
Chriſtchurch, Rev. Mr. Hopkins	48	6	0
Coldſtream, Rev. J. Reddock	20	10	0
Coventry, Rev. G. Burder	16	16	0
D.			
Dalkeith, Society of Friends	25	0	0
Deal, Rev. Mr. Prieſtley	13	0	0
Debenham, Rev. Mr. Owen	8	8	0
Devizes, Rev. Mr. Sloper	20	0	0
Dorcheſter, Rev. Mr. Underwood	8	8	0
Dover, Rev. Mr. Caldwell	3	3	0
Dundee, Rev. Thomas Raitt	12	3	0
Dunrze Miſſionary Society	100	0	0
Dunblane, Burgher Congregation, Rev. Mr. Gilfillan	15	16	0
Duxford, Rev. Mr. Pyne	10	13	3
F.			
Falkirk, Burgher Congregation, Rev. J. and H. Belfrage	35	15	0
Faverſham	10	0	0
Foreham	8	5	6
G.			
Glaſgow Branch of the Miſſionary Society--Collection 102l.---Subſcription 40l. 8s. 6d.	142	8	6
Ditto, collected at Mr. Hutcheſon's Sermons	26	0	0
Goſport, Rev. Mr. Bogue	80	0	0
Graveſend, Rev. Mr. Cracherode	13	7	6
Greenwich Tabernacle, Subſcriptions 50l. 16s. 3d.---Collection 63l. 14s.	114	10	3
Grimſby, Rev. Mr. Smelle	4	4	0
H.			
Hanley, Staffordſhire	5	2	1
Havant, Rev. P. Good	5	5	0
Hawick, Rev. Mr. Anderſon	70	3	0
Harbottle, Rev. J. Murray	5	6	0
Heathfield, Rev. Mr. Gilbert	10	5	0
Horringham, Wiltſhire	2	0	0
Huddersfield, Rev. Mr. Moorhouſe	75	0	0
Hull, Rev. Mr. Lambert	38	6	6
I.			
Ipſwich, Rev. Mr. Atkinſon, Collection 8l. 1s. 8d.---Subſcriptions 11l. 11s.	19	12	8
K.			
Keikirk, Rev. Profeſſor Lawſon	31	0	0
Kelſo	92	0	0
Kighly, Rev. D. Dewhirſt	15	0	0

Kilmarnock,

Kilmarnock, Rev. Mr. Mackinlay	27	0	0
Kinrofs, Rev. Mr. Hay	20	0	0
Kippen, Rev. I. Campbell	10	10	0
Kiflingbury, Rev. Mr. Mofsley	5	13	3

L.

Langholme, North Britain	31	5	0
Leeds, Rev. Mr. Parfons, Collection 20l. 17s. 4d--Subfcriptions 20l 15s	41	12	4
Leek, Rev J. Smith	3	0	0
Liddefdale, North Britain, Affociate Congregation	12	0	0
Lowick, North Britain, Rev. Mr. Craig	30	0	0
LONDON.			
Adelphi Chapel	17	6	6
Barbican, Rev. Mr. Towers	7	12	0
Bow Lane, Rev. Mr. Jerment	29	8	0
New Road, St. George's, Rev. Mr. Bryfon	36	1	6
Orange Street Chapel	30	9	0
Pinners Hall, Rev. Mr. Coole	24	2	0
Rotherhithe, Rev Mr. Townfend	13	13	0
Virginia Chapel, Ratcliffe Highway Road, Mr. Radford	16	3	0

N. B. A fmall part only of the Contributions from the Friends of the Inftitution in London and its vicinity appear in this place, thefe having been received chiefly in the form of fubfcriptions.

M.

Malden, Rev. S. Wilmhurft	37	14	6
Manchefter, Rev. W. Roby	25	5	0
Manfe, Mary Town, North Britain, Rev. A. Fergufion	7	0	0
Melfham, Rev. Mr. Hornwell	12	3	0
Mount of Craig, North Britain, Rev. J. Paton, D. D.	25	3	6

N.

Newcaftle upon Tyne, Rev. Mr. Davidfon	62	5	0
Newport Pagnel, Rev. S. Greatheed	34	15	4
Newtown, North Britain	13	0	0
Nielfton, ditto	62	17	3
St. Ninians, ditto, Rev. Mr. Shirreff	47	9	6

O.

Olney, Rev. Mr. Horne	12	0	0
Olney, by Mr. Greatheed	7	13	7
Olwefiry, Rev. Mr. Whittridge	11	17	6

P.

Paifley, North Britain	552	17	0
Pickering, Yorkfhire	10	1	0½
Plymouth, Rev. H. Mends	15	4	6
Poole, Rev. E. Afhburner	178	19	0
Portfea, Orange Street	109	9	6
Portfea, St. Peter's Chapel	10	6	0

N. B. The Collections at Portfea are not inferted in the Alphabetical Lift, but will be found in the account of difburfements, deducted from charges on the fhip Duff while at Portfmouth.

R.

Ramfgate, Rev. G Townfend	16	6	7
Reading, Rev. Mr. Young	10	10	0
Reading, Rev. Mr. Douglas	6	5	6
Rendham, Rev. Mr. Wearing	5	0	0
Ringwood, Rev. Mr Lewis	17	8	0
Rodborough, Rev. Mr. Heath	5	5	0
Rotherham, in its neighbourhood	12	9	6
Royfton, Rev. Mr. Town	9	9	0

S.

Sheerneis, by the Rev. Mr. Bryfon	16	4	0
Sheerneis, Rev. Mr. Buck	6	16	6
Sheffield, Rev. Mr. Bolen	36	10	5
Shields North, Rev. Mr. Raes	12	12	0
Shields South, Rev. Mr. Tothach	3	0	0
Shrewfbury, by Rev. Mr. Whittridge	14	6	0
Staines, Rev. Mr. Yockney	9	9	0
Stamfordham, Rev. Mr. Orrs	4	0	0
Sterling, Rev. Meff. Somerville and Innes	23	16	0
Stirling, Rev R. Campbell	80	1	9
Stow, North Britain,	17	0	0
Southampton, Rev. Mr. Kingfbury, Collection 26l. 5s. 6d.—Subfcriptions 73l. 14s. 6d.	100	0	0
Sowerby, near Halifax, Rev. Mr. Sowden	6	13	6
Sunderland, Rev. Mr. Somerville	16	0	0

T.

Taunton, Rev. J. Tozer	26	3	6
Tetney, by Rev. Mr. Smelle	0	8	8½
Tooting, Rev. Mr. Bowden, Collection 11l. 11s. 6d.—Subfcriptions 44l. 2s.	55	13	6
Tunbridge, Rev. Mr. Hopkins	8	4	7

W.

Warley, near Halifax, Rev. Mr. Hawkins	6	4	6
Wareham, Rev. Mr. Cracknell	13	0	3
Warwick, Rev. Mr. Moody	3	10	0
Whitchurch, Shropfhire, by Mr. Whittridge	0	16	7
Wincheiter, Rev. Mr. Steill	17	10	0
Wight, Ifle of	31	17	6
Woburn, by Mr. Greatheed	10	7	6
Wooler, Rev. J. Kennedy	16	8	2
Wraley, by Rev. J. Clark	2	4	6½
Wrentham, Rev. Mr. Shepherd	10	8	6
Wrexham, by Rev. Mr. Whittridge	6	1	6

Y.

Yethalm Affociate Congregation	8	0	0

AN

AN ALPHABETICAL ACCOUNT

OF

CONTRIBUTORS

TO

THE MISSIONARY SOCIETY,

Including the Sums ſtated in the Liſt of the Congregations, the latter being extracted for the Purpoſe of ſhewing the aggregate Amount of each Congregation.

The Names of thoſe whoſe Donations were under Half a Guinea are not inſerted, but the Amount of their Donations is added at the End of the following Liſt.

†‡† *Some of the Names were ſo inaccurately written as to be ſcarcely legible; ſhould, therefore, any incorrectneſs be occaſioned by this circumſtance, it is requeſted that the Secretaries may be informed thereof.*

	L.	s.	d.
A.			
A. Mrs. by Rev. Mr. Burder	5	5	0
Aberdeen, Correſponding Branch of the London Miſſionary Society	210	0	0
Abingdon, Collection at, by Rev. Mr. Hill - -	4	17	2
Ackworth, Mr. J. Chatham	1	1	0
Ackman, Mr. J. Edinburgh	7	7	0
Athens, Mr. A. Aliffe Street	1	1	0
Alexander, Mr. Haymarket	1	1	0
Allbright, Mr. by Mr. Wincheſter	1	1	0
Alcott, Mr. J. Queen Anne Street	1	1	0
Allen, Mr. Great Sutton Street	1	1	0
Allen, Rev. R. P. Stonehouſe	0	10	6
Alexander, Mrs. Glaſgow	3	3	0
Alner, Mr. Wm. Bridport	2	2	0
Ales, Mr. Wm. by Mr. T. Hall,	5	5	0
Alloa, North Britain, Collection at	37	2	6
Allen, Mr. Iſaac, Great Tower Street	0	13	0
Allday, Mr. John	2	2	0
Alnwick, Aſſociate Congregation at	17	0	0
Amſden, Mr. Wood Street	2	2	0
	303	15	2

	L.	s.	d.
Brought forward	303	15	2
Alderſey, Miſs, by Mr. Greatheed	3	3	0
Amicus, by Mr. Love	1	1	0
Andrews, Mr. Henry Street	2	2	0
Anderton, Friday Prayer Meeting	1	1	0
Anderſon, Mr. R. Sloane Square	1	1	0
Angus, Miſs, Bridport	0	10	6
Anderſon, Mr. John, Glaſgow	2	2	0
Anonymous Subſcriptions, by Mr. Ray	1	1	0
Armſtrong, Mr. of the Bank	1	1	0
Arthur, Mr. Southampton	1	1	0
Ardock Chapel, by Rev. Mr. Logan	13	0	0
Arrowſmith, Mr. A. Charles St. Soho	1	1	0
Atwood, Mr. and Mrs. by Dr. Haweis	2	2	0
Atkin, Mr. J. Glaſgow	0	10	6
Atkinſon, Rev. C. Ipſwich	1	1	0
Atkinſon, Mr. E. Bridport	1	1	0
Atkinſon, Miſs, ditto	0	10	6
Attercliffe, Collection at	7	7	2
Atkinſon, Miſs P. Wortley	1	1	0
Atkins, Mr. Greenwich	2	2	0
Ayſcough, Mr. Cripplegate	1	1	0
T	348	16	10

	L.	s.	d.
Brought forward	348	16	10
Axe, Mrs. Sarah, Hackney	1	1	0
Axminſter, Collection at, Rev. Mr. Small	31	9	6

B.

B. A. by Mr. Neale	1	1	0
B. A.	0	10	6
B A. and H. C. B.	7	7	0
B. A. Hull	1	1	0
Batley, M .B by the Rev. Mr. Bowden	2	2	0
Baker, Mrs. ditto	3	3	0
Bartley, Mr. R. by Mr. Campbell	1	1	0
Barnes, Mr J. Mile-End	2	2	0
Bates, Mr. Minories	1	1	0
Barratt, Mr. Staining Lane	1	1	0
Band, Mr. Southampton	2	2	0
Backler, Mr. Apothecaries Hall	1	1	0
Bateman, Mr. Devon Street	1	1	0
Bailey, Mr. Holborn	1	1	0
Bagſter, Mr. Piccadilly	1	1	0
Barrow, Mr. Warwick Street	0	10	6
Barrow, Mr. Salop	0	10	6
Bartlett, Mr. R. Bridport	0	10	6
Balſton, Mr. Abm. ditto	0	10	6
Barling, Mr. J. Weymouth	5	5	0
Baſingſtoke, Collection at, Rev. Mr. Jefferſon	30	0	0
Babington, Mr. Tho. Chatham	1	1	0
Barnett. Miſs. Kegworth	1	1	0
Bailey, Mr. T. Wo ton Underedge	3	3	0
Baxter, Mrs. M. Hackney	1	0	0
Barrett, Rev. Mr. Kidderminſter	1	1	0
Baker, Miſs, by Rev. Mr. Crole	1	1	0
Bayly, Mr. Plymouth	1	1	0
Bayly, Mr. J. B ditto	1	1	0
Beeſly, Mrs. Tooting	3	3	0
Bell, Mrs. Hoxton	2	2	0
Berridge, Mr. by Rev. Mr. Platt	1	1	0
Bentley, Mr. T. Newgate Street	1	1	0
Bentley, Mrs. Eſſex Street	3	3	0
Bett, Mr. T. Limehouſe	1	1	0
Beckett, Mr. E. Golden Lane	2	2	0
Bernard, Mr. T. Southampton	1	1	0
Bernard, P. Eſq. ditto	4	4	0
Beliin, Mr. J.	20	0	0
Benſtead, Mr. Duke Street	1	1	0
Beaumont, Mr. Bartholomew Cloſe	1	1	0
Berry, Mr. J. Newbury	1	1	0
Beaumont, Mr. R. Hull	0	15	6
Beaſley, Mrs. Lamb Conduit Street	5	0	0
Benamor, Dr. Milman Street	1	1	0
Belgrave, T. Eſq. Cambden Town	1	1	0
Belcher, Mr P. by Mr. Wincheſter	1	1	0
Bennerman, Mr. Wm. Glaſgow	0	10	6
Bexfield, Mr. Blackfri rs	1	1	0
Beaufoy, Rev. Sam. Town Sutton	1	1	0
Berwick on Tweed, Aſſociate Congregation	30	4	0
Berwick on Tweed, Shaw's Lane, Rev. A Thornſon	14	12	6
Bell, Mr. J. Leeds	1	1	0
Berridge, Mr. Ryder Court	1	1	0
	556	4	4

	L.	s.	d.
Brought forward	556	4	4
B. J. Jun. Tooting	2	2	0
Biggerſtiff, Mr. Iſlington	1	1	0
Binns, Mr. Threadneedle Street	10	0	0
Bilger, Mr. New Street	1	1	0
Birwell, Mr Warren Street	1	1	0
Bickley, Mr. Berner Street	1	1	0
Biggeſs, Mr. Alderſgate Street	1	1	0
Bicknell, Mr. Haymarket	1	1	0
Binks, Mr. King Street, Covent Garden	5	5	0
Biddulph, Mrs. Shirehampton	1	1	0
Bird up Craig. Collection at, Rev. Mr. Hope	3	0	0
Binks, Mr. S. Durham	1	1	0
Bickerton, Mr. J. Oſweſtry	1	1	0
Bickerton, Mr. R. ditto	0	10	6
Bigge ſgill, Mr. by Mr. Durant	1	1	0
Bilhop, Mr Ed by J. B yſon	1	1	0
Biſhop Mr. E. Sheerneſs	1	1	0
Biſhop, Mrs. Greenwich	1	1	0
Bitterman, Mr. ditto	1	1	0
Birch, Mr. H gh Holborn	1	1	0
Bickford, Mr. Plymouth	1	1	0
Bliſs. Mr. T. Smithfield	1	1	0
Blount, Mrs. Preſcott Street	2	2	0
Bletchly, Mrs. Pentonville	1	1	0
Blatchford, Mrs. Dublin	2	2	0
Blackmore. Mrs Tabernacle Row	1	1	0
Blomfield, Mr. J. Dedham	0	10	6
B omfield, Mr. H. Jun. Ardleigh	0	10	6
Bonnington, Mr. by Rev. Mr. Crole	1	1	0
Boggis, Mr. St. Martin's Lane	1	1	0
Bond, Mr. J. Tooting	5	5	0
Bowden, Rev. J. ditto	2	2	0
Bowſer, Mr. Blackfriars	1	1	0
Boggis, Mr. Preſcott Street	5	5	0
Boaſe, Mr. Pall Mall	1	1	0
Bowden, Mr W. Hull	1	1	0
Boyde, J. ditto	0	10	6
Bolton, Mrs. Richmond's Buildings	1	1	0
Bowley, Mr. G. Bith ſgate Street	1	1	0
Boots, Mr. Bridport	5	0	0
Boyden Mr. J. Chatham	1	1	0
Bodmin, Friends at, by Mr. T. Baron	4	4	0
Bradbury, Mr. Rob. by Mr. Love	1	1	0
Bridge of Teath, Burgher Congregation, Rev. Mr. Fletcher	14	14	2½
Brown, Mr. W. H. George Yard	1	1	0
Browſe, Mr. T. by Mr. Wilks	0	10	6
Brookſbank, Rev Mr.	1	1	0
Bryſon, Mr. Roſe Lane	1	1	0
Bryſon, Rev. Mr. and ſeveral Friends	5	15	6
Broadbank, Mr. by Mr. Bryſon	0	10	6
Brown, Mr. Pudding Lane	11	1	0
Brown, Mr D ptford	0	10	6
Brown, Mr. Weſt Street, Weſt Smithfield	1	1	0
Browning, Mr J. Willow Walk	1	1	0
Brownſon, Mr Kingſton	2	2	0
Bramwell, Mrs.	0	10	6
Brice, Mrs. Southampton	5	5	0
Brice, Miſs, ditto	1	1	0
Braidwood, Mr. T. Hackney	1	1	0
	682	8	0½

	L.	s.	d.
Brought forward	682	8	0½
Bryan, Mr. Newgate Street	1	1	0
Branſton, Miſs, Dedham	0	10	6
Breymer, Mrs. Daeres Street	1	1	0
Brownfield, Mr. J Whitby,	2	2	0
Brookes, Mr. J. Charlotte Street	1	1	0
Branton, near Alnwick, Collection at Rev. J Sommerville	35	10	6
Bradley, Mr. White Horſe Yard	1	1	0
Brocklesby, Mr Frith Street	2	2	0
Bramwell, Mr. Greek Street	1	1	0
Bracey, Mr. Biſhopſgate Street	1	1	0
Bradney, Mr. Whitechapel	2	2	0
Briggs, Mr. H. Shoreditch	1	1	0
Brown, Rev. Mr. Wrexham	1	1	0
Bridport, Sundry ſmall Subſcriptions	7	17	6
Brook, Mr. William, Chatham	1	1	0
Briſtol Tabernacle Collection, by the Rev. Mr. Stevens	66	16	0
Bridge, Mrs. Alfred Place	1	1	0
Brown, Mr. Thomas, Chick Lane	1	1	0
Briggs, Mr. John, Hull	1	1	0
Brown, Mr. James, Leeds	1	1	0
Brown, Mr. Greenwich	0	10	6
Brown, Mr. ditto	0	10	6
Bunnell, Mr. L. New-ſt. Cov Gar.	4	4	0
Bunnell, Mr. O. Bedford Street	2	2	0
Burrows, Mr. W. Colcheſter	1	1	0
Butler, Capt. D.	1	1	0
Burgeſs, Mr. Mill Street	1	1	0
Buſbank, Mr. Warren Street	1	1	0
Butcher, Mr. Braynes Row	1	1	0
Butcher, Mr. R. Ditto	1	1	0
Burkitt, Mr. at Mr Wyatt's	1	1	0
Burkett, Mr. Poultry	1	1	0
Burn, Mrs. B Hull	1	1	0
Buttery, Mr. P. ditto	1	1	0
Burnett, Mr. J. ditto	1	1	0
Bury, Mr. Featherſtone Street	1	1	0
Buchanan, Mr. G. Glaſgow	0	10	6
Burton, Mr. I. Wrexham	1	1	0
Burton, Mr. W. ditto	0	10	6
Buck, Rev. C. Sheerneſs	1	1	0
Burder, Rev. S. St. Albans	1	1	0
Buckworth, Mrs. Inglefield Green	5	0	0
Buckham, Mrs. G. Little Abingdon Street	1	1	0
Burridge, Mr. Hoxton Fields	1	1	0
Bumſtead, Mr. J. St. Mary Hill	5	0	0
Burt, Mrs. Warren Street	1	1	0
Bull, Rev. Mr. W. by Mr. Greatheed	1	1	0
Bull, Rev. T. P by ditto	1	1	0
Buckingham, Collection at, late Mr. Burkitt's	19	1	4
Buchanan, Mr. C. Burton upon Trent	2	2	0
Byrchmore, Mr. Sommers Town	0	10	6
Bye, Mrs.	1	0	0
Bye, Miſs	1	0	0
Byfield, Mr. W. H. Charing Croſs	1	1	0
C.			
C. Mr. N. by Mr. Townſhend	1	1	0
C. by Rev. Mr. Burder	10	10	0
Carter, Mr. Honey Lane Market	4	4	0
Campbell, Mr. W. Chertſey	1	1	0
Cater, Eſq. T. Broad Street	10	10	0
	904	10	4½

	L.	s.	d.
Brought forward	904	10	4½
Caſe, Mr. C. Toftrees, by Mr. Wilks	9	4	6
Caſe, Mr C. ditto, by perſon unknown	9	4	6
Carr, Mr. Ludgate Street	5	5	0
Caldwell, Rev. R and Friends, Dover	3	3	0
Carſwell, Mr. St. Giles's	1	1	0
Caruthers, Mr. Cheapſide	5	5	0
Chiſtor, Lincolnſhire, Collection at	0	16	2½
Cardale, Mr. B dford Row	1	1	0
Capel, Mrs. Royal Exchange	1	1	0
Campbell, Mr. P. Glaſgow	0	10	6
Carter, Mr W. Bridport	0	10	6
Campbell, Mr. Robert	2	2	0
A Carpenter, Sheerneſs	2	2	0
Calvert, Mr. Leeds	1	1	0
Carr, Mr. W. ditto	0	10	6
Carey, Mrs. by Mr Greatheed	5	5	0
Capel, Mr. E. by Rev. Mr. Ray	2	0	0
Cherrington, Mr. Mile End	2	2	0
Chriſtie, M. W. by Mr Cowie	21	0	0
Chambers, Dr. John. by Mr. Bryſon	0	10	6
Chapman, Mr. Fleer Street	2	2	0
Chriſtchurch. Collection at, Rev. Mr. Hopkins	48	6	0
Cheſter, Boughton Collection, Rev. P. Oliver,	10	0	0
Chater, Mrs. Charles Street	1	1	0
Chamberſ, Mr. Sheerneſs	1	1	0
Chaplin, Rev. W. Totteſs	1	1	0
Champion, Mr. Graveſend	1	1	0
Chriſtie, Mrs. Jeruſalem Paſſage	1	1	0
Chriſtie, Mrs. for a Friend	0	10	6
Chiſman, Mr. J. Wareham	1	1	0
Chiſman, Miſs E. ditto	1	1	0
Charles, Rev M. Bala	1	1	0
Cheſter, Mr. John, by Mr. Cooper	1	1	0
Clout, Mr. jun. and a Female Friend Marden	1	1	0
Clarke, Mr. Brick Lane	0	10	6
Clubb, Mr. Peter, Newball, near Cheſter	1	1	0
Clark, Mrs. P. by Dr. Haweis	1	1	0
Cleland, Mrs. T. Glaſgow	1	1	0
Clement, Mr. W Chatham	1	1	0
Clark, Mr. W. High Street, Borough	2	2	0
Clerke, Lady, Pewſey, Wilts	2	2	0
Clarke, Mr. High Street	1	1	0
Clergyman A, left at Mr. Chapman's	0	10	6
Clune, Mr. J. Caſtle Street	1	1	0
Coventry, Congregation at Weſt Orchard, by Rev. G. Burder	16	16	0
Coverdale, Mr. Limehouſe	1	1	0
Cocker, Mr. J. Yarmouth	0	10	6
Cowie, Mrs. Walworth	5	5	0
Cowie, Mr. G.	10	10	0
Cowie, Mr. John, Falcon Square	1	1	0
Conder, Mr. Joſeph, Southampton	1	1	0
Cope, Mr. near Fiſhmongers' Hall	1	1	0
Copeland, Mr. Devon Street	1	1	0
Collier, Miſs, Whitby	1	1	0
Collins, Mr. William, Hackney	1	1	0
Coldſtream, Collection at, Rev. J. Reddock	20	10	0
Cooper, Mr. Great Queen Street	1	1	0
Compton, Mr. J. Newbury	1	1	0
	1142	5	7

	L.	s.	d.
Brought forward	1124	5	7
Coombs, Mr. N. Newbury	0	10	6
Comey, Mr. by Mr Wincheſter	1	1	0
Cobb, Lady Eliz. by Dr. Hawcis	1	1	0
Cobb, Mr. C. by ditto	1	1	0
Courtier, Mr. Great Newport Street	2	2	0
Cop[illegible], Mr. jun. Carnaby Market	1	1	0
Cole, Mr. Thomas, Ipſwich	2	2	0
Cole, Mr. R. ditto	1	1	0
Conder, Mr. J. ditto	1	1	0
Corrie, Mr J. Salop	1	1	0
Corrie, Mrs. ditto	1	1	0
Colfox, Mr. T. Bridport	5	5	0
Cole, Mr. E Princes Street	1	1	0
Conqueſt, Mr. G. Chatham	1	1	0
Collyer, Mr. Barlow's Row	1	1	0
Corbett, Mrs. Park, Shropſhire	2	2	0
Corbett, Mr. Alexander, Glaſgow	0	10	6
Corbett, Mr. Alex. jun. ditto	0	10	6
Cordel, Mr by Rev. Mr. Crole	1	1	0
Compton, Mr. Warcham	1	1	0
Covell, Mrs. S. by Mr Townſhend	1	1	0
Coade, Miſs, Mount Row	2	2	0
Cooper, Mr. J. Cobham	5	5	0
Colebrook, Mr. J. Iſlington	2	2	0
Cowie, Mr. Robert	21	0	0
Comer, Mr. J. Ancaſter	5	0	0
Corney, Mr. Greenwich	1	1	0
Conway, Mrs. Hatchland	1	1	0
Connegie, Mr. J. Glaſgow	0	10	6
Cromme, Mr. R. Greenwich	5	5	0
Craighton, Mr J.	1	1	0
Creame, Mrs. Hackney	0	10	6
Craig, Mount or, Collection at, Rev. J. Paton, D. D.	25	3	6
Crawford, Mr. T. Newcaſtle upon Tyne,	3	3	0
Craig, Mr Salop	1	1	0
Cracknell, Mr. B. Wareham	2	2	0
Croft, Mr Hermitage	1	1	0
Crellin, Mr. Henrietta Street	1	1	0
Croſs, Rev Mr Bradford	1	1	0
Crathern, Rev. W. B. Dedham	1	1	0
Crole, Rev. Mr.	1	1	0
Curry, Mr. ſen. North Shields	1	1	0
D.			
D. W. by Mr. Shrubſole	1	1	0
D	3	3	0
Davies, Mr. Mile End	1	1	0
Davies, Mrs	0	10	6
Davies, Mrs. Kentiſh Town	1	1	0
Davis, Mr. Shoreditch	1	1	6
Davis, Mr. J. Walnut-tree Walk	1	1	0
Davie, Mr. S. Bridport	1	11	6
Davie, J. ditto	1	11	6
Davies, S. by the Rev. Mr. Bowden	5	5	0
Dalton, Mr Blackwall	2	2	0
Davey, Mr. Bunhil Row	0	10	6
Dale, Mr. Henry Street, Pentonville	1	1	0
Dagwell, Mr J. L.	5	0	0
Davidſon, Mr. W Queen Ann Street	20	0	0
Davidſon, Mr. Eſſex Street	1	1	0
Dancer, Mr. Roſemary Lane	1	1	0
	1282	17	7

	L.	s.	d.
Brought forward	1282	17	7
Dale, Mr. David	50	0	0
Dugleigh, Mr. W. Glaſgow	2	2	0
Davenport, Mr. St. Mary Axe	1	1	0
Dawſon, Mr. Barlow Street	1	1	0
Dalkeith, Society of Friends at	25	0	0
Davis, Mr. T. C. Falcon Square	1	1	0
Day, Thomas, Hollywell Row	1	1	0
Dennis, Mr. Mile End	0	10	6
Deal, Collection at, by the Rev. William Prieſtley	13	0	0
Devonſhire, J. Kennington Lane	2	2	0
Dent, Mr. Bethnal Green Road	0	10	6
Devizes, Congregation at, Rev. Mr. Sloper	20	0	0
Devereux, Miſs, Brandon Row	1	1	0
Dickinſon, Mr. T.	2	2	0
Dickſon, Mr. Sun Street	1	1	0
Dickſon, Mrs. ditto	1	1	0
Dicker, W. and J. Newbury	1	1	0
Dicker, Mrs W. ditto	1	1	0
Dicker, J. ditto	1	1	0
Dixon, Mr. W.	10		0
Dixon, Mr. by Rev. Mr. Crole	1	1	0
Draper, Mr. Moorfields	1	1	0
Drie, Mr. Greenwich	0	10	6
Dobſon, Mr.	0	10	6
Dobie, Mr. Crane Court	1	1	0
Dodd, Mr. Warren Street	1	1	0
Dornford, Mr. Joſeph, Deptford	5	5	0
Donaldſon, Mr. R. Hull	1	1	0
Donaldſon, Mr. Edward Street	1	1	0
Douglas, Rev. Mr. A. Reading	1	1	0
Douglas, Rev. Mr. S. Chelmsford	1	1	0
Douglas, Miſs, Clerkenwell	0	10	6
Douglas, Miſs Jane, ditto	0	10	6
Downe, Mrs. Bridport	1	1	0
Dobſon, Mr. W. Strand	1	1	0
Dunkin, Mr. C.	1	1	0
Dunn, Mr. Bank	1	1	0
Dundee, Collection at, Rev. T. Raitt	12	3	0
Duntz, Collection at, by Mr. Gipſon	100	0	0
Dunn, Rev. J. Maryport	1	1	0
Dunbar, Mr. A Glaſgow	0	10	6
Duncan, Mr. G. ditto	1	1	0
Duncanſon, Rev. A. ditto	1	1	0
Duthin and Brown, Meſſrs. Drury-Lane	1	1	0
Dunkin, Mr. J. by Mr. Townſhend	2	2	0
Dunblane Burgher Congregation, by the Rev. Mr. Gilfillan	15	16	0
Dyer, Mr. Greenwich	2	2	0
E.			
Eaſt, Mr. Woburn	1	1	0
Earnſhaw, Mr. B. South Cave	1	1	0
Eadie, Mr. Andrew, Glaſgow	1	1	0
Earle, Mr. Cheſham	1	1	0
Eaton, Mr. Greenwich	0	10	6
Editors of the Evangelical Magazine	50	0	0
Edwards, Rev. E. Tottenham Court Chapel	1	1	0
Edwards, Mrs. Oſweſtry	0	10	6
	1631	17	1

	L.	s.	d.
Brought forward	1631	17	1
Edwards, Mr. Wm. Oſweſtry	0	10	6
Ely, Mr. T. Dedham	1	1	0
Elland, Mr. Gwynn's Buildings	1	1	0
Elliott, Mr. Spa Fields	1	1	0
Ellis, Mr. by Mr. Wincheſter	1	1	0
Ellerton, Mr. Great Guildford Street	1	1	0
Emmerton, Mrs. Sen.	1	1	0
Emans, Mr. W. Newbury	1	1	0
Emerſon, Mr. J. White Chapel Road	2	2	0
Enoway, Mr. Rockingham Row	3	3	0
Engliſh, W. Eſq. Walſingham Place	2	2	0
Eſſory, Mr.	1	1	0
Eſtridge, Mr Blackfriars	1	1	0
Evans, Mr. G. by Rev. Mr. Bowden	2	2	0
Evans, Mr. P. ditto	2	2	0
Evans, Mr. Wrexham	0	10	6
Evans, Miſs	3	3	0
Evered, Mr. Bread Street Hill	2	2	0
Eveleigh, Mr. Hackney	1	1	0
Eviſon, Mr. H. Hull	1	1	0
Everett, Mr. F. Crockerton	1	1	0
Ewens, Mr. J. Bridport	0	10	6
Ewens, Mrs. ditto	0	10	6
Ewing, Mr. T. Hoxton Square	2	2	0
Eyre, Rev. Mr. John	2	2	0
Exſhaw, Mr. by Mr. Crole	0	10	6
F.			
F. J. by Mr. Carter	5	5	0
F. S. by Mr. Wilks	2	2	0
Favell, Mr. S.	5	5	0
Farquharſon, Mr. Plum-Tree Street	1	1	0
Faden, Mr. St. Martin's Lane	1	1	0
Farquhar, Mrs. Kenſington	1	1	0
Fallowfield, Mr. Scotland Yard	1	1	0
Fawcett, Mrs. Bridport	2	0	0
Faverſham, Collection at	10	0	0
Falkirk Burgher Congregation, Rev. J. and H. Bilfrage	35	15	0
Ferriday, Mr. W. Madeley	5	5	0
Fenn, John, Eſq. Cornhill	25	0	0
Featherley, Mrs. Tabernacle Row	1	1	0
Ferguſon, Mr. R. Chambers Street	1	1	0
Ferris's, Meſſrs. Petticoat Lane	2	2	0
Ferris, Mr. C. Aldgate	1	1	0
Ferguſon, Rev. Mr. A. and Congregation, Manſe	7	0	0
Fitzgerald, Lady Mary	1	1	0
Figgins, Mr. Fetter Lane	1	1	0
Fitchett, Mr. T. Fareham	2	2	0
Figures, Mr. B. Worceſter Street	1	1	0
Finden, Mr. John Street	1	1	0
Finlayſon, Mr. Strand	1	1	0
Fluitt, Mr. Walworth	5	5	0
Flint, Mr. Camberwell Terrace	1	1	0
Fleeming, Mr. B. Glaſgow	2	2	0
Flindall, Mr. W. Ipſwich	1	1	0
Forſyth, Mr. N. by Mr. Love	1	1	0
Foyſter, Mr. S. by Mr. Knight	10	10	0
Fox, Mr. Greenwich	2	2	0
Fox, Mr. Deptford	5	0	0
Forreſter, Mr. J. Leonard Street	1	1	0
Ford, Mrs. Bath	2	2	0
	1813	14	7

	L.	s.	d.
Brought forward	1813	14	7
Foſter, Mr. Reading	1	1	0
Foreham, Collection at, by Dr. Haweis	8	5	6
Friends, by Mr. Townſend	1	11	6
Friend, by Mr. Alliott	1	1	0
Ditto, by Rev. Mr. Sloper	1	1	0
Ditto, by Rev. Mr. Hey	1	1	0
Friend to the Miſſion, by Mr Knight	1	1	0
Ditto, by Mr. Parker	1	1	0
Ditto, by Mr. Emmerſon	0	10	6
Ditto, by Mr. Shrubſole	2	2	0
Ditto, by Mr. Neale	3	3	0
Ditto, by ditto	20	0	0
Ditto, by Mr. Saltren	3	3	0
Ditto, by Mr. Grant	2	2	0
Ditto, by ditto	1	1	0
Ditto, by Mr. Knight	0	10	6
Ditto, by Mr. Wilks	1	1	0
Ditto, by ditto	0	10	6
Ditto, by ditto	10	0	0
Ditto, by Mrs. Smith	1	1	0
Ditto, by Mr. Wilks	1	1	0
Ditto, deceaſed, by ditto	3	3	0
Ditto, by Mr. Winckworth	1	1	0
Ditto, by Mr. Lee	0	10	6
Ditto, by Mr. Kingſbury	4	11	0
Ditto, at Leeds	1	0	0
Ditto, at Reading	5	5	0
Ditto, by Rev. Mr. Robinſon	2	2	0
Ditto, by Mr. Saltren	0	10	6
Ditto, by Mrs. Hill	1	1	0
Ditto, by Rev. J. Eyre	10	0	0
Friends, by Rev. Mr. Smellie	3	3	0
Ditto, at Dedham	0	16	0
Two Friends, ditto, by Mr. Lambert	1	11	6
Friends, at Salop	1	14	0
Ditto, at Oſweſtry	2	9	6
Ditto, at Wrexham	1	7	0
Ditto, by Mr. Neale	2	2	0
Friend, Greenwich Tabernacle	0	11	0
Ditto, by Mr. Hooper	1	1	0
Friend to the Cauſe, Trowbridge	4	0	0
Friend, Mr. Ogle Street	1	1	0
Friend. Mr. B. Newbury	1	1	0
Froſt, Mrs. by Rev. Mr. Brookſbank	1	1	0
Freeman. Mrs. by ditto	0	10	6
Fry, Mr. Mildred' Court	5	0	0
French, Mr Bond Street	1	1	0
Frame, Mr. J. Glaſgow	0	10	6
Francis, Mr. Shoreditch	2	2	0
Fuller, Mr. B Newbury	1	1	0
Fuller, Mr. by Rev. Mr. Crole	1	1	0
G.			
G. Mrs. Woburn	5	5	0
G. J. Fuller Street	2	2	0
G. Mrs. by Mr. Burder	1	1	0
Garwood, Mr. Aldgate	2	2	0
Gabriel, Mr. Banner Street	1	1	0
Garbutt, Mr. Hull	1	1	0
Gardner, Mr. J. Glaſgow	0	10	6
Gardner, Mr. M. ditto	1	1	0
Gardner, Mr. by Rev. Mr. Crole	0	10	6
Gaviller, Mr. Geo.	10	10	0
	1963	15	1

	L.	s.	d.
Brought forward	1963	15	1
Geale, Mr. Pentonville	0	10	6
George, Mr. T. Lymington	0	10	6
George, Mr. and Mrs. Tyler Street	2	2	0
A Gentleman, by Dr. Haweis	2	0	0
Gibſon, Mr. A. Plymouth	0	10	6
Gibbons, Tho. M. D. Hadleigh	2	2	0
Gibbs, Mr. Wellcloſe Square	0	10	6
Gillilpie, Mr. Hermitage	1	1	0
Girl, a Servant, by Mr. Platt	0	10	6
Gill, Mr. St. Albans	1	1	0
Gibſon, Mr. Shoemaker's Row	0	10	6
Gilder, Mr. John, Hull	2	2	0
Giles, Mr. T. Water Lane	2	2	0
Gill, Rev. Mr. Market Harbro	1	1	0
Gilchriſt, Mr. R. Glaſgow	1	1	0
Gittins, Mr. J. Salop	1	1	0
Gilbert, Rev. Mr. and Congregation Heathfield	5	0	0
Gimber, Mr. W. Admiralty Office	2	2	0
Gilleſpy, Mrs. Wellcloſe Square	1	1	0
Gilleſpy, Mr. Wapping	1	1	0
Glaſgow, Collection at, by Mr. Mackenzie	102	0	0
Gooch, Mr. J.	2	2	0
Gonner, Miſs, Colcheſter	0	10	6
Gosling, Mr. R. Shacklewell	5	5	0
Goſport, Collection at, Rev. D. Bogue	80	0	0
Gorton, Mr. Oſweſtry	0	10	6
Golding, Mr. G. Bridport	2	12	6
Golding, Mr. R. ditto	2	2	0
Golding, Mr. J. ditto	1	1	0
Golding, Mr. T. Croydon	1	1	0
Goulding, Mr. Bank Side	2	2	0
Gough, Mrs. Camberwell Green	1	1	0
Gollop, Mr. G. Bridport	0	10	6
Goode, Rev. Mr.	1	1	0
Good, Mr. Wm. Bridport	1	1	0
Goſnett, Mr. Little Queen Street	1	1	0
Gosling, Mr. E. Shacklewell	5	5	0
Griffiths, Mr. Mile End	1	1	0
Gray, Mr. C. by Rev. Mr. Bryſon	0	10	6
Greathead, Mr. T. and Son, by ditto	0	10	6
Graham, Mr. R. Oxford	1	1	0
Grant, Mrs. Martins le-Grand	1	1	0
Green, Mr. Southampton	0	10	6
Greenwich Tabernacle, Collection at, by Dr. Haweis	63	14	0
Graveſend, ditto, by Mr. Cracherode	13	7	6
Groome, Mrs. Broad Street, Bloomſbury	1	1	0
Graham, Mr. Newbury	1	1	0
Gregory, Mr Hoxton	1	1	0
Gray, Mr. Wilderneſs Row	1	1	0
Gray, Mr. J. Glaſgow	1	1	0
Griffiths, Mr. Student, Wrexham	0	10	6
Griffin, Mrs. Hackney	1	1	0
Graves, Mrs. Greenwich	10	10	0
Gray, Mrs. by Mrs. Elliott	1	1	0
Grimaldi, Mr. Wm. Albemarle Street	1	1	0
Grocock, Mr. Earl Court	1	1	0
Greaves, Mr. St. Martin's Lane	1	1	0
Gummer, Mr. R. Sen. Bridport	2	12	6
Gummer, Mr. R. Jun. ditto	1	1	0
	2308	1	1

	L.	s.	d.
Brought forward	2308	1	1
Gummer, Mr. W. P. ditto	1	1	0
Gundry, Mr. ditto	2	2	0
Gundry, Mr. S. ditto	5	5	0
H.			
H. G. L. by Mr. Shrubſole	3	3	0
H. E. Hull	1	1	0
Hardwel, Mr. Greenwich	1	1	0
Hall, M. W. Leeds	0	10	6
Harmer, Miſs, Bury St. Edmunds	1	1	0
Harriſon, Mr. Shoe Lane	1	1	0
Hayman, Capt. T. by Mr. Cox	5	0	0
Hadland, Meſſrs. T. & S. by Dr. Haweis	5	5	0
Hayes, Mr. by Mr. Bryſon	0	10	6
Haweis, Rev. Dr. entered in laſt year's liſt	500	0	0
Hart, Mr. H. Southampton	1	1	0
Harvey, Mr. Charlotte Street	1	1	0
Hartie, Mr. ſen. Portland Street	1	1	0
Hall, Mr. S. Fenchurch Street	10	10	0
Hall, Mrs. ditto	5	5	0
Hawick, Collection at, Rev. Mr. Anderſon	70	3	0
Havant, Collection at, by Mr. Bogue	5	5	0
Harper, Mr. Jeruſalem Coffee-houſe	1	1	0
Harper, Mrs. ditto	1	1	0
Hawkins, Rev. Mr. and Congregation, Warley	6	4	6
Hammond, Mr. Whitechapel	1	1	0
Hallett, Mr. ditto	1	1	0
Hargrave, Mr. Jermyn Street	1	1	0
Hall, Mr. T. Hull	1	1	0
Hall, Mr. M. ditto	1	1	0
Hall, Mr. H. Walworth	1	1	0
Hauxwell, Mr. W. Hull	1	1	0
Harley, Mr. W. Glaſgow	3	3	0
Harrington, Mr. D. Waltham	1	1	0
Hallett, Mr. R. Bridport	0	10	6
Hallett, Mr. J. ditto	0	10	6
Hallett, Mr. S. ditto	5	5	0
Hart, Mr J. ditto	0	10	6
Haydon, Mr. T. ditto	0	10	6
Haddon, Mr. J. ditto	1	1	0
Harvey, Mr. G. Weymouth	1	1	0
Harvey, Miſs, ditto	0	10	6
Haſt, Mr. J. Bridport	1	1	0
Hare, Mr. Long Acre	0	16	0
Handſcombe, Mr. J. H. by Mr. Greatheed	1	1	0
Hayes, Mr. T. by Mr. Townſend	1	1	0
Hall, Mr. Noble Street	1	1	0
Haweis, Mrs. by Dr Haweis	20	0	0
Harper, Rev. T. Proſpect Place	1	1	0
Hanley, Subſcriptions from	5	2	1
Harbottle, Collection at, by Rev. J. Murray	5	6	0
Hallett, Mrs. Beaminſter	2	2	0
Hardcaſtle, Mr Joſeph	21	0	0
Hale, Mr. by Rev. Mr. Crole	1	1	0
Hadden, Mr. by ditto	1	1	0
Hey, Mr. William, Leeds	2	2	0
	3023	0	2

	L.	s.	d.
Brought forward	3023	0	2
Heath, Mr. Mile End	1	1	0
Heard, Mr J. Seckford Hall	1	1	0
Hemming, Mr. W. Aftwood	2	2	0
Henfhaw Mr. J. Wem	5	5	0
Heathfield, Collection at, Rev. Mr. Gilbert	5	5	0
Hearne, Mr. Hoxton Square	1	1	0
Heron, Meff. W. & J. Dumfries	3	3	0
Hervey, Mr. A. Berners Street	2	2	0
Hill, Rev. John, Ravenftone Dale	1	1	0
Hitch, Mr. and Co. Princes Square	1	1	0
Hine, Mr. R. Beaminfter	3	3	0
Hill, Sir Richard, Bart.	5	5	0
Hinchliffe, Rev. Mr. and Congregation, Booth	2	0	0
Hill, Rev. Rowland	2	2	0
Hillier, Mr. N. Lavenham	50	0	0
Hill, Mr. Fore Street,	2	2	0
Hilditch, Miff, Ofweftry	1	1	0
Hinman, Mr. W. Leadenhall Market	1	1	0
Hilfton, Mr. C Bermondfey	2	2	0
Hirft, Mr. Samuel, Leeds	0	10	6
Higgs, Mr. by Rev. Mr. Crole	1	1	0
Hooper, Mr. Greenwich	5	0	0
Holby, Mrs. Wellclofe Square	1	1	0
Her two Servants	1	1	0
Hope, Mr. W. Liverpool	5	5	0
Holmes, Mr. W. by Rev. Mr. Bryfon	0	10	6
Hockley, Mr. W.	4	15	6
Horfe, Mr. J. Cumberland Street	1	1	0
Horringham, Collection at	2	0	0
Hodgkinfon, Mr. Stamford Street	2	2	0
Hope, Mr. John, Whitby	2	2	0
Holmes, Mr. J. T.	5	0	0
Holland, Mr. Little Eaft Cheap	1	1	0
Horne, Rev. M. and Congregation, Olney	12	0	0
Holland, Mr. by Mr. Winchefter	1	1	0
Hodder, Mr. James, Bridport	0	10	6
Holbert, Miff, by Rev. G. Townfend	2	2	0
Howe, Mr. T. Bridport	2	2	0
Holehoufe, Mr. Union Street	2	2	0
Howell, Mr. J. Moor Place	1	1	0
Hobkirk, Mr Hackney	1	1	0
Hog, Rev. Mr.	1	1	0
Hornfby, Mr. Homerton	2	2	0
Horniwell, Rev. Mr. and Congregation, Melfham	12	3	0
Hough, Mr. Stephen, Taviftock St.	1	1	0
Humphrey, Mr. J. by Rev. Mr. Boden	2	2	0
Humphries, Mr. Tottenham Ct. Road	0	19	6
Hudfon, Mr. Broad Street	1	1	0
Huddersfield, Collection at, by Rev. Mr. Moorhoufe	75	0	0
Hubbard, Mr.	1	1	0
Hubback, Meff. W. &. T. Red Lion Street	2	2	0
Hutchins, Mr. by Mr. Winchefter	0	10	6
Handlebee, Mr. Crown Street	1	1	0
Hutchefon, Rev. Mr. Collection at his Sermons, Glafgow	26	0	0
Hughes, Mr. Salop	1	1	0
	3296	4	2

	L.	s.	d.
Brought forward	3296	4	2
Hughes, Mrs. Ofweftry	0	10	6
Hughes, Mr. Ufk	5	5	0
Hudfon, Mr. J. Sandwich	0	10	6
Hubert, Mr. T. St. Ann Street	1	1	0
Humphreys, Rev. Mr. Canterbury	1	1	0
I. and J.			
James, Mrs. Hackney	1	1	0
Jay, Mr. ditto	0	10	6
Jacob, Mr. A. Southampton	0	10	6
Jacques, Mr. Leather Lane	1	1	0
Jackfon, Mr. Reading	1	1	0
Jamefon, Mr. J. Cecil Street	2	2	0
Jacob, Mr. J. Chatham Place	1	1	0
Jarvis, Mr. Attorney	1	1	0
Jeffreys, Mr. T. by Rev. Mr. Bowden	5	5	0
Jennings, Mr. J. by Welch, Rogers, and Co.	4	4	0
Jenkins, Mr. City Road	1	1	0
Jerment, Rev. Mr. and Congregation in Bow Lane	29	8	0
Jourdan, Mr. Eaft Smithfield	2	2	0
Johnfon, Mr J. Foxall	1	1	0
Jones, Mr. B. Haverfordweft	1	1	0
Jones, Mr. Thomas, Chefter	10	0	0
Jones and Wood, Miffes, Stepney	1	1	0
Jones, Mr E. Red Lion Square	1	1	0
Jones, Mr. J. Hull	1	1	0
Jones, Mr. P. Charlotte Street	1	1	0
Jones, Mr. Crown Street	1	1	0
Johnfon, Mr. by Mr. Winchefter	1	1	0
Johnfon, Mr. W. Chelfea	0	10	6
Johnfton, Mr. A. Lombard Street	1	1	0
Johnfon, Mr. King Street	1	1	0
Johns, Mr W. Chelmford	1	1	0
Ipfwich, Collection at, Rev. R. Atkinfon	8	1	8
Ireland, Mr. Ofweftry	0	10	6
Iffes, Mr. Martins Court	1	1	0
Ive, Mr. J.	2	2	0
Ives, Mrs. Darking	1	1	0
K.			
K. by Rev. J. Knight	0	10	6
Karnice, Mr. Wellclofe Square	2	2	0
Kent, Mr. Southampton	1	1	0
Kent, Mr. ditto	1	1	0
Keen, Mrs Moorfields	1	1	0
Ker, Mrs. Sarah, Hull	1	1	0
Kemp, Mr. Kingfland Road	2	2	0
Kennedy, Mr. J. and Friends, Wooler	16	8	2
Kelfo, North Britain, Affociation at	92	0	0
Kelkirk, Collection at, Rev. Profeffor Lawfon	31	0	0
Kettering, Addition to laft year's Collection there, Rev. Mr. Toller	0	11	6
Keen, Mr. John, Plymouth	0	10	6
Kippen, Parifh of, North Britain, Rev John Campbell	10	10	0
Kiddy, Mr. Mile End	1	1	0
Kilkinton, Mrs. ditto	1	1	0
King, Mr. M. by Mr. Bryfon	0	10	6
King, Mr. John, by ditto	0	10	6
	3552	19	6

	L.	s.	d.
Brought forward	3552	19	6
King and Ramſay, Meſſrs.	8	16	2
Kingſbury, Rev. Mr. Southampton	2	2	0
Kingſbury, Mrs. ditto	1	1	0
Kingſbury, Miſs, ditto	0	10	6
Kinroſs, Collection at, by the Rev. Mr. Waugh	20	0	0
Kilmarnock Collection, Rev. Mr. Mackinlay	27	0	0
King, Mr. Little Preſcot Street	1	1	0
Kincaid, Mr. David, Kingſland Road	1	1	0
Kincaid, Mrs. ditto	1	1	0
King, Mr. ditto	1	1	0
King, Mr. John, Sheerneſs	1	1	0
King, John, Glaſgow	0	10	6
Kiſlingbury, Rev Mr Moſeley	5	13	3
Kilpin, Mr. by Mr. Greatheed	1	1	0
Kighley, Collection at, Rev. Mr. Dewhurſt	15	0	0
Knowlys, Mr. Edmonton	10	10	0
Knight, Miſs, City Road	1	1	0
Knowles, Mr. Newbury	0	10	6
Knight, Mr. J. at Mr. Crellin's	0	10	6
L.			
L. R. by Rev. Mr. T. Williams	1	1	0
L. N. by Rev. Mr. Townſend	0	10	6
A Lady, by Rev. W. Kingſbury	2	2	0
Ditto, by Dr. Haweis	1	1	0
Ditto, by ditto	20	0	0
Ditto, by Mr. Allday	1	1	0
Langſton, Mr. W. Gutter Lane	2	2	0
Lake, Rev. Dr.	6	6	0
Lambert, Rev. George, Hull	1	1	0
Lambert, Mr. S. Anley, ditto	1	1	0
Landall, Mr. by Mr. Wincheſter	1	1	0
Lamb, Mr. Samuel, Reading	1	1	0
Lawford Society, by Sir E. Leigh, Bt.	6	6	0
Langholm Collection at ———	31	5	0
Law, Mr. P. Chelſea	1	1	0
Lack, Mr. by Rev. Mr. Crole	0	10	6
Lawrance, Mr. by Ditto	0	10	6
Leeds Collection at Salem Chapel, by Rev. Mr. Parſons	20	17	4
Leighton, Mr. Yarmouth	0	10	6
Lee, Mrs. Chiſwell-ſtreet	2	2	0
Legg, Mr. Fleet-ſtreet	1	1	0
Lepard, Mr. Newgate-ſtreet	10	0	0
Lea, Mr. Old Jewry	3	3	0
Levett, Mr. N. Hull	1	1	0
Levett, Mr. W. Hull	0	10	6
Levett, Mr. R. Hull	1	1	0
Lewis, Rev. Mr. Wrexham	0	10	6
Lewis, Mr. W. Student, Wrexham	0	10	6
Leggett, Mr. Thos. Old Bethlem	1	1	0
Leavers, Mr. Newington	1	1	0
Lees, Eſq. James, Savoy-ſquare	1	1	0
Leigh, Sir Egerton, Bart.	20	0	0
Lecourt, Mr. Piccadilly	1	1	0
Lee, Mr. Thomas, Homerton	1	1	0
Linden, Mr. Southampton	0	10	6
Littler, Mr. City Road	1	1	0
Liddeſdale Collection at ———	12	0	0
Lindell, Rev. Mr. S. and Friend, Bridlington	2	2	0
	3812	17	3

	L.	s.	d.
Brought forward	3812	17	3
Longridge, Mr. M. Sunderland	1	1	0
Long, Mrs. London Fields	1	1	0
Lobb, Mr. J. W. Southampton	5	5	0
Lobb, Miſs Southampton	0	10	6
Lovell, Mr. T. Shoreditch	1	1	0
Lonſdale, Mr. J. Milk-ſtreet	1	1	0
Lomas, Mr. Joſ. Iſlington	3	3	0
Lowick Congregation at ——— Rev. J. Craig	30	0	0
Lonſdale, Mr. Chriſtian, Tyler-ſtreet	1	1	0
Love, Rev. J. Hoxton	1	1	0
Lucas, Mr. J. by the Rev. Mr. Bowden	2	2	0
Lukin, Mrs. D. by Mr. Campbell	2	2	0
M.			
Mr. T. W.	0	10	6
Mr. R.	1	1	0
Mackſtead, Mr. by Rev. Mr. Bowden	1	1	0
Maſkiter, Mr. Ratcliffe-highway	0	10	6
May, Mr. J. by Rev. Mr. Bryſon	0	10	6
Matthews, Miſs Greenwich	1	1	0
Maitland, Mrs.	1	1	0
Maltby, Mr. T. Marlborough-ſtreet	25	0	0
Macklin, Mr. Southampton	1	1	0
Maſon, Mr. T. Ditto	5	0	0
Maltus, Mrs. Ann	2	2	0
M'Gaa, Mr. P. Workington	4	4	0
M'Gaa, Capt. Ditto	1	1	0
Martin, Mr. John-ſtreet, Tottenham-Court-Road	1	1	0
Mackley, Mrs. Whitby	1	1	0
Maldon Collection at ——— Rev. S. Wilmhurſt	37	14	6
Matthews, Mr. Strand	1	1	0
Maitland, Mr. R. by Mr. Wilſon	2	2	0
Maberley, Mr. ſen. Greek-ſtr. Soho	1	1	0
May, Mr. Turk-ſtreet	1	1	0
May, Mrs. Kingſland-Road	0	10	6
M'Gelp, Mr. N. Glaſgow	1	1	0
M'Callum, Mr. W. Glaſgow	0	10	6
M'Kenzie, Mr. J. Ditto	3	3	0
Mackintoſh, Mr. J. Ditto	0	10	6
M'Ewan, M. J Ditto	0	10	6
M'Kenzie, Mr. J. Ditto	1	1	0
Mackell, Mr. Park-lane	1	1	0
Maynard, Mrs. Croydon	1	1	0
Maurice, Rev. Mr. London Road	2	2	0
M'Gee, Mrs. by Dr. Haweis	1	1	0
Manſell, Rev. Mr. Greaſby	1	1	0
May, Mr. D. Bethnal Green	1	1	0
Marſh, Mr. Blackman-ſtreet	1	1	0
Mather, Mrs. Clapton	5	5	0
Muſhiter and Helme, Meſſrs.	2	2	0
M'All, Mr. Robert, Glouceſter	1	1	0
Marſh, Mr. S. Iſle of Purbeck	1	1	0
Mayow, Mr. Tho. Oxford	1	1	0
Maberley, Mr. Geo. ſen. Greek-ſtreet	1	1	0
Maberley, Mr. jun. Caſtle-ſtreet	1	1	0
Merryweather and Suggitt, Meſſrs. Yarmouth	2	6	6
Merryman, Mrs. by Mr. Mather	1	1	0
Medley, Mr. Samuel, No. 98, Grace-church-ſtreet	0	10	6
	3983	15	9

	L.	s.	d.
Broguht forward	3983	15	9
Meymett, Mr. Moorfields	1	1	0
Mefnard, Mr. by Mr. Winchefter	1	1	0
Merchant, Mrs. Norton Falgate	2	2	0
Menlove, Mr. and Mifs, Ofweftry	0	10	6
Medley, G. Efq. Grofvenor Place	1	1	0
Medley, Mr. R Cannon-row	1	1	0
Medley, Mr. Geo. Ditto	1	1	0
Mereton, Mr. G. by Mr. Townfend	1	1	0
Meldrum, Mr. D. Princefs-ftreet	1	1	0
Mends, Rev. H. Plymouth	1	1	0
Middlemas, Mr. Hoxton	1	1	0
Mitchell, Rev. Mr. Cambridge	1	1	0
Middleton, Mr. St. Martin's-lane	1	1	0
Micheil, Mrs. Randwick	0	10	6
Middleton, Rev. Mr. Grindon	1	1	0
Mitchell, Mr. J. Salop	1	1	0
Milbank, Mr. T. jun. Springfield	1	1	0
Millar, Mr. R. Weymouth	5	5	0
Mitchell, Mrs. Lambeth	1	1	0
Minfhall, Mr. Ofweftry	0	10	6
Millar, Mrs. Glafgow	1	1	0
Morris, Mr. Wellclofe-fquare	2	2	0
Moulton, Mr. J. by Rev. M. Bryfon	0	10	6
Morfe, Mr. by Ditto	0	10	6
Moor, Mr. Percy-ftreet	3	3	0
Moreland, Mr. Clapton	2	2	0
Moreland, Mrs Ditto	1	1	0
Moggridge, Mr. Cranbourn-ftreet	1	1	0
Morrifon, Mr. Tottenham-co. chapel	1	1	0
Mortimer, Mr. S. Newbury	1	1	0
Morland, Mrs. Old-ftreet	2	2	0
Morland, Mr. W. Ditto	2	2	0
Morland, Mr. Ditto	1	1	0
Moore, Mr. J. Percy-ftreet	1	1	0
Moreland, Mr. by Mr. Winchefter	1	1	0
Monach, Mr. James, Glafgow	1	1	0
Monach, Mr. George, ditto	0	10	6
Moffatt, Mr. R. ditto	1	1	0
Morfe, Mr. J. Sheerneſs	1	1	0
Morton, Mr. Chefham	1	1	0
Moxley, Mrs. Bethnal Green	1	1	0
Morley, Mr. D. H. Cockfpur Street	1	1	0
Moody, Rev. Mr. and friends, Warwick	3	10	0
Mullinger, Mr. G. by Rev. Mr. Bryfon	0	10	6
Mungal, Mrs. M. Falkirk	2	2	0
Munro, Mr. D. Glafgow	0	10	6
Mullinger, Mr. G. Sheerneſs	1	1	0
Mullinger, Mr. W. ditto	1	1	0
N.			
N. Mrs. Southampton	5	5	0
Naylor, Mr. Sherrard Street	2	2	0
Nafh, Mr. Bifhopfgate Street	1	1	0
Nairn, Mr Homerton	1	1	0
Nelmes, Mrs. Tottenham Ct. Road	1	1	0
Newcombe, Mr. F. D. Jerufalem Paſſage	1	1	0
Newcombe, Mr. Allerfgate Street	1	1	0
Newcombe, Mr. W. St. John's Street	1	1	0
Nelfon, Mr. James, Park Lane	10	0	0
	4068	13	9

	L.	s.	d.
Brought forward	4068	13	9
Newcaſtle upon Tyne, Collection at, Rev. W. Davidfon	24	17	0
Ditto, ditto	37	8	0
New Town, near Melrofe, Collection at	13	0	0
Newport Pagnel, Collection at, Rev. Mr. Greatheed	34	15	4
Neale, Mr. J. Pentonville	1	1	0
Nicholfon, Mr. Blackfriars, Bridge	1	1	0
Nicol, Rev. W. Edgware Road	2	2	0
Nielfton, Collection at, North Brit.	62	17	3
Niven, Mr. D. fen. King St. Soho	2	2	0
Niven, Mr. D. jun. ditto	1	1	0
Nicholfon, Mr. J. Plymouth	1	1	0
Ninian's, St. parifh of, North Britain Rev. Mr. Sherriff	47	9	6
Nobley, Mr. by Mr. Winchefter	1	1	0
Notcutts and Goddards, Meff. Ipfwich	5	5	0
Norman, Mrs. Jun. St. Mary's Hill	1	1	0
Norton, Mr. Hackney	2	2	0
O.			
Oaftler, Mr. R. Leeds	0	10	6
Ogden, Mr. J. Thames Street	5	5	0
Oliver, Mr. J. Bridport	1	1	0
Oliver, Mifs, ditto	0	10	6
Olney, Collection at, by Rev. Mr. Greatheed	7	13	7
Omar, Mr. City Road	0	10	6
Orme, Mr. E. Borough	1	1	0
Over, Mr. Iflington	1	1	0
Owen, Mr. Shoreditch	1	1	0
Owen, Rev. Mr. and friends, Debenham	8	8	0
P.			
P. H. by Meff. Hankeys and Co.	1	1	0
P. W. F. by Rev. Mr. Platt	1	1	0
Parker, Mr. King's Mews	1	1	0
Pantin, Mr. T. Smithfield	1	1	0
Paton, Mr. Montrofe	2	2	0
Parr, Mr. W. Plymouth	2	2	0
Pattifon, Mr. J. Rochford	10	0	0
Parker, Mr. T. Woolwich	1	1	0
Parkes, Mr. New Road	1	1	0
Paifley, Collection at, by William Carlifle	552	17	0
Paupt Zeigle, Petticoat Lane	1	1	0
Parry, Mr. J. Salop	5	5	0
Parfons, Mr. J. Whitchurch	2	2	0
Paton, Mrs. Wood Street	1	1	0
Parker, Mr. J. K. by Mr. Townfend	1	1	0
Pattrick, Rev. G. Wilderneſs Row	2	2	0
Pope, Mr. R. Grafton Street	1	1	0
Pafco, Mr. T. Oxford	1	1	0
Parfons, Rev. Mr. E. Leeds	2	2	0
Parker, Mr. Dunftable	1	1	0
Parkinfon, Mr. Hoxton	1	1	0
Peyton, Mr. T. Blockley	1	1	0
Perry, Mr. at Mr. Calvert's	0	10	6
Peacock, Mr. Finsbury Square	1	1	0
Peacock, Mrs. ditto	1	1	0
Perry, Mr. Bath, by Dr. Haweis	1	1	0
U	4930	19	5

	L.	s.	d.
Brought forward	4930	19	5
Pelham, the Hon. Mrs. by ditto	1	1	0
Pettigrew, Mr. J. Glasgow	1	1	0
Petty, Mr. Evershott	10	0	0
Perkins, Mr. T. by Mr. Pinder	1	1	0
Pearson, Mr. W.	1	1	0
Pearson, Mrs. Upper Thames Street	5	0	0
Person unknown, left at Tottenham Court Chapel	1	1	0
Pearce, Rev. S. Birmingham	1	1	0
Pewsey, Mr. by Mr. Greatheed	1	1	0
Petty, Mr. J Chantmarle	1	1	0
Pitt, Mr Tottenham Court Road	1	1	0
Pigeon, Mr. by Mr. Foyster	0	10	6
Pickering, Collection at	10	1	$0\frac{1}{2}$
Pitfield, Mr. R. Bridport	0	10	6
Pickesley, Mr. W. Exeter	1	1	0
Pierce, Mr. Greenwich	1	1	0
Pinder, Mr. S. Falcon Square	1	1	0
Philips, Mr. G. Winkworth's Buildings	1	1	0
Philips, Mr. C. ditto	1	1	0
Philips, Mrs. Goodman's Yard	0	10	6
Platt, Mr. J. Islington	5	5	0
Platt, Rev. Mr.	2	2	0
Platt, Mrs. Tyndall Place	1	1	0
Platt, Mr. Stamford Street	2	2	0
Poole, Collection at, Rev. Mr. Ashburner	178	19	0
Poole, Mr. Cheapside	1	1	0
Poole, Miss H. Islington	1	1	0
Poole, Miss S. ditto	1	1	0
Popplewell, Mrs. S. Hull	1	1	0
Popplewell, Mr. J. ditto	1	1	0
Pontin, Mr. Turnmill Street	1	1	0
Ponder, Mr. Houndsditch	1	1	0
Powell, Mrs. City Road	1	1	0
Potticary, Mr. J. Isle of Wight	31	17	6
Pomeroy, Mr. T. Moor Place, Lambeth	1	1	0
Pooley, Mr. T. Borough	1	1	0
Porson, Miss Jane, Plymouth	0	10	6
Pratt, Mr. P. Kingston	1	1	0
Price, Mr. Islington	2	2	0
Preston, Mr. Miles Lane	1	1	0
Prentise, Mr. Charterhouse Lane	1	1	0
Pratt, Mr. Paul's Head Alley	1	1	0
Prouting, Mr W. Deptford	1	1	0
Protheroe, Miss, by Rev. Mr. Hey	1	1	0
Platt, Mr. J. Javin Street	1	1	0
Pratt, Mr. P. Kingston	1	1	0
Pretyman, Mrs. by Rev. Mr. Crole	2	2	0
Punfield, Mr. E Bridport	0	10	6
Pyner, Mr. North Street	0	10	6
Pyne, Rev. Mr. E. and Congregation Duxford	10	13	3
R.			
R. P. Usk	0	15	6
Randall, Mr. Iron Gate	1	1	0
Ranklin, Mr. J. Farcham	2	2	0
Randall, Mr. W. Southampton	5	5	0
Ramsden, Mr. ditto	1	1	0
Ratcliffe, Mr. and Sons, Ofwestry	1	0	6
	5240	4	$2\frac{1}{2}$

	L.	s.	d.
Brought forward	5240	4	$2\frac{1}{2}$
Rose, Miss, Flaggon Row	0	10	6
Romsgate, Collection at	16	6	7
Ramsay, Mr. G. Tyson Street	2	2	0
Raybold, Mr. Rodney Buildings	1	1	0
Rayner, Mr. J Hackney	1	1	0
Rawlings, Mr.	5	5	0
Ribon, Rev Mr. Yardley	1	1	0
Read, Miss, Moorfields	2	2	0
Renard, Mr. Pentonville	1	1	0
Rendham, Collection at, Rev. R. Wearing	5	0	0
Reading, ditto, Rev. Mr. Young	10	10	0
Ditto, ditto, Rev. A. Douglas	6	5	6
Reece, Mr. P. Usk	1	1	0
Reader, Mrs. Wareham	1	1	0
Rew, Mr. G. Adam Street	1	1	0
Read, Messr. J. and T. Chancery Lane	1	1	0
Reyner, Mr. Joseph	10	10	0
Richards, Mrs.	2	2	0
Ridsdale, Mr. Ipswich	2	2	0
Ringwood, Collection at, Rev. J. Lewis	17	8	0
Richardson, Mr. W. Glasgow	1	1	0
Richardson, Mr. E. ditto	1	1	0
Richardson, Mr. J. ditto	1	1	0
Riddell, Mr. E. Hull	1	1	0
Riddell, Mr. T. ditto	1	1	0
Risden, Mrs. Glocester Street	1	1	0
Richardson, Capt T. Liverpool	2	2	0
Ross, Mr. by Mr. Cowie	5	5	0
Robinson, Mr. New Road	1	1	0
Rotherham, Neighbourhood of, by Rev. Dr. Williams	12	9	6
Roper, Mr. St. Giles's	1	1	0
Rose, Mr Lower Thames Street	1	1	0
Rolfe, Miss, Newbury	0	10	6
Rolls, Mr. ditto	0	10	6
Roberts, Mr. Greenwich Hospital	1	1	0
Robinson, Mr. S. Bridport	2	2	0
Rooker, Mrs. ditto	1	1	0
Robertson, Mr. J. Glasgow	1	1	0
Robertson, Mr. John, ditto	0	10	6
Robertson, Mr. Andrew, ditto	0	10	6
Robertson, Mr. Andrew, Ilia	1	1	0
Rodborough, Collection at, Rev. Mr. Heath	5	5	0
Robinson, Rev. Mr. Leicester	30	0	0
Roberts, Mr. T. Armley	1	1	0
Robertson, Dr. Greenwich	1	1	0
Robinson, Mr. S. Leeds	0	10	6
Rooker, Rev. Mr Gold Hill	1	1	0
Robinson, Mr. by Rev. Mr. Crole	1	1	0
Roby, Rev. Mr. and Friends, Manchester	25	5	0
Rooker, Rev. Mr. Tavistock	1	1	0
Rust, Mr. W Hull	2	2	0
Rutherford, Rev. James, Bavington	1	1	0
Rumsey, Mr. Chelham	1	1	0
Rumsey, Mr. jun. ditto	1	1	0
Ryder, Mrs. Reading	1	1	0
S.			
Sample, Mr. W. by Mr. Greatheed	1	1	0
	5410	1	$9\frac{1}{2}$

	L.	s.	d.
Brought forward	5440	1	9½
Sandys, Mr. Greenwich	2	2	0
Saunders, Mrs. Upper John Street	1	1	0
Saunders, Mr. J. Plymouth	1	1	0
Savage, Mr. J. by Mr. Emmerson	1	1	0
Sause, Mr. Winkworth's Buildings	1	1	0
Saunders, Mr. Budge Row	1	1	0
Sanders, Mr Kensington	1	1	0
Sanders, Mr. J. Southampton	1	1	0
Sanders, Mr. R. ditto	0	10	6
Sabine, Mr. W. Islington	10	0	0
Sawlon, Mr. John, Hull	1	1	0
Saren, Rev. J. Bridport	5	5	0
Simpson, Mr. W. ditto	1	1	0
Sackett, Mr. H. by Mr. Townsend	2	2	0
Scotman, Mrs. Oxford	1	1	0
Scott, Mr. Tabernacle Row	0	10	6
Scott, Mr Greenwich	0	10	6
Scott, Mr. Warwick Street	1	1	0
Scott, Rev. Mr. Matlock	2	2	0
Scott, Mrs. ditto	2	2	0
Scott, Mr. J. Bull Yard	0	10	6
Scott, Rev. Mr. of the Locke	0	10	6
Segel, Mr. J. Denmark Street	5	5	0
Sells, Mr. E. Bank Side	1	1	0
Sedman, Mr. M. Hull	1	1	0
Shapwell, Mr by Rev. Mr. Bowden	3	3	0
Shearwood, Mr. Ratcliffe Highway	1	1	0
Shrubsole, Mr. E. by Mr. Bryson	0	10	6
Shrubsole, Mr W. Old Street	20	0	0
Shuttleworth, Mr. Market Harbro'	5	0	0
Shirriff, Mr. Tottenham Ct. Road	1	1	0
Shotter, Mr. Bridge Row	1	1	0
Shields, North, Collection at, Rev. Mr Raes	12	12	0
Shackles, Mr W. Hull	1	1	0
Shanks, Mr. T. Glasgow	0	10	6
Shields, South, Collection at, Rev. Mr. Tolbich	3	0	0
Sheffield, Collection at, Rev. Mr. Boden	36	10	3
Shaw, Mr. T. Stoke Newington	1	1	0
Shepherd, Rev. Mr. and Friends, Wrentham	10	8	6
Simes, Mrs. Mile End	0	10	6
Simeon, Rev. Mr. Cambridge	1	1	0
Simpson and Pinckney, Messr. Newgate Street	2	2	0
Sinclair, Mr. J. Glasgow	0	10	6
Simpson, Mrs. Jane, Princes Street	5	5	0
Simpson, Mr. J Holbeck	1	1	0
Slate, Mr. Noble Street	1	1	0
Slatterie, Rev. J. Chatham	1	1	0
Smith, Mr. Greenwich	1	1	0
Smith, Mr. Shoreditch	2	2	0
Smith, Messr. Houndsditch	5	5	0
Smith, Mrs. London Fields	2	2	0
Smith, Mr. Margaret Street	1	1	0
Smith, Mr. Gutter Lane	1	1	0
Smith, Mr Grub Street	1	1	0
Smith, Mr. Beach Street	1	1	0
Smith, Mrs. M. Hull	1	1	0
Smith, Mr. by Mr. Winchester	1	1	0
Smith, Mr. Bath	1	1	0
	5612	12	0¼

	L.	s.	d.
Brought forward	5612	12	0½
Smith, Miss, Croydon	1	1	0
Smith, Mr. H. Blackfriars Road	1	1	0
Smith, Rev. Mr. and Congregation, Leek	3	0	0
Smith, Mr. John, Durham	1	1	0
Smellie, Rev. Wm. Grimsby	1	1	0
Smith. Mr. Hoxton	1	1	0
Snowden, Mr. A. Plymouth	0	10	6
Southey, Messrs. R. and S. Fish Street Hill	1	1	0
Soames, Mr. Cateaton Street	1	1	0
Southampton, Collection at, Rev. Mr. Kingsbury	26	5	6
Southgate, Mr. Harton Garden	1	1	0
Sommerville, Rev. Mr. Sunderland	1	1	0
Soar, Mr. Greenwich	1	1	0
Soul, Mr. J by Mr. Greatheed	1	1	0
Sowerby, near Halifax, Congregation at, Rev. Mr. Sowden	6	13	6
Spence, Mr. J. Cockspur Street	1	1	0
Spillsbury, Mr. Lombard Street	2	2	0
Spy, Mrs. M. Hull	1	1	0
Spears, Mr. Wm. Mill Lane	1	1	0
Stanley, Mrs. by Dr. Haweis	1	1	0
Stubb, Mrs. by ditto	1	1	0
Stone, Messr. J. and L.	2	2	0
Starcke, Mr. John Street	1	1	0
Stillingfleet, Rev. J. Hotham	1	1	0
Stubbington, Mr. Southampton	1	1	0
Storck, Mr. Tottenham Court Road	1	1	0
Stow, North Britain, Collection at,	17	0	0
Stacie, Mr. Great Portland Street	1	1	0
Steel, Mr. Bedford Bury	1	1	0
Stokes, Mr. Strand	2	2	0
Stone, Mr. B Newbury	1	1	0
Stuart, Mrs. by Mr. Winchester	1	1	0
Staggimier Mr. by ditto	1	1	0
Stark, Mr. A. Glasgow	0	10	6
Stark, Mr. T. ditto	0	10	6
Stanforham, Collection at, Rev. Mr. Orrs	4	0	0
Sterne, Mr. Sheerness	0	10	6
Steven, Rev. J. Thornhaugh Street	2	2	0
Stamfold, Mr. Borough Market	0	10	6
Stephenson, Mr. J. Ranelagh Street	1	1	0
Staines, Collection at, Rev. Mr. Yockney	3	3	0
Stephen Mrs. by Mr. Cowie	1	1	0
Stinson, Mrs. Prospect Place	1	1	0
Sterry, Mr. Greenwich	0	10	6
Stead, Mr H. Leeds	0	10	6
Stevens, Mr. by Mr. Greatheed	2	2	0
Strang, Messrs. J. and W. Bishopsgate Street	5	0	0
Stirling Established Church, Rev. Messr. Sommerville and Innes	23	16	0
Stirling Burgher Congregation, by Rev. R. Campbell	80	1	9
Stirling Society received after the Collections were made	30	0	0
Sugg, Mr. W Beaminster	1	1	0
Sunderland, Mr. J. Wakefield	1	1	0
Sutton, Miss, Muggerhanger	1	1	0
	5858	6	3½

	L.	s.	d.
Brought forward	5858	6	3¼
Summers, Mr. Bond Street	1	1	0
Sumpter, Miss. Bridport	1	1	0
Sundius, Mr. Chrif. Fen Court	11	11	0
Surman, Rev. Mr. Chefham	1	1	0
Surry, Mrs. H. by Mr. Eyre	0	10	6
Sunderland, Collection at, Rev. Mr. Sommerville	13	18	0
Sundries, by Mr. Surman	2	2	0
Ditto, received at St. Saviour's	2	15	6
Ditto, by Mr. Neale	7	7	0
Ditto, by Mr. Greatheed	5	6	6
Ditto, by Mr. Love	1	16	3
Ditto, collected at Beaminfter	4	2	7
Symes, Mr. J. Bridport	2	12	6
Symes, Mr. T. ditto	0	10	6
Symes, Mr. W. ditto	0	10	6
Swaine, Mr. Mary-le-Bone Street	1	1	0
Swayne, Mr. Wareham	1	1	0
Swaine, Mr. T. Bridport	0	10	6
T.			
T. E. and R. G. by Mr. Emmerfon	1	1	0
T. Mrs. M Stourbridge	5	5	0
Tailer, Mr. J. B. Woodbridge	1	1	0
Taylor, Mr. D. Wittam's Buildings	1	1	0
Taylor, Mr. R. Southampton	1	1	0
Taylor, Mr. J. ditto	2	2	0
Taylor, Mrs. ditto	2	2	0
Taunton, Collection at, Rev. J. Tozer	26	3	6
Taylor, Mr. Barbican	1	1	0
Taylor, Mr. Hoxton Square	1	1	0
Taylor, Mr. by Mr. Winchefter	1	1	0
Taylor, Mr. S. Bridport	1	1	0
Tarrold, Mr. Wm. Manningtree	1	1	0
Talfourd, Mr. Reading	1	1	0
Tate, Mr. Wm. Monmouth Street	1	1	0
Tait, Mr. W. Whitechapel	1	1	0
Tagg, Mrs. by Rev. Mr. Crole	0	10	6
Tenant, Mr. by Mr. Pinder	1	1	0
Thomas, Mr. J. Lamb's Buildings	1	1	0
Thodey, Mr Clapton	1	1	0
Thompfon, Mr. Mile End	0	10	6
Thompfon, Mr. Fenchurch Street	1	1	0
Thompfon, Mr. T. Hull	1	1	0
Thompfon, Mr. of the Temple	0	10	6
Thomfon, Mr. John, Glafgow	0	10	6
Thorpe, Mr. G. by Mr. Bryfon	0	10	6
Thodey, Mr Clapton	1	1	0
Thring, Mr. Charlotte Street	2	2	0
Thornton, Mr. Henry	10	10	0
Thornton, Mr. Samuel	5	5	0
Thornton, Mr. Robert	10	10	0
Thomas, Mr. Oswestry	0	10	6
Thomas, Mr. S. Charles Square	1	1	0
Thornton, Mr. J.	5	5	0
Thornton, Mr. High Street, Borough	1	1	0
Thompfon, Mr. W. Upper Thames Street	2	2	0
Tinfley, Mr. Hackney	1	1	0
Titfred, Mr. Union Street	1	1	0
Toomer, Mr. E. Southampton	5	5	0
Tooting, Collection at, by Rev. Mr. Bowden	11	11	6
	6031	12	7½

	L.	s.	d.
Brought forward	6031	12	7½
Toomer, Mr. J. Newbury	1	1	0
Todd, Mr. W. Hull	1	1	0
Todd, Mr. J. ditto	1	1	0
Town, Rev. T. and Congregation, Royfton	9	9	0
Townfend, Rev. John	1	1	0
Torring, Mr. Kingfbridge	2	2	0
Toms, Rev. Ifaac, Hadleigh	0	10	6
Trimming, Mrs. by Dr. Haweis	1	1	0
Tryard, Mr. Southampton	1	1	0
Trigg, Mr. and Mrs. by Dr. Haweis	3	2	0
Tricker, Mr. Walworth	2	2	0
Trew, Mrs. Bridport	1	1	0
Tucker, Mr. Tottenham Court Road	1	1	0
Tutt, Mr. Royal Exchange	1	1	0
Turnbull, Mr. City Road	1	1	0
Turner, Mr. G. A. London Wall	1	1	0
Tunbridge, Collection at, Rev. W. Hopkins	8	4	7
Turk, Mr. T. Dulwich	1	1	0
Tyler, Mr. Mile End	5	5	0
U. and V.			
Unknown Perfon, received by Mr. Emmerfon	4	4	0
Ditto, ditto in a parcel	0	10	6
Ditto,	5	0	0
Unknown Lady, by Mr. Bryfon	1	1	0
Ditto, by Mr. Coleraine	40	0	0
Underwood, Rev. Mr. and Congregation, Dorchefter	8	8	0
Underhill, Mr. Hackney	1	1	0
Unwin, Mr. Bromley	2	2	0
Underwood, Mr. Greenwich	1	1	0
Upton, Rev. Mr J. Union Place	1	1	0
Vere, Mr. St. Martin's Lane	1	1	0
Viney, Mr. by Rev. Mr. Crole	1	1	0
Virginia Street Chapel, Ratcliffe Highway, Rev. Mr. Radford	16	3	0
W.			
W. J. S. by Rev. Mr. Wilks	1	1	0
W. J by Rev. Mr. Whittridge	0	10	6
Wakerell, Mr. Wilderneſs Row	2	2	0
Ward, Mr. Ratcliffe	0	10	6
Walker, Mr. T. Walworth	1	1	0
Warden, Miſs, Pultney Street	1	1	0
Watts, Mrs. Newbury	0	10	6
Watfon, Mr. S. Swanland	1	1	0
Ward, Mrs. High Wycombe	1	1	0
Walker, Mr. R. Glafgow	1	1	0
Watfon, Mr. D. Sen. Parliament Street	1	1	0
Walker, Rev Mr. Dublin	1	1	0
Walters, Mrs. Yarmouth	0	10	6
Wardle, Mr. Honey Lane Market	6	6	0
Warren, Mr. Moorfields	1	1	0
Walton, Mr. W. Lime Street	1	1	0
Walters, Mr. T.	15	5	6
Waybridge, Mr. Millbank	1	1	0
Wakeman, Mr. T. Hackney	2	2	0
Waredrape, Mr. ditto	1	1	0
Waugh, Rev Alex. Allfop's Buildings	1	1	0
	6198	3	8½

	L.	s.	d.
Brought forward	6198	3	8½
Walcott, Mr. Greenwich	10	10	0
Warren, Mr. J. Little Newport Street	1	1	0
Walker, Mr. by Rev. Mr. Crole	1	1	0
Wallis, Cook, and Hammond, Meſſ. by ditto	5	5	0
Wetherall, Mr. Cold Bath Fields	2	2	0
Wellwither, A	5	5	0
Weſt, Mr. Iſlington	1	1	0
Wells, Mr. Rathbone Place	1	1	0
Wells, Mr. W. Malton	1	1	0
Wells, Mr by Rev. Mr. Crole	1	1	0
Wertley, Mr. Hackney	0	10	6
White, Miſs, Durham	1	1	0
White, Mr. Southampton	0	10	6
White, Rev. T. Moblethorpe	1	1	0
Whitefoot, Rev. W. Reading	1	1	0
Whiteman, Mr. J. Palace Row	1	1	0
Whitchurch, Shropſhire, collected at Methodiſt Meeting	0	16	7
Whittridge, Rev. Mr. Ofweſtry	1	1	0
Whitaker, Mr. Bath	1	1	0
Whitaker, Mr. D. by Mr. Evre	2	2	0
Whillans, Mr. G. Caſtle Street	0	10	6
Willyams, Lieut. Col. Royal Corniſh	21	0	0
Wilks, Rev. Mr. Old Street	1	1	0
Wilks, Mrs. K. Blockley	1	1	0
Widow, A, by Mr. Wilks	0	10	6
Wilkie, Mr. Houndſditch	2	2	0
Wilkie, Miſs, ditto	0	10	6
Wills. Rev. T. Iſlington	1	1	0
Williamſon, Mr. Berwick Street	0	10	6
Wilberforce, the Hon. Wm. M. P.	10	10	0
Wilſon, Mr. John, Hoxton Square	1	1	0
Wilſon, Mr. ditto	1	1	0
Wilſon, Mr. B. Moorfields	1	1	0
Wilſon, Mr. Stephen, Church Street	5	5	0
Wilſon, Mrs. Pump Row	1	1	0
Wilſon, Mr. J. Hampſtead Road	1	1	0
Wilſon, Mrs. Highbury	2	2	0
Wilſon, Mr. J. Newington Butts	1	1	0
Wilſon, Rev. John, Drayton	1	1	0
Wincheſter, Collection at, Rev. Alex. Steill	17	10	0
Wickenden, Mr. Cornhill	2	2	0
Wilmot, Mr. Wilmot Square	2	2	0
Wincheſter, Mr. Adelphi Chapel	1	1	0
	6314	3	3½

	L.	s.	d
Brought forward	6314	3	3½
Williams, Mrs. Belvidere	1	1	0
Wilkinſon, Mr. Tabernacle Row	1	1	0
Williamſon, Mr. R. Glaſgow	1	1	0
Wilmhurſt, Mr. Reading	2	2	0
Wilkinſon, Mr. by Mr. Platt	1	1	0
Wilſon, Mr. Greenwich	1	1	0
Winkworth, Rev. Mr. St. Saviour's Southwark	1	1	0
Willmott, Mrs. Beaminſter	1	1	0
Windeatt, Miſs, Totneſs	1	1	0
Wontner, Mr. Minories	1	1	0
Worth, Mr. T. by Meſſ. Hankeys and Co.	1	1	0
Woodford, Mr. R. Southampton	0	10	6
Woods, Meſſrs. Blackfriars	2	2	0
Wood, Mrs. Church Lane	1	1	0
Wood, Mr. Shoe Lane	0	10	6
Woodward, Mr. Honduras Wharf	1	1	0
Woodman, Mr. W Bermondſey Street	2	2	0
Woburn, Collection at, by Mr. Greatheed	10	7	6
Wright, Mr. John	2	2	0
Wright, Mr. Geo. Tottenham Court Road	1	1	0
Wright, Mr. B Hull	1	1	0
Wright, Mr. D. Glaſgow	1	1	0
Wright, Mr. G. Warner Street	0	10	6
Wray, Mrs Judith, Middleham	10	10	0
Wraley, Collection at,	2	4	6½
Wyatt, Mr. Preſcott Street	0	10	6
Wyatt, Mr. Coleman Street	2	2	0
Y.			
Yethalm, North Britain, Congregation at	8	0	0
Yours, Mr. R. Change Court	1	1	0
Yockney, Rev. Mr. Stains	6	6	0
Yockney, Mr. by Mr. Wincheſter	1	1	0
Young, Mrs. C. Falkirk	1	1	0
Young, Mr. Alex. Glaſgow	0	10	6
	6383	11	10
Subſcriptions below Half a Guinea	22	3	4½
Total Amount of Contributions carried to the Account Current	6405	15	2½

†§† In the month of December laſt, a Gentleman, from the country, left with the Treaſurer the ſum of 3l. 5s. 8d. with a promiſe that, upon his return, he would tranſmit the Names of the Contributors. Theſe Names are not yet received; but it is hoped the preſent intimation will induce the Gentleman in queſtion to communicate them, in order that they may appear in the Liſt of Subſcribers for the enſuing year.

Since the preceding Account was cloſed, ſeveral Subſcriptions have been received from the Friends of the Inſtitution, in London and its vicinity.—The Aſſociate Congregation of Antiburghers at Perth, have alſo remitted 100l. 11s.—And, by a letter from the Rev. Thomas Maſon, of Biſhopwearmouth, information is received that 46l. 3s. has been collected at Sunderland for the uſe of the Society.

ACCOUNT

ACCOUNT

OF

DISBURSEMENTS

MADE BY

THE TREASURER.

				L.	s.	d.
JOHN CARBYN, for the Ship Duff,	L.5000	0	0			
Deduct discount, 2½ per cent.	125	0	0			
				4875	0	0
Tho. Wilkinson for Insurance of 3000l. on Ship Duff				318	15	0
Captain Wilson, for Sundry Disbursements, as per his Account, previous to his sailing from Portsmouth				186	10	0
Ditto, for the purchase of 461 Dollars taken with him				103	10	8
Fry and Co. by order of the Rev. Mr. Griffin, of Portsea, as per his Account, viz.						
Disbursements made at Portsmouth on account of Ship Duff	L.214	0	0			
Deduct Donations and Subscriptions from Congregation at Orange-street, Portsea	L.109	9	6			
St. Peter's Chapel, Portsea	10	6	0			
Received for a Ship's Fire-place, &c. sent from on board	6	6	0			
	126	1	6			
				87	18	6
Rev. Mr Wilks, for sundry Disbursements made by him				86	10	8
A. Styles' draft from Gravesend, for Sundries purchased by him for the Ship Duff				33	3	8
Rev. H Mends, for so much advanced by him on W. Stanton's Account	L.5	5	0			
Ditto, ditto	5	5	0			
Ditto, ditto	6	6	0			
Ditto, ditto	15	4	6			
				32	0	6
W. Shrubsole, for Postages, Stationary, and Allowance to Mr. Lewis and other Missionaries	L.26	7	7			
Ditto, for further Disbursements of Postage, &c.	16	8	2			
				42	15	9
Rev. Mr. Waugh's Account of Expences	L.0	16	11			
Rev. Mr. Burder's ditto	8	14	0			
				9	10	11
				5776	1	8

			L.	s.	d.
Brought forward			5776	1	8
Mr. Gooch, his account for lights and Cuſtom Houſe charges			19	10	2
For Proviſions for the Duff, purchaſed at Sheerneſs			14	17	0
Rev. Mr. Greatheed, for ſo much paid by him to Egerton, Collis, and Co. for books			15	4	6
Rev. Mr. Platt, expences attending the Miſſionaries defrayed by him			14	0	3
Ditto, Account of ſundry Diſburſements made by him			13	11	1
Phœnix Fire Office, for Inſurance on the Ship Duff from Fire in the River			13	9	9
For Cyclopedia, Microſcopes, &c.			13	0	0
For Medical Books bought by Mr. Gillham			11	16	6
On account of Mr. Broomhall, a Miſſionary, by order of Mr. Little			11	12	8
Rev. H. Mends' draft for expences attending the Miſſionaries ſent from Plymouth			10	10	0
Poſtage of the letters from Rio de Janeiro			8	18	4
Mr. Lewis, for ſundry printing materials			8	10	9
Ditto, for muſical inſtruments, &c.			6	18	0
Mr. Chapman, for books ſent Mr. Walker			6	5	0
Thomas Norman, his expences from Hanley			6	3	0
Rev. Mr. Jerment, on account of John Buchanan			5	5	0
Dr. Haweis, for ſundry expences paid by him, at Portſmouth, on account of the Miſſionaries			4	13	0
Mr. Gardiners' account of expences			4	4	0
Rev. Mr. Bogue, for advances made by him to the Miſſionaries			3	6	0
T. Chriſtie, for paper and attendance at Scots Hall			3	3	0
Thomas Lewis, for ſkins, mill-board, &c.			3	1	0
Rev. Mr. Roby, on account of J. Wilkinſon			2	2	0
E. Main, a Miſſionary, for his ſupport when in London			1	4	0
Expences incurred by the Sitrling Society, and deducted in its remittance			1	2	5½
To Mr. Smith, a Miſſionary			0	10	6
For notice of Mr. Cochran's legacy			0	5	0
Rev. Mr. Love, two years Secretaryſhip	L.40	0 0			
Ditto, ſundry diſburſements made by him on account of the Society	4	0 0			
			44	0	0
Mr. Shrubſole, one year's Secretaryſhip			20	0	0
Reeve and Green, for proviſions			633	1	7
Fenn and Co. for linen, &c.	L.660	3 3			
Deduct drawback received from them	32	13 6			
			627	9	9
J. Moſeley, for ironmongery, &c.			622	0	5
Wm. Simms, for cordage			433	15	3
Favell and Co. ſlops, &c.			261	19	2
Jukes, Coulſon, and Co. iron			220	4	3
J. Welford, ſail-maker			164	16	2
Curtis and Co. for bread			164	15	0
Wm. Savill, for ſheathing			155	1	7
Marſhiter and Co. for nails			117	4	9
R. Dowding, for porter, beer, &c.			110	3	4
			9553	15	10½

			L.	s.	d.
Brought forward			9553	15	10½
Streatfield and Co. for woollen			100	13	0
H. Newton, wine merchant			99	10	2
W. Chriſtie, for ſplit-peaſe			87	8	9
W. Edwards, cooper			83	17	8
R. Addams, for groceries			82	2	4
Davies and Son, for ſhoes			77	17	9
W. Purdy, for rice			72	18	8
Gardner and Bagnall, for canvas			72	9	8
John Thornton, ſhip-chandler			68	6	0
Cox and Co. for ſhip's maſts, &c.			66	9	10
J. Ive, for joiner's work			66	0	8
Crawſhay and Co. for iron			65	18	6
John Furlong, gun-ſmith			62	18	0
Apothecaries Company, for medicines	L.68	6 10			
Deduct diſcount allowed by Apothecaries Company	6	16 10			
			61	10	0
J. and W. Strange, for cheeſe			61	5	5
T. Walter, for anchorage			53	11	3
G. Walter, ditto			52	2	0
T. Hawkes, for making ſhirts, &c.			45	19	7
P. P. Barraud, for time-keeper			42	0	0
J. Kynaſton, for flannel			40	12	0
John Wright, ſmith			40	4	0
W. H. Scott, for bread			38	7	6
Curtis and Co. for coal tar			36	7	7
King and Ramſay, boat-builders			36	1	4
H. Newton, for brandy			35	18	0
Dunkin and Hay, for flour			32	12	3
Bowley and Son, for white-lead			33	19	8
Beatſon and Co. for guns			31	8	0
D. Bennett, brazier			26	10	0
P. and W. Melliſh, for proviſions			27	14	0
Sanders and Neele, engravers			27	6	0
J. B. Courthope, for pinnace			25	4	7
John Godfrey, plate-worker			24	15	0
Burder and Co. for tripe ſtores			24	8	0
R. and T. Southey, hatters			21	5	0
B. George, for fiſh-hooks, lines, &c.			20	1	3
T. Scarlett, for ham, &c.			19	2	6
J. Millar, for trimmings, &c.			18	5	3
W. White, for handſcrews			18	13	0
D. and C. Turner, for hammocks			18	0	0
T. Everingham, for ſalt fiſh			17	6	10
T. Laundy, for ſurgeon's inſtruments			17	7	4
J. Alderſey, for ſtationary			15	6	0
T. Benſon, for mooring-chain			14	17	0
T. Heſlop, for cordage			14	15	0
R. Chippendall, for copying-machine			14	14	0
J. Shelton, plumber			13	16	5
D. Whitaker, ſmith			13	18	0
			11695	10	7½

	L.	s.	d.
Brought forward	11695	10	7½
Dunkin and Brown, for flour	13	2	0
J. Darby, for ſoap	11	14	0
S. Carter, for candles	11	5	0
Hill and Co. for ſalt	11	2	0
Martin and Co. for canvas, hoſe, &c.	10	17	8
Mr. Holdſworth, for eſſence of malt	10	17	0
Thomas Lock, painter	10	19	0
S. Huffam and Son, for canvas	9	19	6
T. Gutterſon, for beer	9	3	0
M. Hockley, for coals	9	11	0
J. Arding, for printing utenſils	7	15	4
W. Tucker, lighterman	7	11	0
C. Batterſley, for oakum, &c.	4	18	0
Mr. Merriman, for cheſts	4	6	6
Johnſon and Co, for drugs	5	12	6
Stringer and Son, for ſpicery	5	1	6
John Dixon, for prints	3	18	0
S. Naſh, for tea	3	16	8
A. Pickering, pilot	3	13	6
P. Edridge, for ſeamen's board, &c.	3	5	6
C. Bond, cabinet-maker	3	5	0
For Rev. Mr. Scott's Bible	3	12	0
R. Nicholſon, for deals	3	1	10
R. Elliott, pilot	3	0	6
J. Ives, for coops	2	5	0
C. De Grave, for ſcales, &c.	1	14	9
D. Pierſon, for moorage	1	16	6
Hopkins, for repairing cordage	1	8	6
A. Birch, for painting bruſhes	0	12	3
J. Sparrow, for ſtones	0	7	9
Sundry monthly payments of ſeamen's wages	129	6	6
Total amount of diſburſements carried to account current	L. 11904	9	10½

Dr. the Treasurer of the Missionary Society. Per Contra Cr.

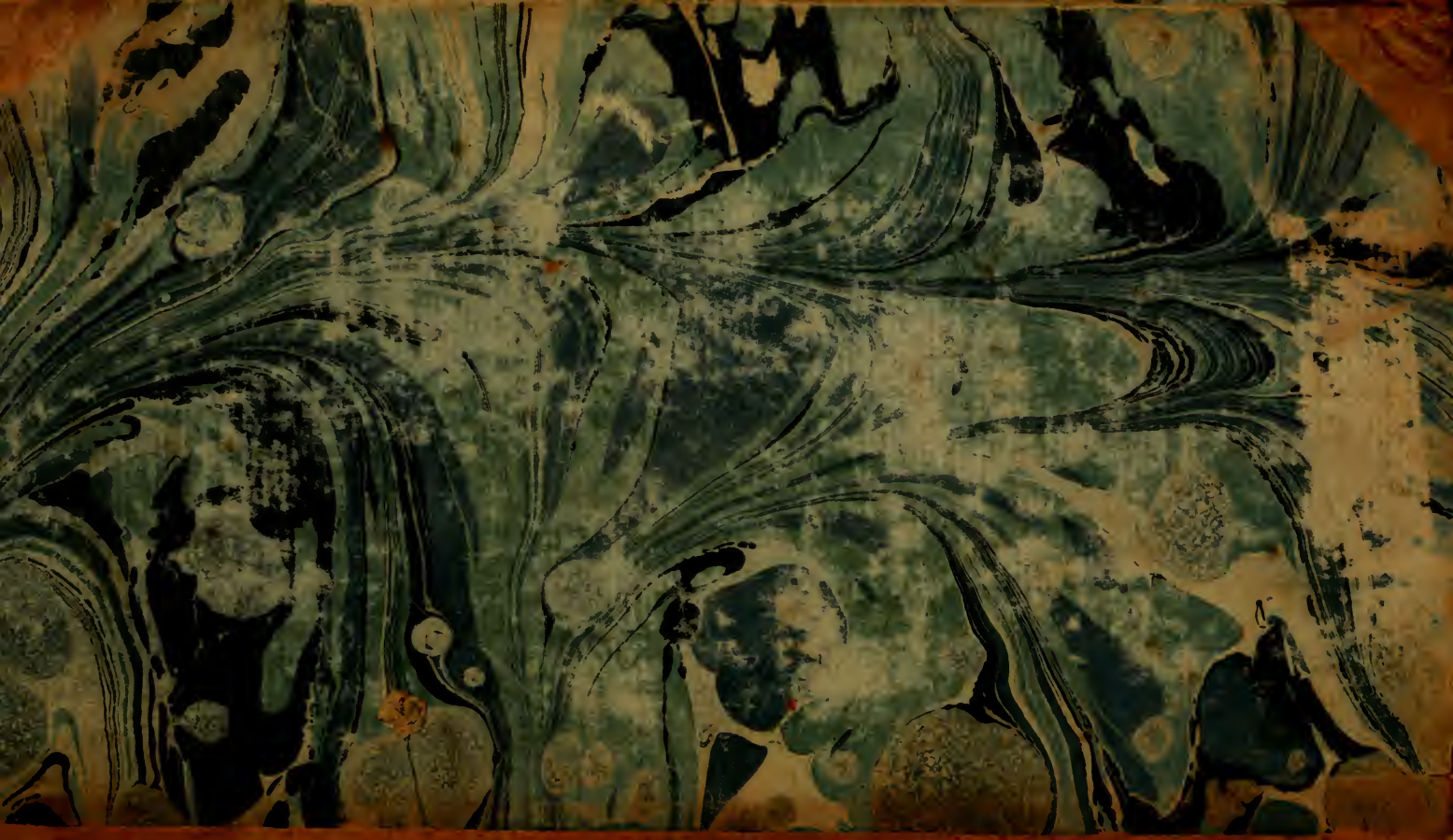
		L.	s.	d.			L.	s.	d.
July 1, 1796.	To ballance of the last account	258	13	7½	June 20.	By amount of disbursements as per the preceding account	11904	9	10½
	To amount of donations, subscriptions, and collections, as per preceding list	6405	15	2½					
	To produce of 8000l. 3 per Cent Cons. sold for the payment of the ship Duff	4829	12	6					
	To ½ year's dividend 10500l. 3 per ct.	157	10	0					
	To ½ Do. on 2500l. ditto	37	10	0					
	To 1 year's Do. on 3000l. 4 per cent.	120	0	0					
	To 1 Do. on 1000l. 5 per cents.	50	0	0					
June 20, 1797.	To ballance due to the Treasurer	45	8	6½					
		L. 11904	9	10½			L. 11904	9	10½

Audited June 27, 1797, by us,

GEORGE MEDLEY,
JOHN STEPHENSON,
SAMUEL PINDER,
JAMES MILLAR.

The following is an Account of the Public Securities belonging to the Society, which have been purchased at various Times in the Names of four Trustees.

L. 2500——3 per Cent. Consols.
3000——4 per Cent. Consols.
1000——5 per Cent.

London, June 20, 1797. JOSEPH HARDCASTLE.

IT is to be hoped every reader will feel fresh animation on considering the progress made to put forth more vigorous exertions, and to replenish our funds for the execution of the future Missions we have planned to Africa, Asia, and America. We hope two may be executed in the course of the present year. And if it pleases the Great Head of the Church to provide instruments and means, the public have a pledge in what hath been already done, that the Directors are disposed to forego no trouble, or inconvenience to themselves, in order to fulfil the trust committed to their charge to the satisfaction of their worthy associates; remembering always that it is not of man, nor by man, but of God alone, who giveth the increase.