The image shows a detailed view of marbled paper. The pattern consists of intricate, swirling, and layered designs in various shades of black, grey, and white. The lines are fluid and organic, creating a complex, almost abstract composition. In the bottom left corner, there is a small, white, rectangular label with rounded corners. The label contains three lines of text: 'F-33', 'L8462', and '1799'. The text is printed in a bold, sans-serif font. The background of the entire image is the marbled paper itself, which has a slightly textured appearance.

F-33
L8462
1799



FOUR SERMONS,

PREACHED

AT THE FIFTH GENERAL MEETING,

OF THE

MISSIONARY SOCIETY,

MAY 8, 9, 10, 1799 :

BY THE

Rev. J. FINDLAY, Paisley.

Rev. J. TOZER, Taunton.

Rev. J. MOODY, Warwick.

Rev. G. C. BRODBELT, Aston-Sandford.

TO WHICH ARE ADDED,

THE REPORT OF THE DIRECTORS,

THE

PROCEEDINGS OF THE MEETING,

AND A

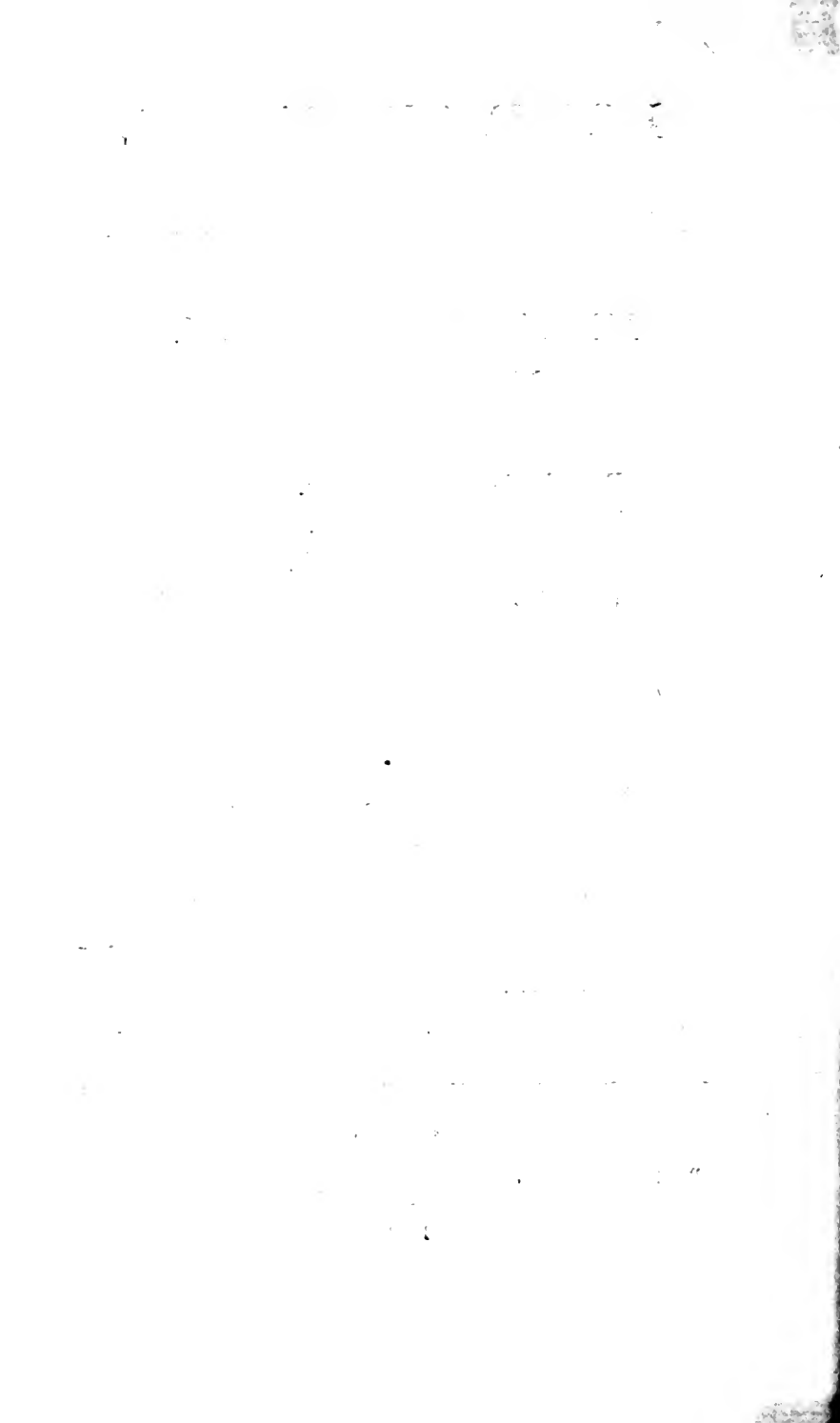
LIST OF THE SUBSCRIBERS.

BY ORDER OF THE DIRECTORS,
PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

London:

PRINTED FOR T. CHAPMAN, No. 151, FLEET-STREET

1799.





BENEVOLENT exertions arising from human passions are often transient, while efforts originating in the designs of Providence, and suggested by his Spirit, are permanent, progressive, and successful; a circumstance which augurs favourably of the issue of Missionary endeavours, since each annual meeting of the Society, to the 5th, which we now record, has increased in zeal, vigour and unanimity; indeed, the favourable circumstances which have attended the first efforts of the Society, have strongly inscribed the divine approbation on the objects to which they have been directed, and warrant us, at least, to hope, that the Lord will eventually crown them with success.

The assemblies of the present year, are no less pleasing and devotional, than in the preceding, and the respective discourses were delivered with the like animation.

But as the particulars were detailed in the Evangelical Magazine, for June last, it is here unnecessary to be minute. The first discourse was delivered by the Rev. J. FINDLAY, at Surry Chapel, on Wednesday morning, May 8; and in the afternoon, at Haberdasher's-Hall, J. HARDCASTLE, Esq. in the Chair, the subjoined report of the Directors was read by the Secretary, and approved.—The same evening, the Rev. J. TOZER, delivered his discourse to a crowded auditory, at the Tabernacle.

On

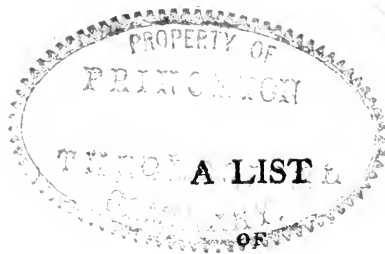
INTRODUCTION.

On Thursday morning, the Society again assembled at Mr. Tower's Meeting, Barbican, and after prayer, and the recital of some pleasing intelligence of the spread of the Gospel, in America, and the West Indies, by the unwearied labours of the Methodists, they proceeded to determine, by lot, which of the Directors of last year should be rendered ineligible, and to choose new ones to supply the vacancy.

In the evening, Rev. Mr. MOODY preached at Tottenham Court Chapel; and in the morning following, the Rev. Mr. BRODBELT, at St. Luke's Church.

On Friday afternoon, the Society again assembled, at Haberdashers'-Hall, and voted thanks to the respective preachers; after which, were passed the following, among other important resolutions: viz. "That the Directors be impowered to prepare one or more Missions to the Sandwich Islands, and other Islands of the Pacific Ocean, and to forward the Missionaries by an American or other vessels." And "that they be also empowered to furnish Missions to the Greek Indians, to Bermuda, to Canada, to any of the West India Islands, or any parts of the coast of America, or Asia."

After these resolutions, the anniversary concluded with the very pleasing and solemn scene of a public administration of the Lord's supper, at which, about 50 ministers, beside lay-members of the Society, were communicants.



THE DIRECTORS.

LONDON.

- J**OSEPH Hardcastle, Esq. Treasurer, *Ducksfoot-lane, Thames-street.*
Mr. John Allday, *Carlisle-street, Soho.*
Henry Boase, Esq. No. 56, *Pall Mall.*
Mr. Robert Campbell, *Marybone-street, Golden-square.*
Mr. William Clark, *Highb-street, Southwark.*
Mr. David Cooke, *Trump-street.*
Rev. George Durant, *Spital square.*
Samuel Faval, Esq. *Tooley-street.*
Samuel Foyster, Esq. *Tottenham-street.*
George Gaviller, *New-road, St. George's in the East.*
Rev. Thomas Haweis, L. L. B. and M. D. *Northampton Chapel.*
James Hamilton, M. D. *Artillery-place.*
Stephen Hough, Esq. *Tavistock-street, Bedford-square.*
Rev. Rowland Hill, M. A. *Surry Chapel.*
Rev. John Humphreys, *Newington Butts.*
Thomas Hodgson, Esq. *Mark-lane.*
Rev. George Jerment, *Wesson Place, Pancras.*
Rev. Joel Abraham Knight, *Somers Town.*
Rev. Alexander Mather, *City-Road.*
George Wilkinson Meriton, Esq. *Mills-street, Dock Head.*
James Neale, Esq. *St. Paul's Church-yard.*
James Nelson, Esq. *Park-lane.*

Rev.

A LIST OF THE DIRECTORS.

- Rev. William Nicol, *Sloane-square*.
Samuel Pindar, Esq. *Falcon-square*.
Rev. William Francis Platt, *Holywell-Mount*.
John Rainier, Esq. *London Field, Hackney*.
Joseph Reyner, Esq. *Duck's-foot Lane, Thames-street*.
William Shrubsole, Esq. *Old-street Road*.
William Sims, Esq. *Sun Tavern Fields, Stepney*.
Rev. James Steven, *Thornhaugh street*.
Christian Sundius, Esq. *Fen-court, Fenchurch-street*.
Rev. John Towers, *Barbican*.
John Walcot, Esq. *Greenwich*.
Rev. Alexander Waugh, M. A. *Salisbury-place, New Road, Marybone*.
Mr. David Witaker, *Hackney*.
Rev. Matthew Wilks, *Old-street Road*.
Rev. Thomas Williams, *Stepney*.
Thomas Wilson, Esq. *Artillery-place*.
Joseph Wilson, Esq. *Milk-street, Cheapside*.
Rev. William Winkworth, *St. Saviour's, Southwark*.
George Wolffe, Esq. *America-square*.
Mr. Samuel Yockney, *Bedford-street*.

THE COUNTRY.

- Rev. Richard Pearfall Allen, *Exeter*.
—— Charles Atkinson, *Ipswich*.
—— John Bailey, *Clavering, Essex*.
—— Jehoiada Brewer, *Birmingham*.
—— George Campbell Brodbelt, *Loudwater, Bucks*.
—— Samuel Bottomley, *Scarborough*.
—— J. S. Charrier, *Lancaster*.
—— Joseph Cockin, *Halifax*.
—— John Cooke, *Maidenhead*.
—— William Davidson, *Newcastle*.
—— Archibald Douglas, *Reading*.
—— Samuel Greatheed, *Newport Pagnel*.
—— Thomas Grove, *Walsal*.

Rev,

A LIST OF THE DIRECTORS.

- Rev. John Hey, *Bristol*.
 — Joseph Jefferson, *Basingstoke*.
 — — Kirkpatrick, *Sutton-Ashfield, Nottinghamshire*.
 — William Kingsbury, *M. A. Southampton*.
 — Samuel Lowell, *Bristol*.
 — George Lambert, *Hull*.
 — Robert Little, *Hanley Green, Staffordshire*.
 George Livius, Esq. *Bedford*.
 Mr. John M'Dowell, *Falmouth*.
 — Minchin, Esq. *Gosport*.
 Rev. Herbert Mends, *Plymouth*.
 — James Moody, *Warwick*.
 — — Newton, *Witbam, Essex*.
 — John Mead Ray, *Sudbury*.
 — William Roby, *Manchester*.
 — Joseph Slatterie, *Chatham*.
 — Jonathan Scott, *Matlock*.
 — Joseph Smith, *Manchester*.
 William Skinner, Esq. *Bristol*.
 Walter Taylor, Esq. *Southampton*.
 Rev. Isaac Tozer, *Taunton*.
 — George West, *M. A. Stoke by Guildford*.
 — Edward Williams, *D. D. Rotherham*.
 — — Wood, *Rowell, Northamptonshire*.
 — John Blackall, *Berwick-upon-Tweed*.
 Mr. William Eastman, *Portsea*.

WALES.

- Mr. David Charles, *Carmathen*.
 Rev. Thomas Charles, *Bala*.
 Rev. David Jones, *Llangan*.
 Mr. Benjamin Jones, *Haverford West*.

SCOTLAND.

A LIST OF THE DIRECTORS.

SCOTLAND.

- Rev. Ebenezer Brown, *Inverkeithing*.
Rev. James Black, *Dundee*.
—— George Cowie, *Huntley, Aberdeenshire*.
—— John Findlay, *Paisley*.
—— Collin Gillies, *Paisley*.
—— Robert Hall, *Kelso*.
Robert Haldaine, Esq. *Airthrey*.
Rev. William Innes, *Dundee*.
—— James Mackinlay, *Kilmarnock*.
—— James Mackenzie, *Glasgow*.
—— Angus Mackintosh, *Tain*.
—— John Smart, *Stirling*.

IRELAND.

- Mr. Albert Bleft, *Sligo*.
—— Chambers Esq. *Dublin*.
Rev. George Hamilton, *Armagh*.
—— ——— Walker, M. A. *Dublin*.

THE
REPORT OF THE DIRECTORS

TO THE

MEMBERS OF THE MISSIONARY SOCIETY,

*At their Fifth Annual Meeting, held the 8th Day
of May, 1799.*

Christian Brethren,

BEFORE we enter into a detail of the proceedings of the past year, we think it incumbent on us, as a religious society, to make our devout acknowledgment to God for the privilege we continue to enjoy, of deliberating on those measures, which are adapted to promote the best interests of the human race, and are intimately connected with the honour of that adorable Saviour, who has a claim on our unwearied services and everlasting gratitude.

Whoever reflects on the present disastrous condition of the surrounding nations, and contrasts it with our own undisturbed security, will not deem this tribute of grateful praise, from Christian men and ministers, associated together in such circumstances, unreasonable. For though it be an invariable maxim with us to abstain from all political discussion, we do not profess to be insensible to the interests of the nation in which we reside, nor unmindful of that distinguished preservation for which we are so peculiarly indebted to the Great Ruler of the universe.

The rapid and astonishing changes which have
b been

been recently produced in some of the governments of the world, we behold with emotions and views, in some respects peculiar to those who survey all human events through an evangelical medium, and as subordinate to the dispensations of grace. We are sure that the administration of all things is in the hands of our exalted Lord, whose wisdom will order, and power effect the purposes of his own will, and so overrule ambition, folly, wickedness, infidelity, and profaneness, and whatever in itself tends to injure or disturb the peace of society, as to set up and establish that kingdom, which is an everlasting kingdom, and that dominion which shall never be destroyed.

Throughout the eventful lapse of ages this observation has seldom admitted an illustration more striking and luminous than in the present period. It is not, however, our design to enlarge on this proposition, as we judge it more immediately our duty to endeavour to convert these providential occurrences into occasions of extending our Saviour's spiritual dominion, than to investigate their original source, or trace with accuracy their progress and operation.

In this important crisis, when hostility to revealed religion has been so openly declared, the exertions of the Missionary Society appear with peculiar propriety and lustre; and are so regarded by the true disciples of our Saviour in all the different parts of Christendom, who already feel an inspiring influence upon their minds, and an unusual earnestness, to concur with us in spreading the Gospel of the grace of God; which has confessedly been greatly excited by the institution, which you, brethren, have been the instruments of establishing, and the progress of which you are this day assembled to promote. The union among all real Christians, without distinction, which forms the distinguishing feature of your plan, attracts their
peculiar

peculiar admiration, and encourages the pleasing hope, that we shall soon approximate more universally towards each other, assume, as the body of Christ, greater visibility, and hold more general intercourse, for the purposes of promoting his spiritual kingdom. That these happy effects may, in their fullest extent, be realized, we will cherish this amiable feature with peculiar care, guard against its violation; and whilst we agree to keep out of sight those subordinate points, in which a diversity of judgment may subsist, we will preserve this as the single and invariable motto of our institution, that *Christ is all, and in all.*

After the most solemn deliberation, brethren, as you know, our first mission was equipped, and sent forth, under the divine protection, for its destined port; and with anxious expectation every heart awaited the tidings of an event on which so much appeared to depend; for had the issue been afflictive, had the enterprize miscarried, every one is conscious what effects would probably have followed. But he whose glory we had in view, and who led us by a way we knew not, had towards us thoughts of peace, and not of evil. After deepest exercises of doubt and fear, at the very moment when we were assembled to cry mightily to the Lord, when we were at the throne of grace in the house of God, even then, at that auspicious instant, did the glad tidings first reach us, that our ship was arrived at China, and that the missionaries were safely settled in their different stations. This was instantly communicated to the congregation, like an electric shock, and every heart felt the sudden sensation of delight and joy.

The remainder of the voyage was equally favourable. We received with congratulations our dear Captain Wilson, with his companions, in the beginning of July, all safe and in perfect health, as when they left their native shores, sickness or

accident not having been permitted to disable a single individual. The voyage itself is now before the public, which will render it needless to enter into any of the details. Never did an undertaking of any similar kind more completely correspond with the wishes of those engaged in the service. The volume will probably be read by serious persons with the liveliest emotions of delight and gratitude; and the pecuniary advantages it hath procured for the Society, are great also beyond example.

During the hours of expectation, we were employed in providing a mission, designed to penetrate into the interior of Africa, by way of Sierra Leone; but the unfavourableness of the climate, and other circumstances, disappointed the hopes we had entertained. Three of the six missionaries, two sent from Glasgow, and one from us, died not many months after their landing. One is on his passage, and two, who went from Edinburgh, yet remain. We likewise planned another to the Cape of Good Hope and its vicinity, as we mentioned in our last annual report, promising ourselves a more genial climate, and a wider field of missionary exertion. This, through the blessing of God, we have accomplished: the providential call of Dr. Vanderkemp to the work, having afforded us peculiar facilities for the execution of our purposes. He was a member of the faculty, highly ingenious, and of a cultivated understanding; but he had imbibed the too prevalent infidelity, when an afflictive, sudden loss of his wife and child, awakening the sensibility of his heart, the Spirit of God inclined him to a diligent reproof of the Scriptures, which issued in his conversion to Christ, and a full purpose to devote his future days to his glory, in seeking the salvation of the heathen. He preferred Africa, notwithstanding the difficulties and dangers it presented, as his field of action;

and

and in his journey to settle his affairs in Holland, he engaged Mr. Kicherer, a young Dutch minister, to become the companion of his labours.

From the enquiries, which the Doctor made of the late Dutch Governor of the Cape, we were induced to change the scene of our mission from the Namaquas, as we first intended, to the more distant country of Caffraria. The Caffres are a considerable nation, who occupy chiefly the eastern coast, near the Mogasie, and Sea-cow rivers, which fall into the sea some hundreds of miles from the Cape. There the Grosvenor, Indiaman, was shipwrecked; and from the visits of Van Reenan and others, who went in search of the crew, we have reason to hope a cordial reception among the natives. Since the departure of our Missionaries, two favourable circumstances have transpired which confirm our hopes. Three Caffre families have settled at Bavians Cloof, with the Moravian brethren, for the sake of instruction; so that it is not unlikely but one or more of these may conduct our brethren to Caffraria; and the Boschmen, through whose lands they must pass, and who were generally reckoned the most ferocious of all the neighbouring nations, have voluntarily requested the Governor of the Cape, that Missionaries might be sent among them from the Moravian settlement.

With our Dutch brethren we joined Mr. Edmonds and Mr. Edwards, two zealous servants of Christ; placing them and Mr. Kicherer under the superintendence of Dr. Vanderkemp, whose literary attainments, devotedness to the work, great sagacity, and acquaintance with the Dutch and other languages, render him peculiarly fitted for the post he occupies. They were favoured with a conveyance in one of the transports, engaged by Government for Port Jackson, and preferring the Hillsborough, which carried the convicts, they
zealously

zealously began the exercise of their ministry, as soon as they came on board, among these outcasts of mankind, who heard them with reverence, and earnestly thanked them for their labours of love. On the 7th of January last they had reached the island of Madeira, and by this time, we trust, they are safely arrived at their destined port.

When the welcome arrival of the Duff had called us into the house of God again, on the 6th of August last, to testify our thankfulness for mercies so distinguished, we could not but feel the obligations laid upon us to renew our exertions, and pursue an object so plainly pointed out by the happy coincidences attending our first successful voyage. You, therefore, at a Special General Meeting, held the next day, most cordially and unanimously resolved—“*That the Directors be authorized to employ a ship belonging to the Society on another voyage to the Pacific Ocean, for the purposes of supplying our brethren, who have settled there, with assistance in their labours; of adding to their number, where circumstances may render it necessary; and of planting the Gospel in other islands of that ocean, where it shall appear most eligible, from their extent, population, or other favourable circumstances.*”

The season advancing required peculiar diligence; and as so much was to be done in a few weeks, our renewed efforts immediately commenced. The Committee of Provision and Conveyance engaged to accomplish every thing respecting the ship; and the Committee of Examination set themselves to the arduous task of looking round for a sufficient number of well qualified Missionaries, in addition to the few they had already accepted, and of making preparations for their equipment. We are overwhelmed at the reflection of the wondrous goodness of God, in the spirit instantly stirred up from one end of the kingdom to the other. Offers of service poured in
upon

upon us. Single and married brethren, with their wives, presented themselves, ready to quit every thing dear to them, and embark in the self-denying service. The candidates soon were more numerous than our ship was capable of conveying. All appeared with testimonials of their Christian conduct from their ministers and others. Carefully and repeatedly they were examined, as to their experience, principles, abilities, and motives, and such of them selected as appeared the most proper for the work.

Among these were men not only apt to teach, as preachers and catechists, the truth as it is in Jesus, but botanists, agriculturalists, ingenious artificers in several branches, and, what we very particularly needed, six of the brethren were instructed in the knowledge of medicine and surgery, and two of the sisters in the practice of midwifery. For two of these medical persons, and one of the most valuable mechanics, we were indebted to our coadjutors in missionary labours in Edinburgh, one of the best schools for the science of medicine; and from the same Society we have lately received the liberal present of 400*l.* in token of their affection and esteem, and as fellow workers and sharers with us in all our mercies.

Every individual of these Missionaries left, apparently, comfortable stations, and some of them we know relinquished even advantageous prospects. We had reason to believe none were urged by necessity, or a love of change, to engage in the work, but by a deliberate choice, as the state in which they could most effectually glorify God in their bodies and in their spirits, which were his. Such as were approved, but could not be admitted, retired with regret, to wait another opportunity, which we hope will ere long be afforded them.

They embarked in October, and had an unpleasant

fant passage to Portsmouth, where the vessel lay for several weeks, detained by contrary winds, yet no man's heart failed, nor did our gracious women shew less courage and fidelity. Some of the Directors, in parting with them, parted with their dearest connections, rejoicing that those united to them in the endearing ties of blood and friendship, could make such a noble sacrifice of themselves to Christ, and were counted worthy to share in this honourable service. Thursday, December the 20th, 1798, they moved from their native shores, probably to revisit them no more: the silver doves, with their olive branches, floated from their mizen-top, and displayed the blessed emblem of their design. With what delight our brethren in the islands will welcome their arrival, we can never form an adequate conception, sharers as we shall be in their joy.

It is pleasing to observe, that the Hillsborough and Duff sailed in company. How far they kept together is uncertain, the one steering her course to Rio Janeiro, the other to the Cape.

Our warmest desires were naturally directed to that honoured and chosen instrument, Captain Wilson, to conduct our second enterprize to the Pacific Ocean, as he had embarked in the first with such disinterested zeal, and executed it with such wisdom, patience, fidelity, and success, as not only crowned our wishes, but exceeded our most sanguine hopes. Reasons, fully conclusive, prevented his compliance with our request, whilst no man more readily and actively engaged to forward the important design. Providential circumstances also occurred, which deprived us of his nephew, to whom we chiefly owe our journals, charts, and drawings; but Mr. Robson, who had sailed with Captain Wilson, and highly approved himself for his ability, diligence, nautical skill, and most exemplary Christian conduct, was judged by our

Committee

Committee of nautical Directors, fully adequate to the charge; and the Rev. Mr. Howell, of Knareborough, offering his services as a Missionary, was joined with the Captain in the superintendance of the Missionaries, and engaged to keep all the journals, and assist the Committee chosen among themselves for the regulation of their affairs. The instructions given to them have been laid before the public in the Evangelical Magazine. And after the most attentive review of the Missionaries chosen, and the steps which have been hitherto taken, we have reason to hope that this mission will terminate no less favourably than the former. But we presume not to place our dependence on any human care and foresight. We know that the blessing must come from Jesus Christ, the great head of the church. His wisdom must guide them, his power protect them, and his Spirit alone is able to subdue the unruly wills and affections of sinful men, unite them in the bonds of love, animate them with zeal and fervour, and fill them with all the fulness of God, for the work and warfare in which they are engaged. To him we have surrendered them; and shall not cease to follow them with our ardent prayers. We know in whom we have believed, his mercies we have experienced in a similar situation; and this God is our God for ever and ever; he shall be our guide even unto death.

This numerous host (for though comparatively few, yet as Missionaries they are many) consists of ten married couples, seven children, and nineteen single brethren. May they become a host in the several places of their destination, like the host of God. And may our next visit find them as the morning spread upon the mountains, carrying the light and life of the everlasting Gospel to the multitude of the isles, the appointed scene of their operations.

A greater and more effectual door is still opening to us, which none, we trust, will ever be able to shut. The communications from our brethren in Holland, Switzerland, Friesland, Germany, Sweden, all proclaim the deep impression which our attempts have made upon them, the tender interest they take in all our procedures, and their readiness to facilitate our labours of love, which will enable us yet more abundantly to extend our missions among the heathen.

We love particularly to acknowledge the liberal donations of the friends of the society at Basil, collected, in a manner, and expressed in their letters, which are before the public, with a zeal and affection that cannot be read without emotion. From Frankfort also we have received an affectionate tribute; and Zurich calls for an acceptance of a similar token of love. The respectful reception of our address by the Society *Pro fide & Christianismo*, in Sweden, testified by their highly honoured President, Dr. Murray, and the Secretary, Mr. Linderholm, speaks a language which demonstrates the unity of the Spirit in the hearts of the faithful. The Association recently established in East Friesland, for missionary purposes, affectionately announced, in an admirable letter, containing the signatures of twenty-three Lutheran and Reformed ministers, among whom is the General Superintendent at Aurich, charms us with the spirit it breathes, and the exemplification it affords of union among brethren, though of different sentiments in some things, yet alike cleaving to the Head, Christ, and equally longing for the salvation of the souls redeemed by his blood. But especially have we to rejoice in the zealous efforts of our Co-director, the honoured Baron Van Skirnding, who labours so abundantly to spread the Gospel in Germany, by the same methods we have adopted at home. Anxious for the conversion

tion of the heathen, he would gladly introduce the Gospel among Africans, whose climate is so fatal to European constitutions, by purchasing, in the West India islands converted negroes, capable of preaching to their countrymen. Would to God an object so desirable to every benevolent mind could be accomplished; but we are very apprehensive that instruments of this description cannot be easily found. He proposes likewise, should we be inclined to establish a mission at the Sandwich islands, to send a body of Missionaries in the same vessel, and to fix them at Nootka Sound, or any other spot more suitable on the continent; selecting them from the preachers employed in his own itinerancy, and defraying himself the whole expence of their equipment. Such a proposal is a loud call in Providence for us to lay the foundation of a renewed attempt in the South Seas, since the means of executing it are hereby greatly facilitated. None are known to be men of more patient perseverance, and excellent spirit, than our German brethren; and those trained to self denial and activity under the Baron's eye, are likely to prove as able and useful Missionaries as our own.

It is indeed highly questionable, whether the place the Baron prefers on the north-west coast of America be eligible; but the Sandwich islands, which are very large and populous, furnish, in many respects, a noble field for missionary labours. The natives are, indeed, frequently embroiled in war with each other; but Englishmen have resided there in safety and credit many years; and Owhyhee, in 1794, was formally ceded by the sovereign and chief to the King of Great Britain. Davis and Young, the one an Englishman, the other an American, who have lived there ever since 1791, appear to be truly respectable and useful characters; and though it might require con-

tion to keep the ship from an attack, yet of the lives of the Missionaries there seems to be no danger. Nor can we render a greater service to our country, nor to the souls of the inhabitants, than by hastening to these islands with the everlasting Gospel, and laying the firm basis of human happiness; not only by communicating the modes of civilized life and government, but by leading them from ferocious and destructive wars to the knowledge and obedience of the Prince of Peace.

Other islands in this immense ocean, both from their extent and population, as well as easiness of access, equally invite our efforts. A Committee appointed by us to deliberate on these great objects, formed a report of their desirableness and practicability: after a full consideration of the mode of accomplishing them, it appeared to them inexpedient to purchase another ship this year; so considerable an expence having been incurred by the recent equipment of the *Duff* and the Mission to *Caffraria*. They, however, judge it expedient to make immediate preparation for one or more Missions to the South Seas, and to call forth a considerable number of Missionaries for the service. Should you sanction the propositions by your approbation, it is proposed, to endeavour to provide a passage for ten Missionaries or upwards, in an American or other vessel, that will take them for a reasonable sum, and land them at the Sandwich Islands; and also, to send others to such places as may be thought most eligible. The reason why the South Seas engage so large a share of our attention is, because God sets before us an open door in these populous and extensive regions, and presents to us millions of precious and immortal souls, to whom we may have access, whenever we please, without any considerable difficulty. We wish, therefore, to occupy this field while Providence smiles upon us, and hope, that ere long,
other

other parts of the globe will be more accessible than at present; and that by the persevering zeal, and the increased capacities of the Society, we shall be enabled to provide them with Missionaries. Indeed, should the great ruler of the world, in his infinitely wise and gracious arrangements, favour us in a short space of time with the prospect of finding any easy entrance into any other heathen country, we will with pleasure embrace it, even in preference to the objects we have here held forth to view.

Nor have we been inattentive to providential openings in other parts. For, besides the African Mission, we have lately complied with a request from Twillingate, a small island, opposite Newfoundland; and Mr. Hilliar, son of the Rev. Mr. Hilliar of Olney, a promising young Missionary, is now on his passage thither. Inquiries also are making by us, respecting a particular part of the north-west coast of America, and the Bermudas; and should our information be such as will warrant the undertaking, we are desirous, by your consent, to send Missionaries to these places. To other islands in the West Indies, and to Canada, we are looking, ready to embrace the first openings. A Committee has been selected from the best informed in Eastern affairs, with a view of pointing out some practicable method of establishing a mission in Asia. But hitherto they have been unable to surmount the difficulties in the way. Our hopes, likewise, have been raised by an unexpected solicitation from a General Bowles, who was providentially led to reside in London a few months, to send Missionaries to the vast nation of Creek Indians, situated on the Gulf of Mexico. Being one of the chiefs of that nation, and pleased, on enquiry, with the objects of our institution, he promised to lay the matter before a National Council on his return, and favour us immediately with the result.

result. Should his proposal be generally approved by them, we trust, you will empower the Directors to accept the invitation, and send whatever number of persons may appear best suited for the work.

We have occasion to mention with particular respect, the continued liberality, both of the Society and some individuals in Scotland; whose regard to the great objects of our institution is manifested by the persevering exertions they make in various ways to promote them. The Society at Paisley inform us, that they have already collected near 200*l.* and that this sum is likely to be soon enlarged. Our tribute of thanks is also justly due to many commercial men, who, though some of them are not immediately connected with the Society, have most liberally come forward to assist our humane exertions; to the honour of the underwriters, upwards of four thousand pounds insurance has been made at a penny, and we have reason to hope the six thousand meant to be insured, will shortly be filled.

It is impossible not to remark, that objects so great and noble, necessarily demand increasing activity in all the members of the Society, especially in the Directors, to augment the funds, and diligently seek after proper subjects to whom the execution of these plans may be intrusted. We have *eighty-nine* persons already sent out; including women and children. Some of these must be maintained in their stations at a large annual expence; and our calls in Providence, will speedily require us to double the number. Our wants, therefore, are great and pressing. We want pious devoted men; of whom, some should be well instructed in medical skill, and some be ingenious artists. We want also abundant supplies of money to answer our growing necessities. In such circumstances, all should set their shoulder to the burden, and rejoice in the opportunities with which the Great Head of the

the

the Church has indulged them, of being labourers, and not spectators merely, in so glorious and important a cause. We would particularly recommend, that no one accept the direction who does not previously engage to discharge the duties of his office with the utmost fidelity and vigour: and we doubt not of your ready concurrence in some distinct propositions, which will be submitted to you on this subject.

We should feel ourselves ungrateful, if we did not acknowledge the many and singular favours which we have received from government, and the gracious manner in which every request we have made has been granted, Whilst the advice, assistance, and attention paid us by that true philanthropist, Sir Joseph Banks, on every application of our Society, demand our warmest acknowledgments, and beget a confident expectation of the continued kind offices of a friendship so invaluable, and the help of an intelligence so enlarged.

Having thus, brethren, laid before you our views of the past, the present, and the future, we are persuaded you will unite with us in thankfulness to the God of all grace, who hath done such great things for us, whereof we are glad. We cannot repress our joy, or be insensible of our obligations, when we reflect on the progress of the little brook, which now, through divine goodness become a river, widens as it flows, receiving the auxiliary streams that swell its tides as it approaches the boundless ocean. God is love. As we receive all from him in mercy, we desire to refer all to him in active praise. Our past experience is in the highest degree encouraging. The success which has attended our first efforts, and the facility with which the object has been accomplished, prompt us to perseverance in the same steps. The voice of duty calls, let us not be afraid to launch again into the deep. If the Great Pilot is at our helm,
if

if the Captain of Salvation is at our head, in the cause in which we have embarked, neither winds nor waves, nor foes, nor difficulties, shall obstruct our progress, or prevent us from spreading, to an inconceivable extent, his worship and renown. The time is come. Let every heart awake, and every arm be lifted up; and God, even our God, will give us his blessing!

The Universal Diffusion of Divine Knowledge;
WITH ITS HAPPY EFFECTS.

A S E R M O N,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

AT SURRY CHAPEL, LONDON,

May 8th, 1799;

By JOHN FINDLAY, A. M.

ONE OF THE MINISTERS OF FAISLEY.

SERMON I.

ISAIAH xi. 6—9.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the sucking together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”

THIS passage, my dear Brethren, directs our attention to a glorious period of the Church, which every true Christian would desire to see. Under the Jewish economy, the knowledge of the LORD was in great measure, confined to one land. After the introduction of the Gospel dispensation, it was diffused among the gentile nations. It has spread over many countries. It has reached these isles of the sea. And here, blessed be God, it has long been enjoyed. There are still, however, vast tracts of the inhabited part of the globe, to which this knowledge has not reached. There are hundreds of millions of the human race at this moment sitting in darkness, and in the region of spiritual death. But the text encourages us to look forward with

faith and hope, to a blessed time, when the earth shall be full of the knowledge of the LORD as the waters cover the sea. May the God of glory and of grace hasten the expected period, and make the efforts of this Society subservient to the accomplishment of his great designs !

In the 9th chapter of this book, a striking prophetic view is given of the person, character, and government of the Messiah. It is declared, that “unto us a child is born, unto us a son is given ;” that “his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace ;” and that “of the increase of his government and peace there shall be no end.”

In the beginning of the chapter from which the text is taken, it is foretold, that this illustrious Saviour, this Prince of Peace, with regard to his human nature, would spring from the root of Jesse, and would be gloriously qualified for his work and government. “And there shall come forth a reed out of the stem of Jesse, and a branch shall grow out of his roots : And the Spirit of the LORD shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge of the fear of the LORD ; and shall make him of quick understanding in the fear of the LORD ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ; But with righteousness shall he judge the poor and reprove with equity for the meek of the earth : And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” Then, in the text, the happy effects of his righteous and gracious government, on the temper and conduct, the safety and comfort of his subjects

subjects are figuratively described; and the mean by which all this happiness will be effected is mentioned. "For the earth shall be full of the knowledge of the LORD as the waters cover the sea."

The subject, my friends, is grand, encouraging, and highly suitable to the design of our meeting. Conscious I am of unfitness to manage it in a manner worthy of so respectable an audience, and so honourable an occasion. But, called by Providence to this service, when I had not the most distant expectations of it, and trusting to that grace, by which I have been assisted for many years in the work of the Gospel, I shall endeavour—

I. To shew that the knowledge of the LORD mentioned in the text, is a blessing of vast importance.

II. To consider the import of the prophetic declaration, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." And

III. To contemplate some of the happy effects, which it is here foretold, will be produced by the knowledge of the LORD, when it fills the earth, as the waters cover the sea.

O most blessed and merciful God, be pleased to give grace and strength, composure and recollection, and a deep sense of thy gracious presence to the speaker; grant that this numerous assembly may hear with attention, with candour, and believing application; and may the Holy Ghost take of the things of Christ, and shew them in their glory to us all!

That the knowledge of the LORD is a blessing of vast importance will appear if we attend

1st. To its *object*.

It is not the wonderful productions of art, or the astonishing works of nature; it is not the most eminent character among men, or the brightest cherub in the angelic host: The object of this know-

knowledge is the GREAT JEHOVAH, who is the self-existent, independent, all-perfect God; the Creator of all worlds, the author of all blessings, the disposer of all things.—It is JEHOVAH as revealed in the Scriptures. “The heavens declare his glory, and the earth sheweth his handy work. “By the things that are seen, may be clearly understood, his eternal power and godhead.” Yet the most enlightened parts of the ancient world, which were left to the study of nature, though they made great proficiency in arts and sciences, with all their wisdom knew not God; and though they had known him as the God of nature, they could not, without a revelation, have known him as the God of grace. But he has been pleased to reveal himself in the Holy Scriptures, as the God of majesty and love; who is infinitely great and yet condescends to regard the lowly; who is perfectly holy, and yet rich in mercy; who is inflexibly just, and at the same time, the justifier of them who believe in Jesus—in short, it is the knowledge of God in Christ, or in other words, the knowledge of the Gospel. So the prediction in the text is connected with the reign of Messiah, it is under his government, that the happy state of things here described is to take place; and this happy state of things is to be effected by means of knowledge of the LORD.

Thus the object of this knowledge is the glorious JEHOVAH, as revealed in the Gospel. In this Gospel we are taught that he is possessed of infinite perfection, that he subsists in three persons, the Father, the Son, and the Holy Ghost; that as he created the world by his power, and governs it by his wisdom, so by the mediation of Jesus Christ he has redeemed his people. “God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.” Having chosen his
people

people in Christ before the world began, when the fulness of the time was come, he sent forth his Son in our nature, to obey the law in our place, and to give himself a sacrifice for our sins that he might accomplish our redemption. The holy Scriptures teach us, that Christ having died for our sins, was raised again for our justification, and is now exalted at the Father's right hand, where he lives for ever to make intercession for us; that God is in him a reconciled God, reconciling the world unto himself, that to all who cordially believe in the Saviour, with that faith which while it rests on him as the only sure foundation, at the same time is a principle of holy obedience, he gives the pardon of sin—an interest in his favour—access to his throne of grace—the influences of his Holy Spirit—and a right to the glorious happiness of Heaven.

The Holy Scriptures teach us the duties we owe to God, to our neighbours, and to ourselves. They furnish the most powerful motives of obedience, promise grace to assist us in all our performances, and assure us that, through the perfect righteousness of the Saviour, all our services will be graciously accepted.

This knowledge of the LORD is a blessing promised in his covenant "They shall all know me from the least of them to the greatest of them, faith the LORD." It is a blessing for which the apostle prays on behalf of Christians, "That they might be filled with the knowledge of God's will in all wisdom and spiritual understanding." And it is a blessing intimately connected with all others. Hence it is said, "Acquaint now thyself with God and be at peace with him, and thereby good" *i. e. all good* "will come unto thee."

Must it not then be a blessing of much importance? Is not knowledge in general valuable and important? Is it not by this that men are distinguished

guished from the inferior creatures? Is it not by this that one man is highly exalted above another? Do not the learned philosopher, the wise politician, and the skilful artist move in a sphere greatly elevated above that of the rude savage and uncultivated peasant? Are not those sciences which tend to enlarge the mind, improve the judgment, and mend the heart; those sciences and arts which are useful to society, which improve trade and commerce, which promote the health, the security and happiness of mankind, of more consequence than those which are only matters of curiosity or subjects of amusement. But is there any kind of knowledge of so much use as the knowledge of the LORD? Is there any object so worthy of our attention? Is there any thing of so much consequence to us the intelligent offspring of God, who have broken his law, as to be acquainted with the discoveries of his grace in Jesus Christ, to know how sinners may be pardoned and accepted, made holy and happy in time and through eternity? In comparison of this, what are all other kinds of science? Without this, the most profound philosopher must for ever perish. But the man who is possessed of this knowledge, though ignorant of many other things, is wise unto salvation.

2d. The excellence and importance of this knowledge will appear, if we consider that it is not a bare speculative; but a *practical experimental* knowledge, which is here intended.

There is a speculative acquaintance with divine things, which may be attained by the study of the Scriptures, without the internal illumination of the Holy Ghost. By this men's heads may be enlightened, while their hearts remain cold and unaffected. Men may be able to think and speak, and write distinctly about the nature of God, the doctrines of his grace, and the precepts of his law, while they continue in love with sin and in the practice

practice of iniquity. But this kind of knowledge cannot produce the effects mentioned in the text, and therefore it cannot be that which is here intended. It is the saving practical knowledge of the LORD which is promised in the text. It is when God gives us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understandings are savingly enlightened. It is when he shines into our hearts by his Spirit, that he gives us the light of the knowledge of his glory in the face of Jesus Christ.

This is a knowledge which is accompanied with faith and love, which deeply affects the heart, and influences all the conduct. It raises the mind above the world, and all its pursuits; it is a light to our feet, and a lamp to our path; it will be our comfort and our hearts' delight, in all our afflictions; it will cheer our spirits in the day of distress; dispel the gloom of the dark valley of death; and burst forth in the future world into a bright everlasting day.

Must not this be a blessing of great importance, which not only gives us just conceptions of the God with whom we have to do, but fills our minds with admiring adoring thoughts of his transcendent greatness and mercy; which not only instructs us with regard to the designs of his grace, but disposes us to comply with these designs; which as it proclaims the blessings of salvation, leads us to embrace, and rejoice in these blessings; which teaches us our duty, and at the same time inclines us to cheerful obedience; which brings life and immortality clearly to light, and causes us to rejoice in the hope of celestial glory? Surely it is life eternal, thus to know the only true God and Jesus Christ whom he has sent.

3d. That this knowledge is a mighty blessing, will appear, if we attend to some of its *properties*.

It is *certain* knowledge. It depends not on the

authority or reasonings of fallible men: It depends on the authority and veracity of the all-perfect and unchangeable God. The Holy Scriptures contain in themselves strong marks and evidences of their divine original. Beside the majesty and simplicity of the style, and the harmony of the different parts, the doctrines are every way worthy of God, and excellently suited to the situation of man.—The tendency of the whole is to display the divine glory, destroy the works of the devil, and raise believing sinners to dignity, purity, and felicity. And when accompanied by the Holy Spirit, they have a powerful efficacy to penetrate the hearts, awaken the consciences, and convert the souls of sinners; to quicken, strengthen, and comfort the people of God.

These Scriptures impressed with such internal marks of their divinity, have been attested by numberless miracles, which no art or plans of creatures could effect; by numberless predictions, with regard to events which no human sagacity could possibly foresee; by the resurrection of Jesus Christ from the dead, his ascension to Heaven, and his pouring out, in an extraordinary manner, the Holy Ghost on the day of Pentecost. They have been attested by the wonderful success of the Apostles, in the first propagation of Christianity; and by the happy effects, which, in every age, they have produced in the hearts and lives of all by whom they have been cordially received.

As this knowledge is most certain, so it is most *pleasant*. Light is not more agreeable to the eyes, or music to the ear, than knowledge is to the mind. The pleasures of the understanding are greatly superior to those of sense, and the delight which is experienced in the study of the Scriptures exceeds the happiness of all other kinds of study. Hence the Psalmist says, that “the words of God were sweeter to his taste than the honey from the comb.”

And

And the Apostle Paul declares, “ that he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.”

This is the only *satisfying* knowledge. Other objects are not suited to the vast capacities of our souls ; but God is an object infinitely great and lovely ; he is all-sufficient to fill our growing understandings, and to satisfy our most enlarged desires. The famous Justin Martyr and the learned Selden frankly acknowledged, that in all their studies they never found rest, till they came to the study of the Holy Scriptures. And well does it become the greatest philosophers upon earth, after all their attainments in human learning, humbly to sit down at Jesus’ feet, and learn that excellent knowledge, in which alone they will find rest to their souls.

In fine, this is *advantageous* knowledge. By means of it we are quickened to a divine life, brought into a state of friendship and communion with God, adorned with the graces of his Holy Spirit, and enabled to abound in the fruits of righteousness which are by Jesus Christ to the glory and praise of God. While, with open face, we behold, as in a glass the glory of the Lord, we are changed into the same image from glory to glory, by the spirit of the Lord.

What a benefit then must this knowledge be, which is so certain, so pleasant, so satisfying, and advantageous ; which reveals the most glorious object, and discovers the most excellent, most suitable blessings ? Other kinds of knowledge are useful in the affairs of the present life ; but this alone can make wise for eternity. This divine knowledge dignifies the mind, subdues the passions, and sanctifies the man. It fills the soul with admiration of redeeming love, and draws out the desires after the Saviour. It blesses the Christian with all spiritual blessings, and conducts him to the mansions of eternal felicity.—Who would not wish,

who would not labour, that this excellent knowledge may be diffused over all the world? Is not this the benevolent design of the Missionary Society? Your object, my respected fathers and brethren, is not to aggrandize yourselves, or promote any scheme of worldly policy; but to enlighten, to reform, to civilize, to evangelize the Heathen. For your encouragement let us turn our attention to the

IId. Branch of the subject, the import of the prediction in the text, "The earth shall be full of the knowledge of the LORD as the waters cover the sea."

Ist. It implies that the Gospel will be *preached in all parts of the world.*

Preaching is the mean appointed by God for spreading the knowledge of himself, and of his great salvation. How can men know the Lord unless they be taught? And how can they be taught without a teacher? When our blessed Redeemer would diffuse the knowledge of his Gospel among the nations, he commissioned his disciples "to go into all the world, and preach the Gospel to every creature." Preaching has hitherto been the principal mean by which the knowledge of the LORD has been propagated; and we are assured that the time is coming, when it will be universal. Thus, in Matt. xxiv. 14. our blessed Lord expressly declares, "that the Gospel of the kingdom shall be preached in all the world for a witness," or testimony, "to all nations." This prediction was in some measure fulfilled during that age, before the destruction of Jerusalem. But its full accomplishment is an event to which we are still to look forward, an event which is to take place when the earth is about to be filled with the knowledge of the LORD, as the waters cover the sea. In the prophecies of Isaiah it is declared, "that Christ would be a light to enlighten the Gentiles, and the sal-
" vation

“vation of God to the ends of the earth.” That “he will destroy the face of the covering cast over all people, and the veil that is spread over all nations;” and that “the glory of the LORD shall be revealed to all flesh.” In Mal. i. 11. JEHOVAH says, “From the rising of the sun to the going down of the same, my name shall be great among the Gentiles.” And the universal publication of the Gospel is sublimely represented in the book of the Revelations of St. John, “by an Angel flying in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

Thus we see the preaching of the Gospel is to extend over all the earth. The glorious Sun of Righteousness is to arise on all the benighted nations. The Ministers of Christ are to go forth into all countries, proclaiming the glad tidings of salvation. Their sound will go into all the earth, and their words unto the end of the world.

Does unbelief say, that it will be impossible to find such a number of Missionaries as will be necessary to preach the Gospel in every land? Our faith replies, that with God nothing is impossible. In his hand are the hearts of all men; he can dispose and qualify a vast multitude in this and other countries, which enjoy the Gospel, to go forth as Missionaries. He can bless their labours among the heathen, and raise up from among their converts other Missionaries to go into other countries, and so cause the kingdom of Messiah to spread from land to land, until it embrace the whole earth, and resemble the little leaven which was hid in three measures of meal, till the whole were leavened.

2d. This prophecy intimates, that all nations *will receive the Gospel.*

At present there are, in the countries where it

is preached, many by whom it is not believed; many who reject its doctrines, despise its Ministers, and pour contempt on its divine institutions. And the backwardness of the Heathen to receive the Gospel, arising from their natural corruption and acquired prejudices, is one of the difficulties to be encountered by those who engage in missionary labours. But when it is declared "that the earth shall be full of the knowledge of the LORD," it certainly implies, that this and all other difficulties will be overcome; and that mankind in general will know and profess the Christian religion.—The same comfortable truth is clearly taught in other parts of the sacred oracles. Thus, in Isa. ii. 2. "It shall come to pass in the last days, that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills, *and all nations shall flow into it.*" In chap. xliiii. 6. The Holy One of Israel the Saviour declares, "I will say to the north give up, and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." In the 72d psalm, which describes the kingdom of Messiah, it is said, v. 8—10. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall lean before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him." And when it is affirmed by the God of truth "that he will give unto his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession; and that all the kingdoms of the world shall become the kingdoms of our God and of his Christ, and that he shall reign for ever and ever;" it is certainly implied, that the knowledge and profession of

of the Christian religion will be universal. Then people in general will be disposed to say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Which leads me to observe—

3d. That when the prediction in the text shall be fully accomplished, all the nations of the world will not only receive and profess the Gospel; they *will live under its influence.*

Multitudes of those who now profess Christianity, are strangers to the life and power of religion; many of them are grossly wicked; others are cold, and dead, and formal. They attend to external duties, but they have no true faith in Christ, no sincere love to God, no holy desires after him; but when the saving knowledge of the LORD shall fill the earth, the power of the Gospel will be universally felt.—I do not mean to assert that every individual, without exception, will be a true Christian; but that the universal diffusion of divine knowledge, in the period to which the text chiefly refers, will be accompanied with such extraordinary influences of the Holy Ghost, as will dispose mankind in general, cordially to receive the Gospel.—In consequence of which they will partake of its precious benefits, breath its pious benevolent spirit, and walk according to its holy precepts. So, in other parts of Scripture, it is declared, "that in Christ all the families of the earth shall be blessed: That men shall be blessed in him, and all nations call him blessed." It is not till all nations submit to Christ, and partake of the benefits of his kingdom, which are righteousness and peace, and joy in the Holy Ghost, that the prediction will be fully accomplished, "The kingdoms of the world are become the kingdoms of our God and of his Christ."

Do our feeble minds doubt if such a state of things
will

will ever take place upon earth? Why should we doubt what God has promised? Has he said it, and shall he not do it? Has he spoken, and shall he not make it good?

With regard to the precise time when, and the instruments by which, this state of things will be brought about, we cannot determine; nor can we certainly say how far the influence of our divine religion will extend among individuals; but that it will be preached to all nations, that it will be the religion of all nations, and that its salutary influence will be felt by multitudes in every part of the world, is a doctrine which seems to be clearly taught us in the word of God. And surely God is able to accomplish his word. He is faithful to what he has promised. It will eminently tend to the honour of his name, to bless all the families of the earth in his well-beloved Son.

How glorious and blessed will that period be, when the name of Christ will be universally known, his grace experienced in every land, and the nations in general made *holiness to the Lord*!

III. We come now to the third part of the subject—to contemplate some of the happy effects, which, it is here foretold, will be produced by the knowledge of the Lord, when it fills the earth as the waters cover the sea. It is said, “The wolf
“ shall dwell with the lamb, and the leopard shall
“ lie down with the kid; and the calf and the
“ young lion and the fatling together; and a little
“ child shall lead them. And the cow and the
“ bear shall feed; their young ones shall lie down
“ together: and the lion shall eat straw like the
“ ox. And the sucking child shall play on the
“ hole of the asp, and the weaned child shall put
“ his hand on the cockatrice’ den. They shall not
“ hurt or destroy in all my holy mountain.”

These expressions have, by some, been *literally* understood, as if they were intended to teach us,
that,

that, under the reign of Messiah, the nature of fierce and destructive animals will be changed ; so that they will live in peace with those creatures, which at present they are disposed to destroy. Whether this will be so or not I shall not determine ; but it is not the meaning of the text. It is evident that the passage describes the effects which are to follow the universal diffusion of divine knowledge. But knowledge can have no effect on the tempers of irrational creatures. The text must, therefore, be understood in a *figurative* sense. It is usual, in Scripture, to call men by the specific names of those animals which they resemble in temper. Persons of mild and peaceable tempers are frequently called sheep and lambs ; and persons of fierce and cruel dispositions are called wolves and lions. So, here, the two great divisions of mankind are represented by two classes of animals, very different in their tempers and manners.

In the one of these classes are the lamb, the kid, the fatling, the cow, and the ox ; which are all creatures of mild dispositions, and useful to mankind. By these are intended true Christians, who, in as far as grace prevails, are meek and gentle, affectionate and beneficent.

The wolf, the leopard, the lion, the bear, the asp, and the cockatrice, belong to the other class. They are all creatures of fierce tempers, which are naturally disposed to hurt and destroy. By these are represented wicked men, whose hearts are unsubdued, who are passionate, and ferocious, and hostile to the people of God.

Now, the description here given intimates,—
1st. That when the knowledge of the LORD shall fill the earth, it will produce a wonderful *change in the tempers of men.*

It is impossible that the wolf can dwell in friendship with the lamb ; that the leopard can lie down in peace with the kid ; that the harmony which is

here described, between animals so different in their tempers, can take place, till a complete change be produced in those of the fierce destructive class. So, when it is intimated that peace and friendship are to take place between men of opposite dispositions, it certainly implies that a great change must be made in those who are wicked and hostile to true Christians.

We know that the Gospel, when cordially received, is the mean of producing this happy change. When accompanied by divine grace, it renews the heart. It subdues the stubborn minds of perverse men. It makes them new creatures in Christ. Old things pass away, and all things become new. It softens the temper and sweetens the dispositions. It leads Christians to put away all anger and wrath and malice, every cruel and harsh disposition; and, as the elect of God, holy and beloved, to put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. Of this we have a striking example in the Apostle Paul. Before his conversion, he was a dreadful persecutor. But, after Almighty grace changed his heart, he was a mild and gentle, though a zealous Christian. The Philippian Jailor was another instance among many that might be mentioned. He not only thrust Paul and Silas into the inner prison; being a harsh hard-hearted man, he made their feet fast in the stocks. But as soon as the Gospel came to him with power, he relented. He was wonderfully softened. He washed their stripes, brought them into his house, and set meat before them. He treated them with the greatest kindness.

Oh! what savage barbarity, what dreadful ferociousness, are to be found in the countries which are without the knowledge of the LORD! How cruel in their revenge! How bloody in their wars! What tortures do they inflict on their enemies!

emies! Truly the dark places of the earth are full of the habitations of cruelty. But, when the predictions in the text shall be accomplished, mankind in general will be civilized. Multitudes in every land, being regenerated by divine grace, the fierce passions will be subdued; mild and gentle, and holy dispositions, will every where prevail.

2d. When the period, to which the text refers, shall be fully come, mankind will *live together in unity and peace.*

This is beautifully and strongly expressed in the figurative language of the text: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: And the cow and the bear shall feed, their young ones shall lie down together: And the lion shall eat straw like the ox." That is to say, persons who had malignant dispositions, and were enemies to the Saints, being enlightened and renewed by the grace of the Gospel, will become members of the same household of faith, and live in peace and love with those whom formerly they would have devoured.—Mutual confidence, and friendly intimacy, will obtain among those who were, formerly, separated by mutual antipathy and distrust. They shall feed together in the green pastures of divine ordinances, and delight themselves in the spiritual provision which the Gospel affords. They shall dwell together in the sweetest harmony, and teach their children to perpetuate the friendship.

What divisions and contentions at present take place among mankind! What a variety of false religions obtain among those nations which are strangers to the Gospel! How zealous are every people in the cause of their own superstition! and how bitter against all who differ from them! But

when the happy state of things, which is here predicted, shall take place, there will be no false religions, no disputes or quarrels about religion. The Heathen will cast their idols to the moles and to the bats. Abandoning their flocking sacrifices, their obscene rites, their impure worship, and their wicked practices, "they will serve the living and true God, and wait for his Son from heaven, even Jesus who delivereth us from the wrath to come." The Mahometans, convinced of the vanity of their pilgrimages and oblations, convinced of the falsehood and impurity of their religion, will forsake their prophet, and all his delusions; will embrace the Christian doctrine, and join in the worship of the *one God, through Jesus Christ the only Mediator*. All things shall be gathered together in Christ; and in that day there shall be one Lord, and his name one. The Jews, laying aside their infidelity, prejudices, and animosities, will come into the Church together with the falseness of the Gentiles, and as there is but one Shepherd there shall be but one fold.—The man of sin being completely destroyed by the Spirit of the Lord's mouth, and the brightness of his coming; idolatry, superstition, and will-worship, being banished from his followers; incense and a pure offering shall be offered to the Lord from the rising to the setting of the sun. Infidels and sceptics, in Christian countries, convinced of the truth and excellence of our holy Religion, will become true believers, and hold fast the faith of the Gospel. The various denominations of Christians will lay aside their differences, their jealousies, and reproaches. All will be made to drink into one spirit, and will unite in one faith, one hope, one pure and spiritual worship.

As there shall be no divisions or quarrels on account of religion, so there shall be no disputes or wars about civil or political matters. The Spirit of the Gospel will fill men's hearts with universal benevolence,

nevolence. Their minds being illuminated with heavenly wisdom; the wrathful, ambitious passions being subdued; love will reign in every family, friendship in every neighbourhood. Rulers will be just, ruling in the fear of God. Subjects will be contented and obedient; leading quiet and peaceable lives in all godliness and honesty. The nations of the world, having submitted to the Prince of Peace, will see the folly and madness of war; will abandon the cruel business which for so many thousands of years has deluged the world with blood; and will rejoice in the blessings of universal, permanent peace. So it is declared, Isaiah ii. 4. as a consequence of all nations flowing into the Gospel Church—"That they shall beat their swords into ploughshares, and their spears into pruning hooks; that nation shall not lift up sword against nation; neither shall they learn war any more."

3d. When the state of things, predicted in the text, shall take place, mankind *will live in a state of perfect safety.*

This is not only intimated, when it is said, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid;" it is strongly expressed, when we are told, "That the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den;" and that, "They shall not hurt or destroy in all God's holy mountain."

We are informed, that in the antedeluvian world, when the wickedness of man was great, the earth was full of violence. This is too much the case at present. Even in the countries which enjoy the Gospel, and are civilized, how much violence obtains! What instances of grievous oppression, of cruel slavery, of horrid murders, disgrace these nations! And in the countries which are strangers to the Gospel, what dreadful violence! what shocking barbarities prevail! The weak is
always

always at the mercy of the strong; the slave is perpetually in the power of the tyrant; there is no security for life or property.

But when the power of the Gospel shall be generally felt, "there will be nothing to hurt or destroy." Malice and envy, cruelty and revenge, avarice and ambition, being banished from the human breast, none will be disposed to molest or hurt their neighbours. No malicious tongue will blast the reputation, no secret enemy will plot the destruction of those around him. No powerful arm will be lifted up to oppress the weak. From without, or from within, there will be nothing to fear. Mankind, inspired with holy charity, will wish no evil, will do no evil, to one another. So in Hosea ii. 18. it is said, "The Lord will make his people to lie down safely." And in Micah iv. 4. after describing the state of universal peace which shall then obtain, it is added, "They shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the LORD of Hosts hath spoken it."

Once more: It is intimated in the text, that, when the earth shall be filled with the knowledge of the LORD, the human race will not only live in peace and safety, they *will enjoy great prosperity and happiness.*

In negative terms, much more is implied than expressed. When it is here said, "There shall be nothing to hurt or destroy," it is intimated not only that the nations, having come into the Church, shall be delivered from evil, but that they shall be blessed with every thing that is good. Temporal comforts shall be more generally possessed, and more abundantly sweetened with a sense of divine love. The Lord will extend peace to his Church as a river; and as a mother comforteth her children so will the Lord comfort his people. In a remarkable manner he will shew them his glory. He will
give

give them the sweetest sense of pardoned sin, of their interest in his favour, and of their title to the heavenly inheritance. He will give them intimate delightful communion with himself. He will bless them with a rich profusion of spiritual good things. He will cause them to walk in the light of his countenance, and to rejoice in his great salvation. This happy state of the Church is described in many passages of the prophetic writings, particularly Isaiah lx. 15—21. “Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” And in Is. lxxv. 17—25. “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people

" ple a joy. And I will rejoice in Jerusalem, and
 " joy in my people : and the voice of weeping shall
 " be no more heard in her, nor the voice of crying.
 " There shall be no more thence an infant of days,
 " nor an old man that hath not filled his days : for
 " the child shall die an hundred years old, but the
 " sinner being an hundred years old shall be ac-
 " cursed. And they shall build houses, and inha-
 " bit them ; and they shall plant vineyards, and eat
 " the fruit of them. They shall not build, and an-
 " other inhabit ; they shall not plant, and another
 " eat : for as the days of a tree are the days of my
 " people, and mine el. & shall long enjoy the work
 " of their hands. They shall not labour in vain,
 " nor bring forth for trouble : for they are the seed
 " of the blessed of the Lord, and their offspring
 " with them. And it shall come to pass, that be-
 " fore they call, I will answer : and while they are
 " yet speaking, I will hear. The wolf and the lamb
 " shall feed together, and the lion shall eat straw
 " like the bullock ; and the dust shall be the ser-
 " pent's meat, they shall not hurt nor destroy in all
 " my holy mountain, saith the LORD."

But I have already trespassed on the patience of
 my auditory, and must hasten to conclude with a
 short

IMPROVEMENT.

What praises are due to God, who, in sovereign
 mercy, has caused the day spring from on high to
 visit us, giving the knowledge of salvation, through
 the tender mercy of our God ! How careful should
 we be to improve our advantages, that we may re-
 joice in the blessings of the Gospel, and adorn the
 doctrine of God our Saviour, by a life of universal
 holiness.—Fully persuaded that the Holy Scriptures
 are a divine Revelation, respecting the eternal sal-
 vation of a last world, let us study them with pious
 care, Let us diligently attend the ordinances of
 the

the Gospel, and fervently pray for the influences of the Holy Spirit, to make them effectual. Let us be concerned that the God of our Lord Jesus Christ, the Father of Glory, may give unto us the spirit of wisdom and revelation in the knowledge of him ; the eyes of our understandings being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. That, being filled with the knowledge of his will, in all wisdom and spiritual understanding, we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to his glorious power unto all patience, and long suffering with joyfulness ; giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints on high.

How much to be pitied are the multitudes of the human race who are strangers to this knowledge, and to all its blessed effects !

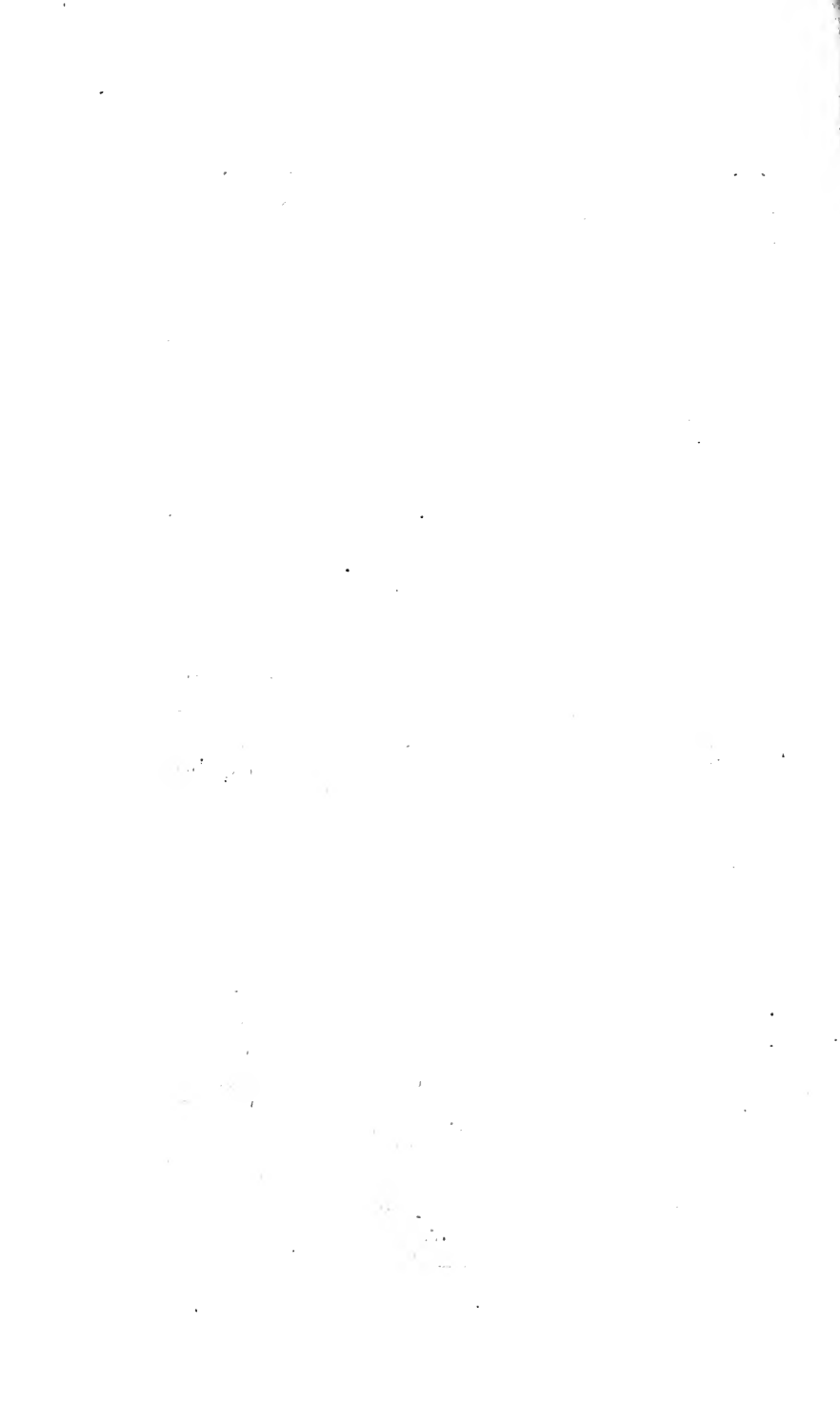
Not to speak of the many thousands, in the countries called Christian, who are ignorant of the Gospel, there are, in the sultry climes of Africa, unknown myriads of our species perishing for lack of knowledge. In the vast empire of China, there are more than three hundred millions of Pagans who all speak one language, and yet are strangers to the language of Canaan. In the extensive fertile tracts of country within and beyond the Ganges, I cannot tell how many millions are enveloped in the thickest darkness. Of the thousand millions of human beings who inhabit this globe, perhaps nine hundred millions never heard the Gospel. How prodigious the numbers ! How deplorable their situation ! They know not the God who made them. They know not the Saviour who died for the redemption of sinners. They are strangers to the promises of pardon, and peace, of grace,

and glory ! How depraved are their morals ! How gross their superstitions ! How impure, how bloody are some of their rites ! Do we pity the man who is pinched with hunger ? Are we touched with compassion for the family afflicted with poverty ? Would all our feelings be strongly affected were we to hear of a whole nation perishing for want of bread ? Here are multitudes of nations ready to perish for want of the bread of life ! exposed not only to temporal, but to eternal death ! Will we not regard them with pity ? Will not our bowels of compassion be moved for them ?

But it is not enough that we pity the benighted nations, we should do what we can to send them relief.

Have we ourselves experienced the happy effects of the Gospel, and are we not solicitous that others may partake of the same divine blessings ? Can we think of so many millions sitting in spiritual darkness, and not be concerned that they may be enlightened by the glorious Gospel ? Can we pray, "Thy kingdom come," and not exert ourselves to promote the interests of that kingdom ? Can we love the Lord Jesus Christ in sincerity, and not endeavour to spread the knowledge of his name ? Is it not the command of God, that we should do good unto all men, as we have opportunity ? Is it not his command, that the Gospel should be preached unto all nations ? Has he not promised to be graciously present with his servants who engage in this important business ? Do not the many promises of his word, respecting the conversion of the heathen, and the aspect of his providence with regard to missionary affairs, encourage us to send the Gospel to heathen lands ? Do I not speak before a numerous respectable Society, who have come over their little prejudices, and united in their grand work of faith, this noble labour of love ? Are they not truly Christian in
their

their union, benevolent in their object, and unwearied in their exertions? Are there not thousands and tens of thousands in this country, and in other countries, rejoicing in their union, and striving together for them in their addresses to the Throne of Grace? And has not the Hearer of prayer, the Father of Our Lord Jesus Christ, hitherto smiled on their endeavours? May these promising beginnings be followed with more illustrious progress, and lead to a glorious issue! May the spirit of zeal and unanimity which have been excited among Christians, be more and more increased! May the Lord of the harvest raise up and qualify many labourers for this great harvest among the heathen! May he crown the efforts of those who have entered on the work with much success, that they may gather fruit unto life eternal! Let those who feel an inclination for this honourable though arduous business, willingly offer themselves. And let all Christians, according to their abilities, honour the Lord with their substance, by giving pecuniary assistance. Let them help also by their fervent prayers. Let none sit down and raise objections to excuse themselves from assisting in the business. The work is the Lord's, and he can remove all difficulties. Yea, he has promised, "That every valley shall be filled, and every mountain and hill brought low; and that the crooked shall be made straight, and the rough ways smooth; and that all flesh shall see the salvation of God." Let us then join heart and hand in the work. God, and Christ, and Angels, are observing our conduct. Our zeal and fidelity, and perseverance, will occasion joy in heaven, and will be mentioned to our honour, on the great and important day of the LORD.—*Amen.*



The Excellency of Prayer
IN AID OF MISSIONARY EXERTIONS.

A S E R M O N,
PREACHED BEFORE THE
MISSIONARY SOCIETY IN LONDON,
AT THE TABERNACLE,
May 8, 1799 ;
BY ISAAC TOZER,
MINISTER OF THE GOSPEL AT TAUNTON.



SERMON II.

BRETHREN,

PERMIT a stranger to most of your persons, but not to your designs and endeavours for the glory of God, to address to you a few remarks from the sacred Oracles, on this grand and solemn occasion. I beg your serious and candid attention. Fathers and brethren in the ministry, disciples of Jesus at large, I entreat your prayers, that, being indulged in Providence with an opportunity of attending at your Pentecost, my soul with yours may be filled with the Holy Ghost. O pray, that, being honoured, by the Directors of our Missionary Society, with a call to the situation in which I now stand, I may be so divested of the fear of man, and filled with the fear of God—so divested of self, and clothed upon with Christ—so immediately under the holy anointing—as that the word may come with power, and prove itself to be not the word of man, but the word of God!

May great grace be upon us all, while I endeavour, in an entire dependence on divine assistance, to speak to you from that instructive portion of the prophecy which is recorded in

Isai. lxiv. 1. "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!"

That work, which is begun in prayer, is in a fair way to end in praise. Prayer is a precious key, which

which every godly man carries in his bosom, and with it has liberty to unlock the storehouses of heaven. It is a key, which in respect of private and public concerns, has been used with wonderful effect for ages past, and shall be for ages to come.

The Prophet, in this and the foregoing chapter, gives us a rich specimen of his acquaintance with the grace and gift of prayer; and, for our encouragement, seems to stand among other Israelites as an example of the success of prayer. In the context he appears to plead with God for the bestowment of heavenly blessings upon the church and the world, and, I presume, to personate both the Jewish and Christian church in prayer. In other words, as is frequently the case in the prophecies, in pleading the cause of the ancient exiled captive tribes, he comprehends that of an enslaved world, and contemplates the deliverance of both. Having exclaimed with admiration at the prospect of Jesus, travelling in the greatness of his strength, and coming with dyed garments from Bozrah, he proceeds in strains of fervent devotion in the words of the text—"Oh that thou wouldest rend
" the heavens, that thou wouldest come down," &c. And as soon as he had finished his prayer, he appears to have written those blessed words, of which millions have felt the energy, and many in this place; ch. lxx. 1. "I am sought of them that
" asked not for me: I am found of them that
" sought me not: I said, Behold me, behold me,
" unto a nation that was not called by my name." This passage is quoted by St. Paul, Rom. x. 20. and applied to Christ and the Christian æra. Does it not seem, then, brethren, as if the prayer of the Church, offered up by the prophet on account of her distresses—with reverence would I speak it—brought the Godhead out of heaven, not only to look upon and re-edify his ancient Zion, but to contemplate a ruined world, and

to give fresh assurances of his determination to save it? Oh the tried, the lovely power of prayer! Let us often work this powerful engine, and say—"Oh that thou wouldst rend the "heavens," &c.—Rending the heavens is an allusion to a person's hastening to deliver his friend from the oppression of a sanguinary foe, or from some imminent danger:—he flies to his succour—throws open doors—bursts opposing bars—leaps over intervening obstacles, or dashes them to pieces, having no care what becomes of them, so he is in time and place to save his friend.*

In the text, therefore, we may notice,

I. A very grand and desirable object, supposed—The salvation of mankind.

II. Apparent obstacles in the way of accomplishing this object—Opposing mountains.

III. An infinitely glorious character, to whom the Church is encouraged to look for the removal of these obstacles, and realizing this object—God in Christ.

IV. The way and manner in which, by the prophet's example, the Church in all ages is directed to look to him—Prayer.

Having considered these things, I shall conclude with an improvement of the subject.

Lord look upon speaker and hearers, and say unto us, go in this your might.

I. We notice a grand and desirable object—the extension and establishment of the Redeemer's kingdom, or the salvation of mankind.

* The evangelical sense of the prophet's prayer may be thus expressed: "Oh God of infinite mercy look down upon a perishing world; display thy power, justice, and goodness in the salvation of men; graciously remove, in the course of thy providence, every obstacle in the way of the universal spread of the Gospel; and oh bow thy heavens, and come down; melt the hearts of millions of sinners by the preached word: as when the melting fire at first causeth the waters to boil, so do thou come down, and heap the coals of divine love upon the heads of thine enemies." Rom. xii. 20.

That Isaiah contemplates this object, throughout all the latter part of his prophecy, is evident to every attentive reader. That he hath this object in view in the text and context, hath already been observed. And did Isaiah and the Jewish Church pray for the salvation of mankind, and contemplate the event with joy? And shall we, brethren, who, as I may say, live in the fulness of times, consider it as an object too great for our ambition? God forbid! The Lord has, in these later years, wonderfully communicated a missionary spirit to his British Israel—to Christians of different denominations. He has—I was going to say—miraculously appeared in forming, animating, and succeeding the Society with which I have the pleasure to be connected. He hath blessed the operations of other societies, who, in some respects, are our elder brethren.

While, therefore, these beautiful wheels within wheels in his holy Providence are actually moving, surely we are justified in most devoutly wishing, yea, in aiming at and endeavouring in our sphere, with an humble dependence on divine influences, even the universal emancipation of the world from the slavery of sin, and the bringing it out of the arms of the wicked one into the glorious liberty of the children of God: for, alas! the whole creation groaneth and travaileth in pain.

If Jesus died ultimately to save the world; if the Father says, “I will give thee the uttermost parts of the earth for thy possession;” if one soul is worth more than a thousand worlds, in respect of their temporal interests, Matt. xvi.; if our Lord has instructed us to pray, “Thy kingdom come, thy will be done on earth as it is done in heaven;” if appearances, at the present day, should indicate the near approach of the chariot of our King, then are we not only justified in praying for and aiming at the salvation of mankind,
but

but are seriously and sweetly called upon to *do* all that in us lies towards realizing this blessed object, and inaction may be considered by our Sovereign as highly criminal. But, oh, the honour! the glory! of being providentially led to do something, however small and unworthy, which, through the grace of our Lord Jesus, shall, in concert with the labours of our venerable ancestors and dear posterity, tend to, and terminate in the coming of the kingdom of God to the ends of the earth!

“A survey of the state of the world” (says Rev. Mr. Bogue, in his address to Christian brethren, previous to the formation of this Society) “presents to us more than one half of the human race destitute of the knowledge of the Gospel, and sitting in darkness and the shadow of death. Their deplorable condition it is utterly impossible for words to describe. There are hundreds of millions of poor Pagans ignorant of the true God, and falling down before stocks and stones. There are hundreds of millions more blinded by the delusions of Mahomet, and unacquainted with Jesus as the only Mediator between God and man, whom to know is eternal life. If we have never thought of these things, there is much reason to lament our criminal unconcern for the glory of God, and for the salvation of the perishing souls of men. If they have been the subject of our serious consideration, with such a scene before our eyes, what methods have we employed that all these myriads of Pagans and Mahometans might be delivered from the power of darkness, and translated into the kingdom of God’s dear Son? Perhaps we have not considered our duty resulting from that command, which was directed from the Supreme Authority to every follower of the Lamb—“Go ye into all the world, and preach the Gospel to

“ every creature.” That has not yet been done:
 “ It ought to be done without delay ; and every
 “ Christian is called upon to act his part, and
 “ cannot, without criminality, withhold his exer-
 “ tions *towards* procuring obedience to the com-
 “ mand of his Redeemer and his Lord.”

It cannot be supposed, brethren, that I refer to that respectable character's sentiments to imply *your* inactivity—No, blessed be God, you were forward more than a year or *two* ago ; but to avail myself of his argument to support and illustrate mine, and to animate you still to aim at so glorious an object as the diffusion of the Gospel throughout the world, in order to the salvation of the fallen race of men.

But see, the day-star from on high hath visited us, to guide our feet in the way of peace. Methinks the latter-day glory begins to dawn. With a sacred pleasure, therefore, unknown to worldlings, may we persevere in every pious exertion, “ looking unto Jesus!”

But, it may be said, there are many difficulties in the way. And in what way, brethren, that leads to riches or glory are there not difficulties? But these would rather animate than discourage an enterprising mind. Let every one do as you, in concert with several other societies, have done, and are now doing—and, we may rest assured, that, *in time* the obstacles will disappear. “ Who art thou O great mountain !”

“ O long expected day begin,
 “ Dawn on these realms of woe and sin,” &c.

“ Jesus shall reign where'er the sun,
 “ Does his successive journies run,” &c.

“ Let every creature rise and bring
 “ Peculiar honours to our King ;
 “ Angels descend with songs again,
 “ And earth repeat her loud—Amen.”

Brethren,

Brethren, I mean not to assert, that the present generation will be the instruments to convert the world; but this I will be bold to say, that, were all the real Christians in Europe and America to exert themselves to the utmost, Satan's kingdom would probably experience such a shock, even in our day, as it never has experienced since the creation, save on that day, on which the Son of God said, "it is finished, and bowed his head and gave up the ghost." Glory to his name, the weakness of instruments, the foolishness of preaching, are no more hindrances to success, than Moses' rod or the despicable ram's horns were, when at the lifting up of the former the Red Sea divided, and at the blast of the latter the walls of Jericho fell.

We are now led to another branch of our subject, which is,

II. To view the apparent obstacles in the way of accomplishing this desirable object.

These are in our text called mountains; which we know to be a figurative term to represent extreme difficulties, and formidable enemies, as in the text just alluded to, and in Isa. xl. 4, "Every mountain shall be made low." Let us view, and if possible measure the mountains, not as the unbelieving spies viewed the gigantic sons of Anak, and the walled cities of Palestine, and were dismayed at them; but as Joshua and Caleb contemplated the same. Numb. xiii. 26. Chron. xiv. 1, &c. Heathen heroes might shame some Christians, who in pursuit of a crown that fadeth, have played the man in meeting many and mighty difficulties with calm intrepidity, as those which, in their way to glory, they considered would rather increase than diminish the splendour of their future diadems.

When Hannibal, the famous Carthaginian hero, meditated the conquest of Rome, after having
landed

landed his immense army in Spain, and contrived to float them with his huge elephants over intermediate and rapid rivers; after having passed the Pyrenean mountains, and traversed France, he came at length to the foot of those astonishing works of God, the mountains of the Alps, which rear their frozen tops between Spain and Italy. Never, perhaps, till then had a general with such an army conceived the expedition possible. But see what courage, patience, and perseverance will do. He sat down at their base; he viewed; he panted for glory; he animated his army; they marched; they surmounted the huge interposing difficulty; in the untrodden way they moved along; on the impending cliffs Hannibal and his army hung; they suffered it is true, considerable loss, but their ardour could not be cooled by frozen mountains; they pushed on, nor rested till they had attained the beautiful plains of Italy. And shall Christian soldiers be affrighted at mountains, while the Son of God is in our camp; from whose face, we read, "the earth and the visible heavens fled away, and there was found no place for them."

But we were to notice the mountains which may seem to oppose the tribes of Israel in their evangelical warfare—their Missionary career. "We wish the world may soon be under the sceptre of Jesus; we believe he works by instruments, but at present we fear the instruments are so very disproportionate to the work, that we are tempted to hang our harps upon the willows."

"See," says unbelief, "how awfully they rise; mountains behind mountains, they invade the skies; they reach in awful perspective to the utmost limits; they pain the wearied eye, the dejected and agitated heart. Do we turn our eyes towards Europe; what monstrous mountains present themselves

selves to our view! Here are mountains of Popish superstition, ancient and deep rooted; there by their side mountains of deism and atheism rise, as so many terrible volcanoes belching out their fires and desolating the plains. Here mountains of horrid war and blood, more terrible than African mountains of prey; there mountains of profaneness and impenitence, which border upon the bottomless pit. Here mountains of coldness and formality among the professors of religion, mountains of ice, and there mountains of division and contention, craggy, discouraging and dangerous. And if civilized Europe, Christian Europe so called, presents such obstacles, how can we with any probability of success, enterprize aught in Asia or Africa, or the heathen parts of America? Look around the coasts of the Mediterranean Sea, where in primitive times the mountain of the Lord's House stood beautiful above the mountains; and there (except where the Greek Church sends forth its feeble prayers, or where popery, deism and atheism spread their pavilions on the mountains, or here and there a few pagan tribes have pitched their tents,) *Mahomet has built his mosques on the top of every mountain, and every one is hostility itself to the Son of God.* Look further, with what is the earth filled but mountains of heathenish idolatry, on the tops of which they worship the hosts of heaven, at the foot of which they sacrifice their wives and their children unto devils. Mountains these, inaccessible to our hands, through invidious Indian casts, ancient prejudices, and the blindness and enmity of the human heart; so that the world lieth in wickedness and bodereth upon everlasting destruction. Add to all, the Jewish tribes, who must in the fulness of time be called, are now wandering over these dark mountains, or fortifying themselves in their strong holds of infidelity on contiguous

tigious hills, denying the Lord of glory, whom their forefathers crucified. These observations, it must be confessed, are melancholy, and as true as doleful. Unbelief and timidity cry at the sight of these mountains with Elisha's servants; "Alas! master, (2 Kings, vi. 15.) how shall we do?" But humble faith replieth with the prophet, "Fear not, for they that be with us are more than they that be with them; and Elisha prayed, and said, "Lord, open his eyes; and the Lord opened his eyes; and he saw, and behold, the mountains were full of chariots and horses of fire round Elisha." Thus, melancholy observation and unbelief consider the mountains insuperable; and when they view the mountain of the corruption of human nature, from which all the others grow, they despond.

My fathers and brethren in the ministry, if your God and Saviour were to ask you, can these mountains be moved or melted? you would answer with Ezekiel, when the Lord asked him, "Can these dry bones live? O Lord, thou knowest." A minister once said, "If I had a commission, I would call to the dead in Bunhill-fields to come forth," so would you call to the mountains to be removed. If, however, we have neither opportunity nor commission, as the dear Missionaries will by and by more fully have, to prophecy to them, we have all, blessed be the Lord, a commission under the broad seal of heaven, in my text, to pray respecting them.—"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains may flow down at thy presence!" Which leads me,

III. To call your attention to the glorious character, before whom mountains and mole-hills are the same things; yea, they are as the dust of his feet. Oh, that *thou* wouldst come down.—It is not an angel nor an apostle that can do this work.

No;

No; the whole college of apostles, and all the hierarchies of angels, would readily exclaim, "We are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God:" not so then neither is he "that planteth any thing, neither he that watereth, but God that giveth the increase." It is the blessed God alone who can melt these mountains—the Lord God Omnipotent—the God of Abraham—our Covenant God—God that performeth all things for us—God who has declared he will give his Son the Heathen for his inheritance—yea, it is God in the person of his Son—Immanuel—God with us—God in the invincible power and grace of the Holy Spirit. If God be for us, who can be against us. Bishop Hall observes, upon the working of the arm of Omnipotence to demolish the strong holds of Jericho, at the sound of the rams' horns: "Had those walls been so high, that an eagle could not have soared over them, or so deeply founded as the centre of the earth, they must then have fallen to the ground." So would I say, brethren, as to those mountains that have been mentioned, yea, more than so: if their roots took hold on the bottom of hell, and if their tops would weary Apollyon's wing to reach—if our Saviour touch them they melt, if he look at them they must vanish away.

Says the prophet, in the words following the text, "When thou didst terrible things, which we looked not for, *thou camest down*, the mountains flowed down *at thy presence*." I suppose he alludes to the liberation of the tribes from Egypt, the trembling of Sinai's mount, the opening of the Red Sea, and removing obstacles in the way to Canaan, which are scenes set forth with inimitable beauty and grandeur, in Psalm cxiv.—

"When Israel went out of Egypt, the house of Jacob from a people of strange language: Ju-

“ dah was his sanctuary and Israel his dominion.
 “ The sea saw it and fled : Jordan was driven
 “ back. The mountains skipped like rams, and
 “ the little hills like lambs. What ailed thee, O
 “ thou sea, that thou fleddest ? Thou, Jordan, that
 “ thou wast driven back ? Ye mountains, that ye
 “ skipped like rams, and ye little hills like lambs ?”
 How beautifully is the mind wrought up to expect the approach of a personage equal to all this command of nature. It follows : “ Tremble thou
 “ earth *at the presence of the Lord, at the presence of the God of Jacob* : which turneth the
 “ rock into a standing water, the flint into a fountain of waters.”

If you turn to the sixty-third of Isaiah, the salvation of the world is there attributed to Jesus ; and, consequently, the removal of the opposing mountains, of which the text speaks in the following chapter : “ Who is this that cometh from Edom, “ with dyed garments from Bozrah,” &c.

Is it so ? what encouragement have we to pray. “ Oh that thou, O God in Christ, wouldst rend “ the mountains :” to thee alone we look for the salvation of the world, and for success on our feeble enterprizes, directed ultimately to that end ; and O God grant that, while we pray for the salvation of foreigners, many of our London, Jerusalem sinners may this day be brought through the strait gate of conversion, into the narrow, the blessed path of holiness, which leads to heaven. May this be the day of the Lord of Hosts upon every one that is lusty and that is lifted up, that he may be brought low, and upon all the high mountains, and upon all the hills, that are lifted up in a proud conceit of their own strength, riches, and righteousness. Isaiah ii. 12. 14. Yes, before our great Zerubbabel, every mountain would become a plain. To him are we encouraged to look this day

day for the extension and establishment of his kingdom in righteousness, peace, and joy in the Holy Ghost. "Lord increase our faith."

We next come to enquire,

IV. In what way and manner we are encouraged by the example in our text to avail ourselves of the power and grace of God in Christ, that our ardent wishes and endeavours for the coming of Christ's kingdom may be realized. In one word, it is prayer: this is the instrument of melting the mountains, and blessing the world, which it is my province to recommend. Now, if our prayers have any tendency to realize this grand object, or any part of it, they should be, I apprehend, like Isaiah's—

HUMBLE. "But we are all an unclean thing," &c. Here is an entire renunciation of self-righteousness and creature confidence, in this passage, in every shape. Neither is prophet, apostle, evangelist, pastor, teacher, or missionary, any thing, unless God make him an able minister of the New Testament, and work with him.

BELIEVING. We must flee, as our dear brethren in the Duff did, when she hung upon the dreadful reef, on the wing of believing prayer, into the bosom of our covenant God, and all will be well with our personal and relative concerns, and those of the church and the world. Ch. lxiii. v. 16. But now, O Lord, "thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." Oh that for the sake of him who bled on Calvary, and pleads in glory, and who has promised the Holy Spirit in copious measures to them who ask him, thou wouldst descend from heaven; yea, "rend the heavens" for his sake, thy well-beloved Son, "come down, let the mountains skip like rams, the little hills like lambs, that the

“ earth may tremble at thy presence !” Let thy Son reign till he hath put all enemies under his feet !

FERVENT and AFFECTIONATE. “ Thy holy cities are a wilderness ; Zion is a wilderness ; Jerusalem a desolation ; our holy and our beautiful house, where our fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord ?” Here, as Mr. Henry observes, God’s people exchange, or rather twine interests with him. Thy holy cities, which were their habitations ; and our holy and beautiful house, the temple, which was the house of God in fact.

Alas ! the languor of my soul, brethren ! Eternity is at the door—millions are perishing in sin—and yet my prayers freeze on my lips. Is it so with any of you ? Men, brethren, fathers, help to work this grand engine of prayer, which has often rent the vault of heaven, and brought our Father out of his seat, as it of old brought our Saviour from the hinder part of the ship, where he was asleep. “ Then he arose and rebuked the winds and the waves ;” and so will he the mountains, in answer to prayer, fervent and affectionate prayer. Go, my soul, go my dear hearers, and catch fire from Isaiah’s holy altar, “ Look down from heaven : “ Oh that thou wouldst rend the heavens !” Blessed Redeemer of men, make haste ; Holy Trinity, come ; rescue a perishing world !

UNITED. I have sometimes wished to see, in our Evangelical Magazine, a list of the British churches, which unite in our monthly concert of prayer. It may be objected, that some churches, not in the habit of these exercises, would consider it as invidious ; but our dear brethren would soon think better of it, and, as fellow disciples, feel themselves provoked to this good work by the zeal of many. Methinks, brethren, I could recommend

to every serious family, at this eventful period, earnestly to pray at least that part of the Lord's prayer once a day, "thy kingdom come, thy will be done on earth as it is in heaven," and every first Monday in the month to remember, that the churches have an holy convocation unto the Lord for prayer, in which they would feel it profitable to join in spirit, and at the family altar, supposing some of them are precluded the enjoyment of public means!

And may we, my dear fellow labourers, be enabled, with our respective charges, to make our calling and election sure. In respect of the honour of thus preparing the way of the Lord, making his paths strait, you will bear with me, if I press home the matter of the monthly meeting, and submit to your affectionate consideration, if there be not a propriety in our endeavouring, at those seasons especially, to unite with all serious well-wishers to the cause of God, the lovers of Jesus of different denominations. But I beg pardon, I had need be animated to every good work by your forwardness. "But, Oh! let the heavens rejoice, and let the earth be glad, let the sea roar, and the fullness thereof, before the Lord, for he cometh to bless the nations with his presence."

Kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens, old men and children; let them praise the name of the Lord, and unite in fervent prayer—"Thy kingdom come!"

Lastly, PERSEVERING. Luke xviii. 1. "And he spake a parable to this end, that men ought always to pray, and not to faint;" and concludes the beautiful parable thus: "And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell

“ tell you, he will avenge them speedily. Never-
 “ theless when the Son of Man cometh shall he find
 “ faith on the earth ?” Persevering and importu-
 nate prayer, then, is that which brings down the
 blessings upon individual souls, families, churches,
 and upon the world !

This, brethren, is as Jacob’s wrestling with the
 angel, who kept fast his hold, and said, “ I will
 “ not let thee go till thou blest me.” Gen. xxxii.

It is observable in the seventeenth of Luke, that
 our Lord had been beautifully comparing his Gos-
 pel, in respect of its rapid and vivid course to the
 lightning, which lighteneth out of the one part
 under heaven, and shineth unto the other part un-
 der heaven, and added, “ so shall also the Son of
 “ Man be in his day.” Immediately he addresses
 his disciples upon the subject of the success of per-
 severing prayer, and concludes with—“ Never-
 “ theless, when the Son of Man cometh shall he
 “ find faith on the earth ?”

Whence I observe, that remarkable periods in
 the day of the Son of Man, are usually preceded
 by awful convulsions in the world, and a bale-
 ful spirit of infidelity ; and the glories of those
 periods in the salvation of the guilty polluted sons
 of men, are accelerated and ushered in by the im-
 portunate *persevering*, affectionate, united, believ-
 ing, and humble prayers of the Lord’s people. How
 far these remarks apply to the present appearances
 of the world, brethren, judge ye. But, “ verily, the
 “ nations are” infidel and “ angry, and God’s wrath
 “ is come, and the time of the dead, that they may
 “ be judged,” or a retribution made upon perse-
 cuting powers ; “ and,” I was going to say, “ the
 “ temple of God is opened in heaven, and” we
 begin to see more plainly than we have ever “ seen,”
 between the passing and thick clouds of his judg-
 ments, “ the ark of his testament. And there are
 “ lightnings,

“lightnings, and voices, and thunderings, and an earthquake, and great hail.” Rev. xi. 18, 19. Yes, we seem to be encouraged, even while the tempest rages, to renew our knocking at our Father’s door for the salvation of millions, who appear as sheep devoted to the slaughter.—“O that thou wouldest rend the heavens.” &c. But you wait for the Vth head—

IMPROVEMENT. Here, before I proceed to mention encouragements for prayer, I shall beg leave,

I. To say a few things, by way of *lamentation*, over those who seldom or never pray. You may support the cause by your purses, sinners, but if you neglect secret prayer especially, your gold may aid the missionary concern, it is true, but as to you it will become a kind of accursed thing. My venerable predecessor in the ministry, the Rev. Mr. Reader, once visited a man in despair, who had passed for a Christian, but upon whom conscience at length fell as a roaring lion, rending the caul of his heart, accusing him with having all along lived in the neglect of secret prayer; “and now, sir,” said he, “I cannot pray.” Mr. Reader, impressed with his mournful case, said every thing on the occasion that a dear servant of Christ might be supposed to say, but left him shut up in the iron cage of despair. When the minister returned home, he wrote him to this effect: “My dear friend, you confess you never prayed, and now you say the Spirit of God hath left you, so that you cannot pray. Now you know you must pray in spirit, or be *darned*. I exhort you, as a poor lost sinner, to go into your chamber, if it were seven times a day, and prostrate, at least, your body before the Lord. He may melt your soul; but go you as an object only to move the divine compassion. Something must be done in this desperate case. Do what in
“you

“ you lies. If your soul cannot pray, put your
“ body in a praying posture, and who can tell ?”

At first the letter was lain by as uselefs, but at length it appeared the Holy Ghost dictated, and was in it. The experiment was made ; and, Oh ! the mercies of a prayer-hearing, yea, a prayer-imparting God, (yea, Christ is exalted to give repentance) it succeeded. He that saw even an Ahab humbling himself, he saw this poor wretched sinner. He rent the heavens, even at the sighing of this despairing prisoner ; he came down ; the mountain of his hard heart flowed down at the presence of our Lord. He lived some time after, and manifested a vital change ; “ and now,” said Mr. Reader, “ I doubt not he is a saint in glory.”

My dear hearer, didst thou never earnestly cry to God for mercy ? Dost thou live in the habitual neglect either of family, closet, or public prayer ? Thou art in the gall of bitterness, and the bond of iniquity ; and art thou now hardened ? Remember the striking word, you must pray or be damned. Make haste, and delay not : flee from the wrath to come. Behold the Lamb of God ; lay hold on eternal life ; enter thy closet, and shut thy door ; make the experiment to-day, for to-morrow may be too late ; “ when once the master “ of the house is risen up, and has shut to the door,” you know eternal knockings will have no avail. Now is the accepted time ; now the day of salvation. But let him that nameth the name of Christ in prayer depart from all iniquity ; live soberly, righteously, and godly, in the present world, looking alone to the merits of Christ for salvation, and the grace of the Holy Spirit for sanctification. For other foundation can no man lay, than that which is laid, which is Jesus Christ.

2. I come now to endeavour to animate to
prayer

prayer and exertions for the salvation of sinners. Be encouraged, my fathers and brethren, to continue in prayer, and watch and work with the same, abounding in thanksgiving. Let us be encouraged, 1st, to continue our prayers; and 2dly, our active endeavours for the extension and establishment of Christ's kingdom. Will you indulge me with a hearing, while I state a few of the encouragements to both. For our continuance in prayer, Jesus bled—Jesus pleads—he taught us to pray, “thy kingdom come, thy will be done on earth as it is in heaven.” He promises, “If two of you shall agree on earth, as touching any thing they shall ask, it shall be done.” “Yea,” “if ye had faith as a grain of mustard seed, ye should say to this mountain, be thou removed, and be thou carried into the midst of the sea, it should obey you.”—Wherefore, he is able to save them to the uttermost, who come unto God by him, seeing he ever liveth to make intercession for them.—Again, the promise of the Holy Spirit is the glory of the Gospel dispensation, and he is obtained by prayer. God will give the Holy Spirit to them that ask him. “Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, till ye be endued with power from on high.” Again, there are many prophecies and promises respecting the glory of the church in the latter days, which must be, but have not yet been fulfilled; these must be realized by prayer, agreeable to Ezekiel, chap. xxxvi. 37. “I will yet for these things be enquired of.” God has declared “the lion shall lay down with the lamb;” “the nations shall learn war no more;” “all flesh shall see his salvation;” “the knowledge of his glory shall cover the earth, as the waters cover the face

“ of the deep.” Again, remember, dear brethren and fathers, what the Lord has done in answer to prayer. Was Christ’s encouragement and command previous to the blessings of Pentecost? Are we at times tempted to give over prayer for ourselves, others, or the missionary cause; but first, enquire what has been the effect of prayer? Do we ask Abraham, or consult his history? See him pleading for Sodom, or rather for Lot, Gen. xviii. 23, &c. We read, chap. xix. 29. “ It came to pass, the Lord remembered Abraham, and sent Lot out of the overthrow.” How did Jacob wrestle with the angel, and prevail for an escape from Esau’s sword? Gen. xxxii. 9.; we see them soon embracing each other. What was David’s strong hold in his flight from, and the means of victory over Saul and Absalom? prayer. See Daniel upon his knees within that window that opened towards Jerusalem. How did he speed then, and when he prayed for Zion’s restoration, Dan. vi. and chap. xix.? Don’t you remember King Jehoshaphat? 2 Chron. xx. 12. ’Twas a lovely prayer: “ Oh, our God, wilt thou not judge them, for we have no might against this great company that cometh up against us, neither know we what to do, but our eyes are upon thee;” and, lo! they march to meet the enemy with trumpets and singers, to praise instead of pray, as sure of victory. The Moabites and Ammonites could no more stand before them than chaff before a whirlwind. Look back to Moses at the Red Sea, “ Why cryest thou unto me,” says his God, Exod. xiv. 25.? “ Speak unto the people, that they go forward: thou hast got the victory by prayer. And what art thou still upon thy knees? up, and march.” See King Hezekiah stretching forth his hands in prayer, when he had received that insolent letter from the Pagan conqueror of the East.

Isaiah

Isaiah chap. xxxvi. xxxvii. Ha! brethren, you recollect the Assyrian army, that great mountain near the gates of Jerufalem, could not stand before Hezekiah's prayer. And is the arm of our God now shortened? But the time might fail me, to tell of all the glorious blessings of Pentecost which flowed down in answer to Christ's intercession, *in concert with his church*. Acts i. 14. Peter was led by the angel out of prison, in consequence of the prayer-meeting at Mary's house, Acts xii. 5. 12. How rapidly and regularly were the wheels of Providence moving, to bring salvation to the Gentiles, while Peter and Cornelius were both engaged in prayer at distant places, and unconscious of the designs of God at the time, and ignorant of each other's persons, Acts x. 9. 30. I add, the signs of the times, in some respects, are very encouraging to continue in prayer; but this has already been alluded to, and may further be illustrated, if I mention an animating thought or two, to induce us to press forward in every missionary exertion, looking unto Jesus, the author and finisher of our faith. Brethren, we are called upon to praise as well as pray. "From this time, " it shall be said, what has God wrought!" what has he begun to work by you! He has exceeded your expectations. Has he not opened a way for your missionaries on the other side of the globe, into the palaces and bosoms of Heathen princes and priests? Yes, ransomed millions, we will hope, through the coming century, shall "return and come to Zion " with songs and everlasting joy upon their heads; " they shall obtain joy and gladness."

I conceive it highly probable that the Lord Jesus, by whom and for whom all worlds were created, is about to make this Society one link of that grand chain of instruments and events, whereby he is gradually drawing this fallen, benighted world

back

back into the path of light, holiness, and bliss. Oh, the honour to be connected with prophets and apostles—Generations past and generations to come, in being instrumental to accomplish the salvation of mankind! and remember, Christian, that the prayers and exertions of the most tried and tempted, secluded and retired pious character, has as real, though not as eminent, a tendency towards this object, as those of the most public characters; seeing their tendency is to revive, diffuse, and perpetuate a spirit of true godliness in the world. Oh, who can calculate, especially at this day, the sum of good that may result from the holy labours, the earnest prayers, the amiable character and seasonable admonitions of a parent, a master, yea, a religious child or servant; a word dropped in conversation may be a mean of converting a soul, who shall not only himself escape the wrath to come, but move in a more extensive sphere of usefulness than a Whitefield! Is it so, brethren? Then you must not remit your more public and extended labours. Be not dismayed, but lift up your eyes, and look unto the fields whitening unto the harvest. What a spirit of zeal, union, and love prevails at home; and how are the villages of Kedar singing for joy, that e'er while sat in darkness. Pleasing intelligence, you know, has been repeatedly received from Switzerland, Holland, Sweden, and America, respecting several Missionary Societies forming there; nay, acting in concert with us now; sending pecuniary assistance to us, or Missionaries to the Heathens. The watchmen on Zion's walls begin to see eye to eye. If the enemy should shoot out the lip, and say, Do you mean to convert the world by the crew of a solitary ship? we can thankfully answer, We are joined in our labour of love by our brethren in different

ferent parts of the world, many who have followed our example, men who have jeopardied their lives for the name of the Lord Jesus.*

But call our Duff a solitary ship, if you will; she is nevertheless not alone, but God the Saviour is in and with her. Nay, I'll suppose it possible she's gone to the bottom, and our brethren gone a nearer way to heaven. We know Christ *has been* with her to the utmost isles of the southern sea. Methinks he has stood and measured the earth from her decks; he has drawn his line upon the sea, and afresh marked out the world for his own, and his glorious operations. We cannot but view that ship as a prodigy, as God's ark, the Missionaries conveyed in her, we hope and trust, he designs as instruments, in concert with our brethren alluded to, to regenerate the Heathen isles, and replenish the earth with converts. God is coming from Teman, and the Holy One from Mount Paran—Selah. His glory, we trust, even now covers the heavens, and the earth shall in due time be filled with his praise. The mountains see him, and they tremble. The overflowing of the waters passes by, wondering at the ship it bears towards that ocean, which, we trust, shall be henceforth emphatically called the Pacific Ocean: a ship, the passengers of which are going to lead the slaves of Satan into the bosom of our Immanuel. Surely the isles are waiting for him, and shortly your zeal shall so provoke many, that other ships shall join ours from different ports, and “the deep shall utter his voice, and lift up his hands on high.” Hab. iii. 3, &c.

The probability is, brethren, that many thousands will be brought to Christ through your pray-

* Dr. Ryland informed me of an excellent character under the direction of the Church of England Society, labouring for souls in Asia, with whom Mr. Carey was about to open a correspondence.

ers and labours ; and that multitudes of the Heathens may thus become Missionaries to their brethren. Who, then can calculate the glorious harvest from your endeavours, in concert with those of other societies ! But admitting the Heathen be not gathered ; admitting some unforeseen event should greatly interrupt our operations for the present, still shall we be glorious in the eyes of the Lord. Say mountains of superstition, infidelity and paganism, are not to be moved *at present*, and we should be obliged to contract the sphere of our operations, yet still the *tendency* of our labours is the revival, diffusion, and extension of Christianity ; and when and where did you believe God blasted those designs ? Were an Elliot or a Brainard, among the American Indians, unsuccessful ? Have a Whitefield, Westley, Lady Huntington, Lady Ann Erskine, Ladies Maxwell and Glenorchy, been put to shame ? Are our brethren, the Baptists, Moravians, or the Methodists dismayed ? Go on, brethren ; the Lord is with us, while we are with him. He may try us, but will not render our schemes abortive ; and when the fullness of time is come, the existing corn shall mightily grow through his spirit and prevail ; whether it be an handful, or as much as Joseph's stores for the famine. But, if I am not mistaken, God has *now* his *granaries* in Britain, wherewith to replenish the famishing earth, that he may give seed to the sower, for they shall go out, Isaiah lv. with joy, and be led forth with peace. “ The mountains and the hills (even
“ all those, the inhabitants of which look and long
“ for becoming) shall break forth before them into
“ singing, and all the trees of the field shall clap
“ their hands. Instead of the thorn shall come up
“ the fir-tree, and instead of the briar the myrtle
“ tree ; and it shall be to the Lord for a name, and
“ for an everlasting sign that shall not be cut off.
“ And the ransomed of the Lord shall return, and
“ come

“ come to Zion with songs, and everlasting joy,
“ like radiant crowns, shall be upon their heads.
“ They shall obtain joy and gladness, and sorrow
“ and sighing shall flee away.” To that state of
unutterable and eternal bliss may infinite love bring
us all through the mercies of the Son of God, to
spend our eternity together ! Amen.



The Dominion of Jesus favourable to the Heathen.

A S E R M O N,

PREACHED BEFORE

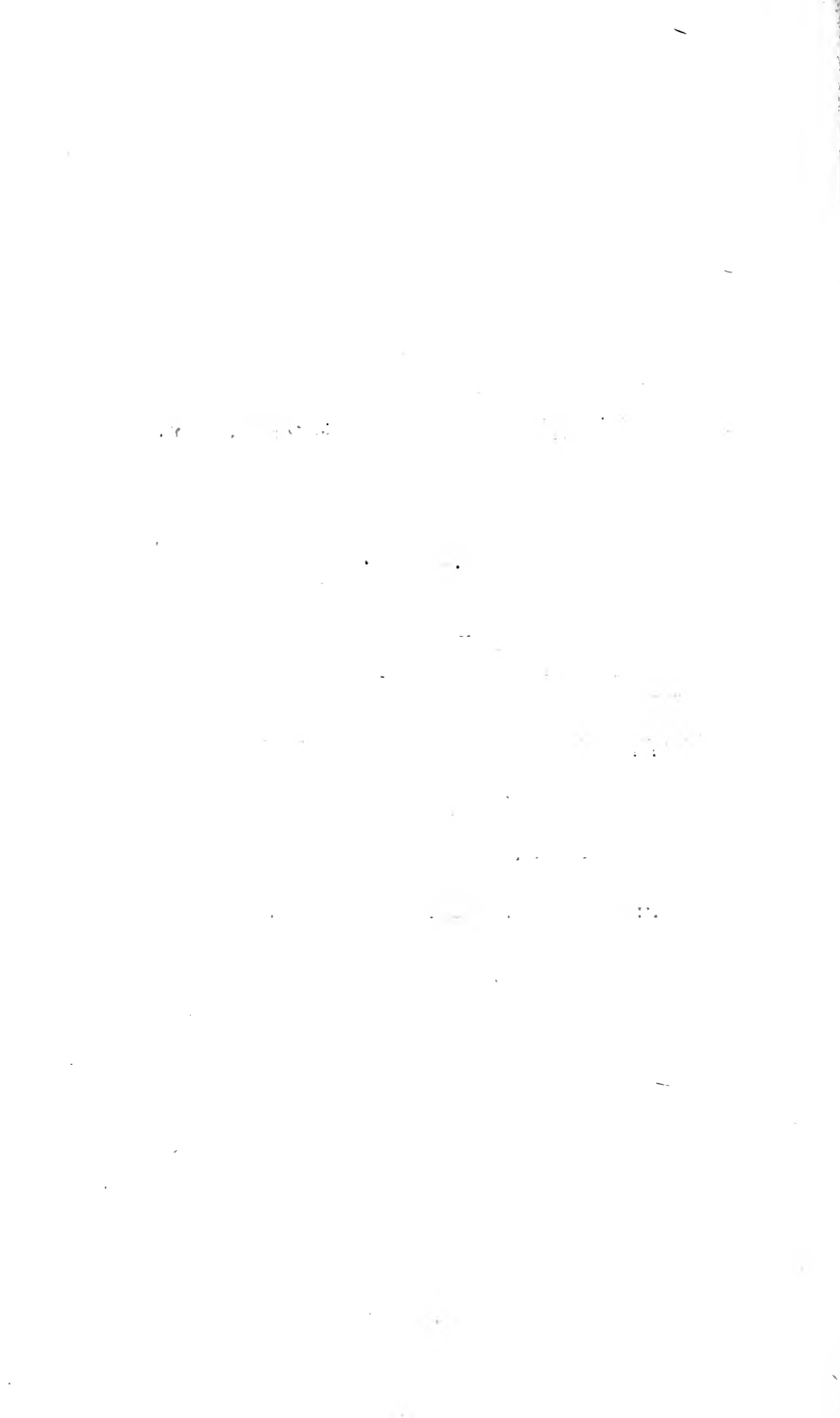
THE MISSIONARY SOCIETY,

AT TOTTENHAM-COURT CHAPEL, LONDON,

May 9, 1799;

BY JAMES MOODY,

MINISTER OF THE GOSPEL AT WARWICK.



SERMON III.

ZECHARIAH IX. 10.

“ He shall speak Peace to the Heathen.”

JESUS Christ is the hope of the ends of the earth. In him shall all the families of mankind be blessed. The patriarchal age expected his day; by faith they saw it and rejoiced. The testimony of Jesus was the spirit of prophecy. Holy men of God who lived in early ages, foresaw the grace which should come unto us, and they searched what, and what manner of time the Spirit of Christ which was in them did signify, testifying before-hand the sufferings of Christ and the glory which should follow. The Prophet Zechariah is found among that favoured number who gave testimony to Gospel times. It appears from the book which bears his name, that he was not insensible of the glorious mysteries concerning the person, the grace, the atonement, and the kingdom of Jesus; all of which he preached to the afflicted Jews for their comfort and establishment. Some very important thoughts concerning the day of the Messiah, are delivered by him, in the chapter before us; particularly in the 9th, 10th and 11th verses. The prediction, however distant from those days, was not less certain, as it contains the words of that God before whom all time is present, and who calleth the end from the beginning. The truths were accomplished in part, when Christ made his

appearance in our nature, and what remains, is now fulfilling, or in time shall be fulfilled. Verse 9th, “ Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King cometh unto thee : He is just, and having salvation : lowly, and riding upon an ass, and upon a colt, the foal of an ass.” Here we have a representation of the visit which Christ in the fulness of the times made to the great City. “ The daughter of Zion,” it is true, was displeased at the homely aspect of her King, as they expected him in outward splendour ; but it was the will of heaven, that Christ should appear on earth—a sufferer—not an earthly conqueror. He came into this world to die, He went out of it to reign. It behoved him to become a man of sorrows, and acquainted with his people’s griefs. Jesus suffered under Pontius Pilate—was crucified—died and was buried, and on the third day he rose again according to the Scriptures. When the painful task is accomplished, as a reward of his obedience, and to fulfil the decree of his Father, he is to take the government of all worlds upon his own shoulder, and must reign until all his enemies, and those of the Church be put under his feet. During the three full years of his personal ministry, he addressed his love to the Jews, but they rejected him. He came unto his own, and his own received him not. Their unbelief was criminal, and awfully persisted in,—for when Jesus had left the earth, when he sent down the Spirit at Pentecost—when he came to them by his Apostles—even at that time but a few acknowledged his authority, or would have this man to reign over them. But, oh, adorable wisdom, by the Jews’ rejection of Christ way is made for the admission of the Gentiles into God’s favour and friendship. By their fall salvation is come to us ! Verse 10th,—“ And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle
“ bow

“ bow shall be cut off, and *He shall speak peace to*
 “ *the Heathen*, and his dominion shall be from sea
 “ to sea, and from the river even to the ends of the
 “ earth.” The dominion of Jesus shall be friendly
 to the Heathen. There are two or three general
 remarks which present themselves to us, not un-
 connected with the subject.

First—The dominion of Jesus, is a dominion of
 spiritual order. Instruments of cruelty are re-
 moved from his kingdom and are transformed into
 the friendly implements of husbandry. Swords
 are to become plowshares, and spears are to be
 turned into pruning hooks. Jehovah will cut off the
 chariot, the war horse, and the battle bow. These
 have bereaved nations, have made the widow la-
 ment, and the fatherless to sigh. Every battle of the
 warrior is with confused noise, and with garments
 rolled in blood. But Christ's reign upon earth
 shall be mild, peaceful, healthful, and every way
 desirable. Some expositors have interpreted the re-
 moval of the chariot, &c. as intimating the removal
 of temporal authority and worldly power from the
 Jews, who were to remain a defenceless body until
 their final restoration. It is undoubtedly true,
 that those people live, as was predicted, without
 a Prince and without dominion. But I consider
 the passage under consideration, of similar import
 with other prophecies which exhibit the peaceful
 reign of Jesus, under the increase of which wars
 shall for ever cease.

Secondly,—It appears that the dominion of Jesus
 shall be a dominion of universal extent. “ From
 “ sea to sea,” i. e. from one sea to the other. From
 the sea on one hemisphere, to the sea upon the
 other hemisphere. “ From the river”—from Eu-
 phrates, it is thought, “ to the ends of the earth,”
 —to the confines of Judea. The Holy Land being
 put by a figure for all the earth. The islands of
 the sea, as well as continents, may be included in
 this

this form of speech. Here our faith and hope are assisted in respect to the wide spread of the Gospel. "From sea to sea," and "to the ends of the earth." The knowledge of the glory of the Lord is to cover the earth as the waters the channels of the great deep. Some prophecies make mention of the very places which shall receive the Gospel, and be converted to God, as Egypt and Edom,—Ethiopia and Tyre: but in this passage it is hidden from us, perhaps designedly for the exercise of faith, and of the human judgment in the conduct of missions. Who can say the islands of the southern latitudes are not intended in this prophecy? It may be found, while missionary directors deliberated only according to the probable opinion of fallible men, when they sent the Gospel to Otaheite and the Marquesas, they were fulfilling this part of Jehovah's counsel. His ways are in the seas and his paths are in the mighty waters.

The last general remark I offer is, "The dominion of Jesus is a dominion of kindness, benevolence and condescension." He will speak peace to the heathen, infinite condescension! Let the earth hear it and be glad, let the multitudes of the isles rejoice. Let Great Britain, Scotland and Ireland triumph. Let the vast shores of India, Africa and America be glad. Let earth and skies resound with the Redeemer's praises. Glory be to God in the highest, for on earth there is peace: peace to the heathen! There are four thoughts which present themselves to our view in the text for discussion.—

I. The objects of this condescension,—“the Heathen.”

II. The matter of it,—“Peace.”

III. The instrument of conveyance,—“Speech.”

IV. The source of effectual power and influence,—“He,” i. e. Jesus in his reign and government.

I. The

I. The objects—Heathen.

The term in Scripture is for the most part used to denote nations or multitudes. It is a plural word which represents great numbers to our view, and is ordinarily applied to the many who live without hope and without God in the world; we find the word often translated Gentiles; and particularly in the new Testament. Such were out of the pale of the visible Church, and were, except a few individuals, not reckoned among the people. "They were not a people." The divinely inspired Scriptures which cannot deceive nor mislead us, exhibit the Heathen in an affecting light. They represent them as deplorably ignorant,—superstitious, and fatally blinded by the devil, the god of this world!—fornicators—unclean—effeminate—covetous—abusers of themselves with mankind—hateful—and hating one another—despisers of goodness, and altogether alienated from the life of God.

Whole sections are employed to enumerate only a list of their complicated vices; as in Rom. i. 19th to 32d verses. 1 Cor. vi. 9th and 10th verses, and many other parts. Indeed, but little remains of humanity itself are found among many of them; and but for that natural conscience whose light and inspection they could not wholly escape, they would appear but one degree above the fallen spirits; and can such rebels be restored?

It were well if reason and religion confined our views of the word to savage and idolatrous nations only. But it is not the case. What we see and hear in the world obliges us to apply the term too justly to whole communities, as well as to numberless individuals. The conduct of men ordinarily gives them the name and character they bear in society. For instance, we say of one who lives in fornication, that he is a fornicator—of a man who drinks to excess, that he is a drunkard—of a man who

who accustoms himself to swear or lie, that he is a swearer or a liar. Speaking properly and religiously, all men are Heathens who live estranged from God, and follow the corrupt bias of their own unruly will. Our divine Lord, when speaking of one who shall be excommunicated from the Church for his determined attachment to sin, will have him considered as an heathen man, Matt. xviii. 11. Is it not to be feared that the greater part of mankind are chargeable with the name? So generally allowed is the term, that it has become proverbial among us "there are Heathen at home." Indeed there are too many. We do not confine the character to men of distant climate and sable colour, but we see them in dreadful groups stalking abroad in Britain. So long as Heathen vices abound in Christian countries, in vain shall we attempt to wipe off the odium which the term Heathen attaches to it. What sins or enormities of any kind have appeared among savage nations, but have been naturalized in Christendom? If we then adopt their uncleannesses, their cruelties, their infidelity, let us not deny that we are in our measure Heathen too.

The acknowledgment of the existence of *Christian Heathen* has been urged as an argument against missionary efforts in foreign countries. It has been said, that all our aid was but sufficient to stem the torrent of vice and immorality at home; why then transport that which ourselves so much need? Not a few characters of well known religion have conceived, that home attempts, as they might involve in them less expence, less hazard of life, and give opportunity of relieving a greater number in a smaller time, should be preferred. The matter has been illustrated thus: supposing you live in a town equally related to you, the whole of which might be at one and the same time in flames, the whole town is in that case, equally in need of assistance; now let it be supposed, that you
alone

alone are eligible to assist the sufferers, would you run to the farthest parts of the town to give your assistance, when in the same space of time, by beginning and providing nearer your own dwelling, you might have done much more both for the preservation of life and property ?

This argument undoubtedly has weight to determine our duty at home, but not to confine it there. In answer to what has been produced, let us suppose that those who live at the remotest parts of the town have their doors barred, while these nearer have them opened, and cannot run toward the door, or that *those* have far less knowledge of the means of escape than *these* ; will not the matter appear in a different light ? Now, is it not true that foreign Heathen have not the means at hand as we have ? We have Bibles ; we have Ministers of the Gospel in almost every town of note in the kingdom ; we have modes of conveyance, if our hearts are willing, whereby we may go from town to town, and from place to place, but is it ordinarily thus with the unenlightened nations ? Who is the man of God that would plead for foreign Missions, if he thought in that act he was performing an unreasonable service ? But, blessed be God, this cannot be the case while the law of God is our guide. Now, what says an everlasting law and rule to us ? “ Thou shalt love thy neighbour “ as thyself.” Let me for a moment consider the Heathen abroad as my neighbour, and those at home as myself ; what then is duty ? Am I required to hate or neglect myself altogether that I may help my neighbour ? No ; this were to go beyond the law, and to act without rule. Self neglect, properly considered, is a breach of the law. On the other hand, am I to confine my love to myself ? How then is my neighbour considered ? The duty is clear, Brethren, if the Gospel be needful at home, it is equally needful abroad. If God place in our

hands abundant means of helping our neighbour without neglecting ourselves, is it not our duty to support a foreign Mission? What would be our thoughts concerning the charity of Ethiopia or Hindostan, provided their land abounded with Gospel, and we were destitute of its light and knowledge? Should we think we tempted them if we said, Brethren come over and help us. If the poor untutored Heathen do not perceive their danger, does this relieve them? Rather does it not preach loudly to our feelings; does it not attack even our proper self-love, and say, Send over and help them? —I proceed,

II. To the matter of the Redeemer's condescension, "Peace." If I am not greatly mistaken, the Gospel of Jesus is contained in this single yet important word. The passage is prophetic, and of course possesses the usual strain of prophecy. If we carefully peruse the predictions used to point out the conversion of the Gentile world, we shall scarcely observe one of any particular note, but regards *peace* among the greatest of its blessings, and at the same time so explains the idea, that we readily conceive the Gospel to be intended. Psalm lxxii. contains an undoubted prophecy of Gospel times, and therein we are told "of abundance of "Peace." Isaiah lxvi. 12. "Behold, I will extend Peace to her like a river, and the glory of "the Gentiles like a flowing stream." Isaiah lii. contains a prophecy of the Jew's restoration, but extends itself also to the fulness of the Gentiles; for it says, verse 10. "All the ends of the earth shall "see the salvation of our God." What this salvation consists of, appears in the 7th verse, under the phrases "bringing of good tidings," publishing Peace; which an infallible expositor in Romans x. calls "the Gospel of Peace." The Gospel, according to the original import of the term, is good news. Its blessings are infinite. For these the world

world is indebted to Jesus, who himself is the ground, the author, and the alone effectual giver of Peace. The Peace of the Gospel respects God,—the conscience—and society.

It respects God, in that it holds forth the blessed and encouraging thought, that God for the sake of the Redeemer, is inclined to be gracious to the sinner. The religion of nature, or in other words, that shew of piety which has at any time been attainable by the natural man, is extremely defective; it acknowledges man to be a transgressor, and the Deity offended because of this; it offers no true relief. The light of nature will not shew sin to the natural man sufficiently plain to make him despair of help from his own self-invented, and of course, idolatrous means of relief. And as it is deficient in this point, it is equally so in its reports of God. The partial representations of God which the unconverted world receive, tend to deceive them with a false idea of the nature of atonement, and lead them to offer for sacrifices to God, things which are contemptible even in the sight of man. The Gospel corrects our mistakes, and places both sin and atonement in their true colours. Sin is represented herein as an infinite offence, and the transgressor as obnoxious to eternal punishment, while it declares, without the shedding of blood there is no remission. The eternal God does not leave man at liberty to reason about appointments, which in his purposes and dispensations he has seen meet to settle and determine. The Gospel conveys to us the divine mind, in respect to the method of restoration to his favour, and the enjoyment of his friendship. Herein we are told, that “he (Jesus) is our Peace.” That the New Testament, which contains the will of God, is in a Saviour’s blood. The atonement which the sins of mankind required, could only be made by Jesus. He took our nature upon him

that he might represent man. He voluntarily subjected himself to obligations that he might perfectly obey the eternal law which condemned us for our transgressions. He, as our vicarious substitute, was made a sin-offering. The virtue of the divine nature dignified his obedience and sacrifice. He by his death satisfied offended justice, and opened the way of our return to God. The death of Christ is not viewed by us as the purchase of the favour of God to man, which in its own nature is free and determined, but as an offering to the attribute of divine justice, which, until it was appeased, could admit of no fellowship on the part of God with an unjust transgressor. The guilty convinced sinner willing to return to God, coming by virtue of the offering of the body of Jesus once for all, has now nothing to fear on the part of Jehovah, who can be just, and yet the justifier of the once impenitent. Glory be to God in the highest, for there is peace to the Heathen upon the earth.

The peace of the Gospel respects the conscience. This reflecting, thinking faculty of the soul, has in vain been bribed by human promises, or forced into order by human inventions. After a minute enquiry into the constitution of man, and into the feelings of his bosom, the honest conscience will confess that a divine application is needful to create peace there. Let Pagan rites, let Jewish ablutions be used, they shall prove miserable comforters in a moment of heart distress. In the Gospel we come to the blood of sprinkling. This intimates the application of the blessing. Let it not be thought that the Redeemer by his death offered an idle sacrifice, whose dignity was only to be matter of admiration: no; he died to redeem us to God. The efficacy of Jesus' sacrifice will extend far as the wants of the penitent guilty, and reach even to the ends of the world. A guilty conscience is always restless. The want of peace is inventive.

A thousand

A thousand things have been resorted unto by the deceived multitude, to obtain what at best is but a momentary—a short lived peace. Worldly pleasures, honours, possessions, and attainments have done their best to please and soothe, but even they have done nothing. Could the guilty sinner see himself—could he reflect properly upon his own pursuits, he would soon perceive, that the very objects wherein he hoped to find felicity, only multiplied his present misery or were laying the foundation for future grief. This thought is freely expressed in the Scriptures; “but the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked.” Isaiah lvii. 20. “For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.” 1 Thes. v. 3. It is not thus, however, with the believer; having felt the virtue of the blood of sprinkling, his conscience enjoys tranquillity: disdaining to seek a peace with which the world, flesh, or sense deceive their blind votaries, he seeks and finds it in God alone. By prayer and supplication, with thanksgiving, he makes known his requests to God; and “the peace of God which passeth all understanding, shall keep his heart and mind through Jesus Christ.” “Mark the perfect man, and behold the upright, for the end of that man is peace.”

The Gospel respects the peace of society.—Wherever it shall prevail it shall diffuse benevolence and philanthropy. It is like its Author who was meek and lowly in heart. The Gospel of Christ introduces and establishes the law of God, and renders it in the hands of Jesus the law of kindness and love. Jesus lays down a comprehensive maxim, which, if attended to would soon establish peace, Matthew vii. 12. “Whatsoever ye
“ would

“ would that men should do unto you, do ye even
 “ so to them.” The natural and inordinate self-
 love which has ever occasioned strife in society is
 healed by virtue of the tree of life. The Gos-
 pel has been lamentably injured by the tempers
 and dispositions of men, who have sanctioned their
 debates and quarrels by pretended regard to its
 truth. How frequently have dreadful wars been
 urged with a view to introduce or establish the
 Gospel among men. If foreign Heathen knew all
 which might be known of European nations, what
 idea could it be supposed they would form of the
 inhabitants, the greater part of whom, have at one
 period or other proved that they delighted in war.
 When these Heathens shall receive the Gospel and
 feel its power, is it not likely they will return
 among civilized lands such a cutting reflection as
 this—“ Oh ye nations of the earth, among whom
 dwelt the olive branch of Gospel peace, whence
 learned ye the art of war, whence proceeded your
 love of dominion? Sprang they not of those lusts
 which warred in your members? Your Gospel
 taught you a better warfare than what might end
 in the destruction of the human species: Your Gos-
 pel, it is true, speaks of war, but it is the good fight
 of faith; it speaks of conquest, but it is that a man
 should keep under his own body and bring it into
 subjection. It speaks of weapons, sword, helmet,
 and breast-plate; but these are graces of the Spirit,
 and weapons which are only mighty through the
 grace of God. Your Gospel speaks of legions,
 but they are such as publish salvation, and worship
 in the fear of God; it records its conquests and
 its triumphs, but these are the rejoicings of believ-
 ers in Christ, and of those who overcome through
 the blood of the Lamb.”

And as the glorious Gospel promotes peace in
 civil society, so its wider spread and greater influ-
 ence shall favour our wishes and prayers in re-
 spect

spect to greater union among Christians of all denominations. The power of religion always inclines men to distrust their own judgments, and to place more implicit confidence in what God has mercifully revealed. The voice of the Gospel is, not Draw, but put up thy sword. There is a system of faith once delivered to the saints, and the truth as it is in Jesus, which must be contended for even unto blood, nor must the shafts of ridicule, the banter of the carnal, nor the sneers of infidels, deter us from an open and steady avowal of it. Yet the weapons with which truth is defended can only do execution as they are held in the hand of kindness, or are directed by the force of christian love. Let us ask cruel bigotry, destructive persecution, inquisitions, tortures, faggots, and flames, whence do you derive your commission? not from the Gospel, which enjoins only that we resist with holy arguments, and gain an adversary by prayer. But it is time that we advance a little upon what we proposed.

III. The instrument of conveyance, *speech*: peace shall be spoken, and spoken to the Heathen. This part of my subject is of importance, as it enters immediately into our Missionary design. The Scriptures of truth speak not only decidedly upon the existence of the Gospel as the greatest blessing, and a sure evidence of latter day glory, but it is equally determined upon the publication of it in the ears and hearts of dying men. The ears of the deaf are to be unstopped, and ministers are to speak all the words of this life. The tongue, the glory of the human frame, is to be employed above every other faculty in making known the loving kindness of the Lord. Isaiah lxiii. 7.

“He shall *speak*,” appears to convey the most pleasing security of the existence of a Gospel Ministry in the world. God in former times spake by his Prophets, and we have every reason to believe that

that himself considered this mode of conveyance as the greatest act of his condescension. How powerfully does it mark the offences of the Jews that God sent his Prophets speaking by them, but they were not heard nor regarded, Jer. xxv.—4. xlv. 4. And in this they became rebellious against the mouth of God himself. I do not find the same terrors laid upon urim and thummim visions, or dreams, as appears to rest upon the exhortations of the Prophets. Jesus Christ himself, the great Prophet of the Church in the days of his flesh, opened his lips and taught many. The Jews wondered at the gracious words which proceeded out of his mouth. This prophecy does not appear to have been accomplished by Jesus in person, as by his Ministers in every age. In respect to the Heathen, Jesus but rarely addressed them. A Centurion, a Syrophenician, and a few others, hear him and are saved, but the harvest was reserved for after ages, for Apostles, Ministers and Missionaries to gather in. John xiv. 12. “Verily, verily, I say unto you, he that believeth on me the works, that I do shall he do also, and greater works than these shall he do, because I go to unto the Father.” The ministry of Christ was confined principally to the Jews. He was sent to the lost sheep of the house of Israel; but his Apostles, after the Spirit was poured upon them, went forth, and saw miracles of conversion beyond what were visible in the day of our Lord himself. And as far as Missionaries are herein concerned, they have greater works to do perhaps than were permitted to be done by the Apostles. A nation is to be born in a day, spiritually born, brought into spiritual life by the engrafted word which shall be spoken by the Ministers of our God. The written word of God ought never to be invalidated by us, nor should the reading of the Scriptures be thought meanly of; yet it appears that neither of these shall be effectually

effectually used among the unenlightened nations, but through the medium of preaching. I am aware of the false delicacy which attaches itself to our fears; we are ready to say, surely God can save men without Ministers; are all to be lost who have not the Ministry of the Lord? It is well if such pleas be not set up by us, brethren, to justify our want of tenderness to men's souls, and as an excuse for our backwardness to support both home and foreign Missions. It is not for us to limit the Holy One of Israel, nor yet to tempt the Lord our God. Let us listen to the holy word, Romans x. 14, 15. "How then 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?* And how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the Gospel of Peace, that bring glad tidings of good things."

It is but natural to men, *now*, as in our Lord's days, to desire and to seek after a sign, rather than to expect the appearance of the Lord by the means of his own appointment. Hence many are expecting some strange phenomenon to precede the great days when the Heathen shall be converted to God, and are overlooking the Scripture account of that great design by the publish and preaching of the Gospel. I see no greater miracle needful to convert one nation from heathenism than another. If once barbarous Britain have been transformed from a den of lions into a fold of sheep by the good Shepherd's voice in the Gospel, who would despair of any other nation under Heaven, provided the same means be used and God succeed them? The Gospel in its influence upon the hearts and tempers of men exhibits to a spiritual observer a scene little short of an absolute miracle. The briar assumes the stateliness of the fir-tree, and the thorn is transformed into the beautiful myr-

tle. As far as we are capable of forming conclusions, it appears to be the will of Jesus to call home his dear elect all over the world by the lip of his Ministers : that he will either bring them to know his word or send the word of life to them. And this I gather from Acts xviii. 9, 10. " Then spake " the Lord to Paul in the night by a vision, be " not afraid but speak and hold not thy peace, for " I am with thee, and no man shall set on thee to " hurt thee, for I have much people in this city."

Jesus Christ, in the manifestation of his Father's will in providence and grace, delights to make God's nature and character fully appear. All the attributes of Jehovah shine out in the work of Jesus. Now in the display of Gospel grace, it appears not enough that the power of God be manifested, but that wisdom shall shine out in its richest displays. And does not the medium of preaching wonderfully establish the glory of that attribute? Wisdom delights in suitableness, and to accomplish her designs by means answerable to the end. This will evidently exhibit itself in the conversion of Cornelius, Acts x. Cornelius has a vision, in which the Lord appears, Cornelius is called upon by name. He is, however, not informed by this great personage, (be it angel or be it Jesus himself,) what he must do ; he must send down to Joppa, and call for Simon whose surname is Peter, and he is to tell Cornelius what he is to do that he might be saved. Here it seems a man of like passions with Cornelius is to be his minister, and to direct his feet into the way of life. And is not this a pattern of the divine conduct? What more worthy of God, or more suited to the condition of *fallen man* than to direct instructions to him by his own species? who so proper to direct another as he who has found his own way? who so fitted to bear with others weaknesses as he who daily feels them within himself? who so likely to wait for the maturity

turity of the scholar as he who is conscious to himself of the divine forbearance? It is a great instance of condescension in the Redeemer that he sends peace to mankind by the Gospel, and that he employs men and not angels to publish it. The good Lord work a miracle of healing upon the lips of some who hear me this evening, that they, feeling the worth of their immortal souls, may be led to consecrate their service in the conversion of their fellow-sinners to God and to his honour!

Under a more abundant effusion of Gospel light and power than appears at present, the diffusion of knowledge shall be more general. As the work increases workmen shall be multiplied; and as willingness and readiness to obey are always marks of the day of the Lord's power, it shall be seen that there is a forwardness among the people of God to assist in making known the Gospel of Jesus. Men who could not frame discourses upon the harmony, beauty and glory of a divine revelation, may contribute their assistance by inviting their fellow creatures to the means of salvation. It is so predicted by the Prophet Zechariah, chapter viii. 21. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord of Hosts." Among the heathen in our own land, where the greater part of the inhabitants can read, we might be remarkably useful by distributing little pamphlets and tracts among the unenlightened, or by reading a sermon, or by a word of devout and solemn prayer. Under the impressions we feel this evening, who would not resolve to yield up himself more than ever to the service of his Lord. Let it pierce our hearts with lively sorrow to consider how we have mispent much of our time and our talents! Is it not to be feared that many of us have spent much more money upon vanity and luxuries, than upon the spread of the Gospel of Christ? Men and Brethren,
let

let us seek repentance for our negligences—let us resolve one and all, male and female, in future, to improve even our social meetings for the cause and honour of the Saviour! Let it be the previous enquiry of our every friendly visit in the circles of acquaintance,—“What may I do in this society to glorify Jesus?” Until the Spirit be more plentifully poured down upon men, and there be more preachers, it will become us to make useful publications the medium of conveying evangelical instructions to dying men.

Ministers and Missionaries are here placed in an important point of view in their office. They are in Christ's stead, and are as the mouth of Jesus to their hearers. What purity of heart should they possess!

Before it is sounded in the ears of the prophet Isaiah, by the Lord of Hosts, “Whom shall I send, and who will go for us,” a live coal must pass over his lips, and in this sacred action it is intimated that his iniquity is taken away and his sin purged.

What purity, what faithfulness, should the representative of a Saviour discover! He will no otherwise be the mouth of God than as he dares to separate the precious from the vile, and make a proper distinction between the clean and the unclean. Ministers of Jesus should be exact copies of their Master.—Oh, Man of God!—Oh, Missionary! suffer me to point you to Jesus. Did He enter into the sacred work of his Father with caution, and dare you then be precipitate and rash? Did He disdain all perishing honours, and prefer a life of sufferings? Prepare yourselves for your warfare, and glory only in that which shall crucify you to the world and the world to you. Did Jesus burn with eager desire to accomplish his Father's will, and seek only the honour that cometh from above? Be it yours then to make God's will your only guide. Did Jesus deny himself? Then mortify

mortify daily the deeds of the body that you may live to God. Do you see him humble, meek and lowly? Then be not you high-minded but fear. Do you behold the love of Jesus carry him into the very jaws of death and destruction? Oh, Man of God, endure hardness—spare not thyself—count not even thy life dear to thyself, so that thou mayst finish thy course with joy, and fully make known the Gospel.

We proceed to the last point under consideration.

IV. The source of effectual power and influence, Jesus in his dominion. “He shall speak the peace.”

The divine Glory of the Saviour most evidently discovers itself in this authoritative declaration. He who alone knows the human conscience, and how to pierce the savage bosom, is to undertake and perform the saving operation there. In some reviews of the office of Christ, we can but acknowledge the weakness incident to the human nature, which he assumed, but there are other points which oblige us to confess that He is the Father's equal. And in nothing does this more fully manifest itself than in those instances of his blessed operations wherein He restores peace to the consciences of dying men. Jehovah will not give his glory to another. The quarrel between himself and man continues until there be a disposition revealed on the part of God, to pardon the guilty rebel. This the Gospel holds forth to the returning penitent, while it assures us that the enlightened conscience refuses on its part to accept of peace, but as God speaks it. The peace which the Heathen stand in need of, is that which God gives, and how does he give it but by his dear Son? and what does the Son of God prove himself to be in the grant of peace, but that He is Lord of all?

All needful assistance to the minister of God is
com-

comprehended in the idea of Christ's power and influence in the Gospel. Ministers of God and Missionaries to the Heathen, are only feeble instruments, but would miscarry in their work, if its progress depended upon their own wisdom and skill. They have the treasure of the Gospel of peace in earthen vessels, that the excellency of the power may be of God and not of man. We lose as the servants of the Lord much of the comfort of the ministry for want of engaging more heartily in its labours. And whence does our slackness originate but in forgetfulness of that assistance which Christ has promised? Go ye out into all the world and preach to the nations, says Jesus to his ministers; but does he leave them to go their warfare at their own charges? No! He assures them of his divine presence and assistance, "and lo, I am with you always even to the end of the world." Ministers, of all other men have cause of shame, on account of their remissnesses, because every negligence which they discover in their work is attended with some loss of that divine support which is promised to themselves, and with much loss to the souls of their fellow creatures, with whose eternal interests they are charged in the most solemn manner. Men, Brethren and Fathers, our negligences become our crimes—our sins of omission in the sight of Jesus, are, perhaps, equal to the worst of those which other men commit. "Lethargic virtue is an abomination in the sight of God." It is only when Christ hath nothing to do in the world—among men—among heathen, that we are justified in the neglect of our talents and the loss of our time. Behold the perishing millions in the universe—rouse up your pity from its slumbers—be head and heart and hand devoted to the service of the Redeemer! Since his love, his compassion, his condescension, are contained in your ministry, exhibit these in humble dependance upon

upon his Spirit and grace at all times ;—in season and out of season. And while we feel the importance of an office, let us never lose sight of those encouragements which are ever contained in the promise of the presence of a Saviour.

In the spread of the Gospel of Peace over the globe, opposition may be, yea, must be expected ; but the language of my text, if properly received, stands ready to remove this. That work may be suspected to come from God, which the enemy of mankind does not, at least attempt to overthrow. If Moses dare to be bold in avowing the Lord's cause in the camp of Israel, he shall be opposed by a Jannes and a Jambres. If Israel and Judah unite their force in attempting to raise up the ruins of Jerusalem, there shall not be wanting a Sanballat and a Sobiah to impede the progress. And can it be supposed, that an attempt so great as evangelizing the heathen, shall remain without opponents ? Alas, Sirs ! we have even cause to fear enemies where they might be least expected ! let us take a view of some of them :—Among the Indians in the eastern and southern Indies, behold the cunningly invented casts—a designing, self-enslaved, and carnal priesthood—with a thousand prejudices conceived against those Europeans which have propagated fatal diseases among the inhabitants. In Africa, look at the befotted ignorance into which the grossest and loosest manners have plunged the natives. Return by the less idolatrous isles in the Atlantic to the British heathen, and behold there the abomination which maketh desolate—see infidelity establishing its powers to defy the armies of the living God.—Let us go farther, let us consider the men who may go out for us to fight the battles of the Lord, and suppose we find among them lovers of the world, and men devoted to their filthy lusts.—Yea, let it even be supposed, that among the directors of missions there may be found men who seek themselves rather

rather than the glory of God and the promotion of the object. These, all these exhibit a formidable redoubt; but even these must yield to the purpose of God and the arm of Jesus, for he shall speak peace to the Heathen.

What is designed for Jesus to effect shall be performed by his infinite power; what *shall* be done by him, *must* be done. We have said and we repeat it, there will be opposition made to the kingdom of Messiah; but take courage, the strongest fortresses shall, before the purpose of Jehovah, appear as ramparts of straw. Oh ye Ministers of the sanctuary; ye servants of the most high God; ye godly Missionaries, forget not that Jesus shall speak peace unto the Heathen, his voice is majestic, it is almighty. Look back upon what he has effected in nature, providence and grace. Place all your difficulties against his arm, and see how feeble they shall appear. Did not Jesus, by his voice, create a world? Was it not by his command the waters of the deep were divided? Did he not speak to the dead, and they arose? Was it not his voice which converted idolatrous Ephesus, and Corinth, and Thessalonica? What is too hard for him to do?—A thousand fears may possess our breast. Many of our hopes may seemingly expire; but the time shall come when the earth shall be filled with the knowledge of the glory of the Lord. If the end must be secured, let us depend upon it, all means which necessarily lead thereunto shall be granted; instruments shall be raised up, and pecuniary aid shall yield its abundance. Nothing shall be wanted which must accomplish this prediction; he shall speak peace unto the Heathen; let us pray the Lord of the Harvest that he would qualify and send out labourers into his fields.

Prophecy of the Extension of the Church.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

IN THE

PARISH CHURCH OF ST. LUKE, OLD-STREET,

LONDON,

On Friday, May the 10th, 1799;

BY THE

REV. GEORGE CAMPBELL BRODBELT,

RECTOR OF ASTON-SANDFORD, AND PERPETUAL CURATE
OF LOUDWATER, BUCKS.

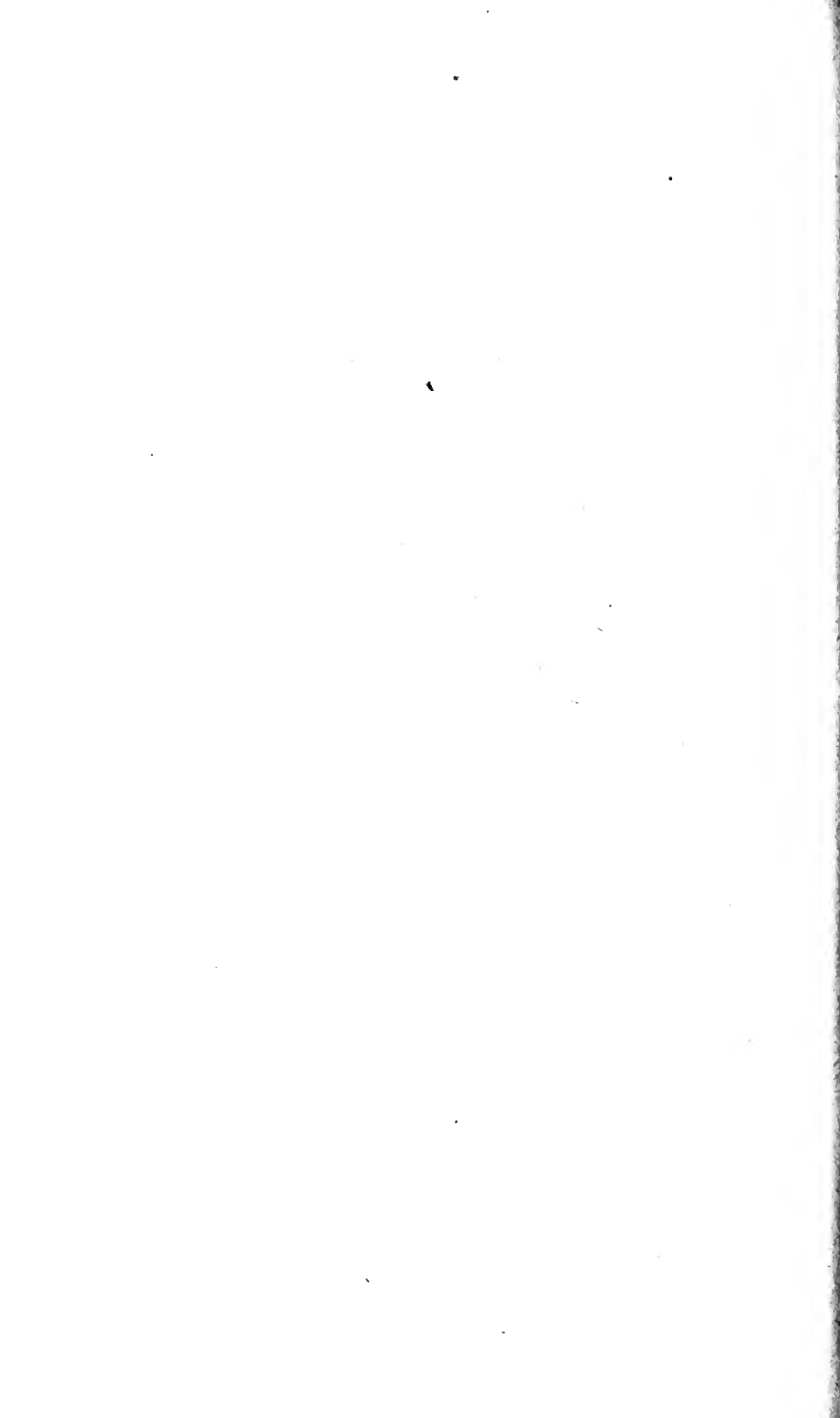


COURTEOUS READER,

THE *Analysis* printed at the end of the Sermon will serve as an *Index* for yourself, and a *Skeleton* for a Minister.

The obvious popular advantages of preaching from skeletons or short notes, have lately been so apparent, that the Author of the following discourse printed two a few years ago, at the end of the like number of Sermons; since which time, he can scarcely too much applaud the Rev. *Charles Simeon*, of *Cambridge*, for his *Claude's Essay*, and the one hundred Discourses printed in the above manner at the end of that work; nor the Rev. *John Eyre*, of *Hackney*, for his *printed Card*, lately published, elucidating, almost by a glance of the eye, the various rules of composition mentioned by *Monsieur Claude*.

To smooth the path of the laborious Minister, and render his manner of delivery more acceptable and pleasing, is the ready way to diffuse the "Knowledge of God our Saviour," and to prepare for the conversion of the heathen—the very *design* of preaching Missionary Sermons.



SERMON IV.

ISAIAH LXII. 6, 7.

*“ I have set watchmen upon thy walls, O Jerusalem,
“ which shall never hold their peace day nor night :
“ ye that make mention of the Lord, keep not
“ silence, and give him no rest, till he establish, and
“ till he make Jerusalem a praise in the earth.”*

WHEN Paul and Barnabas were at Antioch, in Pisidia, and “ when the Jews, filled with envy, spake against those things, which were spoken by Paul, contradicting and blaspheming, Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”—Acts xiii. 45—47.

The principle by which these Apostles were actuated, was this, that God had foretold that Christ was to be “ a light to the Gentiles,” and that “ he was to be for salvation unto the ends of the earth ;” they therefore gathered, that it was their duty to “ turn” to the Gentiles, and make use of every means to convert them. Exactly similar is our conduct this day. In this chapter there are
most

most exalted descriptions of the enlargement of the Church, which though they may have previously been *in part* fulfilled, by the return of the Jews from Chaldea, and by their re-establishment in the land of Canaan, yet have never, we presume, received their full accomplishment, nor will until "Jerusalem be made a praise in the earth;" nor until "her righteousness go forth as brightness and her salvation as a lamp that burneth."

In the words before us, we have,

I. *God's declaration concerning his Church.* "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

II. *His address to her Ministers and People.* "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

I. *God's declaration concerning his Church.* "I have set watchmen," &c.

Jerusalem is the known emblem of the Church. Thus, the Apostle, writing to the Galatians, informs us, that "Jerusalem which is above, is free, which is the mother of us all." Gal. iv. 26. and the beloved disciple "saw the holy city, new Jerusalem, coming down from God, out of Heaven, prepared as a bride for her husband." Rev. xxi. 2. This is that Church which is "purged with the blood of God," which he purifies "with the washing of water by the word, that he may present it to himself a glorious Church, not having spot or wrinkle, or any such thing." Eph. v. 26, 27. And this is that Church hitherto confined in her boundaries, which we are unitedly met together to endeavour to extend, and to spread abroad into all quarters of the globe. She is compared here to a "city" which hath "walls," as *Zion*, another known emblem of the Church, is represented, "walk about *Zion*," and go round "about

“ about her ; tell the towers thereof, mark ye well
 “ her bulwarks, consider her palaces ; that ye may
 “ tell it to the generation following.” Pf. xlvi.iii.
 “ 12, 13.

“ Bulwarks of mighty grace defend
 “ The city where we dwell ;
 “ The ‘ walls’ of strong salvation made,
 “ Defy th’ assaults of hell.”

Upon these walls are “ Watchmen,” by which are meant Magistrates and Ministers, but chiefly the latter, according to the Apostle, “ Obey them
 “ that have the rule over you, and submit yourselves ; for they *watch* for your souls, as they
 “ that must give account.” Heb. xiii. 17. These indefatigable characters are “ never to hold their
 “ peace day nor night ;” they must be zealous ; always teaching and praying ; giving themselves wholly to the work ; emulating the very spirits of just men made perfect, who are before the throne of God, and serve him “ day and night” in his temple. Rev. vii. 15. What exalted descriptions attach to the character of Ministers in the Scriptures, and yet, alas, at what humble distance the best of us remain from the exemplar set before us ! We are described by an infallible pen, as undaunted in boldness and courage, like “ lions ;” as patient and fit for labour, like “ oxen ;” as wise, prudent, and compassionate, like “ men ;” as penetrating into the mysteries of God, and having the sublimest sentiments of devotion, like “ eagles” towering in the immense expanse of Heaven. Rev. iv. 7.

Here then we are met together this morning to build and assist this “ Church ;” as “ Watchmen” to act, on her account, with determined and never-ceasing energy, employed “ day and night” for her prosperity ; and whether we desire to extend her frontiers into Europe, Asia, Africa, or
 America,

America, to regulate our operations by the most ardent, active, and patient zeal. It must be "a zeal" (as a masterly writer expresses it) "tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy, which no hardship can exhaust." (*Wilberforce's View, &c.*)

II. *His address to her Ministers and People.*" "Ye that make mention," &c. God's Ministers and People make mention of his name, his glorious attributes, providences, kingdom, and government. They love most affectionately to speak of his grace, as manifested in the person of Jesus Christ. It is the kingdom of Jesus Christ and his Church, whose interest they have at heart. Having themselves tasted that the Lord is gracious, they are desirous that others should likewise experience his unbounded love. It is their perpetual delight to expatiate "upon the glory of his kingdom, and to talk of his power. To make known to the sons of men, his mighty acts, and the glorious Majesty of his kingdom, that kingdom which is an everlasting kingdom, and whose dominion endureth throughout all generations." Ps. cxlv. 11—13. What we most particularly observe from the Scriptures of Truth is this, that even in the most abandoned times, the Lord's Ministers and People are thus peculiarly observant of his interest and cause in the world. In Malachi, where the wicked are represented as saying, that it was "in vain to serve God," and as asking, "what profit it was to have kept his ordinance, and to have walked mournfully before the Lord of Hosts?" Where they are delineated as perversely "calling the proud happy, yea, and declaring that they that worked wickedness were set up, yea, that they who tempted God, were even
"delivered"

“ delivered”—*Then*—(mark well!) at that blasphemous season—“ They that feared the Lord spake
 “ often one to another, and the Lord hearkened,
 “ and heard, and a book of Remembrance was writ-
 “ ten before him for them that feared the Lord,
 “ and that thought upon his name, and they shall
 “ be mine faith the Lord of Hosts, in that day
 “ when I make up my jewels, and I will spare them
 “ as a man spareth his own son that serveth him.”
 Mal. iii. 14—16. Compare this conduct, Sirs,
 with that of our meeting this day. *We* live in an
 age of infidelity and blasphemy; it is attempted to
 scoff religion out of the world; a spurious philoso-
 phy is introduced in her room. What are we
 now doing? Why, we meet together, for the ex-
 press purpose, *all worldly concerns and politics apart*,
 to extend, in iniquitous times, the spread of the
 everlasting Gospel of peace. *We* imitate, we trust,
 the character that our most sublime poet draws of
Abdiel, the faithful angel, amidst the throng of
 fallen and infernal spirits:

“ So spake the seraph Abdiel, faithful found
 “ Among the faithless, faithful only He;
 “ Among the innumerable false, unmov’d,
 “ Unshaken, uneduc’d, unterrify’d
 “ His loyalty he kept, his love, his zeal;
 “ Nor number, nor example, with him wrought
 “ To swerve from truth, or change his constant mind
 “ Though single. From amidst them forth he pass’d
 “ Long way through hostile scorn, which he sustain’d
 “ Superior, nor violence fear’d ought;
 “ And with retorted scorn his back he turn’d
 “ On those proud tow’rs to swift destruction doom’d.”
 (Milton, Book 5th. 896 line to the end.)

The watchmen, in this passage, are styled in the
 margin “ God’s remembrancers,” because they
 remind him of his promises. The image is de-
 duced from the custom of monarchs; who in the
 throng and press of tumultuous worldly concerns,
 need a page, or other attendant, to “ remind”
 N them

them what business next to proceed upon. Sirs! We are Christ's remembrancers. He has all power in heaven and earth. Let us not fail to remind Him that the "full time is now come to favour Zion, and to make Jerusalem a praise in the earth."

We must "not keep silence," We must imitate the woman of Canaan, who came to Jesus, and lamentably desired him to have mercy upon her, because her daughter was grievously vexed with a devil. Jesus, it appears, the ever compassionate Jesus, "answered her not a word." His very disciples seemed to possess more compassion than their master. They interceded for her. "They besought him saying, send her away, for she crieth after us." But He answered and said, "I am not sent but unto the lost sheep of the house of Israel." Intimating that his personal ministry was intended in general only to be exercised amongst the Jews, thus apparently slighting the distressed parent. "Then came she and worshipped him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs," implying that she was an *unclean* gentile, like a dog, and could not reasonably expect a cure from him, who usually, only healed distressed Israelites, the children of the kingdom. To this further rebuff, she nobly and importunately answered, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Acknowledging at once her own vileness, willing to be styled even the most contemptible creature, (the Greek word signifying not barely "a dog," but even "a little whelp,") so that she might but receive the requested favour, which she solicited at his hands. Thus when she had been fully tried—and, perhaps, my Brethren, your faith, may frequently be called into strong exercise in the course of the various missions, you may
be

be called upon to issue to the various parts of the world—when, we repeat, she had been fully tried,
 “ Jesus answered and said unto her, O Woman,
 “ great is thy faith; be it unto thee even as thou
 “ wilt, and her daughter was made whole from
 “ that very hour.” Matthew xv. 22—28.

What this woman did, we must do. We must not “ keep silence.” Prayer, importunate prayer, will at length prevail.

“ Prayer ardent opens heav'n, let's down a stream
 “ Of glory on the consecrated hour
 “ Of Man, in audience with the Deity,
 “ Who worships the great God, that instant joins
 “ The first in heav'n, and sets his foot on hell.”

YOUNG.

Our text reiterates the thought, it further informs us that we must give the Lord “ no rest.” Our Saviour has given us in St. Luke's Gospel, the proper comment upon this passage. He forcibly enjoins “ that men ought always to pray, “ and not to faint.” To elucidate this, He describes “ a Judge, who feared not God, neither “ regarded man, and there was a widow in that “ city, and she came unto him saying, avenge me “ of mine adversary. And he would not for a “ while : But afterwards he said within himself, “ Though I fear not God, nor regard man, yet, “ because this widow troubleth me, I will avenge “ her, lest by her continual coming she weary “ me.” Let our apprehensions here be consistent. “ God hath neither parts nor passions.” He cannot really “ be troubled ;” but he adapts himself to our capacities. His portraying himself under the character of an unjust Judge, demonstrates his great condescension.

If an unjust Judge will at length yield and do justice, because he is “ troubled ;”—“ shall not “ God avenge his own elect, who cry day and “ night to him ?” Will he not hear those very

requests, that are dictated by his own Spirit, and that are conformable to his own prophecies, that he “will establish and make Jerusalem a praise in “the earth?”

He has foretold in the most express terms, the fixed and permanent “establishment” of his church. When she is addressed, the Lord uses the most significant and exalted strains. Let but one passage of Holy Writ suffice; “And the gentiles shall come to thy light, and Kings to the “brightness of thy rising. Lift up thine eyes “round about and see: all they gather themselves “together, they come to thee: thy sons shall “come from far, and thy daughters shall be “nursed at thy side. Then thou shalt see and “flow together, and thine heart shall fear, and “be enlarged; because the abundance of the sea “shall be converted unto thee, the forces of the “gentiles shall come unto thee. The multitude “of camels shall cover thee, the dromedaries of “Midian and Ephah; all they from Sheba shall “come: they shall bring gold and incense, and “they shall shew forth the praises of the Lord. “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall “minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house “of my glory. Who are these that fly as a cloud, “and as the doves to their windows? Surely the “isles shall wait for me, and the ships of Tarshish “first, to bring thy sons from far, their silver and “their gold with them; unto the name of the “Lord thy God, and to the Holy one of Israel, “because he hath glorified thee. And the sons “of strangers shall build up thy walls, and their “Kings shall minister unto thee; for in my wrath “I smote thee, but in my favour have I had mercy “on thee. Therefore, thy gates shall be open “continually; they shall not be shut day nor “night

“ night, that men may bring unto thee the forces
 “ of the gentiles, and that their Kings may be
 “ brought. *For the nation and kingdom that will
 “ not serve thee shall perish; yea, those nations shall
 “ utterly perish.*” *Isaiah lx. 3—12.*

But not merely shall the Church be established, but mankind shall be induced to *admire* her. “ Jerusalem shall be a *praise* in the earth.” Even now a single individual, when acting consistently, shining as a light in the midst of a perverse nation, dispensing by a truly serious conduct a divine favour of God and religion, often extorts the praise of an astonished world. Formerly it was said of the Israelities, “ surely this great nation is a wise and understanding “ people !” The hour fast approacheth when mankind, pleased and exulting, shall, with admiration exclaim, Behold, “ Jerusalem the praise and glory of the earth !” The Lord Jesus is now bringing this very thing to pass. When the disciples were about “ to hear of wars “ and rumours of wars,” they were “ to lift up “ their heads for their redemption was drawing “ nigh.” So now we have the like signs and the like omens, and as prophecies have various degrees of accomplishment, may we not conceive a greater redemption is gradually approaching, a redemption of the nations from spiritual thralldom and bondage ?

Sirs ! may this society, and may our present meeting be the happy means of maturing and bringing these glorious events to pass !

From our text, thus expounded, we may deduce the following *Improvement*, that,

1. *It is God's intention to “ establish” the Church.* She has partially extended, but never fully established. We shall argue this from only two plain passages of God's word. In the second chapter of this book from whence our text is taken, at the second verse it is prophesied, “ that the mountain
 “ of

“ of the Lord’s house shall be established in the
 “ top of the mountains, and shall be exalted above
 “ the hills.” Formerly the temple stood upon a
 mountain, supposed by some to be the ancient
 Moriah, but decidedly called Mount Zion. As
 then the temple was on an eminence, so the
 Church shall be prominently exalted, brought for-
 ward, and observed by thousands, as mountains
 are easily perceptible at a distance by the greatest
 multitudes, “ Unto this Church it is promised
 “ that all nations shall flow. And many people
 “ shall go and say, come ye, and let us go up to
 “ the mountain of the Lord, to the house of the
 “ God of Jacob.” Having joined themselves to
 the Lord, they will be anxious that others should
 do so too. Grace is a liberal principle, active and
 ardent, desirous of communication, and being once
 felt in the heart, it desires that others should ex-
 perience a like effusion of its principles. Hence,
 that religious zeal, which we have before observed
 in the course of our sermon: and hence such con-
 verts are described further by the prophet as en-
 deavouring to prevail upon their neighbours to
 attach themselves to the Lord. “ He will teach
 “ us of his ways,” say they, and “ we will walk”
 in his paths. “ For out of Zion shall go forth the
 “ law, and the word of the Lord from Jerusalem.”
 This we know to have been the case. Salvation
 was first preached in Judea, and the first converts
 were gathered there. Afterwards the Gospel
 spread, and was promulgated far and near. Christ
 by his doctrines “ judged many nations and re-
 “ buked many people,”—but the following effect
 never altogether came to pass—“ *and they shall beat*
 “ *their swords into plow-shares, and their spears into*
 “ *pruning-hooks; nation shall not lift up sword against*
 “ *nation, neither shall they learn war any more.*”
 Isa. ii. 2—4. But we forbear more fully to enter
 into this particular proof, as last year it was labo-
 riously,

riously, ingeniously and ably discussed by a gentleman, who, probably, may be present this morning, and whose sermon is now before the public.

St. Paul informs the Romans in his 11th chap. at the 25th verse, "that blindness in part had happened to Israel until the fulness of the gentiles should be come in," "and so," saith he, "all Israel shall be saved, as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob," 26th ver. The plain meaning of this passage is, that God's abandoning the Jews for a season to their ignorance and unbelief would only continue until there be a general conversion of the gentile nations to Christ, and then multitudes of all the tribes of Israel, should be converted to the Lord. And this thought is expressed in very general and extensive terms, "all Israel shall be saved." Here we may place our foot this morning; *in this sense*, the Church has never been established. Can it with any force of argument be proved, that such a fulness of the gentiles ever yet came in, as has ushered in the general conversion of the Jews? We have only to open our eyes. We cannot walk the streets of this great metropolis, nor scarcely perambulate a country village, but a Jew, an unconverted Jew obtrudes himself upon us. Nor is there a country under heaven, which is civilized, that, in all probability has not a Jew in it; like a train of gunpowder, ready to receive the hallowed fire, as soon as the fulness of the gentiles is come in. This very uncontroverted fact has given rise to those benevolent exertions which several of our Brethren here present, have lately made in order to their conversion. These exertions are salutary and philanthropic, but it seems before we can expect any extraordinary effects to take place amongst the Jews, the gentiles must *first* be brought in. Not that we would utter a single word to discredit the
most

most extensive attempts to evangelize men of all nations, kindreds, tongues and people. "It is not for us to know the times and the seasons, which the Father hath put in his own power," nor his determinations, but by attempts to ascertain them. Indeed one great advantage that has accrued already from the formation of the Missionary Society is this, that faithful and indefatigable exertions are making in every direction, both at home and abroad to propogate the religion of an adorable Saviour amongst all mankind, Jews as well as others. This incontestibly proves our present argument. We are convinced that the Church has not been established to the full extent of God's promises. We believe his word that he will bring his predictions in due time to pass. What therefore is our consequent duty?

2. *We should strenuously endeavour to forward God's intention.* Our text is full to the point, we are "never to hold our peace, day nor night; we are not to keep silence, nor give the Lord any rest, 'till he establish, and 'till he make Jerusalem a praise in the earth." Words cannot well be more emphatical. If then we are to make such efforts, in what way are they to be made? We agree that they should be united. "Vis unita fortior." But can this union take place upon any other than general principles? These general principles may be reduced to this idea, that *essentially we differ nought from one another in Christianity.* Some of us are churchmen, in England, Scotland and Ireland, others of us Dissenters, Seceders, Methodists, &c. &c. We have all probably a partiality for our particular modes of worship; but we have often preached and conversed of brotherly love. We come forward this day once more to prove it. Should we stand still 'till we have converted one another to our different parties, this design of Missions, in the way we are now met together

gether to disseminate them, could have never taken place. Figure to yourselves a ship in great distress, heaved by the billows, ready to be dashed in pieces by the tempestuous ocean upon the rugged rocks. The destruction of the mariners appears inevitable. Now again observe a set of valiant men upon the sea-shore, capable, by their *united* exertions, of assisting the almost perishing and forlorn bark. What is their duty? Let conscience clearly speak. Do not stifle its emotions. Shall they *first* dispute with themselves upon partial means of saving the vessel, each contending for his own exclusive *manner* of performing the intended service, or shall they, with open frankness accommodating one another as far as possible, *unite* at once, and endeavour to save their brethren? The application is obvious. To enter upon it would be to insult common sense.

The preacher hopes this morning that it will not be deemed egotism for him frankly to declare his own motives for affording his assistance on this occasion. Behold before you then, a MISSIONARY; a Missionary he repeats in the strictest sense of the word. He is not a native of these climes, being born a West-Indian. His family connections are in general abroad. He was sent originally to Great Britain for education, which he received at one of our public schools. He was intended by his connections, nay, even by himself, for a far different line of life from that in which he now appears before this auditory. His thoughts had been directed to the bar. But behold!—when it pleased God, “who separated
“ him from his mother’s womb, and called him
“ by his grace to reveal his Son in him to preach
“ him among the heathen,” in England, He conferred not with flesh and blood, nor other carnal interests, but has continued to this day, preaching Jesus Christ and him crucified, wherever the providence

dence of God has directed him. He hopes that it will not be deemed a reflection upon this country again to declare, that he has been a missionary to *English heathens*. He has very frequently met with heathens in this country, to whom he has been obliged even to teach the very first principles of Christianity, such as who *Adam* and who *Christ* are. The English heathen differs in speech only from the Otaheitean. The one is serving Satan and his interests, and so is the other; they are both “foolish and disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.” Both are stalking to hell, and both need missionaries to snatch them “as brands from the burning;” “to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith which is in Christ Jesus.” A missionary then, such as the preacher is and has been, must in his conscience approve of missions.

This Society endeavours to recommend religion to others by any instrument as a missionary, so it is but satisfied that the person employed is converted. It does not enquire whether such a man be an Episcopalian, Presbyterian, Independent, &c. but whether such a one experimentally “knoweth the Lord.” Being once satisfied in this respect, they wish to assist that person in converting their fellow-men, and bringing them to the “knowledge of the truth, as it is in Jesus.” Here again the speaker now before you, hath uniformly acted upon the same principle; he hath relations abroad; when he hath written to them he hath not been so much solicitous from whom they received the truth, as that they should receive it purely and evangelically. He is well acquainted that abroad there are Methodists and Moravians. From these respec-
tive

tive persons, he, no doubt, differs in some things ; but when he has understood that they were the only persons in the West Indies in general who preach the truth, he never hesitated to recommend their ministrations affectionately and earnestly to his friends ; the reason is obvious : *the soul was at stake* ; and we always, when we ourselves, or others whom we love, are concerned, forget all lesser differences, and desire only to be assured that our friends are really converted. Apply this reasoning to the present occasion. Do we love the heathen as we ought ? that is, as we love ourselves ; according to the everlasting commandment, “ Thou shalt “ love thy neighbour as thyself.” If so, let us not be fastidious ; let us once more forget all our non-essential differences, and let no person, on any account whatever, withhold their assistance. We have all talents ; some may preach, some may throw in their silver and their gold, some may plan, some may execute, and all may pray ! Let us “ not “ hold our peace, nor keep silence, nor give the “ Lord any rest, till he establish, and till he make “ Jerusalem a praise in the earth.” In doing so, we shall only accord with the Lord’s avowed intention, for we observe again that,

III. *God’s determination is wonderfully to celebrate his kingdom and glory.* “ He intends to make Jerusalem a *praise* in the earth.” The reputation of the Lord is concerned to bring his purposes to pass. He appears, in the writings of the prophets, frequently to value himself upon the great things he intends to perform for his Church. When the Israelites came out of Chaldea, the Lord foretold that “ they should go out with joy, and be led “ forth with peace : that the mountains and the “ hills should break forth before them into singing, and all the trees of the field should clap “ their hands ; that instead of the thorn should “ come up the fir-tree, and instead of the brier

“ should come up the myrtle-tree; and that it
 “ should be to the Lord for a name, for an ever-
 “ *lasting sign* that should not be cut off.” Isa. lv.
 12, 13. What happened then to Israel at large is
 the individual experience of every believer in par-
 ticular. All nature seems to gladden, when they
 are at first converted; from mischievous thorns and
 briars, they become useful and ornamental, like
 fir-trees and myrtles, and the Lord loves thus to
 preserve them flourishing; he obtains by it “ a
 “ name,” and an everlasting honour. “ Are these
 “ things so?” Was it a “ praise” to the Lord to
 deliver Israel from Babylon? Is it equally to his
 honour to deliver individuals from spiritual igno-
 rance and bondage? How much more will it be
 his delight and satisfaction to “ make Jerusalem
 “ a praise” at large “ in the earth?” Many have
 been the prejudices against us; but these are gra-
 dually subsiding. Many persons, who thought
 that this Society originated in enthusiasm, and was
 following a mere chimera, now have changed their
 opinions; they perceive the Lord hath been with
 us. Many others still retain their prejudices, but
 let us remember such are brethren, and soon the
 Lord will, we trust, convince them of their mis-
 take. The preacher would most sincerely incul-
 cate one piece of advice. *Let us reflect upon no man,*
for not immediately joining with us. Candid argu-
 ments and affectionate behaviour to those who dis-
 fer from us, will do most at length to obtain their
 concurrence and support. They who have lost
 their prejudices, have given them up, because
 “ God hath done great things for us, whereof
 “ we are glad.” We have only to wait a little;
 the Lord will still bless us more and more. This
 my brethren, is an eventful period; *Antichrist* is
 falling; whilst he falls, the Lord is preparing to
 erect on his ruins, his Gospel Church. “ The vi-
 “ sion is yet for an appointed time, but at the end
 “ it

“ it shall speak, and not lie ; though it tarry, wait
 “ for it ; because it will surely come, it will not
 “ tarry.” Hab. ii. 3.

The preacher desires, before he concludes his sermon, thankfully to acknowledge the auspicious providence of God, in disposing *the Government* to favour the institution. Every request that has been solicited has been liberally granted. His MAJESTY has also graciously condescended to receive the account published of the voyage to the Southern Pacific Ocean. These tokens of approbation demand the lively emotions of gratitude from every member of our Society, as they inspire confidence that we shall enjoy the same protection and favour.

But can the preacher dismiss this immense assembly without an address to each individual ?

Ye *Ministers*, who do *his* pleasure, are ye all yourselves upon the right foundation ? Is Jesus the sum and substance of all your preaching ? Are you useful, faithful, and laborious in your Master's vineyard ? And have you reason to think that God is blessing more or less your ministrations ! Ye *People* who attend here this morning, are you convicted of sin ? Have you received the robe of the righteousness of the Lord Jesus Christ by faith, to cover you from all your sins and defilements ?— Are you walking in holiness, fearing the Lord, and living “ so holy, righteously, and godly in this “ present world ?” If so, you are proper men.— The King of Kings will one day admit you to his throne. It is his kingdom you are attempting to set up ; go on and prosper ; the Lord is with you. On the contrary, are those of us, who are *Ministers* only preaching for filthy lucre's sake ? Are we mere hirelings ? How awful, if after having preached Jesus to others, we should be found base hypocrites, whose portion is “ everlasting destruction “ from the presence of the Lord !” If too, as *People*,

we

we are found here this day attending for novelty, or the sake of curiosity, with hearts unchanged and unholy, what will it avail to have assisted the ark without partaking of its salvation? Brethren, suffer the word of exhortation; perhaps it is needful; the utmost stretch of charity can scarcely suppose every individual here really converted. What then shall we say to such: repent and believe the Gospel; that good news we are now attempting to send to the utmost extremities of the globe.—Soon, soon, we hope that our important and ardent wishes for the conversion of the Heathen shall be gratified. The Lord has promised (let us engrave it upon our memories) that “Jerusalem *shall* be “a praise in the earth.” Soon, soon, we trust, we shall realize the thoughts of our modern Poet:

“ One song employs all nations; and all cry,
 “ ‘Worthy the Lamb, for he was slain for us’;
 “ The dwellers in the vales and on the rocks
 “ Shout to each other; and the mountain tops
 “ From distant mountains catch the flying joy,
 “ Till nation after nation taught the strain;
 “ Earth rolls the rapturous Hosanna round.”

COWPER.

ANALYSIS OF THE SERMON.

ISAIAH lxii. 6,7.—“*I have set Watchmen,*” &c.

I. *God's declaration concerning his Church.* “*I have set Watchmen, &c.*”

“*Jerusalem*” is the known emblem of the *Church*. Gal. iv. 26. Rev. xxi. 2.—This Church is “*purchased with God's blood*” which he purifies, Eph. v. 25, 26.—She is compared here to a City, which hath, “*walls*” like Zion. Pl. cxlviii. 12, 13.—Upon these walls are *Watchmen*, i. e. Magistrates and Ministers, chiefly the latter. Heb. xiii. 17.—These indefatigable characters are “*never to hold their Peace,*” emulating the blessed Spirits. Rev. vii. 15.—Such are described under the boldest figures. Rev. iv. 7.—*We* are met together to build and assist this Church, and to act with the utmost and most ardent zeal. [Here quote *Wilberforce on Zeal.*]

II. *His Address to her Ministers and People.* “*Ye that make mention,*” &c.

1. God's Ministers make mention of his name, his attributes, &c. Pl. cxlviii. 11—13.—This is done particularly when Infidelity lifts up her head. Mal. iii. 13—16.—Our conduct this day is similar, like *Milton's Abdiel*. [Quote the passage.]—In margin such Ministers are called God's “*Remembrancers:*” *We* should be such.

2. They “*keep not silence.*” Matt. xv. 22—28.—Prayer does wonders. [Quote Dr. Young.]

3. They “*give him no rest.*” Luke xviii. 1—7.

4. They beg for the “*establishment*” of the Church, for God has promised it. Isa. lx. 3—12.

5. Nay, for its eulogium and “*praise in the Earth.*”

IMPROVEMENT.

1. *It is God's intention to “establish” the Church.*

She has never been fully established. This argued from Isa. ii. 1—4, and Rom. xi. 25, 26.

2. *We should strenuously endeavour to forward God's intention.*

Our Text is full to the point. We are “*never to hold our peace till*” &c.—This is best done by united efforts. “*Vis unita fortior.*” [Here give the author's reasons for joining Society. 1st. Himself a Missionary. 2d. He has ever acted as the Society.]

3. *God's determination is wonderfully to celebrate his kingdom and glory.*

To make “*Jerusalem a Praise in the Earth.*” The Lord seems to value himself upon this. Isa. lv. 12, 13.—This will soon take place.—Let us wait. Hab. ii. 3.

[Conclude with *addressing Ministers and People*, and quoting *Coveper.*]

EXORDIUM.

Deduced from Acts xiii. 45—47.

MISSIONARY PUBLICATIONS,

Sold by T. CHAPMAN, No. 151, Fleet-street.

SIX SERMONS, preached in London, at the Formation of the **MISSIONARY SOCIETY**, Sept. 22, 23, 24, 1795; by the Rev. Dr. Haweis, Aldwinkle; Rev. George Burder, Coventry; Rev. John Hey, Bristol; Rev. Rowland Hill, M. A. Surry Chapel; Rev. David Bogue, Gosport. To which is prefixed, Memorials respecting the Establishment and first Attempts of the Society. Price 2s. 6d.

FOUR SERMONS, preached in London, at the second General Meeting of the **MISSIONARY SOCIETY**, May 11, 12, 13, 1796; by the Rev. Mr. Lambert, Hull; Rev. Mr. Pentycrofs, Wallingford; Rev. Mr. Jay, Bath, and Rev. Mr. Jones, Llangan.

To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors. With a Portrait of Captain Wilson. Price 2s. 6d.

A SERMON and CHARGE, delivered at Zion Chapel, London, July 28, 1796, on Occasion of the Designation of First Missionaries to the Islands of the South Sea. The Sermon by Henry Hunter, D. D. Minister of the Scots Church, London Wall. The Charge by Edward Williams, D. D. Minister of Rotherham, Yorkshire.

To which is prefixed, A Short Narrative of the Order of the Solemnity of that day. Price 1s.

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. Price 2s. 6d.

A SERMON and CHARGE to the **MISSIONARIES** Departing to **AFRICA**, October 9, 1797. The Sermon by the Rev. Mr. Nicol, of London: The Charge by the Rev. Mr. Parsons, of Leeds.

To which are added, the General Instructions from the Directors, and the Order of the Solemnity on the Occasion, &c. Price 1s.

FOUR SERMONS, preached in London, at the Fourth General Meeting of the **MISSIONARY SOCIETY**, May 9, 10, 11, 1798; by the Rev. J. Cockin, Halifax; Rev. J. Brewer, Birmingham; Rev. R. Balfour, Glasgow, and Rev. G. West, Stoke.

To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors. Price 2s. 6d.

TWO THANKSGIVING SERMONS, preached before the **MISSIONARY SOCIETY**, London, August 6, 1798; by the Rev. J. Griffin, Portsea; and the Rev. T. Haweis, LL. B. and M. D. of Aldwinkle, Northamptonshire.

DEDICATED TO HIS MAJESTY.

Embellished with Thirteen capital Engravings,

A MISSIONARY VOYAGE to the **SOUTHERN PACIFIC OCEAN**, performed in the years, 1796, 1797, 1798, in the Ship *Duff*, commanded by Capt. **JAMES WILSON**. Compiled from the Journals of the Officers and Missionaries; and illustrated with thirteen Maps, Charts, and Views, drawn by Mr. William Wilson, and engraved by the most eminent Artists, with a Preliminary Discourse on the Geography and History of the **SOUTH SEA ISLANDS**, and an Appendix including Details never before published, of the Natural and Civil State of **OTAHETE**; by a Committee appointed for the purpose, by the Directors of the Missionary Society. Price 2l. 1s. in Boards.

L I S T

OF

THE CONGREGATIONS, &c.

That have transmitted Sums of Money to the Treasurer

FOR THE USE OF

*THE MISSIONARY SOCIETY.**

	£.	s.	d.		£.	s.	d.
A.				lection 91. 18s.—Subscription			
A BERDEEN Corresponding				21. 2s.	12	0	0
Branch of the London Mis-				Devizes, Rev. Mr. Sloper	20	0	0
sionary Society	105	0	0	Dundee Missionary Society	100	0	0
Abingdon, Rev. Mr. Threther	6	9	0	Duxford, Rev. Mr. Pyne	16	4	0
Andover, Rev. Mr. Eisdell	11	13	0	E.			
Appledore, Rev. Mr. Evans	11	0	0	Edinburgh Missionary Society	400	0	0
Armagh, Rev. Mr. Hamilton, Sub-				Elgin, N. Britain, <i>Antiburgher Con-</i>			
scription	5	0	0	gregation, Rev. Mr. Duncan	31	4	
B				F.			
Basingborne, Rev. Mr. Bull	12	0	0	Folchill, near Coventry	7	0	
Basingstoke, Rev. Mr. Jefferson,				Fordham, Rev. Mr. Harris	5	18	6
Subscription	10	9	6	Frankfort on the Maine	25	8	0
Baile, Switzerland	145	1	6	G.			
Beith, North Britain, Rev. Mr.				Glasgow Committee of the Lon-			
M'Ney, Rev. And. Mitchell,				don Missionary Society, Collec-			
Rev. W. Thompson	80	4	7	tion 101. 15s. 6d.—Subscription			
Elddeford, Devon, Rev. Sam. Lav-				49l. 4s. 6d.	60	0	0
ington	13	8	0	Gosport, Rev. Mr. Bogue	60	16	3
Blackburne, Lancashire, Rev. Mr.				H.			
M'Quhae	32	10	0	Heathfield, Rev. Mr. Gilbert	5	0	0
Brechin, North Britain, Mr. R.				Hitchin, Herts, Rev. Mr. Geard	23	14	6
Coutts, and Mr. J. Burns	23	0	0	Holmsforth, Yorkshire, Rev. Mr.			
Bristol Tabernacle	73	2	2	Galland	25	8	0
Bury St. Edmunds, Rev. Mr. Wald-				Hull, Rev. Mr. Green	12	5	0
grave	6	3	0	Ditte, Rev. Mr. Lambert, Col-			
Buckingham New Meeting	29	5	7	lection 161. 2s.—Subscriptions	59	19	0
C.				43l. 17s.			
Chester, Rev. Mr. Surman	7	17	6	I.			
Colchester, Rev. Isaac Taylor	13	13	0	Ipwich, Rev. C. Atkinson	11	11	0
Coventry, Rev. G. Burder	33	5	6	K.			
D.				Kelfo Association	34	0	0
Durwen, near Blackburne, Rev.							
H. Townsend	19	4	0				
Deal, Rev. Wm. Priestley, Col-							

* In remittances from the country are sometimes included the contributions of individuals that do not reside in the town from whence the remittance is received; while, on the other hand, the contributions of some individuals resident in it are *not* included, having been transmitted to the Treasurer through another channel. Between the sums stated in this list and the design of it, therefore, an exact conformity cannot reasonably be expected.

	£.	s.	d.		£.	s.	d.
Kidderminster, Rev. A. Steill	37	8	0				
Kingswood, near Bristol	14	1	1				
				P.			
L.				Paisley Branch of the London Mis-			
				sonary Society	295	0	4
Leeds, by Mr. Hirft	31	4	6	Pickering, Rev. Mr. Blake	10	5	0
Lenham	4	12	6	Portsea, Orange St. Chapel, Rev.			
Lutterworth, Rev. Mr. Grundy	15	12	0	Mr. Griffin	46	8	9
				R.			
LONDON, &c.				Ramsgate, Rev. Geo. Townsend	19	0	0
Adelphi Chapel	50	10	6	Reading, Rev. A. Douglas, Sub-			
Barbican Meeting, Rev. J. Towers,				scriptions	4	14	6
Collection 20l. 9s. 6d.—Sub-				Rich-hill, near Armagh	2	4	0
scriptions 1l. 11s. 6	22	1	0	Rumfey, Rev. Ja. Bennet	39	6	0
Bethel Chapel, Rev. Mr. Freer	46	1	2				
Deptford, Rev. Mr. Barker	15	0	7	S.			
Greenwich Tabernacle, Subscrip-				Sheerness, Rev. Mr. Fowler, Sub-			
tions	46	0	6	scriptions	20	7	0
Haberdashers Hall Meeting, Rev.				Sligo, by Mr. Hamilton, Subscrip-			
Mr. Brooksbank	62	5	0	tions	3	3	0
Holywell Mount Chapel, Rev. Mr.				Southampton, Rev. Mr. Kingf-			
Platt	54	14	0	bury, Collection 17l. 14s.—			
Nightingale Lane Meeting, Rev.				Subscriptions 66l. 3s.	83	17	0
J. Knight	16	11	1	Staines, Rev. Mr. Yockney	17	17	6
Orange Street Chapel	117	0	0	Stamfordham, Rev. Mr. Orr	3	9	6
Rotherhithe, Rev. J. Townsend	50	7	8	Stourbridge, Rev. Mr. Hunt	18	5	0
Surry Chapel	130	0	0	Siretton, Warwickshire, Rev. T.			
				Chippendale	8	1	0
				Stringfton, Somersetshire, Rev. J.			
				Allen	10	0	0
<i>N. B. The Contributions in London and its vic-</i>				T.			
<i>inity, as usual, have been received principally in</i>				Taunton, Rev. Isaac Tozer	28	6	4
<i>the form of subscriptions.</i>				Trowbridge, Rev. Mr. Clark	13	0	0
M							
Macclesfield, late Rev. Mr. Simp-				W.			
son	26	10	0	Wamphray, Manx, N. Britain,			
Morpeth, Northumberland, Rev.				Rev. Mr. Singer	16	0	0
Mr. Trotter	8	6	0	Wareham, Dorset, Rev. B. Crack-			
				nell, Subscriptions	5	15	6
N.				Westbury, Rev. G. Mantell	26	2	0
Newcastle upon Tyne, by J. H.				Winbourn, Dorset, Rev. Dr. Dun-			
Browning	10	0	0	can	1	8	0
Ditto, Rev. Mr. Davidson	21	10	6	Wooler, N. Britain Associated			
Newport Pagnel, Rev. Mr. Great-				Congregation there, Rev. G.			
head, Subscriptions	7	7	0	Bell, Collection 11l. 2s.—Sub-			
				scriptions 5l.	16	2	0
O.				Wrentham, Rev. W. Sheppard,			
Olney, Rev. Melvill Horne	14	0	0	Collection 6l. 16s. 6d.—Sub-			
Ditto, Rev. Mr. Hillyard, Subscrip-				scription 1l. 1s.	7	17	6
tions	6	16	0				

	£.	s.	d.		£.	s.	d.
Brought forward	264	16	6	Brought forward	647	0	3
Auffin, Mr. John, Cumberland-str. Shoreditch	1	1	0	Eerridge, Mr. H. Ryder-co. Leicester-fields	1	1	0
Auffin, Rev. Mr. King-str. Clerkenwell	1	0	0	Biddeford, Devonshire, Collection at, Rev. S. Lavington	13	8	0
Ayscough, Mr. 1, Cripple-gate	1	1	0	Bithop, Mr. J. Basingstoke	0	10	6
				Bird, Mr. Bunhill-row	0	10	6
B.				Bilger, Mr. 4, New-street Covent Garden	1	1	0
B. L. by Rev. Mr. Brookbank	1	1	0	Bickley, Mr. 2, Berner-street	1	1	0
B. Mrs. Hoxton	0	10	6	Binns, Mr. Threadneedle-street	10	0	0
B. M.	2	2	0	Bigger, Mr. 90, Aldersgate-street	1	1	0
B. Miss, Froome	1	1	0	Birks, Mr. 26, King-street Covent Garden	5	5	0
Barnes, Mrs. 50, Minorities	1	1	0	Binks, Mr. Simeon, Durham	1	1	0
Bates, Mr. ditto	1	1	0	Binks, Mr. Christopher, ditto	0	10	6
Bagler, Mr. 20, Piccadilly, 2 years	2	2	0	Bishop, Mr. Greenwich	1	1	0
Baber, Mr. Knightsbridge	10	0	0	Birch, Mr. High Holborn	1	1	0
Barton, Mr. 36, Swallow-street	1	1	0	Biggerstaff, Mr. 6, Pullet's Row, Islington	1	1	0
Baile, Society there for propagating Christianity in Switzerland and Germany,				Biddulph, Mrs. Shirehampton, near Bristol	1	1	0
By Mr. Steinkopf	12	0	0	Bingley, Mr. 21, Birchin-lane	1	1	0
By Dr. Herzog	133	1	6	Bishop, Mr. Edward, Sheernefs	1	1	0
	145	1	6	Bishop, Mrs. Ann, ditto	0	10	6
Bailey, Mr. 272, Holborn	1	1	0	Blundell, Mrs. Holborn Bridge	2	2	0
Bayfield, Mr. Charing-cross	1	1	0	Blackburne, Lancashire, a Congregation of Protestant Dissenters there, Rev. James M'Quhae	32	10	0
Backler, Mr. Apothecaries Hall	1	1	0	Black, Mr. Jamaica Row, Bermondsey	1	1	0
Bateman, Mr. 25, Devonshire-street Queen-square	1	1	0	Blackmore, Mrs. Tabernacle Row	1	1	0
Barrett, Mr. by Rev. Mr. Williams, 2 years	2	2	0	Bliss, Mr. 38, West Smithfield	1	1	0
Bainbridge, Mr. 35, Lamb's Conduit-street	2	2	0	Blest, Mr. Albert, Sligo	1	1	0
Baker, Miss, Pinner's Court	1	1	0	Blades, Mr. Piccadilly	1	1	0
Batt, Mrs. Sheernefs	0	10	6	Blades, Mrs. ditto	1	1	0
Basingborne, Cambridgeshire, Collection at, by Rev. Mr. Bull	12	0	0	Bletchley, Mr. 19, Penton-str. Pentonville	1	1	0
Baxter, Mrs. Hackney	1	0	0	Bowden, Mr. Wm. Hull	2	2	0
Band, Mr. J. Southampton	1	1	0	Bowden, Mr. J. S. ditto, for 1798	2	2	0
Bernard, Mr. Geo. Green-str. Grosvenor-square	2	2	0	Ditto, ditto, for 1799	5	5	0
Beith, N. Britain, from 3 Congregations, whereof are ministers, Rev. R. M'Vey, Rev. And. Mitchell, and Rev. W. Thompson	80	4	7	Bogie, Mr. Wm. St. Martin's-lane	1	1	0
Beaufoy, Rev. Mr. Town Sutton, Kent	1	1	0	Bogie, Mr. Robert, ditto	1	1	0
Bethel Chapel, Portland-street, Ratcliffe Highway	46	1	2	Bolton, Mrs. 14, Curliße-str. Soho	1	1	0
Bee, Mr. 9, Walbrook	0	10	6	Bowley, Mr. 180, Bishopgate-str.	1	1	0
Edder, Mr. John, and Mr. Gawen Sholter	5	0	0	Boafe, Mr. 56, Pall Mall	1	1	0
Becket, Mr. 49, Barbican	1	1	0	Bott, M. Narrow-str. Limchouse	1	1	0
Beaumont, Mr. 45, Beech-street	1	1	0	Boggis, Mr. 4, Great Piccott-str.	5	5	0
Beaufeay, Mrs. 21, Surry Road	5	0	0	Boyce, Mr. Greenwich	0	10	6
Belg ave, Mr. 4, Cambden Town	1	1	0	Briggs, Mr. John, Hull	1	1	0
Braumont, Mr. Richard, Hull	0	10	6	Bryan, Mr. Newgate-str. 2 years	2	2	0
Benner, Rev. J. and Congregation, Rumsfy	35	6	0	Brook, Mr. Cateaton-street	1	1	0
Bentham, Mr. Sheernefs	0	10	6	Bird, Mr. Bunhill Row	0	10	6
Bentley, Mrs. Essex-str. Strand	3	3	0	Browning, Mr. Willow Walk	1	1	0
Bearn, Mr. 22, Barbican	1	1	0	Brett, Mr. Tho. Champion Hill, Camberwell	10	0	0
Bernard, Mr. Tho. Southampton	1	1	0	Broyden, Mr. Williams's Buildings, Old-street	2	2	0
Bernard, Mr. P. Southampton	4	4	0	Broughton, Mr. Wm. Rose Inn, Holborn Bridge	2	0	0
Bennett, Mr. Castlebrook	1	1	0	Bristol, Coll-ct-ion at the Tabernacle there, by M. Wilks	73	2	2
				Bradley, Mr. 4, White-horse Yard, Drury-lane	1	1	0
	647	0	3				
					846	16	5

	£.	s.	d.		£.	s.	d.
Brought forward	10	8	15	6	1261	9	6
Corney, Mr. 13, Broad-st. Carnaby-market	1	1	0	Denyer, Mr. 40, Smithfield	1	1	0
Cope, Mr. 111, Thames-st.	1	1	0	Dexford, Collection at, Rev. Mr. Barker	15	0	7
Cook, Mr. 158, Bermondsey-st.	1	1	0	Dent, Mrs. 18, Bethnal Green Road	1	1	0
Courtier, Mr. 1c, Great Newport-st.	2	2	0	Devizes, Collection and Subscriptions there, Rev. Mr. Sloper	20	0	0
Copeland, Mr. 1, Devonshire-st.	1	1	0	Dixon, Mr. 103, Aldersgate-st.	1	1	0
Colebrook, Mrs. 1, Colebrook Row, Islington	1	1	0	Dickson, Mr. 6, Church-st. Spital fields	1	1	0
Compton, Mr. John, Wareham	1	1	0	Dickson, Mrs. ditto, ditto	1	1	0
Coade, Miss, Clapham	2	2	0	Dixie, Mr. 70, Wood-st.	1	1	0
Covell, M. 56, Grace Church-st.	1	1	0	Downes, Miss, 20, Bishopsgate-st.	1	1	0
Colchester, Collection and Subscriptions at, by Rev. Isaac Taylor	13	13	0	Dod, Mr. Warren-st. Tottenham-co. Road	1	1	0
Cole, Mr. Tho. Ipswich	2	2	0	Dowles, Mr. Minorities	1	1	0
Cole, Mr. Rob. ditto	1	1	0	Dornford, Mr. Tho. Philpot-lane	2	2	0
Conner, Mr. James, ditto	1	1	0	Dornford, Mr. Josiah, Deptf rd	3	3	0
Counsellor, Mr. 22, Castle-st. Falcon-square	1	1	0	Dodd, Mr. John, by Mr. Wilks	1	0	0
Cooper, Rev. Mr. Patriot-squ. Bethnal Green	1	1	0	Donaldson, Mr. 8, Bentinck-st.	1	1	0
Cordell, Mr 50, Hare-st ditto	1	1	0	Douglas, Miss, 4, Clerkwell Green	0	10	6
Corbet, Mr. Alex. Glasgow	1	1	0	Douglas, Miss Jane, ditto, ditto	0	10	6
Corbett, Mr. Alex. jun. ditto	0	10	6	Dobie, Mr. 7, Crane-co. Fleet-st.	1	1	0
Corbett, Mr. James, ditto	1	1	0	Donaldson, Mr. Rob. Hull	1	1	0
Cole, Mr. Homerton	5	5	0	Douglas, Rev. Sam. Chelmsford	1	1	0
Corney, Mr. Greenwich	2	2	0	Douglas, Rev. Arch. Reading	1	1	0
Collison, Rev. Mr. York Place, Kingsland Road	1	1	0	Dods, Mr Fen-co. Fenchurch-st.	1	1	0
Cracknell, Rev. Benj. Wareham, Dorset	1	1	0	Drummond, Mr. Z. Melksham	1	11	6
Crellin, Mr. P. Sheerness	1	1	0	Drury, Mr. Piazza, Covent Garden	1	1	0
Crole, Rev. Mr. Lower-st. Islington	1	1	0	Draper, Mr. Broker, Moorfields	1	1	0
Croft, Mr. 15, Hermitage Rope Walk	1	1	0	Dundee Missionary Society, by Rev. James Black	100	0	0
Curtis, Mr. Timothy	20	0	0	Dupont, Mr. Aldersgate-st.	1	1	0
Curling, Mr. Jesse, Jamaica Row, Bermondsey	2	2	0	Duncan, Mr. J. fen.	4	4	0
Curling, Mr. R. Torrington-st.	1	1	0	Dunkin, Mr. John, Jamaica Row, Bermondsey	2	2	0
Curfena, Mrs. Ashford	0	10	6	Durie, Mr. Gravel-lane, Borough	1	1	0
				Duthie and Brown, Messrs Drury-lane	1	1	0
D.				Duncan, Mr. Geo. Glasgow	1	1	0
Davidson, Mr. Alex. Essex-st. Strand, 2 years	2	2	0	Duncanson, Rev. And. Airdree, N. Britain	1	1	0
Davey, Mr. Tabernacle Row	0	10	6	Durant, Rev. Geo. Spital-squ.	5	5	0
Dawson, Mrs. Jeffrey's-squ. 2 years	2	2	0	Dyer, Mr. John, Greenwich	2	2	0
Davis, Mrs. Stepney, 2 years	2	2	0				
Davis, Mrs. near the Chapel, Kentish Town	1	1	0	E.			
Dawson, M. Manor Place, Walworth	0	10	6	Earle, Mr Rob. Berkhamsted	1	1	0
Dawson, Mrs. by Mr. Neale	1	1	0	Eadlie, Mr. And. Glasgow	1	1	0
Dawson, near Blackburne, Lancasn. Collection there, by Rev. H. Townsend	19	4	0	East, Mr Wourn, Bucks	1	1	0
Dale, Mr. David, Glasgow	50	0	0	Edinburgh Missionary Society, by Mr. John Tawse	400	0	0
Davies, Mr. Rob. 190, Shoreditch	1	1	0	Ditto, ditto, its proportion of the expences attending the Foulah Mission	163	12	6
Day, Mr. 27, Holywell Row	0	10	6	Ditto, ditto, on account of expences incurred at Sierra Leone, by its Missionaries, Messrs. Brunton and Greig	41	9	6
Davis, Mrs. Chelham	1	1	0	Elmley, Mrs. Cath. by Mr. Cope, 2 years	2	2	0
Daker, Mr. Jos. 15, White Cross-st.	1	1	0	Elgin, N. Britain, Collection at the Antiburgher Congregation there, and the Contributions of some other friends to the cause, by Rev. Tho. Duncan	31	4	6
Davenport, Mr. 1, Road-lane	1	1	0	Elliott, Mr. Friday-st.	0	10	6
Davies, Mr. T. 155, Bishopsgate-st.	1	1	0				
Davies, Mrs. Southampton	0	10	6				
Darvall, Mr. Jos. Lau. d. to	3	3	0				
Dalglish, Mr. Wm. Glasgow	2	2	0				
Dalglish, Mr. Rob. ditto	1	1	0				
	1261	9	6		2684	4	7

	£.	s.	d.		£.	s.	d.
Brought forward	2084	4	7	Brought forward	2309	4	1
Elliotson, Mr. (Missionary) by Rev. Mr. Winckworth	2	2	0	Fleming, Mrs. Bowman, ditto	0	10	6
Elliott, Mr. Charles, Clapham	1	1	0	Flint, Mr. 28, Wapping	1	1	0
Ellerton, Mr. 50, Guild-st. Borough	1	1	0	Foster, Rev. Mr. 12, Wilderneys Row	1	1	0
Elliott, Mr. 9, Spa Fields	1	1	0	Foster, Mrs. Hull	1	1	0
Eland, Mr. 7, Gwyan's Buildings, Islington	1	1	0	Felehill, near Coventry, Collection at, Rev. Mr. Evans	7	0	0
Emes, Mr. Tho. Marlow	5	0	0	Folgham, Mr. John, 81, Fleet-st.	1	1	0
Emerson, Mr. White Chapel Road	1	1	0	Fox, Mr. Peckham	2	2	0
Enow, Mr. John Chrif. 4, Rockingham Row, 2 years	10	0	0	Forrester, Mr. 9, Gould-sq. Minories	1	1	0
English, Mr. Walter, Walsingham Place, Lambeth	2	2	0	Foyler, Mr. Sam. Tottenham-st.	10	10	0
Erskine, Rev. Dr. Edinburgh	50	0	0	Friend, by Rev. Mr. Clark, Trowbridge	1	1	0
Etridge, Mr. William ft, Blackfriars	1	1	0	Ditto, by Mr. Groves	0	10	6
Etheridge, Mr. Hoxton-sq.	2	2	0	Ditto, by Mr. Warren	0	10	6
Evans, Mrs. Britol, by Mr. Hey	50	0	0	Ditto, by Mr. Wilks	20	0	0
Evered, Mr. Church-lane, White Chapel	1	1	0	Ditto, by ditto	0	10	6
Evison, Mr. Hanson, Hull	1	1	0	Ditto, by ditto	1	1	0
Eveleigh, Mr. Hackney	1	1	0	Ditto, by ditto	10	10	0
Evered, Mr. Trunk, Warminster	1	1	0	Ditto, by Mr. Edwards, Missionary	1	1	0
Ewing, Rev. Greville, being a 5th share of the profits on the Missionary Magazine for the 2d year	38	11	0	Ditto, by Lady Anne Erskine	2	2	0
Exshaw, Mr. Jabez, New-st. Bilhopsgate-st.	0	10	6	Ditto, by Mr. Ranier	1	1	0
Eyre, Rev. John, Hemerton	2	2	0	Ditto, by Mr. Eyre	1	1	0
F.				Ditto, by Mr. Tho. Bromfield	2	2	0
Farquharson, Mr. Great Warner-st. Cold Bath Fields, 2 years	2	2	0	Ditto, by Mr. Jos. Towle	1	1	0
Farquharson, Mr. Plumtree-st. St. Giles'	1	1	0	Ditto, by Rev. Mr. Knight	0	10	6
Faber, Mr. White Lion-st. Goodman's Fields	2	2	0	Ditto, by Rev. Mr. Lambert	5	0	0
Farmer, Mr. R. Kennington Common	10	10	0	Two Friends, by ditto	1	1	0
Favell, Bausfield, and Co. Messrs. Tooley-st.	10	0	0	Friend, by Rev. Mr. Fowler	1	1	0
Favell, Mr. ditto	1	1	0	Friends, by ditto	0	19	6
Faden, Mr. Corner of St. Martin's-lane	1	1	0	Friend, by Rev. Mr. Austin	1	1	0
Fallosfield, Mr. Scotland Yard	1	1	0	Ditto, by Rev. Mr. Townsend	2	2	0
Fay, Mr. Shopkeeper, Southampton	0	10	6	Ditto, by Miss Hooper	1	1	0
Fearn, Mrs. Spital-sq.	1	1	0	Ditto, by ditto	0	10	6
Ferguson, Mr. 50, Chamber's-st. Goodman's Fields	1	1	0	Ditto, by Mr. Neale	1	1	0
Fenn, Mr. 72, Cornhill	4	4	0	Ditto, at Southampton	2	2	0
Ferris, Messrs. R. and J. 42, Petticoat-lane	4	4	0	Ditto, at Romford, by Rev. Mr. Atley	1	1	0
Ferris, Mr. C. 4, Aldgate	1	1	0	Ditto, at Kettering, by Mr. Fean	1	1	0
Ferguson, Mr. Reading	0	10	6	Ditto, at Wandsworth	1	1	0
Fenn, Mr. Francis, Steven-st. Rathbone Place	1	1	0	Ditto, in Park-st. Borough	1	1	0
Filling, Mr. 193, Shadwell	1	1	0	Ditto, to the Society, by J. A. K.	0	10	6
Field, Mr. Simeon, by Rev. Mr. Draper	1	1	0	Ditto, at Surry Chapel	0	10	6
Field, Mr. John, Hackney	1	1	0	Ditto, at ditto	0	10	6
Figures, Mr. by Mr. Spillbury	1	1	0	Ditto, to the Gospel, at Trowbridge	3	0	0
Flint, Mr. Walworth	2	2	0	Friends, Sunday, at Tottenham-co. Chapel, by Mr. Wilks	24	13	0
Flindall, Mr. Wm. Ipswich	1	1	0	Ditto, by Rev. Mr. Cockin	3	3	0
Fleming, Mr. Bowman, Glasgow	2	2	0	Ditto, by Rev. Mr. Smellie	3	3	0
				Friends, by Rev. Mr. Surnam	1	11	6
				Frost, Mr. 111, Great Portland-st.	1	1	0
				Francis, Mr. 161, Shoreditch	1	1	0
				Frame, Mr. John, Glasgow	1	1	0
				Frankfort on the Maine, being the Contributions of the Friends of the Institution in that City, by M. John James Wiertz	25	8	0
				French, Mr. 40, New Bond-st.	1	1	0
				French, Mrs. ditto	1	1	0
				Fuller, Mr. William, Lombard-st.	100	0	0
				Fuller, Mr. Sen. Sheerness	0	10	6
	2309	4	1		2566	12	7

	£.	s.	d.		£.	s.	d.
Brought forward	2566	12	7	Brought forward	3047	0	10
G.				H.			
G. H.	10	0	0	Groonice, Mr. 33, Broad-st. Bloomf-bury	1	1	0
Gaveller, Mr. Geo. New Road, St. George's, 2 years	21	0	0	Grocock, Mr. 1, Earl's-co. Little Newport-st.	1	1	0
Gardner and Bagnall, Messrs, Tower-street	2	2	0	Gribble, Mr. Walworth Common	2	2	0
Gabriel, Mr. 32, Banner-st.	1	1	0	Gray, Miss, at Mr. Jones's Wilder-nels Row	1	1	0
Gardner, Mr. Moses, Glasgow	1	1	0	Green, Mr. Merchant, Southampton	0	10	6
Gardner, Mr. James, Anderston, N. Britain	0	10	6	Griffin, Mrs. Mare-ft. Hackney	1	1	0
Garwood, Mr. 50, Mansell-st	2	2	0	Greathead, Mrs. Newport Pagnel	2	2	0
Geale, Mr. Henry-ft. Pentonville, 2 years	2	2	0	Greaves, Mr. Peckham	10	10	0
Gergroy, Mr. 2, Hoxton Fields	1	1	0	H.			
Gill, Mrs. Clapton, Hackney	0	10	6	H. P. 7, Fenchurch-ft.	1	1	0
Gillispie, Mr. John, Stockwell	4	0	0	H. P. ditto	1	1	0
Gillispie, Mr. ditto	1	1	0	Hahn, Mr. Frederick, 3, Old Fish-ft. 4 years	4	4	0
Gibbs, Mrs. North-ft. Little Moor-fields	2	2	0	Hallward, Mr. 5, Gray's-Inn, Hol-born	1	1	0
Gibson, Mr. Great Prescott-ft.	1	0	0	Hadwin, Mr. 18, Gloster-ft. Hoxton	0	10	6
Gibson, Rev. Mr. John, late of Sligo	1	1	0	Haberdsasher's Hall Meeting, Collec-tion there, Rev. Mr. Brooksbank	62	5	0
Gilder, Mr. John, Hull	2	2	0	Haughton, Mrs. Holborn Bridge	1	1	0
Gillespy, Mr. 335, Wapping	1	1	0	Harris, Mr. ditto	1	1	0
Gillespy, Mrs. Well-clofe-squ.	1	1	0	Harvey, Mr. 67, Charlotte-ft. Port-land Place, 2 years	2	2	0
Gilchrist, Mr. Rob. Glasgow	1	1	0	Hawkswell, Mr. Tho. Grey-ft. Man-chester-square	1	1	0
Gilbert, Rev. Mr. and Congregation, Heathfield	5	0	0	Hanson, Mr. Edw. Clapton, a donation	30	0	0
Giles, Mr. Water-lane, Tower-ft.	2	2	0	Hargrave, Mr. Jermyn-ft.	1	1	0
Gimber, Mr. of the Admiralty	1	1	0	Haweis, Rev. Dr. Aldwinkle	50	0	0
Glasgow Branch of the London Mis-sionary Society, its proportion of the expences attending the Foulah Mission	262	2	6	Haweis, late Mrs. ditto	50	0	0
Ditto, for expences incurred at Sierra Leone, by its Missionaries, Messrs. Ferguson and Graham	40	13	6	Harper, Mr. Jerusalem Coffee-House	1	1	0
Glasgow, on occasion of a Sermon preached by the Rev. Patrick Hutchison	10	15	6	Harper, Mrs. ditto	1	1	0
Godard, Mr. Ratcliffe High-way	1	1	0	Hall, Mr. 7, Fenchurch-ft.	5	5	0
Gouger, Mr. Newgate ft.	2	2	0	Hall, Mrs. ditto	3	3	0
Goode, Rev. Mr. Blackfriars	1	1	0	Hall, Mr. Henry, sen. Walworth	1	1	0
Gould, Mr. Bethnal Green	1	1	0	Hall, Mr. H. jun. Birch-in-lane	1	1	0
Gossing, Mr. Shacklewell	5	0	0	Hall, Mr. Tho. Hull	1	1	0
Gospoit, Collection at, Rev. Mr. Bogue	60	16	3	Hall, Mrs. Mitcal, ditto	1	1	0
Goulding, Mr. J. 45, Bankside	2	2	0	Hall, Mr. 30, Noble-ft.	1	1	0
Goulding, Mr. T. 48, ditto	2	2	0	Hall, Mr. John, 12, Hill-ft.	0	10	6
Gosnell, Mr. 8, Little Queen-ft.	1	1	0	Hargrave, Mr. Mansfield Place, Ken-tish Town	1	1	0
Goode, Rev. Mr. High-ft. Hllington	1	1	0	Hayes, Miss, 111, Tottenham-co. Road	1	1	0
Gough, Mrs. Camberwell Green	1	1	0	Hastie, Mr. 72, Great Portland-ft	1	1	0
Gordon, Mr. John, Armagh	1	1	0	Hamilton, Rev. G. Armagh	1	1	0
Griffin, Mr. Thrapton	1	1	0	Hadden, Mr. 15, Garden Row, Old-ft.	1	1	0
Griffith, Mr. Houndsditch	1	1	0	Hale, Mr. 4, Wood-ft. Spital Fields	1	1	0
Griffiths, Mrs. Bedhampton	2	2	0	Hauxwell, Mr. W. Hull	1	1	0
Green, Rev. Rob. and Congregation, Hull	12	5	0	Hare, Mr. Long Acre	0	16	0
Gray, Mrs. by Rev. M. Wilks	0	10	6	Harrison, Mrs. at Surry Chapel	1	1	0
Groves, Rev. Mr. Walfall	1	1	0	Harris, Mr. Morton Corbett	1	1	0
Greig, Mr. John, 3, Charlotte-ft. Surry Road, 2 years	4	4	0	Harris, Rev. Mr. and Congregation, Fordham, by Dr. Haweis	5	18	6
Greaves, Mr. 129, St. Martin's-lane	1	1	0	Harris, Miss, L. 30, Noble-ft.	1	1	0
				Harris, Mrs. at Surry Chapel	0	10	6
				Hallett, Mr. 92, White Chapel Road	1	1	0
				Harley, Mr. W. Glasgow	3	3	0
				Hammond, Mr. White Chapel	1	1	0
				Hanson, Mr. Clapton Hackney	4	0	0
				Handcomb, Mr. Newport Pagnel	1	1	0
	3047	0	10		3317	4	4

			£.	s.	d.				£.	s.	d.
Brought forward			33	17	4	Brought forward			35	8	10
Haidecastle, Mr. Joseph, 8, Ducks-foot-lane			2	1	0	Hundlebee, Mr. Crown-st. Moor-fields			1	1	0
Henshaw, Mr. Wem, his subscription for 1798			5	5	0	Hughes, Rev. Mr. Battersea			1	1	0
Hemming, Mr. William, Aftwood			1	1	0	Huifon, the late Mr. of Clayton			1	0	0
Hepburn, Mr. Long-lane, Borough			2	2	0	Hymars, Mr. a day labourer			5	0	0
Herne, Mr. Hoxton-squ.			1	1	0	I					
Hill, Mr. 5, Birchin-lane			1	1	0	J. C. by Dr. Haweis			1	1	0
Hitch, Mrs. Princes-squ. Ratcliffe			1	1	0	Jauncey, Mr. 23, Northampton-st. Clerkenwell			1	1	0
Hill, Mr. James, Cook's-co. Cary-street			1	1	0	James, Mr. by Mr. Wilks			0	10	6
Hinderwell, Mr. Thomas, Seabro'			10	0	0	Jacobs, Miss, Broad-st. Bloomsbury			1	1	0
Hitchin, Herts, Collection at, Rev. Mr. Geard			23	14	6	Jacques, Mr. 65, Leather-lane			1	1	0
Hill, Rev. Rowland			2	2	0	Jack, Mr. 30, St. Martin's lane			1	1	0
Hinman, Mr. Leadenhall-st. Market Hill, Mr. 32, Fore-st.			1	1	0	Jamieson, Mr. J. Cecil-st. Strand, two years			4	4	0
Hinves, Mr. Southampton			0	10	6	Jackson, Mr. J. Reading			1	1	0
Hoppus, Mr. Leadenhall-st.			1	1	0	James, Mrs. 12, Finsbury-squ.			1	1	0
Houton, Mr. Great St. Helens			1	1	0	Jacob, A. Southampton			0	10	6
Holdgate, Mr. Thomas, Bradford, Yorkshire			20	0	0	Jackson, Mr. Robert, Illington			1	1	0
Holmforth, Yorkshire, Collection there, Rev. R. Galland			25	8	0	Jefferson, Rev. Mr. Basingtoke			1	1	0
Holywell Mount Chapel, Collection at, Rev. Mr. Platt			54	14	0	Jenkins, Mr. 2, City Road			1	1	0
Hodson, Mr. William, Lothbury			2	2	0	Illingworth, Mr. Frith-st. Soho			2	2	0
Howard, Mr. Robert, Stamford-Hill			10	0	0	Ile, Mr. St. Martin's-court			1	1	0
Holchoufe, Mr. Union-st. Borough			2	2	0	Inman, Mr. Vauxhall			0	10	6
Hodgkinson, Mr. Stamford-st. Surrey Road			2	2	0	Jobson, Rev. Abm. March, Cambridgehire			1	1	0
Howell, Mr. Moor-place, Lambeth			1	1	0	Jones, Mr. I, Wilderney's Row			1	1	0
Hough, Mr. 8, Tavistock-st. Bedford-squ.			1	1	0	Joule, Mr. Francis, Stone, Staffordshire			5	5	0
Hornby, Mr. 4, Homerton Row			2	2	0	Johnson, Mr. Lombard-st. Chelsea			0	10	6
Honyman, Mr. 7, Church-st. Spital Fields			1	1	0	Johnstone, Mr. 1, Ball Alley			1	1	0
Holley, Mrs. Welchse-squ.			2	2	0	Johnson, Mr. King-st. Snow's Fields			1	1	0
Holt, Mr. John, Whitby			2	2	0	Jones, Mr. Thomas, Chester			10	0	0
Hogg, Rev. Mr. Thrapston			1	1	0	Jones, Mr. 23, Charlotte-st. Bedford-squ.			1	1	0
Holland, Mr. 46, Little Eastcheap			1	1	0	Jones, Mr. Samuel, Armagh			1	1	0
Hore, Mr. 6, Throgmorton-st.			1	1	0	Jones, Mr. Josiah, Hull			0	10	6
Hooper, Mr. George, Greenwich			5	5	0	Jones, Mr. B. Haverford-west			1	1	0
Horne, Rev. Mr. Melvil and Congregation, Olney			14	0	0	Jones, Mr. Nathaniel, Egham			1	1	0
Hunter, Mr. Hugh, King-street Golden-squ.			1	1	0	Jones, Mr. Crown-st. Moorfields			1	1	0
Hughes, Rev. Mr. Battersea			1	1	0	Jones, Mr. W. 21, Carter-st. Brick-lane			1	1	0
Hull, Collection there, Rev. Mr. Lambert			16	2	0	Jones, Rev. Mr. Lewis, Durham			0	10	6
Hubbock, Mr. T. by Rev. Mr. Freer			2	2	0	Jones, Mrs. Hertford-st Fitzroy-squ.			1	1	0
Humphrys, Rev. Mr. 20, Canterbury Place			1	1	0	Johns, Mr. W. Chelmsford			1	1	0
Hunt, Rev. Mr. and Friends, Stourbridge; for the individual Subscriptions included in this payment, see the end of the List			18	5	0	Joules, Miss, Peckham			1	1	0
Humphries, Mr. 86, Tottenham-court Road			0	10	6	Ireland, Mr. Samuel, Cannon-st.			1	1	0
Hubert, Mr. St. Ann's-st. Westminster			1	1	0	K					
Hubbuck, Mr. Red-licen-st. Wapping			1	1	0	Kauhffman, Mr. of Ratzberg, in the Bailiwick of Newhaus, by Rev. Dr. Burckhardt, a German piece			0	7	10
			35	8	17	Kannracher, Mr. Apothecaries Hall			1	1	0
						Kelfo Association, N Britain			34	0	0
						Kennedy, Rev. James, Edinburgh			1	0	0
						Kerr, Mr. Allan, by Mr. Love			1	9	5
						Keen Mrs. 12, Pavement, Moor-fields			1	1	0
						Kennard, Mr. Hackney			1	1	0
						Ker, Mrs. Sarah, Hull			1	1	0
						Kemp, Mrs. by Mr. Wilks			2	2	0
						Kent, Mr. John, Southampton			1	1	0
			35	8	17	19			36	6	3

	£.	s.	d.		£.	s.	d.
Brought forward	3686	3	1	Brought forward	3881	19	8
King, Mr. Little Prefcot-ft. Goodman's-fields	1	1	0	Levett, Mr. Norrison, Hull	1	1	0
Kingfbury, Rev. Mr. Southampton, 2 years	4	4	0	Lepard, Mr Benjamin, James-ft. Covent Garden	2	2	0
Kingfwood, near Bristol, Collection at, by Mr. Wilks	14	1	1	Lee Mr. Thomas, Homerton	1	1	0
King, Mr. Sheernds	1	1	0	Lecourt, Mr. Piccadilly	1	1	0
Kidderminster, Collection and Subscriptions of the Friends of the Institution who attend the Old Meeting there. Rev. Alexander Steill	37	8	0	Livius, Mr. George, Bedford	10	10	0
King, Mr. 43, Bishopsgate-ft.	1	1	0	Littler, Mr. 36, City Road	1	1	0
Kinnear, Mr. John, Glasgow	1	1	0	Lonsdale, Mr. Tyler-ft. Carnaby-market	1	1	0
King, Mr. John, ditto.	0	10	6	Lobb, Mr. Southampton	5	5	0
Kincaid, Mr. and Mrs. 25, Tyfon Place, Kingflund Road	2	2	0	Lonsdale, Mr. 114, Wood-ft.	1	1	0
King, Mr. 2, Taylor's Buildings, do.	1	1	0	Lovell, Mr. 87, Shoreditch	1	1	0
Kitchenor, Mr. Thos. Bury St. Edmunds	1	1	0	Lomas, Mr. 26, Colebrook Row			
Kitchenor, Mr. Princes-ft. Bank	1	1	0	Ilington	2	2	0
Knight, Miss, City Road	1	1	0	Lukin, Mrs. by Rogers and Co.	1	1	0
Knight, Rev. Mr. East-lane Walworth	1	1	0	Lutterworth, Leicestershire, Collection there, Rev. Mr. Grundy	15	12	0
Knight, Mr. 126, Tooley-ft.	1	1	0				
Knight, Mr. John, 16, Henrietta-ft. Covent-garden	1	1	0	M			
				M. Mrs. Froome	2	2	0
L				Marfh, Mr. Samuel, Swanage, two years	2	2	0
A Lady, by Mr. Neale	1	1	0	Maitland, Mrs. Walworth, 2 years	2	2	0
A Lady, by Mr. Allday	1	1	0	Maitland, Mr. Robert, King's Arms Yard	10	0	0
A Lady, by Dr. Haweis	20	0	0	Ditto ditto	2	2	0
A Lady by Mr. Pinder	1	1	0	Maitland, Mrs. by Dr. Haweis	3	3	0
A Lady by ditto.	1	0	0	Marriott, Mr. William, Hoxton	5	5	0
Lamb, Mr Holborn Bridge	1	1	0	Malton, Mr. Norman-ft. Old-ft.	1	1	0
Landal, Mr. 10, Little St. Martin's-lane	1	1	0	M'Gaa, Mr. Peter, Workington	1	1	0
Laughton, Mr. 46, Gutter-lane	2	2	0	Maberley, Mr. 2, Castle-ft. Long Acre	1	1	0
Lambert, Rev. G. Hull	1	1	0	Maberley, Mr. John, ditto.	1	1	0
Lambert, Mr. Samuel Anflej, do.	1	1	0	Maberley, Mr. John, ditto.	1	1	0
Lawfon, Mr. Sheernds	0	10	6	Matthews, Mr. 18, Strand	1	1	0
Lack, Mr. John, Gun-ft. Spital-fields	1	1	0	Madgwick, Mr. 21, Charles-fqu. Hoxton	1	1	0
Lamb, Mr. Samuel, Reading	1	1	0	Mackell, Mr. Park-lane, Piccadilly	1	1	0
Langley, Mr. William, by Rev. Mr. Alliot	1	1	0	M'Creary, Mr. Alexander, Sligo	1	1	0
Lewis, Mrs. Drapers-court, Throgmorton-ft.	0	10	6	Mafcoll, Mr. James, 83, Lower East Smithfield	1	1	0
Lewis, Mr. 3, Rockingham Row	1	1	0	Martin, Mr. John-ft. Tottenham Court Road	1	1	0
Leds, Yorkshire, a Collection there, by Mr. Samuel Hirt	31	4	6	Matthews, Mr. Jos. at Good Easter, Chelmsford	1	1	0
Lenham, fundry fubfcriptions from a Society there	4	12	6	Maber, R v. Mr.	1	1	0
Leigh, Mr. Egeiton, Little Harborough	25	0	0	Mayo, Mr. Thomas, Oxford	1	1	0
do. do.	20	0	0	Mackin, Mr. Southampton	2	2	0
Leavers, Mr. Newington Butts	1	1	0	M'Kenzie, Mr. James, Glasgow	3	3	0
Long, Mrs. London-ft. Hackney	1	1	0	M'Gill, Mr. Ninian, ditto	1	1	0
Leggret, Mr. 10, Old Beulahem	1	1	0	M'Kenzie, Mr. John, ditto	2	1	0
Legg, M. 71, Flot-ft.	1	1	0	Magnollay, Mrs. St James's	1	1	0
Lec, Mrs. 30, Chifwell-ft.	1	1	0	Maber, Mrs. Homerton-row, Hackney	5	5	0
Lea, Mr. 26, d Jewry	3	3	0	Mackie, Mr. And 5, Curtain Road	2	2	0
Levett, Mr. William, Hull	1	1	0	May, Mr. 5, Turk-ft. Bethnal-green	1	1	0
				Mantel, Rev. Geo. and Congregation, W. ftury	26	2	0
				M'Nealy, Mr. Dury-lane	1	1	0
				Meyer, Mr. Leadenhall-ft.	5	5	0
				Merryweather, Mrs. Yarm	1	1	0
				M'ymott, Mr. Moorfields	1	1	0
				Medley, Mr. 14, Grosvenor-Place	1	1	0

	£.	s.	d.		£.	s.	d.
Brought forward	4613	13	7	Brought forward	4762	6	10
Pettigrew, Mr. J. Glasgow	1	1	0	Ramfay, Mr. 19, Tyfon-place,			
Pearson, Mr. Thames-ft.	5	0	0	Kingland-road	2	2	0
Pearson, Mrs. ditto	1	1	0	Rankin, Rev Mr. T. North-green	1	1	0
Perry, Mr. J. Olney	0	10	6	Ranyard, Mr. William, Kingfton	1	1	0
Petch, Mrs. 6, Curtain-road	1	1	0	Ramfden, Mr. Southampton	1	1	0
Perkins, Mr. T. Upper Thorn- haugh-ft.	1	1	0	Randall, Mr. ditto	5	5	0
Philips, Mrs. Goodman's Yard	0	10	6	Ranier, Mr. Hackney	1	1	0
Phillips, Mr. C. Winkworth's build- ings	1	1	0	Ravbold, Mr. 6, Rodney's buildings, Kent-road	1	1	0
Phillips, Mr G do. do	1	1	0	Reynolds, Rev. Mr. Hoxton-fq.	1	1	0
Phillips, Mrs. Charles-ft. by Mr. Hill	1	1	0	Reynolds, Mumford co. Milk-it.	1	1	0
Pickerdill, Mrs. 15, Cambden-row Bethnal Green	1	1	0	Read, Mrs. 7, Pavement Moorfields	1	1	0
Pickerdill, Rev. Mr. do. do	1	1	0	Remoot, Mr.	5	5	0
Pierce, Mr. Greenwich	1	1	0	Read, Mr. Adam-ft. Adelphi, 2 yrs.	2	2	0
Pifton, Mr. John, Narrow-wall, Lambeth	1	1	0	Read, Mrs. Surry Chapel	1	1	0
Pinder, Mr. Samuel, Falcon-fq.	1	1	0	Reyner, Mr. Joseph, 11, Ducksfoot- lane	10	10	0
Pickering, Collection at, by Rev. R. Blake	10	5	0	Rifdon, Mr. Back-hill, Ray-ft. Clerkenwell	1	1	0
Plant, Mr. T. Finsbury-place, 2 yrs.	2	2	0	Richards, Mrs. Queen-ft. Bloomsbury	1	1	0
Platt, Mr. 24, Stamford-ft. Surry- road	2	2	0	Rickword, Mr. 17, Redlion-ft. Hol- born	0	10	6
Platt, Mrs. Tyndall-place, Iflington	1	1	0	Rich Hill, near Armagh, Collection there, by Rev. Mr. Hamilton	2	4	0
Platt, Rev. Mr. Hollywell Mount	1	1	0	Richards, Mr. R. jun. Reading	1	1	0
Pomeroy, Mr. 16, Moor-place, Lambeth	1	1	0	Richards, Rev. Mr. by Dr. Haweis	2	2	0
Pontin, Mr. 21, Turnmill-ft.	1	1	0	Rifdon, Mr. 3, Curtain-road	1	1	0
Pooley, Mr. 237, High-ft. Borough	1	1	0	Richardson, Mr. J. Glasgow	1	1	0
Poole, Mr. Cheapside	1	1	0	Richardson, Mrs. J. ditto	0	10	6
Poole, Miss, ditto	1	1	0	Richardson, Mr. William, ditto	1	1	0
Powell, Mrs. near the Green-gate, City Road	1	1	0	Richardson, Mr. Eben. ditto	1	1	0
Ponder, Mr. Houndditch	1	1	0	Riddell, Mr. Edward, Hull	1	1	0
Popplewell, Mrs. Sarah, Hull	1	1	0	Rhodes, Mr. 54, Upper John-ft. Tottenham-court-road	2	2	0
Popplewell, Mr J. do	1	1	0	Robertson, Mr. J. A. Glasgow	1	1	0
Portsea, Collection and Subscription at Orange Street Chapel there, by Rev. Mr. Griffin	46	8	9	Rowlandian, 2 years	2	0	0
Powlett, Mr. J. N. by Rev. Mr. Douglas	5	5	0	Robertson, Mr. James, Glasgow	1	1	0
Proctor and Brownlow, Messrs. Fleet-ft.	4	4	0	Rotherhithe, Collection at, Rev. Mr. Townsend	50	7	8
Preston, Mr. 26, Miles-lane	1	1	0	Robertson, Dr. Greenwich	1	1	0
Price, Mr. 1, Lower-place, Iflington	2	2	0	Rouffe, Mr. Wigmore-ft. Cavendish- square, 2 years	2	2	0
Priestley, Rev. William, Deal	2	2	0	Robertson, Rev. Archibald, Kidal- ton, N. Britain	1	1	0
Ditto, his Congregation	9	18	0	Rooker, Rev Mr. Tavistock	1	1	0
Pritchett, Mr. 163, Ratcliff-high- way	1	1	0	Roper, Mr. 9, High-ft. St Giles's	1	1	0
Prouting, Mr. William, Deptford	1	1	0	Robinson, Mr. 12, Palace-row, Tot- tenham-court-road	1	1	0
Prefcott, Miss, at Mr. Wilks's	1	1	0	Robinson, Miss, by Mr. Nicholson	3	3	0
Pratt, Mr. Peter, Kingfton	1	1	0	Rofs, Mr. 4, St. Mary Hill	1	1	0
Purrell, Mr. Wellclose-fq.	0	10	6	Rofs, Mr. J. Five Fields, Chelsea	2	2	0
Pyner, Mr. 15, North-ft. Totten- ham-court-road	0	10	6	Rugg, Mr. Henry, St. Paul's Church- yard	1	1	0
Pyne, Rev. Mr. and Congregation, Duxford	16	4	0	Rutt, Mr. Dalfton, Hackney	1	1	0
R.				Rust, Mr. William, Hull	2	2	0
R. B. by Dr. Haweis	10	0	0	Rumsey, Mr. H. fen. Chesham	1	1	0
Rayner, Mrs. Horse-shoe-alley, Moorfields	0	10	6	Rumsey, Mr. H. jun. ditto	1	1	0
Randall, Mrs. Monkwell-ft.	1	0	0	Runquist, Mr. J. P. by Mr. Sundius	1	1	0
				Rulby, Mr. 6, Temple-place, Sur- ry-road	2	2	0
				S.			
				S. M. by Mr. Shrubsole	2	0	0
				S. Mr. W. Olney	1	1	0
	4762	6	10		4893	9	6

	£.	s.	d.		£.	s.	d.
Brought forward	4393	9	6	Brought forward	4992	4	0
S. Mifs, by Rev. Mr. Bull, Wenbury,	2	2	0	Smith, Mrs. Hackney Terrace	1	1	0
Sargent, Mr. Old Gravel-lane, Ratcliff	1	1	0	Smith, Mr. 37, Blackfriars-road	1	1	0
Sauce, Mr. 3, Winkworth's buildings	1	1	0	Smith, Mr. 44, Gutter-lane	1	1	0
Saunders, Mrs. 58, St. John-st. Tottenham-court-road	1	1	0	Smith, Mr. 37, Beech-st.	1	1	0
Samuel, Mr. T Charles-sq.	1	1	0	Smith Mr. 3, Grub-st.	1	1	0
Sael, late Mr. George Strand	1	1	0	Smith, Mr. J. Bradford, Wilts	1	1	0
Sawden, Mr. John, Hull	1	1	0	Smith, Mr. 47, Hounsditch	1	1	0
Sanders, Mr. J. Southampton	1	1	0	Smith, Mrs. Mary, Hull	1	1	0
Sanders, Mr Robert, ditto	0	10	6	Smith, Mr. at Mr. Giles's St. George's road	1	1	0
Sanders, M ^r . William, ditto	0	10	6	Smith, Mr. John, Durham	0	10	6
Sanders, Mr. J. Hand-court, by Mr. Wilton	5	5	0	Smith, Mr. Greenwich	1	1	0
Savage, Mr. J. 2, George's Place,	1	1	0	Smith, Mr. Hoxton	5	5	0
Scoffin, Mr. Fore-st. Limehouse	1	1	0	Smelle, Rev. William, Grimsby, Lincolnshire	1	1	0
Scott, Mr. and Mrs. 63, Cornhill	2	2	0	Sneifon, Mr. 46. Hans-place, Chelsea	1	1	0
Scott, Rev. Mr. of the Locke Chapel	0	10	6	Souter, Mr. Walworth	0	10	6
Ditto ditto for 1799	0	10	6	Southgate, Mr. 9, Hatton garden	1	1	0
Scott, Mr. Greenwich	0	10	6	Soames, Mr. 26, Cateaton-st.	1	1	0
Scoullar, Mr. William, Glasgow	0	10	6	Southampton, Collection at, Rev. William Kingsbury	17	14	0
Scott, Mr 27, Warwick-st. Golden-square	1	1	0	Sour, Mr. Deptford	1	1	0
Sell, Mr. 49, Bank-side	1	1	0	Sou, Mr. John, Olney	1	1	0
Shearwood, Mr Ratcliffe Highway	1	1	0	Spragg, Mr. 102, Blackmans-ft. 2 years	2	2	0
Shearwood, Mrs. ditto	1	1	0	Spence, Mr. Suffolk-st. Charing-crofs	1	1	0
Shuttleworth, Mr. H. Great Bowden, Leicestershire	5	0	0	Spardo, Mr. Philip, Bishops-court, Old-Baily	1	1	0
Shadd, Mr. Francis, Aylesbury-ft.	1	1	0	Spilbury, Mr. 66, Lombard-st.	2	2	0
Sheriff, Mr. 130, Tottenham-court-road	1	1	0	Spyvee, Mrs. Mary, Hull	1	1	0
Sharland, Mr. Cockspur-street	1	1	0	Stephens, Mrs. by Mr. R. Cowie	1	1	0
Shotter, Mr. 2, Budge-row	1	1	0	Stretton, Warwickshire, Collection at, Rev. T. Chipperfield	8	1	0
Shuffbotham, Rev. Mr. Bungay	0	10	6	Stanley, Miss E. at Mr. Figgins's, corner of Dean-st. Fetter-lane	2	2	0
Shaw, Mr. Stoke Newington	1	1	0	Steill, Mr. W. 15, Eedford-bury	1	1	0
Shackles, Mr. William, Hull	1	1	0	Storck, Mr. 60, Upper John-st. Tottenham-court-road	1	1	0
Shrubsole, Mr. E. Sheernds	1	1	0	Stafford, Mr. Borough market	0	10	6
Shrubsole, Mr. 6, Old-ft.	1	1	0	Stephenfon, Mr. 8, Ranelagh-ft. Pimlico	1	1	0
Shephard, Rev. Mr. Wrentham	1	1	0	Stephenfon, Mrs. ditto, ditto	1	1	0
Shove, Mr. William, 71, Cheapside	1	1	0	Starey, Mr. 24, Poultry	1	1	0
Shanks, Mr. T. Glasgow	0	10	6	Stacie, Mr. Couch Repository, Great Portland-ft.	1	1	0
Simons, Rev. John, Paul's Cray, 2 years	2	2	0	Stimfon, Mrs. Prospect-place, by Mr Brown	1	1	0
Simpfon, Mr. Hoxton	1	1	0	Steven, Rev. J. Great Thornaugh-ft.	1	1	0
Sibley, Mrs. Ilington	1	1	0	Sturges, Mr. Sheernds	1	1	0
Simpfon, late Rev. Mr. David and friends, Macclesfield	26	10	0	Stamfordham, Collection at, Rev. Mr. 3 Orr	3	9	6
Simpfon, Rev. Mr. Hoxton	1	1	0	Strington, near Stowey, Somersetshire, Collection there, by Rev. J. Allen	10	0	0
Simpfon, Mrs. J. Princess-ft. Soho	5	5	0	Stark, Mr. And. Glasgow	0	10	6
Simpfon, Mr. 23, Newgate-ft.	2	2	0	Stark, Mr. T. ditto	0	10	6
Silk, Mrs. 21, Bunhill-fields	0	10	6	Story, Mr. Deptford	0	10	6
Sinclair, Mr. John, Glasgow,	0	10	6	Surry Chapel, Collection at, by Mr. J. Webber	130	0	0
Skinner, Mr. William, Bristol	10	0	0	Summers, Mr. 98, New Bond-ft.	1	1	0
Slate, Mr. 36, Noble-ft.	1	1	0	Sundius, Mr. 7, Fen-court, Fen-church-ft.	5	5	0
Smith, Mr. Fore-ft. Limehouse	1	1	0				
Smith, Mr. Rose and Crown-court, Moorfields	0	10	6				
Smith, Mr. 53, Friday-ft.	1	1	0				
Smith, Mr. 54, Margaret-street, Cavendish-sq.	1	1	0				
Smith, Mr. Joseph, Merrett-Buildings, Long-Alley	1	1	0				
	4992	4	0		5212	17	6

	£.	s.	d.		£.	s.	d.
Brought forward	52	17	6	Brought forward	53	63	4
Surnam, Rev. J. Cheham	1	1	0	Trotter, Rev. Dr.	1	1	0
Swayne, Mr. Robert, Wareham	1	1	0	Trotman, Mrs. Clapton, Hackney	1	1	0
T.				Trowbridge, Collection at, Rev. Mr. Clark	15	0	0
T. Miss, by Mr. Wilks	1	1	0	Turner, Mr. J. S. 10, London Wall	1	1	0
Taylor, Mr. City Road	1	1	0	Turnbull, Mr. 36, City Road	1	1	0
Taylor, Mr. Hoxton	1	1	0	Tutt, Mr. Royal Exchange	1	1	0
Taylor, Mr. D. Old-freet	1	1	0	U			
Tappen, Miss, 3, St. George's-place, Surry-Road	1	1	0	U D. by Mr. Brooksbank	1	0	0
Taylor, Mr. C. er of Barbican	1	1	0	Underhill, Mr Hackney	1	1	0
Taylor, Mr. Richard, Southampton	1	1	0	Underwood, M. Thomas, Deptford	1	1	0
Taylor, Mr. Walter, ditto	5	5	0	Urwin, Mrs. Castle Heddingham	5	0	0
Taylor, Miss, ditto	1	1	0	Up on, Rev. Mr. 11, Union Place Borough	1	1	0
Taylor, Mr. S. S. ditto	5	5	0	Uther Mr. William, 7, Fenchurch-street, 2 years	2	2	0
Taylor, Mr. James, ditto	2	2	0	Urwin, Mr. 18, Hoxton-squ.	2	2	0
Tarn, Mr. Jos. 28, London-Wall	1	1	0	Vere, Mr. 96, Martin's-lane	1	1	0
Tagg, Mrs. Shacklwell	0	10	6	W.			
Talfourd, Mr. Edward, Reading	1	1	0	Wamphray, Parish of Manse, N. Britain, Rev. W. Singer	16	0	0
Tate, Mr. William, Moomouth-ft.	1	1	0	Watson, Mr. Alexander, Manchester	0	10	6
Taunton, Collection and Subscription there, by Rev. Isaac Tozer	28	6	4	Warner, Mr. Gainsford-ft. Hortley-down	1	1	0
Terry, Mrs. Queenborough, by Rev. Mr. Fowler	1	0	0	Warner, Mr. Fore-ft.	1	1	0
Thresher, Rev. Mr. and Congregation Abingdon	3	6	0	Warne, Mr. Joseph, by Rev. Mr. Townsend	2	2	0
Thomas, Mr. Surry Road, Blackfriars	1	1	0	Walgrave, Rev. Mr. and Friends, Bury St. Edmunds	6	3	0
Thorpe, Mr. 117, Upper Thames-ft.	2	2	0	Walker, Mr. Harp Alley, Fleet-market	1	1	0
Thornton, Mr. 174, High-ft. Boro'	1	1	0	Walker, Mr. J. Rotherham	20	0	0
Thornton, Robert, Esq. M. P.	10	10	0	Walker, Mr. 4, Tooley-ft.	1	1	0
Thornton, Samuel, Esq. M. P. King's Arms Yard	5	5	0	Walker, Mr. 4, Richmond Place, Walworth	1	1	0
Thompson, Mr. 25, Fenchurch-ft.	1	1	0	Walker, Mr. Robert, Glasgow	1	1	0
Thompson, Mr. Thomas, Hull	1	1	0	Watson, Mr. Joseph, Deaf and Dumb Asylum, St. George's Road	1	1	0
Thomson, Mr. John, Glasgow	1	1	0	Warren, Miss, Mill-ft. Dockhead	1	1	0
Thoroughgood, Mr. 27, St. Thomas Apottle	1	1	0	Warren, Mr. 16, Little Newport-ft.	1	1	0
Toodey, Mr. Clapton, Hackney	1	1	0	Ward, Mrs. Hitchen, Herts.	1	1	0
Thring, Mr. R. Wilton	1	1	0	Wallis, Cook and Hammond, Messrs. 2, Trump-ft.	5	5	0
Thring, Mrs. S. ditto.	1	1	0	Watson, M. Samuel, Swanland	1	1	0
Thring, Mr. James, ditto.	0	10	6	Wattell, Mr. High Holborn	5	0	0
Thring, Misses, S. and M. ditto	0	10	6	Wardraper, Mr. Hackney	1	1	0
Thring, Mr. 20, Charl.-ft. Portl Pl	2	2	0	Wardall, Mr. Honey-lane Market	1	1	0
Tilsley Mr. by Rev. Mr. Wilks	1	1	0	Watkins, Mr. Lamb's Conduit-ft	1	1	0
Titford, Mr. Union-ft. Spital-fields	1	1	0	Wackwell, Mr. 15, Wilderness Row	2	2	0
Tinsley, Mr. Well-ft. Hackney	0	10	6	Wakeman Mr. Mare-ft. Hackney	2	2	0
Toomer, M. Samuel, Basingstoke	5	5	0	Walton, Mr. 58, Lime-ft.	1	1	0
Townsend, Rev. John, Rotherhithe	1	1	0	Walton, Mr. John, Greenwich	10	10	0
Towle, Mr. J. 46, Boro'High-ft.	1	1	0	Waymouth, Mrs. by Rev. Mr. Hughes	1	1	0
Todd, Mr. John, Hull	1	1	0	Weaver, Mr. 105, High-ft. Borough	1	1	0
Todd, Mr. William, ditto.	1	1	0	Weddisher, by Mr. Lee	3	3	0
Toomer, Mr. Edward, Southampton	5	5	0	Wells, Mr. 50, Rathbone Place	1	1	0
Toller, Rev. N. Kettering, Northamptonshire	1	1	0	Wesley, Mrs. Mould-makers Row, St. Martin's-le-grand	1	1	0
Townsend, Rev. G. and Congregation, Ramsgate	19	0	0	West, Mr. 5, Pullen's Row, Islington	1	1	0
Towers, Rev. John, Collection and Donations at his Meeting in Barbican on occasion of two Sermons preached there by Dr. Haweis and himself	20	9	6	Weatherill, Mr. 6, Cold-Bath-Squ.	1	1	0
Trotter, Rev. Robert, and Congregation, Morpeth, Northumberland.	8	6	0				
	53	68	17 4		54	96	8 10

	£.	s.	d.
Brought forward	5496	8	10
West, Rev. Mr. Stoke, Surry	2	2	0
Weaver, Rev. T. Shrewsbury	1	1	0
Wellwisher, by Dr. Haweis	1	0	0
Weybridge, Mr. Millbank-st. Westm.	1	1	0
Wellwisher at Surry Chapel	0	10	6
Ditto. at Southampton	2	2	0
White, Captain Charles, Futti-Ghur, East Indies	21	0	0
Whitefoot, Rev. Mr. his Subscription for 1798, by Mr. Platt	1	1	0
White, Mr. 31, Princes-st. Soho	1	1	0
Whiteman, Mrs. 18, Hampstead Road	1	1	0
White, Rev. Thomas, Moblethorp	1	1	0
White, Mr. Durham	1	1	0
Whitwell, Mr. Bethnal Green	2	2	0
Whitaker, Mr. Mare-st. Hackney	2	2	0
Williams, Mr. John, Futti-Ghur, East Indies	21	0	0
Williams, Rev. Mr. Lincolns-Inn-Fields	1	1	0
Williams, Mr. Warminster	1	1	0
Williams, Mr. Southampton	1	1	0
Wilson, Mr. Robert, Hanley Green, Staffordshire	10	0	0
Wilson, Mr. 113, Long Acre	1	1	0
Wilson, Mr. S. 12, Goldsmith-st.	5	5	0
Wilson, Mrs. 11, Pump-row, Old-st	1	1	0
Wilson, Mr. B. Broker, Moorfields	1	1	0
Wilson, Mr. W. sen. Hoxton-Square	1	1	0
Wilson, Mr. W. sen. do.	1	1	0
Wilson, Mrs. Highbury Place	2	2	0
Wilson, Mr. Woolwich	1	1	0
Wilkinson, Mr. T. Jeffrey's-squ.	3	0	0
Wilkins, Mr. Sheerneck	0	10	6
Wilkins, Rev. James, Weymouth	2	2	0
Willis, Mr. W. Chatham Place	1	1	0
Wilmot, Mr. Wilmot-squ.	1	1	0
Williamson, Mr. 15, Berwick-st Soho	0	10	6
Winckworth, Rev. Mr. 40, Worcester Place	1	1	0
Wilcoxon, Mr. 58, Lombard-st.	1	1	0
Wienland, Mr. Eltingen, Suabia, 5 ducats	2	4	2
Wickenden, Mr. Cornhill	2	2	0
Wills, Rev. Mr. High-st. Islington	1	1	0
Widgeon, Mr. Sheerneck	0	10	6
Winchester, Mr. Strand	1	1	0
Wingate, Mr. John, jun. Glasgow	0	10	6
Wilkie, Mr. 14, Well-close-squ.	1	1	0
	5601	7	6

	£.	s.	d.
Brought forward	5601	7	6
Wilks, Rev. Mr. Old-st.	1	1	0
Winbourn, Dorset, Collection at, by Rev. Dr. Duncan	1	8	0
Wonnner, Mr. Thomas, Minories	2	2	0
Wontner, Mr. John, do.	0	10	6
Wooller, N. Britain, Associated Congregation there, Rev. G. Bell	11	2	0
Wood, Mr. T. William-st. Black-f.	1	1	0
Wood, M. S. ditto	1	1	0
Wood, Mrs. Church-st White-chapel	0	10	6
Wood, Mr. 102, Shoe-lane, Fleet-st.	0	10	6
Woodman, Mr. 37, Beauford-st.	2	2	0
Woodhouse, Mr. 96, New Bond-st.	1	1	0
Worlton, Mr. J. Bath, by D. H. weis	5	5	0
Woodward Mrs. Honfuras wharf, 2 years	2	2	0
Woodford, Mr. R. Southampton	0	10	6
Wright, Mr. Benjamin, Hurl	1	1	0
Wright, Mrs. St. Mary Axe	1	1	0
Wright, Mr. 54, Tottenham-co. Road	1	1	0
Wright, Mr. 50, Arsecot-st.	1	1	0
Wright, Mr. David, Glasgow	1	1	0
Wrentham, Collection at, Rev. William Shepherd	6	16	6
Wyatt, Mr. 77, Coleman-st.	2	2	0

Y

Yockney, Rev. John, and Congregation, Staines	17	17	6
Yockney, Mr. Bedford-st. Covent Garden	1	1	0
Young, Mr. Christian, Falkirk	1	1	0
Young Mr. W. Ratcliffe-highway	1	1	0
Young, Mr. Bear-st. Leicester-fields	1	1	0
Young, Mrs. ditto	1	1	0
Young Friends, at Southwold, by Mr. S. Conder	5	5	0

Z

Zeiglepaupt, Mr. 100, Petticoat-lane	1	1	0
--------------------------------------	---	---	---

Sundry Small Gifts.

By Mr. Jefferson	1	0	6
By Mr. Millar	0	6	0
By Mr. A. J. Knight	0	2	6
From Bedford	0	5	0
From Olney	3	2	6
From Glasgow	0	10	0
From Greenwich	0	7	0
	5	13	6

Total Amount of Contributions carried to the Account Current 5681 7 6

Particulars of the Contributions at Stourbridge as entered in the preceding List under the Name of Rev. Henry Hunt.

Cox, M. Samuel	£.	10	15	6
Edge, Mr.	1	1	0	0
Friend, (for)	5	0	0	0
Hunt, Mr. Henry	0	10	6	0
Horablower, Mr. John	1	1	0	0
Hilles, Miss	0	10	6	0
Moseley, Mr.	1	11	6	0
Paikes, Mr. S.	0	10	6	0
	20	15	6	0

	£.	s.	d.
Brought forward	5681	7	6
Scott, Mr. William	1	1	0
Scott, Rev. J.	0	10	6
Scott, Mr. J.	0	10	6
Stokes, Mr. George	1	1	0
T., Mrs.	2	2	0
Small gifts	2	4	6
	28	5	0

ACCOUNT OF DISBURSEMENTS

MADE BY

THE TREASURER.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
CAPTAIN Wilson, for Disbursements made by him on Account of the Ship Duff, as per Bills delivered, after deducting Remittances made by him	1126	2	0
Donation to Mr. William Wilson, by order of the Directors	250	0	0
Robert Corby, for Pilotage, Boat hire and Provisions, &c. on Account of the Duff	52	11	9
Affurance from Fire, paid premium on 3000l. on Account of do.	10	9	6
Andrew Higgins, for Bounty to Substitutes for two Seamen impressed from do.	44	2	0
For the release of Wells, do.	23	2	0
Mr. Jennings, for reporting the Duff	20	9	6
Samuel Arnon, for landing stores from do.	8	6	0
Custom-House Charges on sundry Articles brought home by do.	10	18	0
Messrs. Perry and Co. for Harborage and other Expenses incurred by the Duff in Brunswick Dock	9	6	2
Sundius and Dods, their Account for Lights and Custom Charges	26	19	6
Deduct Convoy duty returned	13	7	0
	13	12	6
Abbot and Crick for Porter	—	2	1
John Burgon, for Shot	—	3	15
Samuel Gofnel, for a Fount of Letter	—	10	11
John Darby, for Soap	—	16	10
Thomas Hardie, for Books	—	6	16
Peter Denys, for Lead	—	13	5
Robert Millar, for Cheese	—	6	1
Heard and Longdale, for Hofiery	—	89	4
Thomas Lock, for painting the Duff	—	12	12
Samuel Yockney, for Groceries	—	79	17
Fenn and Wickenden, for Haberdashery	—	614	7
Favell, Bousfield and Co. for Slops	—	374	15
Reeve and Green, for Provisions	—	550	14
John Wright, Blacksmith	—	149	1
Duncan and Brown, for Flour, Meal, &c.	—	42	15
Samuel Burchfield, for Rope	—	5	8
William Tucker, Waterman	—	19	15
Solomon Huffam and Co. Ship Carpenters	—	80	18
William Edwards, for Cooperage	—	169	13
Robert Elliot, Pilot	—	17	2
Thomas Everingham, for Fish	—	20	2
Thomas Heflop, for Fishing Lines	—	8	14
James Ive, Joiner	—	119	4
John Shelton, Plumber	—	38	0
Elizabeth Farbridge and Son, for Bread	—	2	18
Gawen Sholter, for an Organ	—	10	15
Cox, Curling and Co. Shipwrights	—	610	14
Thomas Gutterfon, for Beer, Porter, &c.	—	15	1
John Wellford, Sail-maker	—	267	17
Henry Newton, for Wine, Spirits, &c.	—	136	16
John Jones, for Buoy, Grappling Irons, &c.	—	5	11
	5070	0	6

		£.	s.	d.
	Brought forward	507	0	6
William Sims and Son, for Cables, &c.	—	438	15	0
William Saville and Son, for Sheathing	—	251	11	0
Bryan Courthope, Boat-builder	—	26	7	4
William Christie, for Biscuits	—	68	13	5
John Furlong, Gunsmith	—	6	11	0
George Bowley and Son, for Paint, Oil, &c.	—	51	18	10
Anley, Birch and Co. for Cannon and Gunners Stores	—	83	10	2
James Cooper, for Tripe	—	33	0	0
P and W. Mellish, for Provisions	—	88	7	10
D. Bennet, Brazier	—	15	15	9
John Bulcott, for Deals	—	6	0	0
Richard Medley and Son, for Coals	—	23	19	6
Crawthay, Son and Co. Iron-founders	—	140	10	0
John Thornton, Ship-chandler	—	104	9	0
Curtis and Clarke, for Bread	—	129	1	0
Gardner and Bagnall, for Canvas	—	136	9	0
William Heather and Co. for Charts	—	4	15	6
R. Dowding and Co. for Porter	—	55	11	6
W. Moseley, Stourbridge, for Hardware, &c.	—	14	19	4
Clement and Co. for Shoes	—	27	19	11
Mr. Broughton, Missionary, advanced him	—	20	0	0
Mr. Dickie, on Account of D. Millar, Missionary	—	9	0	0
Rev. Mr. Wilks, being the Amount of sundry Disbursements made by him on behalf of the Society, as by Accounts delivered	—	822	0	1
Rev. H. Mends, paid him on Account of William Stanton, Carpenter of the Duff	—	6	16	6
Rev. Mr. Greatheed, for Books purchased by him for the use of the South Sea Missions	—	8	12	0
Rev. Mr. Jerment, for so much expended by him on Account of Mr. Buchanan, Missionary	—	3	5	5
Rev. Mr. Platt, for Payments made by him on Account of the Society, as by Bills delivered	—	29	3	9
Rev. Mr. Brookbank, advanced him on Account of the Missionaries to the South Seas	—	21	0	0
Rev. Mr. Waugh, for expences incurred on Account of the Society	—	1	16	0
Rev. Dr. Haweis, for Disbursements made by him on behalf of the Society, as by Accounts delivered	—	16	10	0
Rev. Mr. Eyre, for do. do. as by Accounts delivered	—	61	13	0
his Expences as Secretary to the Society	—	12	17	6
Rev. Mr. Love, paid him for Postages	—	0	4	6
Dr. Hamilton, the Amount of several Accounts discharged by him	—	42	18	0
Mr. R. Gowie, for Disbursements made by him on behalf of the Society, as by Accounts delivered	—	29	15	6
Mr. Kay of the Castle and Falcon, for a Room for the use of Committees fundry times	—	16	8	0
For Coach-hire of Missionaries to Portsmouth	—	9	0	0
For Carriage of Sundry Packages for the Missionaries from the Country, and a variety of other small Charges	—	21	17	6
Dr. Burckhardt, for Foreign Postages	—	2	3	0
Thomas Conder, for Engraving	—	1	5	6
Eleanor Kennet, for instructing Mrs. Levesque in the Science of Midwifery	—	5	5	0
Mr. Lee, Collector to the Society, his per. Centage	—	62	10	0
for a Minute Book	—	0	10	6
Pelican Life Insurance Office, for One Year's Insurance on the Life of Rev. Mr. Howell, Superintendent of the Mission to the South Seas	63	3	6	
Deducted by order of the Directors as a Gift to the Society	2	10	0	
		65	18	6
Thomas Wilkinson, for Premium of Insurance on 2350l. on Account of the Duff's Freight from China to London	—	202	5	6
Sierra Leone Company, on Account of the Foulah Mission	—	190	4	6

		£.	s.	d.
	Brought forward	844	5	10
Messrs. Rainier and Whitaker, for sundry Articles of Hardware purchased by them	25 11 6			
Deduct Donations made by Messrs. R. and W.	10 0 0			
		15	11	6
Mr. Ranier, for Disbursements made by him on Account of Missionaries and Seamen, as by Account delivered	—	116	19	0
Captain Robson, advanced him	25 0 0			
In Dollars	250 0 5			
		275	0	5
Mrs. Robson, advanced her at sundry times	—	60	0	0
Mr. Locker, for Attendance at Haberdashers Hall, &c.	—	3	4	2
P. Christie, for do. at Scots Hall, &c.	—	0	18	5
John Curtis, for Paper for printing the Missionary Voyage	—	484	15	0
M. Rooker, for 6 Drawings for do.	—	13	13	0
Mr. Landfeer, for engraving the Plates for do.	—	168	0	0
Thomas Pedder, for printing 12,600 Impressions of do.	—	64	5	0
Mr. Arrowsmith, for engraving the Maps	—	41	16	9
William Favell, for boarding 1900 Copies of the Voyage, &c.	—	87	1	8
Mr. Smirke, on Account of his Painting of the Interview between the Natives and the Missionaries at Otaheite	—	250	0	0
Mr. Walker, for a Frame to do.	—	44	10	0

Disbursements on Account of the Mission to the South of Africa.

Dr. Vander Kemp, for the purchase of Dollars taken with him	200 1 4			
Ditto. for Provisions for himself and Three other Missionaries, during their Passage to the Cape of Good Hope	80 0 0			
Dr. Hamilton, the Amount of sundry Accounts discharged by him on behalf of this Mission	12 1 0			
Joseph Watkins, for a Quadrant	5 5 0			
James Bagster, for a Marquee and Valize	19 13 0			
J. Rea and Sons, for Guns, Fowling Pieces, &c.	29 2 4			
Samuel Parker, for Retorts	0 10 9			
James Trimbe, for Beads	1 16 0			
George Offer, for Polyglot Testament	1 18 0			
J. Snart, for Thermometer, Barometer, Tubes, &c.	2 5 0			
G. Fell, for Fancy Buttons	1 0 0			
John and George Deane, for Hardware	3 10 6			
Thomas Meymott, for Four folding Chains, &c.	2 3 0			
John Grant, for a Chronometer	28 0 0			
John Cuthell, for Books	17 5 0			
Griff and Whiteinan, for Cutlery	1 8 0			
James Rowe, for Vinegar	0 14 0			
James Taylor, for Hats	1 7 0			
J. Taddy, for Tobacco	15 10 0			
Favell, Bousfield and Co. for Slops	16 10 3			
Fenn and Wickenden, for Haberdashery	11 9 9			
Dr. Vander Kemp, for the Amount of sundry small Accounts discharged by him, as by Bills delivered	6 14 4			
		458	9	3
Rev. Mr. Hillyard, Missionary to Newfoundland, sundry Disbursements on his Account	49 9 0			
Supplied him with	31 10 0			
		80	19	0
Sundry monthly Payments of Seamen's Wages and advances on Account thereof		152	9	6
Total Amount of Disbursements carried to Account Current.		10764	3	6

ACCOUNT OF DISBURSEMENTS.

123

Dr. the Treasurer of the Missionary Society.	Per Contra	Cr.
June 1, 1799.	£. s. d.	June 1, 1799. £. s. d.
To Balance of last Year's Account consisting of Bills not in course of Payment	311 17 0	By Amount of Disbursements, as per the preceding Account
And Cash in hand	13 17 11	By Cash for the purchase of 2500l. 3 per Cents. on the 20th of October
	325 14 11	By do. for the purchase of 12 Exchequer Bills, at Sundry times
To Amount of Collections Donations and Subscriptions, as per the preceding List	5681 0 0	
Received from the East India Company on account of Freight per the Duff	4100 0 0	
Produce of Six Exchequer Bills Sold	1057 4 3	
Do. 388l. presented by the Greenock branch of the London Missionary Society, and deposited in the Greenock Bank, bearing Interest 4 per Cent	328 15 1	
Received from Mr. Chapman, on Account of the Copy Right of the Missionary Voyage, &c.	2000 0 0	
Discount allowed for prompt Payment	46 0 6	
	1953 19 6	
Do. from Mr. H. Cox being the Balance of his Account with the Society	12 15 7	
Do. from Oxley and Sims, for Extract of Hops returned them	3 0 0	
Produce of Fowls received from the Country, sold	0 15 0	
Profits on the Sale of the Print of the Ship Duff	3 0 6	
To ½ Year's Dividend on 3500l. 3 per Cents.	52 10 0	
To ½ do. do. on 6000l. 3 per Cents.	90 0 0	
To 1 do. do. on 3300 new 5 per Cents	165 0 0	
To do. do. on 3000l. 4 per Cents.	120 0 0	
To do. do. on 1000. 5 per Cents.	50 0 0	
To Balance due to the Treasurer	52 10 8	
	14066 5 6	2045 17 0

Audited June 19th, 1799, G. W. MERITON,
CHRISTOPHER SUNDIUS,
JOSEPH WILSON.

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

£. 6000—3 per Cent. Consols	£. 1000—5 per Cents.
3300—New 5 per Cents.	1000— in Exchequer Bills.
3000—4 per Cents. Consols.	

JOSEPH HARDCASTLE.

Particulars of such Collections, Subscriptions, &c. as have been received from the 1st of June (the Day on which the Annual Accounts were balanced) to the 1st of July, which will be also incorporated in the List of Contributions for the next Year.

	l.	s.	d.		l.	s.	d.
B ROWNSON, Mr. R. King- ston-upon-Thames	1	1	0	Brought forward	131	6	9
Brock, Mr. Chatham	1	1	0	Gosling, Mr. Shackletwell	5	5	0
Boyden, Mr. do.	1	1	0	Graham, Mr. C. by Messrs. Birch and Co.	2	2	0
Babington, Mr. do.	1	1	0	Gibson, Mr. Hatfield-st. Surry-road	1	1	0
Blackhall, Rev. Mr. Berwick	1	1	0	Golding, Rev. T. Croydon	1	1	0
Brown, Rev. Eben. Inverkeithing	1	1	0	Glasfot, Rev. Mr. by Dr. Hawsis	1	2	0
Brownfield, Rev. J. Whitby, 2 yrs.	4	4	0	Hughes, Mr. T. Usk, Monmouth- shire	5	5	0
Bemister, Col. at, Rev. Mr. Rogers	6	10	0	Henshaw, Mr. Wern	5	5	0
Blomfield, Mr. Henry, Dedham	0	10	6	Hobkirk, Mr. Hackney	0	10	6
Blomfield, Mr. John, ditto	0	10	6	Hollich, Mr. Eben Stratford	0	10	6
Blomfield, Mr. Henry, Ardleigh	0	10	6	Hollich, Mr. John, jun. do.	1	1	0
Clavering Book, Society there	2	2	0	Heaton, Mr.	1	1	0
And friends	4	18	0	Hodson, Mr. G. Pentonville	1	1	0
	7	0	0	Jowett, Mr. Benj. Clarence-Row, Camberwell	1	1	0
Conquest, Mr. G. Rochester	1	1	0	Jarrod, Mr. Manningtree	1	1	0
Clements, Mr. Chatham	1	1	0	Law, Mr P. Chelsea	1	1	0
Clunie, Mr. J. Castle-st. Oxford- Market	1	1	0	Larrock, Mrs. Deptford	1	1	0
Collier, Miss, Bellyieu, Scarbro', 2 years	2	2	0	Lawrance, Mr. Minories	0	10	6
Charles, Rev. Mr. Bala, Collec- tions among the Welsh Me- thodists, by him <i>Merionethshire.</i>				Mullinger, Mr. Chatham	1	1	0
Bala	15	14	6	Mackley, Mrs. Bellevieu, Scarbro', 2 years	2	2	0
Dolgelley	16	12	6	Maynard, Mrs. Croydon	1	1	0
Barmouth	10	3	7	Mayport, Isle of Wight, Collection there, by Rev. Mr. Potticary	35	4	9
Duffryn	5	11	5	Parry, Mrs. Peckham	1	1	0
Harlech	1	4	1	Rawlins, Mr. Rotherhithe	1	1	0
Ysphyty	2	9	0	Rock, Mr. J. Birmingham	0	12	0
Private Donations	6	8	0	Ruskin, Mr. John, Bromley	0	10	6
<i>Montgomeryshire.</i>				Sacket, Mr. Henry, Rotherhithe	2	2	0
Llanidder	5	16	6	Stephens, Mr. Chatham	0	10	6
Llanbrinmair	1	6	2	Slatterie, Rev. Mr. ditto	1	1	0
Cemas	1	2	1	Sanderfon, Mr. J. Berwick	2	2	0
Mallwyd	1	5	2	Strang, Mr. J. W. 2, Bishopsgate street	5	0	0
Mold, Flintshire	13	18	9	Spu geon, Mrs. Dedham	0	10	6
Crathern, Rev. Mr. Dedham	1	1	0	Somerville, Rev. John, Sunderland	1	1	0
Dalton, Mr. Blackwall	0	10	6	Thornton, Henry, Esq M P.	10	10	0
Dixon, Mr. T. Netherby, Cumberl.	1	1	0	Tunbridge, Kent, Collection made there on occasion of a Sermon preached by Rev. John Towers	7	0	6
Easton, Rev. Mr. and praying So- ciety, at the Meeting in Miles- lane, Cannon-st.	11	1	6	Venables, Mr. G. of the Mint	1	1	0
Exshaw, Mr. Jabez, by Mr. Cook	0	10	6	W. N. Tweedmouth, Durham	1	1	0
Friend to the cause, by Rev. Mr. Alliott	2	2	0	W. D. by Mr. Shrubsole	1	1	0
Friends at Dedham	0	10	0	Wifeley, Mr. Chatham,	0	10	6
Friend, by Messrs. Birch, and Co.	0	10	6	Whillans, Mr. G. Castle-st. Oxford- Market	0	10	6
Grant, Mrs. by Rev. Mr. Waugh	1	1	0	Waugh, Rev. Alexander, Salisbury- place	1	1	0
Gill, Mrs. Clapton, Hackney	0	10	6				
	131	6	9		£. 239	1	0

