The image shows a detailed view of marbled paper. The pattern is highly complex and organic, featuring a dense arrangement of dark, irregular shapes that resemble cells or small, swirling forms. These shapes are set against a lighter, more textured background. The overall effect is reminiscent of biological tissue or a microscopic view of a certain material. The marbling is done in a traditional style, with various shades of black, grey, and white creating a rich, multi-layered appearance.

F-33  
L8462  
1801

9-3-

\* \* \* \* \*  
 \* THEOLOGICAL SEMINARY, \*  
 \* Princeton, N. J.  $\frac{10-3}{28}$  \*  
 \* From the Rev. W. B. SPRAGUE, D.D. Sept. 1839. \*  
 \* \* \* \* \*

Case,  
 Shelf,  
 Book,

SCC.  
 1235  
 (1801)











# FOUR SERMONS

PREACHED IN LONDON

AT THE SEVENTH GENERAL MEETING

✓  
London

OF THE

1 *MISSIONARY SOCIETY,*

MAY 10, 11, 12, and 14, 1801,

BY THE

Rev. H. MENDES, *Plymouth* ;

Rev. W. ROBY, *Manchester* ;

Rev. J. COOKE, *Maidenhead* ;

Rev. W. TYLER, *Braytoft* :

TO WHICH ARE PREFIXED,

*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,

By G. AULD, Greville Street, Hatton Garden.

1801.





## INTRODUCTION.

---

PATIENCE and perseverance are essential ingredients in the Missionary character. Whoever attempts to spread the knowledge of Christ among barbarous and idolatrous nations, must labour with indefatigable zeal, and expect to encounter numerous difficulties. But the honour of being instrumental to the conversion of sinners, is a rich reward—a reward to which they have no reason to look who refuse to labour or to wait. “Behold, the husbandman waiteth for the precious fruit of the earth:—be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.”

Considering the various denominations of which the Missionary Society is composed, the harmony with which they have co-operated is not easily to be paralleled in the modern History of the Church; and this is a fact which augurs well to the final issue of their designs. But were their plans for the conversion of the Heathen to prove wholly abortive, the great advantages which have already resulted from their union, in extensively diffusing a spirit of Christian love, and exciting more than usual attention to the interest of religion at home, have abundantly compensated all their labours and expences.

The *direct* object of the Institution has, however, by no means failed; the Society has at this moment Missionaries in the South Sea Islands—in the East Indies—at Canada—in Newfoundland—at the Cape—and in the interior of South Africa; in which latter country several of the

Heathen appear to be truly awakened and converted by the instrumentality of Dr. Vanderkemp and Mr. Kicherer.

Encouraged and gratified by such appearances of the Divine approbation, the Society held this year their Seventh Anniversary, when the Four Sermons now presented to the Public, were preached before them with much acceptance. The meetings for business were held, as usual, at Haberdashers Hall: And the whole services were closed as on the preceding year, by the assemblage of a very large company of Ministers and private Christians at Sion Chapel, where, without regard to the little distinctions of party, they solemnly united in a participation of the Supper of the Lord, and in a renewed dedication of their persons and labours to his service.

The number of Ministers and Hearers who attended these meetings, was by no means less than on former anniversaries; their Missionary ardour was undiminished; and when they separated, each to depart to his respective home, it appeared to be with invigorated resolutions of promoting the interests of the Redeemer in their respective circles.

PROPERTY OF  
LIST OF DIRECTORS

FOR 1801.

LONDON.

JOSEPH Hardcastle, Esq. Treasurer, *Ducksfoot-lane.*

Mr. John Allday, *Carlisle-street, Soho.*

Mr. W. Alers, *Fenchurch street.*

Henry Boafe, Esq. *Pall Mall.*

Rev. Joseph Brooksbank, *Winkworth-buildings.*

— Charles Buck, *Tabernacle-row.*

Mr. Robert Campbell, *Great Ormond-street.*

Mr. William Clarke, *High-street, Borough.*

Mr. David Cook, *Trump-street.*

Rev. William Cooper, *Whitechapel-road.*

Robert Cowie, Esq. *Highbury.*

Henry Cox, Esq. *Mile End.*

John Dyer, Esq. *Admiralty.*

Mr. Emmerfon, *Whitechapel-road.*

Rev. John Eyre, *Hackney.*

John Fenn, Esq. *Cornhill.*

Samuel Foyster, Esq. *Tottenham-street.*

George Gaviller, Esq. *New-road, St. George's in the East.*

George Gouger, Esq. *Newgate-street.*

James Hamilton, M. D. *Artillery-place, City-road.*

Rev. Dr. Haweis, *Spa Fields.*

Mr. Hawkes, *Piccadilly.*

Rev. Rowland Hill, *Surry Chapel.*

— George Jerment, *Weston-place, Pancras.*

Mr. G. W. Meriton, *Bermondsey-street.*

James Neale, Esq. *St. Paul's Church-yard.*

Samuel Pinder, Esq. *Falcon-squars.*

- John Rainier, Esq. *Hackney*.  
 Rev. John Reynolds, *Hoxton-square*.  
 Joseph Reyner, Esq. *Shacklewell*.  
 William Shrubsole, Esq. *Old-street*.  
 Rev. James Steven, *Thornhaugh-street*.  
 Christian Sundius, Esq. *Fen-court, Fenchurch-street*.  
 Rev. John Townsend, *Bermondsey*.  
 — John Towers, *Barbican*.  
 John Walcot, Esq. *Greenwich*.  
 Rev. Alexander Waugh, *Salisbury-place, Marybone*.  
 — Thomas Williams, *Stepney*.  
 — Matthew Wilks, *Old-street*.  
 Captain James Wilson, *Camberwell*.  
 Thomas Wilson, Esq. *Artillery-place, City-road*.  
 Rev. William Winkworth, *St. Saviour's, Borough*.  
 George Wolff, Esq. *American-square, Minories*.

## COUNTRY.

- Rev. R. P. Allen, *Exeter*.  
 — Charles Atkinson, *Ipswich*.  
 — John Alliott, *Nottingham*.  
 — John Boden, *Sheffield*.  
 — David Bogue, *Gosport*.  
 Mr. Brittain, *Bristol*.  
 Rev. George Burder, *Coventry*.  
 — Joseph Cockin, *Halifax*.  
 — John Cooke, *Maidenhead*.  
 Mr. William Eastman, *Portsea*.  
 Rev. Mr. Fowler, *Sheerness*.  
 — Mr. Gill, *Market Harborough*.  
 — Samuel Greathead, *Newport Pagnel*.  
 — Mr. Griffin, *Portsea*.  
 — Mr. Hobbs, *Colchester*.  
 — E. D. Jackson, *Warminster*.  
 — William Kingsbury, *Southampton*.  
 — Joseph Kirkpatrick, *Toulmere, Essex*.  
 — George Lambert, *Hull*,



- Rev. Samuel Lowell, *Bristol*.  
 — Robert Little, *Hanley Green*.  
 George Livius, Esq. *Bedford*.  
 Mr. John M<sup>d</sup>Dowell, *Falmouth*.  
 Rev. Herbert Mends, *Plymouth*.  
 — James Moody, *Warwick*.  
 — Wm. Motely, *Long Buckley*.  
 — John Newton, *Witham, Essex*.  
 — Edward Parsons, *Leeds*.  
 — John Mead Ray, *Sudbury*.  
 — Mr. Sloper, *Devizes*.  
 Robert Spear, Esq. *Manchester*.  
 Rev. Joseph Smith, *do*.  
 — George Townsend, *Ramsgate*.  
 — Isaac Tozer, *Taunton*.  
 — George West, *Stoke, near Guilford*.  
 — George Wood, *Rowell*.

## WALES.

- Mr. David Charles, *Carmarthen*.  
 Rev. Morgan Jones, *Esgurgraig, Cardiganshire*.  
 Mr. Benjamin Jones, *Haverfordwest*.

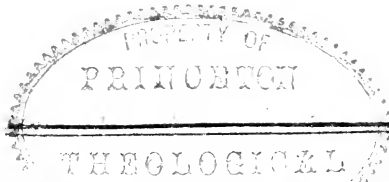
## SCOTLAND.

- Rev. James Black, *Dundee*.  
 — John Brown, *Whitburn*.  
 — John Campbell, *Kepping, near Stirling*.  
 — George Cowie, *Huntley*.  
 — Greville Ewing, *Glasgow*.  
 — John Findlay, *Paisley*.  
 — Alexander Fraser, *Kirkhill*.  
 — Robert Hall, *Kelfo*.  
 — Dr. Brice Johnstone, *near Dumfries*.  
 — William Innes, *Dundee*.  
 — George Lawson, *Selkirk*.  
 — James Mackinlay, *Kilmarnock*.  
 — Dr. Peebles, *Newton upon Ayr*.

- Rev. John Smart, *Stirling*.  
 — Mr. Stewart, *Edinburgh*.  
 — Mr. Rankin, *Paisley*.  
 — Mr. Ruffell, *Stirling*.

## IRELAND.

- Mr. Albert Bleff, *Sligo*.  
 John Chambers, Esq. *Dublin*.  
 Rev. George Hamilton, *Armagh*.  
 Henry Hatton, Esq. Alderman, *Dublin*.  
 Rev. Dr. M'Dowell, *Dublin*.  
 — Thomas Kelly, *Blackrock, near Dublin*.  
 — George Maunfell, *County of Armagh*.  
 — Mr. Walker, *Dublin*.  
 — Jos. Stur, *Ballygomery*.



REPORT of the DIRECTORS to the Seventh General Meeting of the MISSIONARY SOCIETY, May 13th, 1801.

THE Directors of the Missionary Society, by the good hand of God upon them, have brought their labours to another annual termination: and they now present a Report of their proceedings, during the past year, to the General Meeting of the Society; which, through the same divine goodness, is again permitted to assemble for the purpose of consolidating the strength and renewing the exertions of this important Institution.

To the eye of a general observer, it may perhaps have seemed, that, in the past year, little has been thought of; and to a mind anxious for new operations, nothing may seem to have been done. Should such reflections be thought to attach to the conduct of the Directors, or to the state of the Society, the Directors would observe, that their Meetings have been as frequent, and their deliberations as serious and suitable, as at any former period: and they have lost sight of no object which has been presented to their view, or committed to their execution. But the Mission which failed for Otaheite and Tongataboo, about the time of the last General Meeting, having engaged almost the whole of the Missionaries then under the patronage of the Society; and the aspect of some preceding Missions, undertaken on a large scale, and including many of the hopes and much of the strength of the Society, appearing to the public unfavorable and gloomy, few offers have been received, or persons accepted, since that time. While the Directors have thought it their duty to recommend the most serious examination, left,

B

though

though a Missionary disposition should prevail, a suitable spirit and appropriate abilities should yet be wanting; they have also endeavoured, by every suitable mean in their power, to remove the undue influence of unfavourable impressions from the public mind, and again to call forth that Christian philanthropy which animated the hearts and urged the beneficent labours of so many of their brethren. The Directors recommend this important subject to the consideration of the present Meeting; and especially suggest, that prayer be made to the great Head of the Church and the Lord of the spiritual harvest, that labourers may be thrust forth, equal to the work, and faithful to the designs, which this Society, with the divine blessing, will never cease to cherish and to promote.

The real state of the Society will be best appreciated, when the Directors shall have detailed its various concerns in the progress of this Report. It is only necessary in this place to observe, that although in the past year no new Missionary Stations have been formed to extend its operations, much intelligence has been received to animate its hopes and to guide its counsels: and it may reasonably be expected, that the benefits of experience, which are on all occasions great, will be found peculiarly important and useful to the Missionary Society.

The Directors will now proceed to give an account, in order, of the Missions established by this Institution.

#### MISSION AT OTAHEITE.

Since the last Annual Meeting, letters have been received from our brethren at that island: they

they bring intelligence to the 13th of January, 1800, and are peculiarly cheering, after the melancholy recital of the separation of their brethren, which had been previously received, and the painful apprehensions for their safety, which in consequence had been felt. If these preceding and seemingly calamitous circumstances are excepted, the Mission at Otaheite presents views of an hopeful and encouraging nature. It has assumed consistency and order: it combines integrity of character, fortitude of mind, and fixedness of resolution, with a continued progression of effort, for the exalted purpose of presenting the Doctrines of the blessed Gospel to the acceptance of the perishing Heathen, and of exhibiting an uncorrupt example of their tendencies and effects, in their own characters and conduct.

The kind providence and the tender mercies of God have been remarkably experienced and warmly acknowledged by our brethren at Otaheite. The gloomy prospects and painful trials which they anticipated, when the separation of the Mission took place, of being plundered and dispersed among the Heathen, have been dissipated and prevented; and instead of these calamities, "they enjoy good health of body, peaceable habitations, and unmolested means of Grace." When these circumstances are considered, it will appear, that our reduced Mission at that island (at the date of the last letters which have been received) enjoyed as many advantages as can be expected in a Heathen land; and gave as great prospect of establishment and success as, from their temporary residence and imperfect proficiency in the language and habits of the people, can reasonably be cherished.

The Mission that failed in the Royal Admiral, was prepared in circumstances of comparative

darkness and uncertainty. The Directors endeavoured to act with prudence and wisdom in its equipment and destination; and although some variation would doubtless have been made, if the last dispatches from Otaheite and Tongataboo had been previously received, yet they hope that neither the number, the condition, nor the equipment of the Missionaries will be found inconvenient, embarrassing, or useless; and that, under the continued auspices of the Heavenly Protector, they have, before this time, joined their brethren at Otaheite, to promote with redoubled activity the work of God on that island, and to extend their exertions, at a suitable opportunity, to other islands in its vicinity.

In February last, the Directors received letters from the Missionaries in the Royal Admiral, dated at Rio Janeiro, 27th August 1800. So far, they had proceeded on their voyage; and, except the death of Mr. Turner, Surgeon of the ship, and the temporary but severe illness of some of the Missionaries, in consequence of a malignant fever among the convicts, no circumstances of moment or of sorrow had occurred to them. Their journal gives a very satisfactory account of the commendable and profitable manner in which they employ their time: a great part of it appears to be spent in such exercises of devotion and improvement, as especially regard their intended Missionary services. The unhappy situation and profligate characters of the convicts, had (as in a former and similar case) excited the compassion of our brethren; and an urgent sense of duty had stimulated them to labour to bring these poor sinners to a conviction of their guilt, and induce them to look “to the Lamb of God, that taketh away the sin of the world.” It is hoped and believed, that the instructions and prayers of our  
brethren

brethren have not been in vain; and it well deserves to be considered, that Christians, when doing the will and prosecuting the work of God, are often favoured with opportunities of performing incidental additional services in the cause of their great Lord and Master; and these services are the means of exercising and improving their gifts and graces, establishing their purposes, animating their hopes, and peculiarly fitting them for the work of their original and special designation.

Before they leave the subject of the Otaheitean Mission, the Directors would observe, that from motives of compassion, from a sense of duty, and from a desire to assist the exertions of the Society, they sometime since consented to take two boys and two men who were brought to this country from Otaheite and one of the Marquesian islands, under their patronage. A comfortable residence and a suitable course of instruction were provided for them; but it has pleased the Supreme Disposer of events to call away, by death, one of the boys, and both the men. A youth, who came from Otaheite when a part of the Missionaries left that island, remains under the protection of the Directors; and he exhibits such docility and proficiency, under appropriate instruction and management, as afford hopes of his being useful to the Society in its future operations.

#### MISSION TO TONGATABOO.

Since the last General Meeting, three of the Missionaries who were left at that island, have returned to this country; two have tarried at Port Jackson; one has chosen to remain at Tongataboo (but in such a state of mind and conduct as to afford no expectation of any benefit being derived from his continuance there); and the other three of our brethren have fallen victims to the intestine

intestine commotions of the island, and the ferocious dispositions of some of its inhabitants. The Directors have deeply and seriously examined the brethren who have returned home, on the subject of their Mission. The result has been, that they have to lament its unproductiveness, as well as its fatal and sanguinary termination. Still, however, they think that impressions favourable to the characters and the purposes of our brethren, have been made upon many of the natives of Tongatoo, which in the event of another benevolent visit being made to that island, may be found to have produced some fruit, though of an inferior nature and of inconsiderable growth, to his praise and glory, who has often seemed to make the blood of his beloved martyrs the seed of a future Church.

#### SOUTH AFRICAN MISSION.

The state of this Mission, when the preceding Annual Report was made to this Society, afforded the Directors abundant matter for gratitude, and admiration at the goodness of God, and at the zeal and devotedness of the brethren who were then engaged in it. Since that time the four brethren, who sailed in May, 1800, have arrived at the Cape, and have commenced their Missionary labours in its vicinity; and three brethren from Holland, who took their passage in January last, have, it is hoped, reached the same destination. The Mission to that part of the Heathen world has been thus continually increasing in its strength; and the Directors are happy to add, that the last letters which have been received from thence, include a call for additional Missionaries to labour in a field of increasing extent, and of encouraging expectations. The spark of Missionary zeal which  
was



was wafted from this country to the Cape of Good Hope, appears to have been kindled into a flame in the boſom of our Chriſtian friends at that ſtation. Already it ſeems to have taken hold on the outſkirts of Satan's kingdom; and with the continued aſſiſtance of its Almighty inſpirer, it bids fair to ſpread its holy energies into ſome of the receſſes of the infernal empire. The Miſſionary Society at the Cape, in Auguſt 1800, had no leſs than 1900 Heathen under their tuition, and ſince that time, the number has conſiderably increaſed. Our venerable friend Dr. Vanderkemp, was, in December laſt, ſtill among the Caffrees. His trials appear to be great, his ſafety precarious, his ſituation lonely and cheerleſs, and his encouragement not ſo great as might be expected from his exemplary diligence and zeal. Still, however, this Miſſionary Champion ſtrengthens himſelf in his God, and patiently waits for liberty to viſit his friends at the Cape; or for an opening in providence, that ſome of the brethren may be ſent to him. May deliverance and ſucceſs be afforded to this valuable and diſtinguiſhed ſervant of our Divine Maſter!

The brethren Kicherer and Kramer, after having laboured with acceptance and ſucceſs in the country of the Boſchemen, have agreed to go eight days journey toward the Great River, agreeably to an impreſſive and often repeated invitation which they have received from near a thouſand Heathen of various tribes, who reſide together; and who earneſtly deſire religious inſtruction. The brethren Anderson and Edwards are intended to reſide among the Boſchemen, to carry on the work which has been ſo propitiouſly begun. Brothers Lingen and Read are at preſent in Waggon-makers Valley, aſſiſting the Rev. Mr. Van-Sulk, whoſe miniſtry is attended by about 300 Heathen,

then, among whom there are, it is said, “many strong believers,” and many others on whom the work of God appears savingly to be begun. At a suitable time these brethren are intended to assist Dr. Vanderkemp, in his labour among the Caffrees. Brother Tromp perseveres, with most commendable zeal, to instruct both Heathens and Christians. The efforts of our Missionaries appear to be well supported by the kindness and generosity of the Christian friends at the Cape and its vicinity: and the Dutch Ministers at several of the settlements, are labouring with diligence and success among their countrymen, and in the instruction of the surrounding slaves and Hottentots. With such encouraging prospects, and in compliance with an earnest request from the Society at the Cape for additional Missionaries, the Directors have determined to accept of three German brethren, who have offered themselves for the work of God in Africa; who are well recommended by the Rev. Mr. Strache, of Hattshausen in East Friesland, and who, at present, are receiving appropriate instructions under the Rev. Mr. Jænicke, at Berlin. The Directors were authorized by a Resolution of the last General Meeting, to “enlarge the Missions in Africa, and to establish such new ones as circumstances should render expedient.” They have acted in the spirit of this resolution, and trust, that the provision of Missionaries which they have made will not be thought to exceed the extent and importance of the work which the Providence of God appears to set before this Society, for its patronage and execution.

#### EAST INDIES.

A Letter, dated 5th August, 1800, has lately been received from Mr. Forsyth, the Society's Missionary

Missionary in India. At that time he was well in health; had made considerable proficiency in the language of the country, and was about to begin a school for the instruction of the children of the natives. Mr. Forsyth appears to possess a true Missionary Spirit; and he exhibits fidelity and disinterestedness of character and conduct. The Directors have long since been authorized to increase the Mission to that part of the world; but circumstances have occurred to frustrate their desires and intentions. It is an object, however, which they think by far too important to be forgotten or neglected; they are, therefore, continuing their enquiries and their correspondence for the purpose of obtaining suitable persons to assist Mr. Forsyth, or to labour in any preferable parts of India.

#### TWILLINGATE, IN NEWFOUNDLAND.

Since the last General Meeting, two Letters have been received from the Rev. Mr. Hillyard, who is stationed at that place, under the patronage of this Society. Mr. Hillyard's account is pleasing, encouraging, and satisfactory. He appears to labour with diligence in the work of his ministry, in the instruction of youth, and in catechizing children. Having visited some of the adjacent islands, he has recommended to the Directors, that another Missionary be sent from this Society, to preach the Gospel at Fogo, Bonavista, and Green-Pond Island. This measure has been maturely considered; and it has been resolved to comply with Mr. Hillyard's recommendation, whenever a suitable person shall be accepted and qualified for the proposed station.

## MISSION TO CANADA.

The Directors reported to the last General Meeting, that two Missionaries had been sent to Quebec, in compliance with several applications which had been received from respectable persons united in Christian Society at that city; and which represented the province of Canada to be in a deplorable state, from the almost total want of Religious Institutions. Mr. Bentom and Mr. Mitchell, on their arrival at Quebec, met with kind reception and suitable encouragement; and after preaching alternately in a place hired for the purpose, it was settled, that Mr. Bentom should continue his labours there, and that Mr. Mitchell should proceed to Montreal, in prosecution of similar services. By letters from Mr. Bentom, it appears that some circumstances occurred which, for a time, seemed to present an obstacle to his continued acceptance and usefulness; but his last letter, dated 4th November, 1800, is more satisfactory and encouraging, as it states that the Hearers and Subscribers at Quebec are on the increase, and that the cause of God is patronized by some very respectable inhabitants. On account of the Subscription which has been raised for Mr. Bentom's support, it is presumed that his residence at Quebec will occasion little or no expence to this Society.

The Directors are sorry to report, that Mr. Mitchell's reception at Montreal was discouraging; and that, after having preached there about six weeks, without meeting with any patronage or support, or prospect of success, he thought it his duty to leave that city. Mr. Mitchell, it appears, made inquiries respecting the Indians in the vicinity of Montreal, with a view of endeavouring to be useful among them; but the information

mation which he received was, on many accounts, so unfavourable to such an undertaking, that he thought it prudent to decline it, and to avail himself of a desire which some persons, at the Bay of Chaleurs (about four hundred miles from Quebec) had expressed, of having the benefits of a Gospel Ministry. The Directors suppose that Mr. Mitchell has proceeded to this settlement; and they hope he will prove faithful to his engagements, and successful in his labours.

#### PORT JACKSON, NEW SOUTH WALES.

The Directors, perhaps, cannot strictly include this settlement among the number of those which are Missionary Stations; yet, as many of the Missionaries returned thither from Otaheite and Tongataboo, and as some of them continued there to the present time, it is thought right to notice circumstances of such appropriateness in this Report. The Directors feel some satisfaction in stating, that the apparently calamitous providences which cast our brethren on the shores of New South Wales, have not been wholly unimproved, by those of them who could engage in ministerial offices. Messrs. Cover, Henry, and Hassell, have preached the Gospel in many districts of the colony; alternately with beclouded expectations and sanguine hopes; but Mr. Cover having since arrived in England, and Mr. Henry to Otaheite, it is feared that little, if any progress, has been made in conciliating the dispositions and converting the souls of the colonists. This indeed appears to be a work of mighty enterprise; for although no opposition can resist the energies of Almighty Power and Grace, yet it becomes us to consider and to act upon the appropriateness of human means; and in this view the profligacy and impiety of the inhabitants of the

colony is represented to be so excessive and enormous, as to require ministerial ardour, fortitude, and patience, of the very highest kind and degree.

If it should please God to impress upon the hearts of any of his servants the duty and importance of undertaking a work of such peculiar difficulty, but affecting benevolence; and it should appear that the Holy Spirit of God has endued them with suitable gifts and graces, the Directors think, that the patronage of this Society, to introduce them and to assist (if necessary) in supporting them, would be legitimate and beneficial exertions. Such a Mission, in itself, must be regarded as an object of great interest, on account of the increasing state of the colony, and of the number of children that stand in need of learning and Christian instruction; besides which, it should be remembered, that in the event of a religious interest being, by the Divine blessing, established and enlarged at Port Jackson and the settlements in its vicinity, our Missions in the South Seas may be visited with comparative frequency and facility; and be relieved, removed, supported, or enlarged (as circumstances might require) with peculiar advantage. It is therefore hoped, that these considerations, on a subject of manifest importance, will not be unimpressive on the minds of the present meeting, nor be unimproved in the deliberations of future Directors.

At the last General Meeting, two objects of great importance and of close connection with the designs of this Society and the general interests of Religion, were committed to the execution of the Directors. They were authorized to take suitable measures for printing as large an edition of the Bible, or of the New Testament only, in the French language, as should appear to them necessary,

necessary, with a preliminary dissertation on the evidences of its divine inspiration for the purpose of their being distributed in France and Belgium, by eligible and efficacious means. And they were also authorised to appropriate 500*l.* per annum to the improvement of a certain number of Missionaries of promising talents and approved piety, by affording them appropriate instruction for the space of two years previously to their actual entrance on Missionary duty; and to carry these measures into effect conformably to the Report made on this subject to the said General Meeting.

The Directors have, subsequently, taken both of the above-mentioned objects into their consideration. With regard to the first, after some deliberation, they came to a resolution, That the **Rev. Mr. Bogue** be requested to prepare an Address to be prefixed to an edition of the New Testament in the French language, and to be circulated in France and Belgium: and they appointed a Committee to correspond, on this subject, with the Missionary Societies in Holland and other parts of the Continent, and to exercise a general superintendence in the execution of this measure. They have now the pleasure to report to the Society, that the proposed Introduction to the New Testament, in French, is completed: and in order to give publicity to a concern of such great importance, and an enlarged interest in a work which promises extensive and beneficial effects, the Directors have requested Mr. Bogue to print the Preface in English, that it may be generally known and read in this country. The correspondence which the Directors have carried on with respectable Individuals and Societies on the Continent, in order to ascertain the true state of religion in France, and to provide suitable persons

sons to travel through that country for the purpose of circulating the Scriptures, has been encouraging, but is not yet efficient. It will, no doubt, be continued in the future direction of the Society : and it is hoped that, as the provision of the New Testament in French, with the proposed Dissertation on its Divine Authority, may be soon completed, there will not be a deficiency of means for giving them a most extensive and appropriate dissemination.

The Directors have also frequently deliberated on the best means of establishing the proposed Missionary Seminary. The superintendence of a person of eminent abilities, of exemplary piety, and of a true Missionary spirit, seemed to be an acquisition first in order and importance in this business. With these views they were directed to their Reverend Brother, whose laudable zeal and efficient labours have in the last article been acknowledged and recorded, and whose disposition to promote the designs of this Society, and his devotedness to the cause of God, were again manifested by his consenting to accept the office of tutor in the Missionary Seminary. The Directors have also proceeded to the consideration of suitable arrangements to carry this measure fully into effect, as far as the proposed expenditure would allow ; connecting at the same time a liberal offer of 500*l.* from two very generous and respectable friends, for the purpose of enlarging the number of pupils. They have promoted an examination of the Missionaries who are under the patronage of this Society, with a view to ascertain their fitness to receive the intended course of education ; and have proposed to them such regulations and conditions as in this case have been thought necessary to be adopted and observed. In consequence of these proceedings,  
three



three Missionaries have been reported to be suitably fitted and disposed to partake of the proposed instructions. And the Directors trust, that it will be among the first objects of future consideration, to commence a regular and continued course of education for an appropriate class of Missionaries, as such a measure seems both necessary to promote the designs, and likely to increase the patronage and usefulness of the Missionary Society.

The Directors have now to mention an object, which, having been presented to their consideration, and been thought of close connection with the beneficent views of this Society, has been pursued with encouragement and satisfaction. It has been stated to the Directors, that the number of French and Dutch prisoners in different parts of the kingdom is very great; that it may be presumed they stand much in need of religious instruction; and that it would be a work of facility and importance to print and distribute suitable tracts among them. In consequence of this representation, two hundred pounds have been appropriated to this object; a Committee has been appointed to select suitable tracts, and also to take measures that they may be duly distributed; and, by the exertions of our Reverend Brethren and Friends at Plymouth, Portsmouth, Bristol, Liverpool, and Sheerness; of Mr. Morris, late of Newport Pagnel, and Mr. Pewtreffs of London, upwards of thirty thousand tracts, in the French and Dutch language, together with some Testaments and Bibles, have been distributed among 23,000 prisoners of those two nations; and additional supplies of tracts are at present requested at some of the above-mentioned stations.

The Directors have been gratified at hearing that many of the prisoners have appeared to feel themselves

themselves much interested in these exertions of the Society; and have expressed their gratitude on account of the attention that has been paid to them, and the means that have been used for their instruction and benefit. It is earnestly hoped, but not certainly ascertained, that real good has been done to the souls of some of the prisoners by the measures which have been taken to accomplish, with the divine blessing, this most desirable end. On this account, the Directors have no doubt of the concurrence and approbation of the present meeting, both as to the object which has been pursued, and the pecuniary expenditure which has been employed on it. And they think it their duty to recommend a continuance of that appropriate and important benevolence, the exertion of which is calculated to do honour to the Christian profession and the national character; and also to advance those designs of the Society which are included in the proposed circulation of the New Testament in France and Belgium.

The Directors have now concluded a report of their operations during the last year, with respect to the Missions that had previously been established by the Society, and to such other objects as in their judgment are legitimate, benevolent, and important. And they have presented such a view of the interests and efforts of this institution as they think is calculated to engage the attention, encourage the hopes, and animate the exertions, of every Christian, in behalf of a well-connected and greatly-enlarged work of God.

To cherish and increase a Missionary spirit, by suitable representations of the pitiable state of Heathen and unenlightened countries, and the highly impressive duty of holding forth to them the word of life and salvation;—to employ with discretion,

discretion, wisdom, and energy, such means and Missionaries as the Providence of God shall present to their patronage and superintendence; and by a correspondence with every part of the Christian world, to disseminate Missionary knowledge, and to direct Missionary efforts; these, it is hoped, will be the continued objects of the Society's solicitude, and of the Directors future labours. Of the benefits to be derived from an enlarged and attentively cultivated correspondence with respectable individuals and Societies in foreign parts of the world, the Directors think very highly. In the course of the past year, letters have been received from America, Holland, and various parts of Germany, which evince, that by the dissemination of Missionary intelligence, Missionary zeal has been created and put in action. In America, several societies have been formed, and have commenced encouraging exertions for the purpose of instructing and converting the native Indians. In Holland and Germany similar institutions have been established; respectable and opulent individuals have offered their patronage and co-operation: this Society has, in consequence, been supplied with some valuable Missionaries; and at the present time six esteemed and suitably instructed Missionaries are at Berlin, waiting the Directors' acceptance of their offers to preach the Gospel among the Heathen nations in Africa.

A Missionary Society, of great respectability and promising aspect, has also lately been formed at Tain and Inverness, in the northern extremity of Scotland.

Among other acceptable proofs of an increasing zeal for the introduction of our Saviour's kingdom among the Heathen, we notice, with satisfaction, the association which has lately been formed by several pious and respectable clergy-

men, and other eminent members of the Church of England, for promoting that object. These worthy characters being of opinion that their exertions as a separate and distinct society might be more beneficial than by an union with ours, (which comprehends other denominations as well as members of the establishment) have accordingly formed a Missionary Institution, whose operations are intended to be more especially directed toward the continent of Asia and Africa; our most ardent prayers shall be offered for a distinguished benediction on their zealous endeavours; and we trust we shall have to unite our thankfulness and joy on account of their abundant success. The energies of Christians of every name are demanded in a field so boundless in extent and important in its consequences; and we indulge the hope that every minister especially, who feels the immense importance of this cause, will impress upon his congregation and connection a proper attention to this subject, that we may be furnished with an adequate supply of faithful and devoted men, who are desirous of introducing the Gospel among the Heathen nations, and possess the self-denial, patience, and other qualifications which are requisite for so ardent a work.

From such a widely extended foundation of substantial knowledge and enlightened zeal, a superstructure of eminent worth, of a durable nature, and of divine efficiency, may reasonably be expected; and no human means (than those just mentioned) seem better calculated to bring about that universal diffusion of piety and happiness, which, being predicted in "the sure word of prophecy," shall certainly be accomplished;—  
 "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters  
 "cover the sea." *Dark*

*Dark Providences no just Reason of Discouragement in Missionary Exertions,*

ILLUSTRATED IN

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

AT THE GENERAL ANNUAL MEETING,

IN SURREY CHAPEL,

*May 13th, 1801,*

BY THE REV. HERBERT MENDS,  
PLYMOUTH.



---

## SERMON I.

---

ZECHARIAH xiv. 5, 6, 7.

*And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light.*

CHRISTIAN FRIENDS,

WHILE standing before you on this occasion, I confess, the most pleasing and the most painful sensations are awakened in my breast.— I feel peculiar pleasure in witnessing your ardent and unabating zeal in so glorious a cause—a cause which combines the glory of God and the happiness of the human race. I feel pain in contemplating the *Missionary Society*, struggling under so many difficulties, and its exertions attended with so many discouraging circumstances. Impressed with these sensations, I have been led to direct your attention to the words of this holy Prophet.

The inspired Apostle, who was indulged with the peculiar affection of Jesus, and whose writings close the sacred volume, assures us that *the testimony of Jesus is the spirit of prophecy.*

Prophecy deposits the strongest argument in support of the character and the divine Mission of Jesus of Nazareth. A testimony which none of the infidels of the past, or the present age, have been able to gainsay, or resist: a testimony, which  
will

will ere long force conviction on all nations, kindred, people, and tongues.

This subject may be divided into two grand parts or classes—the prophecies which relate to the *Person of Christ*, and those which relate to the *glorious Gospel* of the blessed God : and both, on a minute investigation, will be found to yield an incontrovertible testimony to Jesus.

Good men, under the Old Testament œconomy; spake as they were moved by the Holy Ghost : and they spake of Jesus, ages before his appearance on earth. The venerable patriarch Jacob uttered a memorable prophecy : “ The sceptre  
“ shall not depart from Judah, nor a lawgiver from  
“ between his feet, until *Shiloh* come ; and unto  
“ him shall the gathering of the people be.”

After many years had completed their revolutions, Isaiah speaks of the *Messiah* under a similar metaphor : “ and there shall come forth a rod out  
“ of the stem of Jesse, and a branch shall grow out  
“ of his roots—he shall stand for an ensign of the  
“ people ; to it shall the Gentiles seek.” And a New Testament writer applies these words to Christ, saying, “ There shall be a root of Jesse, and he  
“ shall rise to reign over the Gentiles : in him shall  
“ the Gentiles trust.”

Other prophetic writings expressly foretold the name of the promised Shiloh : the place and circumstances of his nativity ; his poverty, ignominy, sufferings, and death, with all the memorable incidents attendant on that solemn event. His resurrection, ascension, and final triumph over all his enemies, are also minutely recorded. And it has been unanswerably proved, that these predictions were uttered many hundred years before the birth of Jesus of Nazareth, in whom they were all literally fulfilled.

Let it also be remarked, that Jesus himself delivered



livered many prophecies, which have been circumstantially accomplished. He foretold his being delivered into the hands of his enemies by one of his disciples, and signified what death he should die. He very explicitly told his friends that they would all forsake him in the moment of danger; and especially, that Peter, the most bold among them, would *thrice* deny him before the approaching morning. How mournfully these predictions were fulfilled, we all too well know.

But none of the prophecies of our Lord lay a more irresistible claim on our minds, than that which related to the destruction of Jerusalem. And it is to be remembered, that this prediction was delivered about forty years before that event took place.

The words of Jesus are remarkable:—"As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down."

"It seemed exceedingly improbable (says Dr. Dodderidge) that this should happen in that age, considering the peace of the Jews with the Romans, and the strength of their citadel, which forced Titus himself to acknowledge, that it was the singular hand of God which compelled them to relinquish fortifications which no human power could have conquered."

But the words of our Lord were literally accomplished; for although Titus, the Roman General, did every thing in his power to preserve the temple, as a magnificent monument of his victory, yet he could not effect it. The Jews set fire to the porticos: and one of the Roman soldiers threw a flaming torch in at the golden window, and set fire to the whole building. And afterwards, Terentius Rufus, who was left to command the army at Jerusalem, with a plough, actually tore up

up the foundations of the temple, and of the city ; and thus unintentionally verified the prediction of Jesus Christ, and also of the prophet Micah, who said, “Therefore shall Zion, for your sake, be  
“ ploughed as a field, and Jerusalem shall become  
“ heaps ; and the mountain of the house, as the  
“ high places of the forest.”

Herein we perceive, that the voice of Prophecy bears a testimony to Jesus.

The next class of Prophecies relates to the *Gospel* and its final triumph. *Isaiâh*, in expressive terms, describes the effects of the reign of *Jesus the Prince of Peace* ; of the increase of whose government and peace there shall be no end.—“They shall  
“ not hurt nor destroy in all my holy mountain, for  
“ the earth shall be full of the knowledge of the  
“ Lord, as the waters cover the sea.” When Messiah shall assume the reigns of universal government, “he shall judge among the nations, and  
“ shall rebuke many people ; and they shall beat  
“ their swords into ploughshares, and their spears  
“ into pruning-hooks ; nation shall not lift up  
“ sword against nation, neither shall they learn war  
“ any more.” *Joel* also, with a prophetic eye, beheld the glory of the latter day, and breaks forth into the most lively expressions of joy. “And  
“ it shall come to pass in that day, that the moun-  
“ tains shall drop down with new wine, and the  
“ hills shall flow with milk, and all the rivers of  
“ Judah shall flow with waters, and a fountain shall  
“ come forth of the house of the Lord, and shall  
“ water the valley of Shittim.”

The prophet *Zechariah*, whose words we have under consideration, speaks the same language, and opens the same animating prospect. “And  
“ it shall be in that day, that living waters shall go  
“ out from Jerusalem ; and the *Lord* shall be King  
“ over all the earth ; in that day shall there be *one*  
“ *Lord*, and his *name one.*” ver. 8, 9.      These

These prophecies have, in a measure, received an accomplishment, soon after the memorable day of Pentecost; for the Apostles fulfilled the command of their risen and triumphant Lord,—“Go ye into all the world, and preach the Gospel to every creature.”

But it must be confessed that they looked forward to a brighter day: when the angel shall come down from Heaven, and shall lay “hold on the Dragon, that old serpent which is the Devil, and shall bind him a thousand years.”

These memorable predictions, considered in connexion with their fulfilment, established the divinity of Jesus, and consequently the authority of the Christian religion. “Yea, it is proved (says an eminent writer) by ocular demonstration; for we can have no reason to doubt of the truth of revelation, when we see instances of things (which could not depend on human conjecture) foretold with the greatest clearness, and fulfilled hundreds of years afterwards, with the greatest exactness. Nay, we see the prophecies (the latest of which were delivered nearly 1800 years ago, and some of them 3000 years ago) fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the same manner, and with the very same circumstances as the Prophets had foretold.”

We add, therefore, with the same Author,—“Here we have the greatest, and most striking of all miracles, in the series of scripture prophecies accomplished—accomplished as we see in the present state of the Africans, the Egyptians, the Arabians, the Turks, the Jews, the Papists, and Protestants—Nineveh, Babylon, Tyre, the Seven Churches of Asia, and of Rome. And this is not a transient miracle, closing almost as soon as performed, but permanent, and protracted through the course of

many generations. It is not a miracle delivered only on the report of *others*, but it is subject to our *own* inspection and examination. It is not a miracle exhibited only before a certain number of witnesses, but it is open to the observation and contemplation of all mankind; and, after so many ages, is still growing and still improving to future ages. What stronger miracle therefore can the *Deist* require for his conviction, or what will avail if this should be found ineffectual?—Alas! if any will reject *the evidence of prophecy*, neither would he be persuaded, though one should rise from the dead!”\*

The prophet *Zechariah* was contemporary with *Haggai*. These two witnesses were sent on the same commission, and engaged in the same important work. They began to preach soon after the proclamation of *Cyrus* to the Jews; by which they were authorized to return to their native country. They were sent to encourage them in rebuilding the second temple, about 320 years before the coming of Christ.

The messages of the Lord were conveyed to the Prophets in metaphorical language: and therefore, in many instances, hard to be understood, especially *before* the events predicted had taken place.

The words of our text are of this description:

It has been already observed that some of the prophecies *remain to be accomplished*; and that which is the subject of our present contemplation is one of these.

Be it then our employ,

1. *To ascertain the period to which the Prophet alludes.*
2. *To illustrate the properties of that period, and,*
3. *To draw some practical inferences from the whole.*

\* Bp. Newton's Dissert. on the Prophecies, vol. ii. p. 416.

It will be necessary,

I. To ascertain the exact time to which the Prophet alludes.

I presume not to enter the labyrinth of prophecy, in which a multitude of pious and learned men have been bewildered. I presume not to fathom the deep things of God. The language of prophecy is necessarily wrapt in obscurity, and may be designed to humble man, to awaken energy, and to heighten the glory of God. We must not therefore expect to fix the precise period of the accomplishment of the grand designs of the Sovereign Governor of the universe. Prophecy is best interpreted by comparing the events as they rise, with the predictions.

Yet we are permitted, nay encouraged, to be attentive observers of the signs of the times, and to contemplate them with the mind of a Christian: to compare scripture with scripture, that we may know what is the mind of the Spirit.

On this ground we tread while investigating this part of sacred writ.

“And it shall come to pass in *that day*.”

This expression is frequently used by this prophet in the *preceding*, and several times in *this* chapter. It denotes a certain period in which the Lord designed to accomplish the great events predicted.

But it is not easy to determine *the day* to which the inspired penman alluded. “Whether it refers (as Mr. Henry remarks) to the whole period of time, from the prophet’s days to the days of Messiah, or to some particular events in that time; or to Christ’s coming and setting up his kingdom on the ruins of the Jewish polity, we cannot determine: but divers passages seem to look as far forward as the Gospel times.”

When we attend to the strong language the Prophet holds, in ver. 8, 9, and again, ver. 20, 21, we are constrained to consider it as descriptive of that illustrious day, when Gospel truths and Gospel blessings shall shed their benign influence on all nations.

In ver. 1, the Prophet describes the Lord coming forth in vengeance against Jerusalem. He had threatened that he would bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried, chap. xiii. 9. And here he proceeds to execute that terrible work of judgment.

But the anger of the Lord endureth only for a moment, for in v. 3, he beholds his suffering children; mercy pleads and prevails on their behalf: "then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." And the following verses describe the manner in which their deliverance is wrought out; which probably teaches us that God will take his station as near the furnace when his gold is refining, as the Mount of Olives to Jerusalem. He will stand by them, to proportion their strength to their trial.

And when God's purposes are accomplished, every mountain shall cleave in the midst. The separating wall between the Jews and Gentiles shall be broken down, and all nations shall have access to those living waters, which go out of Jerusalem; and the happy result shall be, "The Lord shall be King over all the earth."

If this interpretation be just, the words allude to Gospel days; and perhaps to the *present* day, to the close of that dark day which has long hung over the nations of the earth.

A cloud of witnesses supported the idea, that  
we

we are arrived at an eventful period ; and probably at the close of the reign of *Antichrist*.

Many passing events seem to be unfolding prophecy. The general apprehension of the religious world, the aspect of the political and the Christian Heavens, the gradual declension of the anti-christian powers, and the late temporary extinction of the *Papal Government*, ecclesiastical as well as temporal ; these are among the events which indicate the approach of that day, when “ the Angel “ shall fly in the midst of Heaven, having the ever- “ lasting Gospel to preach unto them that dwell on “ the earth, and to every nation, and kindred, and “ tongue, and people.”

But this light is not clear nor dark. Thick clouds over the Christian hemisphere, and some mournful events, depress our hopes. We fear that the Heavens will again be overcast, that the storm will once more shake the heavens and the earth. We fear, that Gospel light and liberty will have another struggle to sustain.

Many obstacles yet oppose the progress of the *Prince of Peace* ; many lofty mountains must be brought low, and many an humble valley be exalted, before the “ high way is prepared before the “ Lord, for the ransomed to come to Sion with “ songs, and everlasting joy upon their heads.”

And such is the aspect of the times, that we ought not to wonder if the *Roman Beast* should recover of his deadly wound, and be healed for a short space. Too many things on the Continent, and too many in this island, awaken the most painful apprehensions.

Our pious ancestors pronounced this deadly wound to have been given to the beast at the Reformation ; but may not a conjecture be hazarded, that this event did not take place until a much later period ? The Roman Pontiff has been driven from

from his throne ; he became a prisoner, and actually died in the hands of his enemies in a state of exile. At his death the Papal chair remained vacant for a considerable time. This wound, however, is in a measure healed, and all the nations wonder after the Beast !

Should this event prove to be the fulfilment of the prophetic declaration, have we not reason to apprehend that this *abomination of the earth* will once more sway his sceptre over the protestant nations ? And let me ask the serious, the intelligent observer of the signs of the times—are these fears groundless ? Does not the face of public affairs justify this conclusion ?

In this respect the words of the text are verified : “ in that day the light shall not be clear nor dark.”

But rejoice, O ye followers of the Lamb ! His triumph will be short. “ He shall make war with the Lamb ; but the Lamb shall overcome him, for he is *King of kings, and Lord of lords.*”

And observe, this war of Antichrist is said to be immediately before his final overthrow. Soon, therefore, O ye called and chosen, and faithful servants of Jesus, soon shall ye hear another angel cry with a loud voice, *Babylon the great is fallen—is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird ! Rejoice over her thou Heaven, and ye holy Apostles and Prophets, for God has avenged you on her !*

From hence we conclude, that although the cause of truth and pity may suffer a little longer ; although the exertions of the friends of Jesus may meet with many discouragements, “ yet in the evening time it will be light.”

Jesus will ere long descend in great glory, and will obtain “ the Heathen for his inheritance, and the uttermost parts of the earth for his possession.”

We



We therefore conceive ourselves justified in referring the words of the Prophet to the time immediately preceding that in which Gospel truths shall triumph over error: "And the light of the knowledge of the glory of God, in the face of Jesus," shall remove the shades of ignorance, superstition, and cruelty, from off the face of the earth?

We proceed,

2. *To illustrate the properties of this day.*

"And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light."

Observe, then,

It will be a great day.

It is the day of the Lord, a day of his appointing, a day known to him; marked for some grand purposes: a day foretold by unerring truth, appointed by Infinite Wisdom, and brought forward by Omnipotent Power. A day in which *Jehovah* will declare himself *the Lord of the whole earth!*

The events then to be accomplished shall bring great glory to God; shall scatter the dark clouds which have long hung over his gracious designs, and shall produce a great change on all the nations of the earth.

The Gospel, when first promulgated, had free course, and was glorified. What a surprising change succeeded!

"Nations, the learned and the rude,  
Were by these heav'nly arms subdued."

It soothed the savage ferocity of the untutored sons of nature; it hurled the favourite idols of the Gentiles to the ground; abolished the absurd and barbarous worship of Dæmons, and spread  
its

its influence wider than the arms of the victorious Romans.

To the *Gospel* are all the nations indebted for the benefits derived from civilized and cultivated manners. In a word, it opened the way to Heaven, and made millions "meet to be partakers of the inheritance of the saints in light!"

If these were the happy effects produced by the *introduction* of the Gospel of Christ, what are we not to expect when it shall be spread from pole to pole, from the Eastern to the Western Indies? When Jews and Gentiles, Barbarian, Scythian, Bond and Free, shall unite in one fold, under one Shepherd?

It will be a terrible day.

"The Mount of Olives shall cleave in the midst thereof, toward the east and toward the west; and ye shall flee to the valley of the mountains; yea, ye shall flee as ye fled from before the earthquake." Again, "the light shall not be clear, nor dark; not day, nor night." These expressions convey an idea that the introduction of this season will be attended with many distressing circumstances: many dark providences, which will awaken the fears of the people of God. It will be like a day in which the sun is frequently obscured by thick dark clouds passing over it: alternate light and shade, storm and calm.

Thus the opening of the day of Gospel light was clouded. First, By the death of Christ, this event disappointed the fond expectations of his disciples, and filled their hearts with terror and amazement: afterwards the storm of persecution arose, which scattered them through every nation, on whom, as clouds, they let fall the fructifying showers. At length the tremendous overthrow of Jerusalem came with unexampled horror, and awakened the most alarming apprehensions.

Thus

Thus the *commencement* of the Gospel dispensation was awfully clouded : it was neither day nor night : the joy of the believer was interrupted by reiterated sorrows ; and many a bitter drop was mingled with the cup of salvation !

And may we not apply this reasoning to the introduction of the *latter day glory* ?

That illustrious day will be ushered in with scenes of terror : “ The sun shall be turned into “ darkness, and the moon into blood, *before* the “ great and terrible day of the Lord come ;” because the nations of the earth are enmity against God, and oppose the progress of Gospel truth ; and these obstacles must be removed.

The Popish Hierarchy is a huge and ponderous building, whose infernal dungeons hide themselves in the earth, and whose blasphemous front invades the Heavens : its deadly shade stretches far and wide, and checks the growth of every seed of truth and piety within its malignant influence. Its stones have been cemented by the blood of millions, and it has stood for ages : nor will the mighty fabric fall without great convulsions. The earth which has long groaned beneath its weight, will at length heave, and shake its proud walls. Omnipotence will undertake the work, and, in the appointed hour, it shall tumble into ruins !

The strong prejudices of the Jews must be removed : prejudices which have withstood for 1800 years the clearest light, and resisted every argument.

The blindness and superstition of Gentile nations must vanish, before the glorious Gospel of the blessed God can be received in its native simplicity.

And I cannot forbear to add, that the Slave-  
F
 Trade,

Trade, that horrible traffic in human blood, must be relinquished, before the sable sons of Africa can be expected to embrace Christianity. Can we wonder that these untutored tribes should abhor that system of religion which is received by those by whom their houses are burnt,—themselves, their wives, their children, are dragged to slavery—to misery—to death, a lingering, an agonizing death!

Prophecies and promises are now unfolding. All things seem to portend that the Lord God is about to make bare his arm, and avenge his injured cause on them that dwell on the earth!

And, brethren, observe, that although this event will be received with the shoutings of Hosanna, yet, it will be ushered in by the most awful and tremendous harbingers. The *tempest*, the *earthquake*, and the *fire* preceded the *still small voice*!—yet we add,

III. It will be a joyful day.

A day of triumph to all those whose hearts are concerned for the welfare of Zion, and the happiness of the human race. While the enemies of the cross of Christ are flying to the mountains, to the caves, and the dens of the earth, the humble followers of Jesus shall shout, with joy sparkling in their eyes, “The Lord my God shall come, and all the saints with thee.”

If ever the sublime language of Isaiah shall be verified, it must be when Satan shall be bound, and Jesus reign over all the earth. “The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall

“ shall waters break out, and streams in the  
“ desert.”

It is reasonable to suppose, that the universal triumph of the Gospel will awaken the most lively emotions of joy in every pious breast. The first beams of evangelic light yielded gladness to all who waited for the consolation of Israel. Angels caught the flame, and, inspired with benevolence to man, a multitude of the heavenly host praised God, saying, “ Glory to God in the highest, on  
“ earth peace, good-will towards men.”

The downfall of Antichrist of every name will be matter of triumph to the friends of truth and of humanity.

In the contemplation of this subject every bosom glows, and every voice is ready to burst forth in one general cry, *Why are thy chariot-wheels so long in coming? Come, Lord Jesus, come quickly!*

What remains on this subject is,

III. To draw some practical inferences from the whole.

And the first that presents itself to our attention is this :

I. Mysterious are the proceedings of Jehovah ! A veil is thrown over the conduct of God. “ My thoughts are not your thoughts, neither are  
“ my ways your ways,” saith the Lord ; “ for, as  
“ the heavens are higher than the earth, so are  
“ my ways higher than your ways, and my  
“ thoughts than your thoughts. Therefore, let  
“ not the wise man glory in his wisdom.”

Should we ask, Why did God, the omnipotent and the pure, permit the entrance of sin into the world? Why was the accomplishment of the promises made to Abraham so long delayed? Why were the chosen tribes permitted to remain so many years under Egyptian tyranny? Why detained forty years in the wilderness? Why, at

length, rooted out of the promised land? And why so miraculously preserved in their present forlorn state, scattered through all the nations of the earth? "So it hath seemed good in thy sight, O Lord," is the only reply that can be made.

An inscrutable mystery attends the grand scheme of *redemption*. A method which infinitely surpasses the loftiest flight of human reason, and yet, by no means insults the understanding.

The *word*, that was with God; the *word*, that was *God*, was made flesh, and dwelt amongst us, full of grace and truth. The *Lord of Glory* became *man*, a man of sorrows, and acquainted with grief! The rebel creature, ransomed by the blood of *God incarnate*! "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish, and without spot."

Angels desire to look into this "great mystery of godliness," and "learn of the Church the manifold wisdom of God."

If we trace the proceedings of God towards his people, in their collective capacity, we shall perceive the same impenetrable clouds. The Church of Christ, at one time, has resembled the Ark of Noah, floating on the summit of those waters which destroyed a guilty world; at another time, the Bush on the plains of Mamre, all on fire, yet not consumed!

The changing scenes of light and darkness, of prosperity and adversity, attending the Church of the living God, stagger the strongest faith.

Thus it is with individual Christians; the day-star has arisen in their hearts; they are children of the light and of the day, and yet they know what it is to walk in darkness.

"By

“ By glimmering hopes and gloomy fears  
 We trace the sacred road ;  
 Through dismal deeps and dang'rous snares  
 We make our way to God.”

While traversing the deepest valley, the heaven-born traveller can bless God, that although “ the light is not clear, yet it is not dark.” Neither perfect day nor perfect night is a just description of the Christian life. “ We see through a glass “ darkly !”

And it is *necessarily* thus, because God is infinite. That there should be mysteries in the proceedings of a *God* ; or rather, that they should *appear* so to us, is not to be wondered. “ Canst thou, by searching, find out God ? Canst thou “ find out the Almighty unto perfection ? It is as “ high as Heaven, what canst thou do ? deeper “ than Hell, what canst thou know ?”

Our ignorance and guilt also render the perplexity unavoidable. “ We are but of yesterday, and know nothing.” The soul was once all light, all intelligence ; but alas, the clouds of vice have stretched themselves over the understanding. We behold but a very small portion of the ways of God, and are therefore puzzled. We see but one wheel of the grand and complicated machine of God's government, and we apprehend not its utility.

“ God moves in a mysterious way,  
 His wonders to perform ;  
 He plants his footsteps in the sea,  
 And rides upon the storm.”

2. Although the ways of God are mysterious, they have all one grand end in view.

So testifies the Prophet : “ It shall be one day “ which shall be known to the Lord.

This

This intimates, that however complicated and apparently contradictory the proceedings of the Lord God may be, they have all *one end* in view, *the glory of his great name!*

All the wheels of Providence produce *one effect*, although they move in contrary directions.

We are also taught, by this expression, that the sufferings of the righteous will be short—*one day!* “The Lord hides his face for a small moment, and returns with everlasting kindness. The season of affliction, with which the Church is exercised, *is known* to the Lord, and measured by the strength of the sufferers. “Ye shall have tribulation ten days.”

3. Judgment and mercy are blended in all the proceedings of God towards man.

The harbingers of the *latter day* will combine both judgment to the enemies, and mercy to the faithful servants of Jesus. Severe trials and hard conflicts are implied in the exhortation of our Lord: “Be thou faithful unto death, and I will “give thee a crown of life.” And I strongly suspect, that a season of darkness will yet come upon the Churches before the light shall come, and the glory of the Lord arise and shine upon the whole earth. The fan will probably be applied to the floor where God’s wheat is laid.

4. Dark providences and severe disappointments, are no just occasion of despondency.

Discouragements we shall meet, and therefore ought to expect: and, to surmount these, were the graces of faith and patience given.

We are not justified in abandoning the cause of God, nor in relaxing our exertions, because we have not succeeded to our wishes.

The mournful events which have marked the benevolent attempts of the Missionary Society, do not bespeak that it is not the cause of God. Have  
not



not the friends of truth, in every age, been placed in similar circumstances ?

Look back and trace the history of the greatest and best of men, who have exerted themselves in the same cause : have they not experienced many discouragements ?

*Moses* felt a strong impulse to deliver the chosen tribes from bondage. But his first attempts failed, and the benevolent work was suspended forty years ! And when the *set time* to favour this oppressed people was come, what an host of difficulties arose ! yea, when that deliverance was effected, the accomplishment of the promised possession of Canaan was protracted yet forty years longer !

When *David* formed the pious design of building a temple to God, and had made a large provision for the completion of the work, a message from God was delivered to him by the prophet Nathan, “ Go, and tell David, my servant, thus “ faith the Lord, *thou shalt not build me an house “ to dwell in. Nevertheless, it was well that it was “ in thine heart.”*

Yet, the vast preparations made by David were employed by Solomon in carrying that design into effect.

Thus, we presume, that although the attempts of this Society may not succeed in erecting a spiritual temple to God in the present day, on the islands of the Southern Ocean, yet, will it not be granted, that the materials are prepared ? The many fervent prayers, the thousands of gold and silver, devoted to this sacred purpose, will not be lost ; and posterity, we fondly hope, will thank us for preparing the way. We, therefore, conclude, that it is well that it is in our hearts to devise liberal things for God.

When the captive Jews, after the revolution of many ages, were delivered from Babylon, and  
were

were about to raise the second temple, great were the obstacles that opposed the design. The day of their pious wishes was sadly clouded. It was neither clear nor dark; they encountered a multitude of foes; and, probably, many fearful and unbelieving among them said, "The set time to favour Sion is not come."

What though difficulties have attended your exertions? What though your pious designs have in a measure failed? What though you have awakened the contempt of the *Infidel*, and excited the smile of derision from the *frozen hearted professor*? "Let not your heart be troubled, neither let it be afraid." God, who has promised, is faithful to his engagement: "he is not slack concerning his promise, as some men count slackness." The cause itself is confessedly great and good; and the disinterestedness of your benevolent exertions, at least ought to disarm the ridicule of every friend to humanity; and your disappointment should awaken the sympathy of every disciple of Jesus.

The want of success cannot be urged as an argument against either the *goodness* of the cause or the *propriety* of continued exertion, inasmuch as every attempt in behalf of sacred or civil liberty would be thus condemned.

Who would reason thus on the subject of the abolition of African slavery? Shall the laudable efforts of the friends of mankind be branded with the disgraceful epithet of enthusiasm because they succeeded not? No, verily; the names of the advocates for the lives and liberties of those defenceless sons of nature, will live in the faithful page of history; will be pronounced with pleasure by unborn ages, when the memory of the cruel and interested opposers will be lost in oblivion, or mentioned with execration.

Did not the *Apostolic Missionaries* meet many and great discouragements? Had they not to struggle with the prejudices of the learned and the rude? Was not the Gospel testimony sealed with their blood?

Our Brethren have also fallen in the contest with the Prince of Darkness; they have nobly struggled, and have nobly fallen; fallen in as glorious a cause as a *Martyr's* blood has ever flowed! They will live in the hearts of every real friend of Jesus; and we believe are now united to that distinguished multitude arrayed in "white robes, who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

These discouragements should check only an enthusiastic ardor: they ought not to freeze the heart, or paralyze the hand. The Christian Hero should be bold, but not rash; cool, but not inactive; firm and unshaken, but not obstinate. His eye should be fixed on Jesus, his faith on the veracity of an omnipotent and unchanging God, his exertions unwearied, and his patience inexhaustible. The conduct of the importunate widow, should add fresh vigour to our endeavours. The rising obstacles should *increase* our zeal, and, like the wind, fan that sacred flame. In due time our faith shall triumph, our wishes be gratified, and all our feeble efforts more than repaid! The inhabitants of Otaheite shall pronounce the name of Jesus with rapture; and all the islands of the great deep resound with glad Hosannas for the welcome tidings of salvation. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious; and it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the

“ remnant of his people which shall be left from  
 “ Assyria, and from Egypt, and from Pathros, and  
 “ from Cush, and from Elam, and from Shinar, and  
 “ from Hamath, and from *the islands of the sea* ;  
 “ and he shall set up an ensign for the nations, and  
 “ shall assemble the outcasts of Israel, and gather  
 “ together the dispersed of Judah: from the *four*  
 “ *corners of the earth.*”

5. The day of the Lord will assuredly come.  
 “ The vision is yet for an appointed time, but at  
 “ the end it shall speak and not lie ; though it tar-  
 “ ry, wait for it, because it will surely come, it  
 “ will not tarry.” This is a truth replete with  
 comfort to the righteous, and terror to the wicked.  
 The Lord will come to destroy the works of the  
 Devil ; and to consume that *Man of Sin* with his  
 brightness. He will come to burst the bands, and  
 complete the deliverance of the redeemed of his  
 blood. Then let not Saints despair : let not the  
 wicked triumph.

“ In every distress learn to wait with patience  
 for this appointed time (saith the great Dr. Owen.)  
 He that believeth will not make haste ; though  
 it tarry, wait for it, for it will surely come. He  
 that is infinitely *good* hath appointed the time,  
 therefore it is the *best*. He that is infinitely *wise*  
 hath determined the season, and therefore it is  
 the most *suitable*. He who is infinitely *powerful*  
 hath set it down, and therefore it *shall* be accom-  
 plished. Wait for it believing, wait for it praying,  
 wait for it contending ; waiting is not a lazy hope,  
 a sluggish expectation. When Daniel knew the  
 time was come, he prayed the more fervently ;  
 you will say perhaps, what need he pray for it,  
 when he knew the time was accomplished ? I  
 answer, the more need ; prayer helps the promise  
 to bring forth. He that appointed their return,  
 appointed that it should be a fruit of prayer. Wait

*contending* also, in all ways wherein you shall be called out, and be not discouraged that you know not the *direct season* of deliverance." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether they shall be both alike good."

The day of the Lord will come very unexpectedly.

*At evening time it shall be light!* At evening, when the Christian's hopes are spent in waiting; when our difficulties encrease upon us, and we fear the cause of God is growing more and more weak; when the enemies of the cross are getting more bold and daring,—“then will the arm of the Lord be made bare; and he will come with great power and great glory;” “in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; to be glorified in his saints, and to be admired in all them that believe.”

Thus did God deal with *Abraham*. Not until the promised Isaac was bound to the altar did the angel of the Lord interfere.

When the *armies of Israel* were on the borders of the Red Sea, an enraged enemy behind, a formidable fortress on the one side, and inaccessible rocks on the other, *then* did God deliver them in his own way; a way which effectually secured all the glory to himself!

The Apostle *Peter* was not honoured with an Angel's interposition until the night before the cruel Herod, and the more sanguinary Jews, were anticipating the horrid pleasure of witnessing his execution.

The mount of danger is the place of God's appearance.

Thus may it be with this Society: when our

hopes are at the lowest ebb ; when our fears are highly awakened, *then* will the day of the Lord come : “ The day of the Lord’s vengeance, and “ the year of recompences for the controversy of “ Sion.” Therefore, “ strengthen ye the weak “ hands, and confirm the feeble knees. Say to them “ that are of a fearful heart, Be strong, fear not ; “ behold your God will come with vengeance ; “ even God with a recompence he will come and “ save you.”

Finally, We observe, that however gloomy the *day* of the Christian may be, yet his evening shall be light.

The Missionary Society has gone forth bearing precious seed, weeping : and a long season may intervene between the seed-time and the harvest. Yet, “ be not weary in well-doing, for in due time “ we shall reap, if we faint not :” yes, a glorious harvest shall arise : “ and we shall return with “ shouting, bringing our sheaves with us.” “ Light “ is sown for the righteous.”

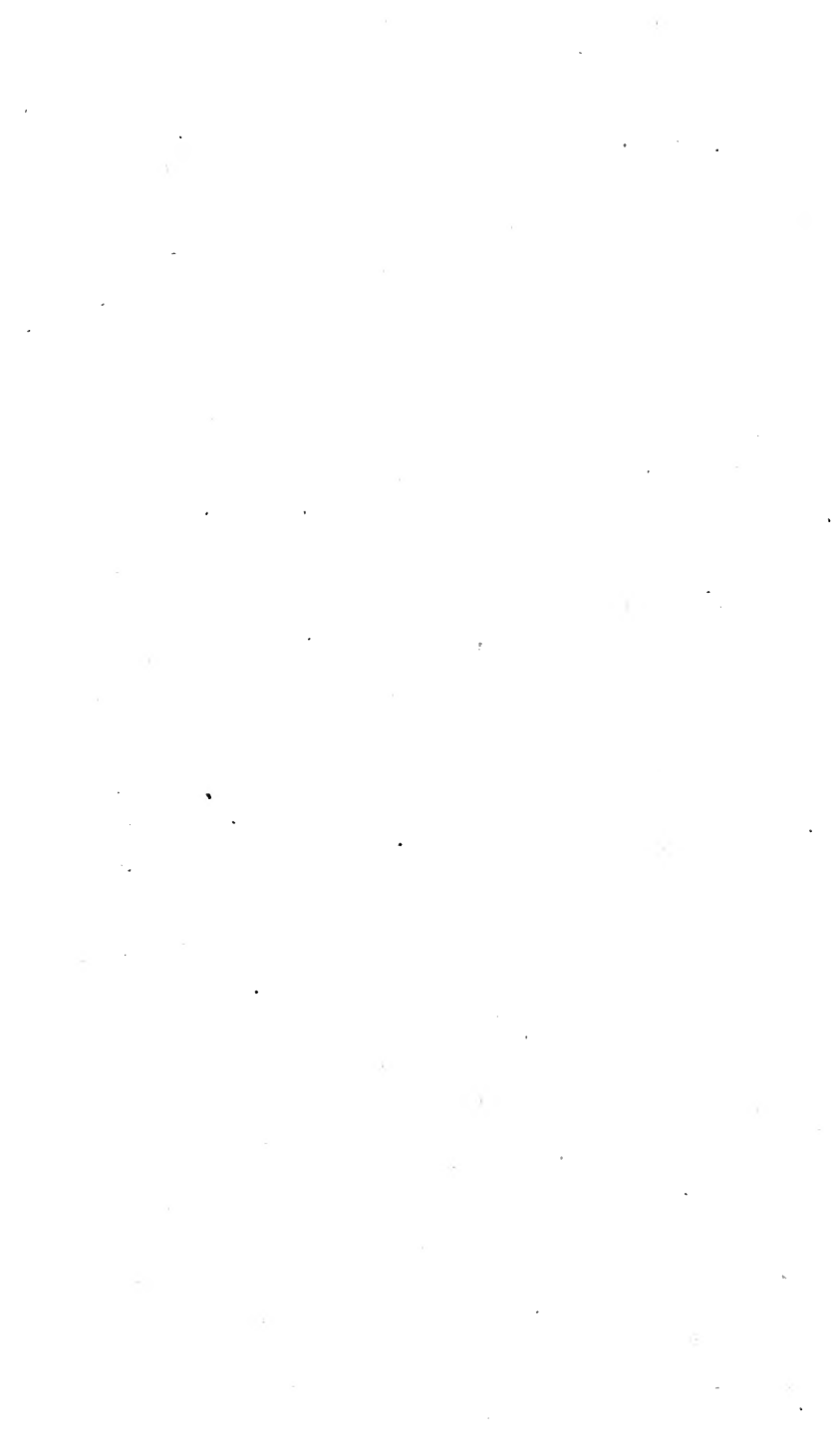
These observations have been verified in the experience of private Christians, and have corresponded with that of the church of Christ at large.

All opposition, however formidable, shall vanish when God’s time is come to fulfil his promises. Omnipotence is engaged to support the honour of divine veracity. “ All opposers (says the fore-mentioned author) though nations and kingdoms, shall perish. God will not exalt any creature unto any pitch of opposition to himself, or to stand in the way of his workings. The very end of all things, in their several stations, is to be serviceable to his purposes towards his own. Obedience in senseless creatures is natural in the season of deliverance. “ *Sun*, stand thou still upon “ Gibeon ; and thou *Moon*, in the valley of Ajalon. “ Who

“Who art thou, O great mountain?—Before Zerubabel, thou shalt become a plain.” The most mountainous opposers shall be levelled when the Spirit of God sets in for that purpose. There is a strength in every promise and engagement of God unto his people, that is able to carry the whole frame of Heaven and earth before it. If they can believe, all things are possible to them that believe. When the decree is to bring forth the fruit of the promise, it will overturn empires, destroy nations, divide seas, ruin armies, open prisons, break chains and fetters, and bear down all before it; as the wind shut up in the earth will shake the pillars, as it were, of its mighty body, but it will find or make a passage; the least promise of deliverance, if the season thereof be come, though it were shut up under strong and mighty powers, crafty counsels, dungeons, and prisons, like the doors and lasting bars of the earth, the truth and power of God shall make them all to tremble, and give birth to his people’s deliverance.”\*

*Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.*

\* Dr. Owen’s Sermon, vol. i. p. 123.





*An Apology for Christian Missions to the Heathen:*

A S E R M O N,

PREACHED BEFORE THE

MISSIONARY SOCIETY IN LONDON,

*AT THE TABERNACLE,*

*May 13th, 1801,*

BY WILLIAM ROBY,

MINISTER OF THE GOSPEL AT MANCHESTER.



---

## SERMON II.

---

### 2 THESSALONIANS iii. 1.

*That the Word of the Lord may have free Course,  
and be glorified even as it is with you.*

THE first preachers of Christianity acted in character. Whatever idea might be formed of their system, no person could reasonably charge them with imposture. Their cordial belief of the truth and importance of the Christian religion, appeared with the most convincing evidence. They sacrificed their former opinions and prejudices to its doctrines; their conduct was governed by its precepts; and, amidst the most desperate appearances, its promises supported their hopes. In propagating the Gospel they exerted themselves as persons whose hearts were fully engaged in the work. Almost insurmountable obstacles presented themselves to their view; they were threatened with ignominy, persecution, and death, as the certain result of their labours: But no difficulties seemed too great to encounter, no sufferings too heavy to endure; they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God. The Apostle Paul was eminently distinguished in the service of his Master. He was once a violent persecutor of the cause of Christ; but afterwards became its most zealous and successful advocate.

Miraculously converted at the very period when his blood-thirsty zeal was incensed to madness, he laid down the arms of his rebellion, made a public profession of the Christian faith, and straightway preached Christ in the synagogues, that he is the Son of God. This was the man whom Jesus had chosen to bear his name before the Gentiles. He gave him an extraordinary commission to the work, and grace to magnify his office. In him the temper and dignity of the Christian Missionary are finely delineated. Could I properly depict his unwearied assiduity, his disinterested zeal, his fervent compassion, his unaffected humility, his innumerable excellencies,—what an admirable character you would behold! But I forbear the attempt: The picture would suffer from an unmasterly hand. As Saul among the people, so was Paul among the Apostles: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Deeply interested in the success of his undertaking, he earnestly exhorted his fellow Christians in every place to co-operate with him in the grand design. This was the intention of his address to the Thessalonians in the passage with which the words of my text are connected. His ministry had been eminently honoured among them; he here reminds them of this circumstance, and requests their prayers on behalf of himself and his brethren, that their labours might be accompanied with similar success elsewhere. On this subject, you observe, he condescends to entreat them; he pleads in the most affectionate terms; he begs it as his last request, saying, *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.* That part of the sentence which I have selected for our more particular consideration, expresses the great object which the Apostle proposed to himself, and recommended

to others. On this ground I venture to offer an apology for Christian Missions to the Heathen. The text furnishes me with three ideas for this purpose :—*The divine character of the Gospel;—the eminent manner in which it has been glorified;—and the importance of interesting ourselves in its further progress.*

Were the system of Christianity a mere human contrivance, then to aim at its wider promulgation might be reckoned a worthless attempt : But the Gospel which Paul preached is here emphatically termed the *word of the Lord*. In this unhappy age of infidelity, its divine character is contradicted by many. They employ all their wit and their ridicule to undermine its sacred authority. The broad book of nature is their word of the Lord ; and they labour to subvert all Missionary efforts, by preferring the religion of nature to that of revelation. But what is the religion of nature ? Do they mean by the phrase, that religious knowledge and practice which persons in general might attain without any other instructor than nature ? In order to determine what kind of a religion this is, an infant must be placed and grow up to maturity, in a situation where no advantages could be possibly derived from any other quarter. Is it probable that this child of nature, when advanced to manhood, would have acquired a set of ideas worth terming a system of religion ? No person can reasonably object to this mode of deciding the case ; for, properly speaking, whatever information we receive from others, is a kind of revelation. The Deists themselves do not wish you to discard revelation in the strict sense of the term : They would only persuade you to accept the revelation of Paine, of Hume, of Voltaire, instead of that which is communicated by Moses, the Prophets, and the Apostles of our Lord. Religion cannot possibly exist, in any tolerable shape, without a revelation of some kind ; and this is no inconsiderable argument to prove the necessity of a

*divine* revelation ; for, according to the experiment just referred to, it appears that the mere children of nature could neither instruct themselves nor each other on this subject. Just notions of religion must therefore be supernaturally derived from above. If this be admitted, I ask, Can we seriously suppose that the system of modern Deism is of divine origin? It has no positive evidence to support such a claim. There is nothing in its nature that implies it. On no subject whatever does it speak in the plain and decisive tone of religious obligation. It is entirely insufficient either to regulate our conduct, or to pacify our fears. Suppose a person convinced that he has committed an offence. He reflects on the almighty power of God to punish him, and is filled with fearful apprehensions. The alarm increases by a thousand different thoughts. Conscience, trembling under a sense of guilt, hastens to the temple of reason, and with the utmost anxiety enquires, whether God will pardon sin, and on what terms? He impatiently waits for an answer; but the oracle is dumb.—Infidel priestcraft, however, forges a response. With all the confidence imaginable, it tells the poor criminal that God will undoubtedly forgive him; and that a penitential acknowledgment of his crime will be graciously accepted as a sufficient atonement. With this smooth and pleasing tale, it hopes to quiet his mind: But the interested enquirer is not so easily satisfied. On a question of such vast importance, he cannot be so credulous as to rest his faith on mere positive assertion. He therefore asks again, with suspicious agitation, whether God has unquestionably intimated his intention of pardoning sin on these terms? Whether there is any solid evidence to support it?—Here natural religion is entirely at a loss. It cannot produce a single example, nor one express declaration of God to prove that he will

will pardon sin on any terms whatever. Its advocates do not so much as pretend it. The voice of nature, in many instances, seems to contradict it. Modern Deism is a melancholy scheme to a wounded conscience: It leaves it to float in uncertainty, till it sink in despair. Is it strange that a system which shews so little concern for holiness, and which makes such poor provision for the pardon of sin, should be dreadful in its issue? Its disciples sometimes pass a life of gay indifference; but in what an awful situation it places them in the prospect of dissolution! You recollect the frightful horrors which many infidels have expressed upon their dying beds. Here their system generally fails them; and it has nothing in its nature to comfort them. On the brink of eternity conscience often awakes from its infatuation; throws the whole soul into agonies of despair; and hurries it from the body with distracting cries of damnation to infidelity.

To suppose that a system of religion like this obtains the approbation of God, and is the only one with which he has favoured mankind, is horrid blasphemy. If the religion of Jesus has no better claims to support its divine origin, let it be eternally rejected of men; let the Missionary Society be derided as the first-born of folly; and let the reverse to the text be the subject of our prayers, and the rule of our conduct. But Christianity is a fairer structure, built on firmer ground. The Gospel courts, and it will bear the strictest scrutiny. It contains in itself a mass of evidence, the brightness of whose beams, like the regent of the day, must dazzle and confound, if it do not convince and convert its opponents.

Christianity has all the evidence of the Mosaic œconomy in support of its divine origin. It would be easy to produce a number of positive proofs that  
the

the Jewish dispensation of religion was founded on the authority of God. The very concession which it always made, speaks decisively in its favour. It exhibited the way of salvation to those who were under it, and was radically complete, considered as a typical dispensation; yet, separately viewed, it was confessedly imperfect. It only professed to be the shadow of a more glorious œconomy which it was intended to introduce. It predicted the establishment of the Gospel dispensation and its own abolition, as the immediate consequence.—Has this the appearance of a human device? Would men of common sense, without supernatural influence, have instituted a preparatory form of religion, and, assuring themselves respecting the events of futurity, have predicted that at such a distant period of time the same system of religion should assume a spiritual and universal form? Or, if we can suppose that such presumptuous folly might enter the mind of man, can we reasonably imagine that such an extraordinary scheme would succeed? When we see the Mosaic œconomy abolished by the providence of God, and the Gospel dispensation established by the same providence, exactly in the manner proposed, must it not convince us that the whole was a plan devised by him who seeth the end from the beginning? Was it not admirably contrived to give the clearest proof of its divine Author? In this point of view, the Old and New Testament dispensations appear to be one connected scheme; and each serves to support the other. The Mosaic œconomy declares its own abolition, disclaims all further obligation, and gives up the whole body of its evidence in favour of the Gospel, by which its design is accomplished. On this ground, the Christian dispensation appears to be the form of revealed religion advanced to maturity; and the Gospel is, in this respect, emphatically the word of the Lord.

The



The divine authority of the Christian religion acquires additional evidence from the character of its Founder. He openly professed that he was a Prophet, divinely appointed to publish the will of God. Were his claims then properly supported?—It is certain that the Old Testament Scriptures had encouraged the Jews to expect such a character. They had declared that God spake by Moses, saying, “ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him : And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.” The same Scriptures had likewise so particularly foretold the time of his coming, the place of his birth, the circumstances of his life, the manner of his death, and such a number of minutiae connected with each, that when he should appear, an impartial enquirer could not fail to distinguish him from every pretender. The question then is, Were these prophecies accomplished in Jesus? Let the Old and New Testament be carefully compared, and it will appear that they were, with astonishing exactness. “ Of the things predicted concerning him,” says Jortin, “ some were miraculous, some improbable, some seemingly irreconcilable, and all of them beyond the reach of human conjecture ; and yet, in him they all centered, and were united and reconciled.” This single circumstance clearly evinces the divine inspiration of the Old Testament Prophets, who predicted so extraordinary a person ;—it firmly establishes the prophetic character of Jesus, who so exactly answered their predictions ;—and, in both respects, it proves that the Gospel which he preached, was the word of the Lord. The validity of his claims was likewise

likewise supported by his moral deportment. His publicity exposed him to detection; and had he been an impostor, he was not without the strongest temptations to betray himself. What then does the general conduct of Jesus testify concerning him? Did he appear to be actuated by motives of worldly ambition? Did he flatter the great? Did he shrink from public scrutiny? Did he promise himself a security from sufferings, or endeavour to evade them?—Directly the reverse to all these. Considering the conduct of our Lord in a civil or religious point of view, what could be more amiable? How untainted his morals! How exalted his piety! How fervent his devotion! How heavenly his affections! How patient under sufferings! How benevolent to mankind at large! How kind to his most inveterate enemies! And, in all these respects, how steady and uniform on every occasion!—Are these the works of him that hath a devil? Is this the character of an impostor?

Jesus did not rest the credit of his divine commission on mere assertion, on the coincidence of circumstances, nor on the exemplariness of his conduct. When John sent two of his disciples to enquire whether he was the promised Messiah or not, he ordered the most convincing facts to answer the enquiry: “In that same hour he  
 “cured many of their infirmities and plagues, and  
 “of evil spirits; and unto many that were blind  
 “he gave sight. Then he said unto the messen-  
 “gers, Go your way, and tell John what things  
 “you have seen and heard; how that the blind  
 “see, the lame walk, the lepers are cleansed, the  
 “deaf hear, the dead are raised, to the poor the  
 “Gospel is preached.” What a satisfactory reply would this be to an impartial mind! These miraculous testimonies were often repeated. Previously to his death, he publicly foretold his resurrection on the third day; and he rose accordingly.

He

He promised his disciples that, after his ascension, he would pour out his spirit upon them in an extraordinary manner, and thereby qualify them for their apostolic work: On the day of Pentecost this was accomplished, to the astonishment of all who beheld it. What shall we say to these things? Would God so repeatedly, and so wonderfully interpose for the confirmation of the Gospel, if it had not been really the word of the Lord? Admitting the truth of these facts, the divine authority of the Christian Religion is established on the firmest basis. And are they not sufficiently attested? Can we, with any pretence of reason, suppose that the Evangelic History which records them is a fiction?—a cunningly devised fable? Rousseau himself acknowledges, that, “the marks of its truth are so striking and invincible, that the inventor would be a more astonishing character than its hero.” What evidence of its truth do we want that it does not afford? The Apostles related these facts in the face of persecution, having no interest to serve. They appealed to the unbelieving Jews themselves, among whom they had happened, for the truth of their report. Those determined enemies of Christ wanted neither opportunity nor inclination to have detected and exposed an erroneous statement of this nature.—Had it been possible, they would certainly have done it. Could they only have proved that this History of Miracles was a forgery, they would soon have accomplished their purpose: They would have destroyed Christianity in its infancy. Their silence respecting these facts, at the time when they were published, gives them all the certainty of truth, and all the force of evidence. To cut off every pretence of scruple, these extraordinary events are perpetuated. Among the miraculous circumstances on which Christianity

is founded, there are some which even now present themselves to our senses. I refer to the accomplishment of its prophecies. The progress and the permanency of the Christian Religion were predicted by Jesus. The evident accomplishment hereof is entirely unaccountable, except on the grounds of divine interposition. Our Lord foretold the destruction of Jerusalem, and the dispersion of the Jews: And, for nearly eighteen hundred years, fact has miraculously corresponded with the prediction.\* The evidences of Christianity, arising from the fulfilment of its prophecies, are continually acquiring fresh strength; and, more than any other circumstance whatever, leaves infidelity without excuse.

But the Gospel needs no foreign testimony. Christianity speaks for itself. It bears the marks of a divine origin in its own nature. Those who have not the opportunity or ability of minutely examining its external evidences, see enough in itself to convince them that it is the word of the Lord. It gives us the clearest discoveries of God. Where do we behold such grand, such rational displays of the power, the wisdom, the holiness, the justice, the love, the mercy of God, as those which the Gospel exhibits? It portrays the attributes of Jehovah in such a manner, as none but the heavenly mind itself could conceive; and yet in such a style as every person of moral taste must admire and adore. It presents us with such a view of mankind as we might reasonably expect a just and holy God would give. It declares that we are fallen from a state of original purity and happiness; that we are universally and totally depraved in nature; that we are in a state of guilt and con-

\* Lord Chesterfield acknowledged, that "the present state of the Jews is an invincible evidence of Christianity, not to be got over by the wit of man."

demnation ; that we are utterly unable to save ourselves. This is a description of man which would never have been published by man himself ; and yet it is such as agrees with correct ideas of God ; its truth is confirmed by general experience ; and its tendency is such as accords with the design of religion ; viz. to excite in individuals an earnest concern for their best, their eternal interests. Thus it approves itself unto reason. The Gospel does not leave the convinced sinner in the hands of despair. It reveals a system of mercy divinely adapted to our miserable circumstances. It publishes a salvation which, both in its nature and method, exceeds every human contrivance—a salvation entirely independent on human merit, and founded in the riches, the freeness, and the sovereignty of divine grace. It exhibits the manifold wisdom of God, devising a way whereby sin might be lawfully punished, and yet graciously pardoned ; whereby justice and mercy might shine with harmonious splendor in the salvation of the ungodly. The Gospel informs us that Jehovah, Father, Son, and Spirit, determined from eternity to magnify the riches of his grace, in redeeming an innumerable multitude of sinners out of all nations, and kindreds, and people, and tongues ; that, for the accomplishment of this purpose, Jesus, Jehovah in our nature, came in the fulness of time, to atone for their sins by the sacrifice of himself ; that he suffered the just for the unjust ; that his blood cleanseth from all sin ; that by his obedience many shall be made righteous. This Gospel declares that Jesus, having finished his work on earth, is now exalted a Prince and a Saviour ; that he is able to save to the uttermost, all who come unto God by him ; that whosoever cometh unto him, he will in nowise cast out ; that those who believe in him, shall

not perish, but have everlasting life. This method of salvation approves itself to the wounded conscience, as the contrivance of Infinite Wisdom. Here it finds rest, and nowhere else but here. Whilst the Gospel so amply provides for the pardon of sin and acceptance with God, it is equally concerned for the interests of holiness. No religion is comparable to the Christian in this respect. All its doctrines have a practical tendency. It requires purity of principle as well as of action. It forbids the least as strictly as the greatest sins. It contains the purest precepts of morality; and not only enforces them by motives the most powerful, but promises the energy of the Spirit of God to make them effectual. In all these respects, its nature is evidently divine; and its tendency so beneficial, that, were its influence universally experienced, Earth would become an Heaven! The advantages resulting from it, both in time and eternity, are incalculable. Were this sacred volume deposited in the most distant corner of the globe, it would be our highest interest to fetch it, though at the greatest hazard and expence. Eternal thanks be to God that we need not fetch it: It is already in our houses. The poorest Christian in Britain may furnish himself with a copy of this heavenly testimony. Would to God every individual of mankind, in every part of the world, enjoyed the same privilege! May the Lord Jesus send forth his light and his truth through all the nations of the earth! Your hearts, I know, say *Amen!*—Let us now proceed to consider

*The eminent manner in which the word of the Lord has been glorified.* Herein its incomparable excellence is further displayed; and additional evidence of its divine origin is given. If our hearts be duly affected by this part of the subject, it will concur with the former in rendering the success-

successful spread of the Gospel more interesting in our esteem. The Apostle here adverts to the manner in which it had been glorified among the poor Gentiles at Thessalonica. This he had particularly described in the first chapter of the former epistle. "Our Gospel," says he, "came  
"not unto you in word only, but also in power,  
"and in the Holy Ghost, and in much assurance ;  
"and ye became followers of us and of the Lord,  
"having received the word in much affliction,  
"with joy of the Holy Ghost ; so that ye were  
"ensamples to all that believe in Macedonia and  
"Achaia. For, from you sounded out the word  
"of the Lord, not only in Macedonia and  
"Achaia, but also in every place your faith to God-  
"ward is spread abroad ; so that we need not say  
"any thing : For they themselves shew of us what  
"manner of entering in we had unto you, and  
"how ye turned to God from idols to serve the  
"living and true God, and to wait for his Son  
"from Heaven, whom he raised from the dead,  
"even Jesus, who delivered us from the wrath  
"to come." Observe and admire the energy of the Gospel among the Thessalonians. It penetrated their borders ; it triumphed over all their deep-rooted superstitions ; it effectually converted them to Christ ; its sanctifying influence appeared in their tempers and conduct ; and its heavenly consolations filled their hearts. Accompanied by divine power, it is calculated to produce the same admirable effects wherever it may be sent. Does not this justify and encourage our Missionary efforts ? Let us briefly reflect on these particulars.

The word of the Lord was glorified by the vigour of its progress. In opposition to the Gospel, there was all the strength and the influence that the world could possibly collect, and that hell could furnish. The prejudices of the Jews, the  
philosophy

philosophy of the Gentiles, the power of the Roman sword, and persecution in every form, united to arrest its course. In its support, there appeared to be nothing but weakness. Its Author had recently suffered an ignominious death. The apostles, whom he had chosen to maintain his cause and to propagate his doctrines, were, humanly speaking, the most unlikely to succeed. The majority of them were taken from the lowest ranks in life; they were, necessarily, dependent on supernatural endowments to qualify them for their office; and yet, under all these disadvantages, without any coercive measures, and by instruments apparently the most contemptible, the Gospel spread with astonishing rapidity, not only within the limits of Judea, but throughout the extensive boundaries of the Roman empire: So mightily grew the word of the Lord, and prevailed. Let those who are engaged in the cause of Christian missions remember this, and be encouraged. Let them recollect that one of the peculiar glories of the Gospel is, that it can spread, not only without the excellency of human power, but in spite of all the united opposition of earth and hell.

The Gospel was glorified also in the subversion of idolatry and superstition. When this word of the Lord went forth from Jerusalem, professedly to convert the Gentile world unto the Christian faith, the prospect of success was apparently desperate. The hideous temple of Paganism, established on the deep-laid base of antiquity, seemed secure against every attempt. Guarded by the obstinate prejudices of the vulgar; by the terrors of civil authority; and by all the arts of priestcraft; it seemed to defy the touch of every adversary. The Apostles of Jesus went forth, resolved, in his name, to demolish this mighty structure.

They



They published the doctrines of the Cross, and immediately it began to totter. They only spake, and it fell as Dagon before the ark; or as the walls of Jericho at the blast of the ram's horns. How glorious was the word of the Lord in this wonderful instance! The distant recollection of this event is sufficient to excite our admiration and astonishment. What dignified honours will the Gospel then wear, when it shall go forth and be accompanied with similar success in every clime; when all the remains of Pagan idolatry, of Mahometan delusion, of Popish superstition, shall perish at its appearance; and when Christianity, professed in its simplicity and purity, shall become the only, the universal religion among men! Do we need arguments to justify a scheme that has this grand object in view?

The Gospel has, likewise, been glorified in the effectual conversion of sinners to Christ. Ancient and gross superstitions may be banished from a nation, whilst individuals still continue averse to the spiritual government of Christ. We have many instances of this among ourselves; and there were, doubtless, such also at Thessalonica. The heart of man is more powerfully fortified against Christ than all the strong holds of Heathenish idolatry; and the conversion of the heart unto him is a much more glorious achievement. Every power of the soul is resolved against it. Ignorance, insensibility, depraved affections, legal efforts, unbelief, and black despair, rise up in succession to prevent it. Satan has possession of the human heart as his castle, and is determined to maintain his ground till expelled by Omnipotence. But the Gospel is the rod of Christ's strength, the arm of his power, by which he casts out Satan, and brings rebellious sinners into a state of subjection to himself. Accompanied by divine influence, it strikes

strikes such convincing light into the understanding, it sounds such an alarm in the conscience, as shocks insensibility itself, and makes the soul concerned above all things for salvation. It chaces the trembling sinner through all the coverts of self-righteousness, till, at length, he is compelled to take refuge in Christ. In him it exhibits such encouragement and security, that the humbled rebel begins to conceive a ray of hope, and, in the spirit of true conversion, he lifts up his eyes unto Jesus with weeping and supplication; makes him the exclusive ground of his dependence; cleaves to him with supreme affection; and devotes himself entirely to his service. Thus, the Gospel is mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Multitudes in every age have experienced its converting influence: There are many living witnesses of it in the present day; and not a few, I trust, in the congregation before me. When we consider the infinite value of the souls of men; the impossibility of their salvation, except they be converted to Christ; and the great difficulty of the work; does not the word of the Lord appear glorious indeed as the instrument of effecting it? Nothing shares with the Gospel in this honour. Providential circumstances may alarm the conscience, but the Gospel is the only means of converting the sinner to Christ, and of bringing the souls of men into a state of salvation. To increase the number of converts to Christ is the design of sending the Gospel to the Heathen.

Once more, the word of the Lord is glorified in the sanctification of its converts. The earth groans under the sins of its inhabitants, and longs for deliverance. Its cry has been heard in every age;

age; and various means have been adopted for the suppression of vice and the prevalence of virtue. The most coercive and sanguinary laws that society can enact for this purpose have proved insufficient. Every human invention is ineffectual to curb the lawless passions of innate depravity. This honour is reserved for the Gospel. Accompanied by divine influence, it is the powerful instrument of subduing sin and promoting holiness. We have many instances of this in persons who have been the most devoted slaves to vice. Mere nominal Christians may be and are strangers to its sanctifying influence; but when it is divinely received into the heart, it produces a moral change in all the faculties of the soul, and transforms its subjects into its own holy image. They become at once sanctified through the truth; and clean through the word that is spoken unto them. It makes them indifferent to the pleasures, the riches, the honours of the world; it adorns them with temperance, meekness, humility, and all the amiable graces of the spirit. By the love of Christ, the force of gratitude, and the sense of duty, it teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. It forms their souls averse to every known iniquity; it determines them rather to suffer than to sin; it constrains them to aim after universal and perfect obedience to the divine commands; and, whilst they are zealous of good works, it disposes them to renounce, with disgust, the idea of human merit; to acknowledge themselves unprofitable servants; and to depend only on the atonement and obedience of Christ for acceptance with God. How glorious does the Gospel appear when its sanctifying effects are thus manifest in the tempers and conduct of men! What a blessing

would it be to nations and individuals, were its purifying effects more widely extended !

Finally, The word of the Lord is glorified in the consolation of saints. It publishes glad tidings to the miserable ; it provides relief for every distressing case ; and, through the spirit, conveys divine comforts to the heart. What reviving sensations it imparts to those who are converted to Christ ! It teaches them to look upon that work which is wrought in them, as a fruit and evidence of God's distinguishing love ; it declares that, even now, all spiritual blessings are theirs ; that they shall be kept by the power of God, through faith, to complete salvation ; that they shall be finally delivered from every evil, and enjoy an eternal perfection of purity and bliss in the immediate presence of God and the Lamb. Such considerations as these, apprehended by faith, inspire a peace that passeth all understanding, a joy that is unspeakable and full of glory. They administer comfort under all the distresses of life, and in the immediate prospect of dissolution. Look into the mean abode of a dying believer, and behold what consolations the Gospel can impart in seasons of the utmost extremity ! You see him surrounded with every appearance of indigence and misery : His emaciated body is almost worn out with excruciating pain, and he seems just ready to yield to dissolution. Under all this load of sorrow, peaceful serenity sits smiling on his face, and rises into rapture whilst he casts an eye upon his Bible, the companion of his trouble. By the pleasing recollections and the lively hopes which the sight of it occasions, enfeebled Nature collects her strength, and acquires fresh vigour. With Heaven already in his soul, he exclaims, " That precious, O that precious book  
 " of God ! With what energy has the Lord spoken  
 " by it to my soul ! What seasonable warnings,  
 " what

“ what divine instructions, what enlivening encouragements, has he thereby imparted to my heart !  
“ Unless thy law had been my delight, I should have perished in mine affliction : But it has made me rich in poverty ; it has administered relief in trouble ; and now it gives me life in death.  
“ The prospects it exhibits transport my soul. I will not be afraid though I pass through the valley of the shadow of death. I know in whom I have believed ; I know that, though the earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens. I shall put off the body of sin and mortality together ; my departing spirit shall be immediately admitted into the heavenly Jerusalem, shall mix with an innumerable company of angels, and the spirits of just men made perfect. I shall behold the unveiled glory of my adorable Redeemer ; shall be fully conformed to his holy, lovely image ; shall serve him without weariness or imperfection, and celebrate his praises with incessant delight. I shall hunger no more, neither thirst any more, neither shall the sun light on me, nor any heat ; for the Lamb, who is in the midst of the throne, shall feed me, and shall lead me unto living fountains of waters ; and God shall wipe away all tears from my eyes. My mortal part I leave in lively hope ; my dust shall hear the voice of the Archangel and the trump of God : Jesus, my Saviour, shall change this vile body, that it may be fashioned like unto his glorious body. O how I long to be dissolved ! I desire to depart, and to be with Christ. Come, Lord Jesus, come quickly !” After reflecting on the eminent manner in which the word of the Lord has been glorified, I hope you are prepared to consider

*The importance of interesting ourselves in its further progress.* The Apostle was earnestly concerned that the word of the Lord might have *free course and be glorified*, as it was at Thessalonica; and he endeavoured to excite the same disposition in others. His example and exhortation speak with powerful authority to the body of Christians in every age. The successful spread of the Gospel is entirely dependent on God; but he honours his servants as the instruments of promoting it. The primitive Christians were zealously employed in this work, and we ought to follow their example. How can we pretend to their character if we do not imbibe their spirit? Christians, in general, are capable of contributing, in one way or another, to the accomplishment of this important object. All who acknowledge the worth of the Gospel, those especially who have experienced its influence, and, above all, its professed ministers, should labour, by every possible mean, that the word of the Lord may be extended and glorified in their respective neighbourhoods, in the Christian world at large, and among the Heathen in particular. The successful progress of the Gospel among the Heathen was the object which Paul had more immediately in view in the text:—And is not an active concern for this object as important and needful now as it was in the apostolic period?

Contemplate the vast space of the habitable world which yet remains destitute of the word of the Lord. Not less than three-fourths of it are, at this moment, involved in Pagan and Mahometan darkness. Infidels take advantage of this circumstance. They pretend to object to the divinity of the Christian Religion, because it wants the character of universality. But, is God bound to confer his gifts in an equal degree on all nations

tions and individuals of men? Is it not unquestionably evident, from innumerable instances, that he has not done so? He gave divine revelation as a general blessing soon after the creation, and after the flood: Was he afterwards obliged to interpose for its continuance? or to restore it after it had been disregarded or rejected? If the Christian Religion is not of universal extent, it is formed for universality. Its doctrines, its promises, its precepts, its ordinances and discipline are equally needful, and equally suited to all nations and characters of men. The most substantial reasons may be given why it has not already become universal. Professing Christians have been most criminally indolent in this business. In attempting to propagate the Gospel, they have not proceeded upon the plan which it recommends. They have adopted sanguinary measures, which it detests, and crafty devices, which it scorns. It has also been loaded with an enormous mass of corruptions; and, in this disfigured state, the Romish Missionaries especially, have presented it to the Heathen, recommending superstitions as gross as those which they laboured to correct. Shall such attempts succeed? They never can. "Men may, by degrees, corrupt Christianity where it is; but they shall not propagate it in this state: They shall not spread error over the earth in the name of Christ. They shall not give the Gentiles an institute of Paganry and Mysticism, calling it Christianity: They may offer it, if they will; but Providence, in its general conduct, shews that the Gentiles will not accept it\*." "To restore the purity, is most effectually to promote the progress of Christianity†." Its corruptions make infidels at home, and prevent its success abroad. The abominable

\* Professor Hardy.

† Archdeacon Paley.

conduct of many who have professed Christianity, without experiencing its influence, has likewise, considerably impeded its progress. Where pious Missionaries have been sent, their labours have been obstructed by the impieties which the Heathen have seen, and the cruelties they have experienced from those who called themselves Christians. What will our navigators, and especially our Slave-Traders, have to account for at the bar of God on this score? Considering how Christianity has been misrepresented by the conduct and the devices of many of its professors, it is so far from being strange that it is not become universal, that its very preservation and subsistence are next to miraculous. The present limited progress of Christianity, however, is not solely owing to the indolence and mismanagement of its professors. For wise reasons, God has appointed his fixed periods for evangelizing the different parts of the world; and, among others, that his people, in every age, may have an opportunity of expressing their zeal by Missionary exertions. The Christian Church has long existed; it has obtained many glorious conquests; it looks forward, in hope of universal extent. But, brethren, “there remaineth yet very much land to be possessed\*.” Set the map of the world before you. — Behold an extent of territory, inhabited by more than six hundred millions of souls, where the prince of darkness reigns without controul! Should not the wide, the awful prospect awaken our zeal? Whilst a single corner of the globe remains destitute of the Gospel, it will be the duty of Christians to endeavour, in dependence on God, to communicate it. How much more, when we reflect on the unmeasurable wilderness which now lies uncultivated?

\* Joshua xiii. 1.



The miserable condition of the Heathen pleads earnestly for relief. Their uncivilized state is deplorable; but, as Christians, we should especially feel for their souls. They are emphatically “without Christ; aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope, and without God in the world.” They have none to warn them of their spiritual danger; none to publish the tidings of a Saviour; they are destitute even of the means of salvation. Poor creatures! Shall their misery reach our ears, and not affect our hearts? Shall their wretched condition cry earnestly, “Come over and help us!” and shall we be deaf to its importunity? God forbid! Let us either renounce the Christian name, or exert ourselves on their behalf. In what way then shall we proceed? Nothing but the Gospel is suited to relieve them. This, accompanied with a divine blessing, would do it effectually. It is calculated to open their blind eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among those that are sanctified by faith that is in Christ. Its aspect toward them is as favourable as we could wish. It declares that there is no difference between the Jew and the Greek; that the same Lord over all, is rich unto all that call upon him; and that whosoever shall call upon the name of the Lord Jesus shall be saved. 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? Ought we not then to engage most earnestly in the cause of Christian missions? Where is the spirit of philanthropy? Here it may find its most deserving

deserving object. Here it may widely expand its heart, and charitably employ its hands.

The constraining force of gratitude should give energy in philanthropy to such a cause as this. Our ancestors were as ignorant and superstitious as any of the Heathen in the present day. History informs us, that no idolatrous worship ever attained such an ascendant over mankind as that of the ancient Britons. We might still have remained in that barbarous state: But God, in an early period of the Christian æra, visited this isle afar off with the Gospel. To this circumstance we owe all our improvements, both of a civil and religious nature. From this depends the numerous conversions of souls that have taken place, or that shall hereafter take place in our isle, together with all the present and eternal happiness connected therewith. Have we been so long, so highly favoured, and do we feel no concern to make suitable returns? Shall we not gratefully endeavour to extend that Gospel, whence we have derived such advantages, praying that it may have free course, and be glorified as it has been with us?

The express command of God our Saviour obliges us to unremitting exertions for this purpose. He commanded his Apostles to go into all the world, and preach the Gospel to every creature. Though that charge particularly belonged to them, it is, in some respects, a rule of duty to ourselves. It solemnly binds the followers of Christ, in all succeeding ages, to contribute according to their ability to the great design of evangelizing the whole globe. Christians in general are commanded to pray, and to strive together for the faith of the Gospel. In what light does the Saviour consider a careless inattention to these precepts? How can we look him in the face,  
whilst

whilst our conduct declares that we are regardless of this duty? If he commands, though there were no prospect of success; yea, though we were assured there would be none, we ought to obey. But we have not this plea to excuse our indolence.

The cause of Christian Missions will undoubtedly prosper. We know what effects accompanied the labours of the Apostles. What though we cannot work miracles, as they did? Success depends not on these. Christianity triumphed after miracles had ceased. Let the Gospel be carried to the Heathen in its purity; let it be exemplified in the tempers and conduct of our Missionaries; and its evident superiority will finally prevail over every opposing system. Let it be accompanied with that divine influence which has attended it in every age; and this will do more than miracles: It will not only answer the objections, but convert the hearts of men. Engaged in the propagation of the Gospel, it would be criminal to doubt of success. It is the cause of God in which he is most deeply interested. He has absolutely declared, “that  
 “ this Gospel of the kingdom shall be preached  
 “ in all the world, for a witness to all nations;  
 “ that Christ shall have the Heathen for his in-  
 “ heritance, and the uttermost parts of the earth  
 “ for his possession; that he shall have dominion  
 “ from sea to sea; and that all nations shall serve  
 “ him.” Hath God said it, and shall he not do it? Hath he spoken it, and shall he not bring it to pass?

If, with these enlivening prospects, we connect the glorious result of successful efforts, they must surely excite us to earnest exertions. The partial success of the Gospel has already produced the happiest effects in the experience of nations and individuals: Its universal extent and influence will present a glorious scene indeed. The Book of

divine prophecy will then be clearly unfolded; then the empire of Satan will be entirely subverted; peaceful prosperity will smile through all the nations of the earth; religious knowledge will shine in its meridian splendor; holiness will govern the tempers and conduct of men; Christian affection will cement the whole world; and all the tribes of mankind will unite in one great family of love. Then, in the figurative language of the prophet, “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. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice’s den. They shall not hurt nor destroy in all God’s holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” O come, this happy, promised period! As yet we see it not; but let us anticipate it: Let us gladly embrace the opportunity of extending the Gospel as the mean of its glorious commencement.

No considerations whatever should hinder our united exertions for this purpose. Let not the ridicule of observers deter us. If the work be of God, we must expect opposition. The sarcasms and misrepresentations of infidels, of nominal Christians and quietists, we cannot escape. They will mock and reproach us as Sanballat did Nehemiah; and, under all such reproaches, our resolution and zeal should be steady and ardent, like his.—The magnitude of the object, and our comparative insignificance ought not to discourage us. We depend not on our own wisdom and strength;

strength ; but on the counsel and power of God. Mountainous difficulties are easily levelled by him. He often accomplishes the greatest purposes by the weakest means — The unpromising appearance of the Heathen should not dismay us. Their prejudices are strong ; but not too strong to be conquered by the victorious grace of Christ. Their uncivilized state presents an unfavourable aspect ; but how shall it be improved except by the labours of Christian Missionaries ? Who else has disinterested benevolence enough to attempt it ? Who else are so likely to succeed in their efforts ? We have experimental proof, in the successful labours of Brainerd and others, that the uncivilized Heathen are capable of understanding the simple doctrines of the Gospel, and of experiencing their influence. The desirable end of civilization would, therefore, not only be the most effectually conducted by Christian Missionaries ; but, in its progress, they might reasonably expect an harvest of converts to Christ. Who knows what preparations God may be now making for the spread of the Gospel among these untutored tribes ? Dr. Cotton Mather, in his History of New England, records a remarkable instance of this kind which happened in his own day. He tells us, that an Indian and his wife, of the first distinction, had buried their five first children successively within ten days of their birth. All the enchantments they had used to preserve their lives were found ineffectual. At length they had a sixth son. The poor mother was almost distracted with the fear of losing this likewise. Full of agitation, she went out, as soon as she was able, and took her child with her into the fields, to weep out her sorrows there. While she was ruminating on the insufficiency of all human help, her mind was immediately and strongly impressed with the idea that

there was one Omnipotent Creator of all things, and that the God who had given being to herself and her child, could easily preserve his life. On this ground she earnestly implored this favour.—Her child lived.—Her faith in that unknown God, who had answered her prayer, was confirmed; and she devoted her son to his service. Three or four years after this, the English came to settle there. From the manner of their devotions, the woman was convinced that the object of their worship was that God whom she had addressed on behalf of her child. She, therefore, associated with them; was afterwards converted under the ministry of Mr. Mayhew, and made an honourable profession of the Christian faith. What renders the circumstance more wonderful is, that this very child afterwards became not only a sincere Christian, but an eminent preacher of Christ to the other Indians; and, at the time this account was published, he was pastor of an Indian church, consisting of some scores of regenerate souls. His name was Japhet: And such Japhets God can prepare for himself elsewhere. If Providence, therefore, open a door, the state of the Heathen, whatever it may be, should not be considered as a lion in the way.—But there is work enough at home, say some: Let us exert ourselves in evangelizing every dark village in Britain. This is certainly an object which demands our united and vigorous attention. Those who so earnestly recommend it, I hope, will distinguish themselves in promoting it. But, shall we conclude that Missions to the Heathen are premature till this be fully effected? The Apostles did not act on this principle. When they had thrown the leaven into one city or nation, they proceeded to another, in order that it might spread its influence in different countries at the same time, till the whole body of each should be leavened. The  
settled

fettled churches liberally supported them in these labours, and endeavoured, at the same time, to extend the Gospel in their own particular neighbourhoods. This, I think, is the plan which wisdom and charity recommend to us. Besides, genuine zeal for the spread of the Gospel is uniform. Those who are most anxious to promote it in one direction, will be likewise most ready to encourage it in another.—The calamitous circumstances of the times are viewed as an objection by some. These, however, should not retard our efforts. The business is of such importance, that no time can be prudently lost. The convulsions of nations cannot hinder the progress of this work, if God succeed. He often builds up his church, as he did the walls of Jerusalem, in troublous times.—There may be some who are waiting for their friends and connections to come forward. But is our duty dependent on the concurrence of others? Will their negligence be admitted as a proper apology for our own? May not our active exertions be the means of arousing the indolence of our fellow Christians? And may not our supineness, on the other hand, tend to relax their zeal and confirm their indifference?—Suppose some eminent Christians should seem to discountenance the business; even this is no sufficient reason for us to decline it. We ought to follow no man any farther than he follows Christ. The best design is not always recommended by Christians themselves. Do we not know that the judgment is sometimes perverted by prejudices? Do not persons too frequently withhold their public support from what they secretly approve? Ought we not then to judge for ourselves? and should not the worthiness of the object determine our conduct, independent of the opinion of others?—Some may approve of the design, but the scheme does not just hit their views.

views. To such, I recommend the example of a late venerable minister\*. In the prospect of death he presented his donation on behalf of the London Missionary Society, with this remark:—"It is the last they will receive from me; and although I cannot go all their length, yet I see it my duty to countenance the scheme, perceiving that, were I to stay till all were of my way of thinking, nothing would be done at all." We cannot suppose that a number of persons should just see alike in an affair of such magnitude; but this should be no objection to their united exertions. Their different opinions, proposed with meekness, and in the fear of God, may serve to point out the best means of promoting that grand design which they unanimously approve.

We cannot neglect an attempt to evangelize the Heathen without incurring guilt and danger. Opposition to this design is a sin of the greatest magnitude. Forbidding us to speak to the Gentiles, that they might be saved, is mentioned as that by which the Jews filled up the measure of their iniquity, and for which wrath came upon them to the uttermost\*. Inattention to this object approaches next to opposition, in point of criminality. Individual and national misery is its threatened consequence. Respecting the Christian Church, God declares, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;†." He is the best patriot, therefore, who is most concerned for the spread of the Gospel at home and abroad. Such concern stands connected with public and private happiness. With the exhortation to "pray for the peace of Jerusalem," we have the cheering promise, "they shall prosper who love thee."

\* The Rev. Mr. Shanks. † 1 Theſ. ii. 15, 16.

‡ Isaiah lx. 12.



With what eagerness, then, should every individual among you unite with the Society whom I have the honour to address! Your gold, your counsel, your influence, and especially your prayers, should concur to give energy and effect to their design of evangelizing the Heathen. I congratulate the members of this venerable body on their united zeal for this important purpose. The cause in which you are engaged, is, of all others, the most benevolent and interesting. The design of your association is undoubtedly approved of God, for his word very frequently and earnestly recommends the object in view. Besides the general grounds of encouragement, there is something in the present aspect of the religious world which emboldens the hope "that your labour shall not be in vain in the Lord." Many have formed laborious calculations respecting the appointed period when the universal spread of the Gospel shall commence. Their conjectures have frequently deceived themselves and others. There is one calculation, however, which persons in general are capable of computing, and whence they may certainly conclude that the church of Christ is, at least, on the point of considerable enlargement; and that is, when God inspires his servants with an extraordinary concern for her interests. "Thou shalt arise and have mercy upon Zion," says the Psalmist, "for the time to favour her is at hand; yea, the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof."\* This affectionate concern is the work of God's Spirit on their hearts. It is the preparation of instruments for the work he intends to effect by them, and he proportions it to the extent of his gracious designs. The correctness of this calcu-

\* If. lvii. 13, 14.

lation is confirmed by experience. When God has excited a Missionary spirit in societies or individuals, he has always prospered their efforts. What encouragement does this idea suggest! When was there such a visible and extensive concern for the spread of the Gospel as there is in the present day? Can it be equalled since the apostolic period?—There have been many revivals of religion; but they were more confined, and under the direction of a few individuals: Now there is scarcely a part of the Christian world that has not caught the Missionary flame. To what degree God will succeed the present attempts of his servants, we cannot presume to determine; but I would fondly hope that the spirit which now breathes on so many of the churches, will gradually diffuse itself through every Christian society, and perpetuate its influence through succeeding generations, till the kingdoms of this world become the kingdoms of our God and his Christ. We must not, however, imagine that this will be speedily effected. The universal spread of the Gospel will, probably, be a gradual work. We may be only instrumental of ploughing up a small part of the fallow ground, and it may be reserved for others to enter into our labours, and to reap the harvest. Some had entertained too sanguine expectations; and, as a natural consequence, disappointment enfeebles their zeal: But the work in which we are engaged, calls for patient perseverance. Difficulties were expected by all who soberly considered the matter: We ought not to be discouraged, therefore, by the obstacles we have met with. God has always thus tried his servants when engaged in a great work, that they may thereby learn to labour in dependence on him, and that his hand may more evidently appear in their ultimate success.—From the South Seas our accounts have been disastrous.

astrous. Christian philanthropy looked toward them with eagerness. Many wished, as ardently as we did, that an attempt should be made to evangelize the inhabitants of those isles. After an affecting description of their wretched situation, a devout and elegant writer, from the depths of sensibility, exclaimed, "What a glorious voyage will that be! and Heaven grant it may not be distant! when pious men shall carry the Cross on the prows of their vessels, and triumphantly enter the havens of the Pacific Isles, announcing the good tidings of peace, joy, and immortality\*." Which of his winter-evening readers did not breathe the same ardent desire? The wish has now been realized. The experiment has been made. If the time to favour them be not yet come; if our exertions have not been properly directed in the first instance; we know who said, and on what occasion, "It was well it was in thine heart." The wisest friends of Missions may mistake the sphere of usefulness. Paul and his associates have recorded an instance of this in themselves. "They went throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bythia; but the Spirit suffered them not. Still they persevered, and a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, "Come over into Macedonia and help us." Thither, therefore, they immediately endeavoured to go; assuredly gathering that the Lord had called them for to preach the Gospel unto them †." Let us, like them, patiently proceed, seeking divine counsel; and though we may meet with repeated disappointments, the providence of God will, doubtless,

\* Knox's Winter Evenings. † Acts xvi. 6,—10.

direct us, at length, to the point of success. I cannot yet conclude, however, that the Mission to the South Seas has failed. We know not what those intrepid servants of Jesus, who yet remain at Otaheite, are destined for. The very disasters at Tongataboo may eventually serve the cause which they seem to have ruined. Whilst I drop a tear over the memory of Harper and his fellow martyrs, I anticipate the period when God's time to evangelize that island will come, and when the recital of their death shall excite the keenest emotions. Methinks, I see succeeding generations gathering around their grave, and, with floods of Christian tears, deploring the cruelty that murdered the men who came to shew them the way of salvation; adoring, at the same time, the kindness of God, in visiting their island again with that Gospel which their ancestors had rejected.—The influence which the Missionary Society has occasioned, and the success that has already accompanied its efforts, are such as afford us abundant encouragement to proceed. Let every heart and hand unite in the work; and if our attempts to propagate the Gospel among the Heathen be succeeded only in a very small degree, let us not despise the day of small things: Let us remember that partial success prepares for its more extensive progress. All our exertions should be accompanied especially with prayer. “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.” Pray that the influences of the Holy Spirit may be more and more copiously diffused on the churches of Christ for this purpose. Pray, that the Directors of this Society may proceed with wisdom, unanimity, and energy. Let the Missionary Seminary, which we have in contemplation, be remembered at the throne of grace: And especially

especially pray for the Missionaries themselves. Do you not hear them from their several stations? From Africa, from Hindostan, from the South Seas, from Canada, from Newfoundland, they earnestly intreat you. Their importunate request is, “ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, as it is with you.” Even so. *Amen.*

## ERRATA IN THIS SERMON.

Page 56, line 10, for *to* read *of*.  
 58, 14, for *leaves* read *leave*.



*The Advancement and Perfection of the Kingdom of  
God the Desire of every Christian, and the End of  
Missionary Exertions :*

A S E R M O N,

PREACHED BEFORE THE

MISSIONARY SOCIETY IN LONDON,

*AT TOTTENHAM-COURT CHAPEL,*

*May 14th, 1801,*

BY THE REV. JOHN COOKE,

MINISTER OF THE GOSPEL AT MAIDENHEAD, BERKSHIRE.





---

## SERMON III.

---

On what occasion is this large assembly convened? A stranger in Israel may enquire—What vast idea fills their minds? The design which occupies these hundreds of Ministers and thousands of Christians, “whose spirit God hath raised,” is that of carrying the lamp of revelation into the midst of millions of Pagans and others, “sitting in darkness and in the shadow of death.” The Missionary Society have requested me to preach a sermon on this occasion; and whatever may be my feelings, to shew my good-will to them and their cause, I will endeavour to comply with their request. I feel my own weakness, the weight of my subject, and the greatness of your design. “Who is sufficient for these things? “Our sufficiency is of God.” Lord help me! Brethren, pray for me, whilst I aim at the promotion of your design, by a few reflections on that petition, dictated by “the wonderful Counsellor,” contained in

MATTHEW vi. 10.

*Thy Kingdom come.*

THESE words contain one comprehensive part of a prayer which our Lord taught his disciples: it comprises all that is honourable to God and beneficial to man. Some persons, from the introductory words, “When ye pray, say,” feel themselves bound to use it as a *form* of prayer: and others, from the words “after  
“ *this*

“ *this manner pray ye—*” consider it as intended only to regulate the substance and spirit of their petitions. The use of it was *peculiarly* seasonable, when first the disciples received it ; as the kingdom of God was then at hand : and it will never be unsuitable whilst there is one sinner on earth to be converted, or one saint to be glorified. The Prophets foretold, and the Jews, though in general ignorant of its nature, expected, prayed, and waited for the kingdom of God.

The text contains a petition, the use of which in spirit and substance, our Lord taught his followers, in their approaches to “ Our Father who “ is in Heaven ;” and which we may enforce, by considering the object of the petition—the glory and administration of the person who enjoins it—the principles which dictate it—the exertions which accompany the consistent use of it—and the certain accomplishment of the desire expressed in it.

First, The object of the petition,—the advancement and perfection of the kingdom of God.

“ *Thy kingdom come,*” in opposition to the kingdom of Satan, “ the prince of this world ;” in distinction from the kingdoms of men ; and even from the kingdom of universal nature and providence, which are subservient to it, for, “ His kingdom ruleth over all.”

It refers to the mediatorial kingdom of Jesus Christ. Thy kingdom by *eminence*. The peculiar and gracious reign of the Son of God in our nature.

This kingdom is eminently distinguished from every other by its spirituality and purity ; by its felicity, its increase, and its permanence.

It is a *spiritual* kingdom.

“ My kingdom is not of this world,” said the King of Zion to Pilate. It is not constituted by  
carnal

carnal policy, supported by worldly influence, regulated by worldly maxims, nor apparent in worldly grandeur. God is "the King of nations;" but Christ is, in a peculiar sense, "the King of saints," and has a kingdom within a kingdom. Its peculiar excellencies are not discernible in its external administration, for "behold!" Christians, "the kingdom of God is within you."

This kingdom, in its outward form, may come nigh unto you; but, "except a man be born of the spirit, he cannot *enter* the kingdom of God." By the regeneration of the heart, a man is "delivered from the power of darkness, and translated into the kingdom of God's dear Son." He must enter the kingdom with the humble, reachable, dependent, yielding disposition of a *little child*. "Thy people shall be willing in the day of thy power." In proportion as the soul is brought under the dominion of the love, the truth, and spirit of "Messiah the Prince;" the reign of sin and guilt, of the world and Satan, is destroyed; "the prince of this world is cast out" of the heart, which, with its affections and thoughts, is brought into captivity, in obedience to Christ. The kingdom of God is "not meat and drink;" it consists not in sensual indulgences, ceremonial observances, or in self-imposed mortifications—whether Jewish or Popish—of Pagan or of Protestant extraction. A system of sound doctrines, a religious profession, the regular forms of devotion, and a moral conduct, are all good, so far as they go; but may be found in persons who are Christ's subjects only in name and appearance: they are like statues, with regularity of form, without life. "The kingdom of God is not in word, but in power." This power is observable in expelling *ignorance* and *error* from the *understanding*, and affording the mind a clear perception

perception of revealed truths, in their excellence and certainty, their harmony and suitableness. It “opens a sinner’s eyes, and turns him from darkness to light; and from the power of Satan unto God.” To his *conscience*, it imparts sensibility of his sin, guilt, and desert; and also of the atonement, the grace, and authority, of the Sovereign Saviour. The *heart*, under the influence of this power, yields to the gracious doctrines, the kind invitations, the faithful promises, and pure commands of “the Gospel of the kingdom;” that Gospel in which Grace appears in its glory, reigns in its sovereignty, and triumphs in its liberality, its efficacy, and its extent.

It is a *holy kingdom*,—

Answerable to its name, the Kingdom of God. It is true, that publicans and harlots enter it before the conceited Pharisees. But how do they enter? Not by continuing in their sins; but, in “confessing and forsaking their sins, they find mercy.” Repent—*repent*, said the ancient heralds of this glorious Prince to those who were not subjects but rebels;—*repent*, for the kingdom of Heaven is at hand. No such exhortation was ever addressed to fallen angels. It implies that sin is pardonable, and that repentance and remission of sin are inseparable. “Jesus is exalted as a Prince and a Saviour, to give repentance and remission of sins.” He, who has magnified the divine law by his obedience unto death, teaches the sinner the unchangeable purity of God, his infinite aversion to sin, as opposite to his nature, his laws, and the sinner’s obligations. He *invites* him to repentance, by the proclamation of mercy; and *inclines* him to repent, by the hope of pardon, and gratitude for the revelation of it. Encouraged by infinite mercy, the sinner views the injustice, the ingratitude, the rebellion, and the folly of his sin.

He

He learns to hate it, forsake it, and watch against its future influence. In the compassion, the sufferings, the promises, the precepts, and character of his Saviour, he finds motives which break his heart *for* sin, and *from* it. Dropping the weapons of rebellion from his hands, reproaching himself and adoring his Saviour, "he is made willing," he becomes a *voluntary* subject of his kingdom, which consists in *righteousness*. "Grace reigns" in the righteousness of Jesus, imputed for his justification, and in righteousness of disposition and conduct, imparted by his spirit. He is made unto all his subjects "sanctification." He destroys the reign of affections which are selfish, base, treacherous, and cruel; and inspires them with the love of God, of truth, justice, and mercy, as king of *saints*; "for the fruit of the spirit is in all righteousness, goodness, and truth." Every principle established in the heart by the Spirit of Jesus, is productive of *purity*. Is it *faith* in the character of God, the mediation of Christ, and the promises of the covenant? "It purifies the heart." Is it *hope* of being like Christ, and with him? It purifies us, even as he is pure. Is it *fear*? It is perfecting holiness. Is it *love*? It keeps his commandments. God is glorious in holiness, Jesus is his express image, and saints acknowledge him as their *Saviour*, their *Sovereign*, and their *Father*.

It is a *happy kingdom*.

Every enemy to God is at variance with himself and his fellow-creatures. He is a rebel and a slave. A guilty conscience and polluted passions are the constant sources of his misery; all within him is confusion, and there can be no happiness where there is no order. But when our Immanuel has enlightened the mind and won the heart of a sinner, he feels all the pleasing and powerful obligations of

a slave redeemed, and a rebel pardoned. The redemption of his person, and the forgiveness of his sins, bind him to his gracious Prince, to his cause, and to his subjects. A sense of pardoned sins, a peaceful conscience, a flow of grateful affections, and a hope of endless felicity with his illustrious Sovereign and his fellow-subjects, produce in his mind a demonstration that the kingdom of God consists "in righteousness and peace, and joy in the Holy Ghost." Joy arising from his own condition, is grateful; joy in the felicity of others, is social and benevolent; joy in the friendship, assistance, and engagements of God in Christ, is always pure and obedient; often full, elevated, and heavenly; and in proportion to the degree in which the spirit of revelation displays the personal excellencies of the Redeemer, his marvellous achievements, and the divine glories of his reign; "the children of Zion rejoice in their King." It is "the kingdom of Heaven," originating and ending there; and being heavenly in its constitution and origin, — heavenly in the character and privileges of its subjects, — heavenly in its tendency and design, it must be a *happy kingdom*. How suitable are spirituality and purity, peace and joy, to the character and government, the victories and triumphs of such a prince! Allegiance to him is the honour and bliss of angels: to obey him is to reign. "In the light of this King's countenance is life; and his favour is as a cloud of the latter rain."

It is a *progressive* kingdom.

In every period of time, since the fall of Adam, "grace has reigned," over some of his fallen race. Its beginning was small, resembling "a grain of mustard seed," not perceived without attention. This seed sprang up, enlarged its stem,  
and

and multiplied its branches. Grace (if you will permit me to change the figure) like leaven, is diffusive and assimilating. It is spreading through the mass of mankind, from heart to heart—from family to family—from village to village—from city to city—from kingdom to kingdom, and from island to continent, until “the whole be leavened.” “He *must* increase,” in the signal manifestations of his saving designs, in the number and happiness of his people, in the glory and extent of his empire: no adverse power can limit the boundaries of his kingdom. Jesus has been “a light to the Gentiles;” that is, millions have found in him the source of knowledge, of purity, of joy, and of eternal glory: and he, faith the God who is abundant in truth, “shall be my salvation to the ends of the earth.” The conversion of the Gentiles is advancing towards the happy period and circumstances which are called “the fulness of the Gentiles.” The Jews also, who have been so long without a prince, “shall return and seek the Lord their God, and David, the beloved one, their king; and shall fear the Lord and his goodness in the latter days.” Many are running to and fro, knowledge is increasing and shall increase, “until the knowledge of the Lord shall cover the earth, as the waters do the sea:” it shall be deep, abundant, and extensive. There shall not be found in that period “an infant of days;” that is, an old infant. Alas! in our days we have many old infants; persons old in years and profession, but infants in the knowledge of Christ, and their efforts to serve him. The labourers then shall not be few; the priests lips shall keep knowledge; parents shall diligently teach their children; christians shall hold forth the word of life to each other, and to the world. “The glory of God and  
“ the

“ the Lamb shall lighten them ; and the *nations* of  
 “ them that are saved shall walk in this light.”

In this period the church shall be, in a very eminent degree, “ holiness to the Lord.” The aspects of Providence and the power of grace will be such as to exclude the miseries of war, lawsuits, and bitter contentions. “ The earth also  
 “ shall yield her increase, and God shall bless us ;  
 “ and all the ends of the earth shall fear him.”

Personal, relative, and social happiness shall abound. The glory of the Redeemer shall appear on his ordinances on the Lord’s days ; on his people, in their public and domestic devotions. “ Satan shall be bound a thousand years,” and those who were beheaded as witnesses for Jesus and the word of God, in their successors, partaking of their spirit, “ shall reign with Christ a  
 “ thousand years.” Glorious millenium ! when Christ shall reign and his people with him, in eminent wisdom, holiness, love, harmony, and joy. Contemplating, in faith and hope, this progressive and future glory of our Saviour’s reign on earth, and cherishing a strong desire for an increase of personal religion, in the *present* day, we are constrained to say, “ Thy kingdom come.”

It is a *permanent* kingdom.

It originated in the infinite love and wisdom of God ; and it has its basis in his gracious purpose, the mediation of Christ, and the energies of “ the  
 “ spirit of grace.” Where is great Babylon ? Where is the glory of the Persian, the Grecian, and the Roman empires ? The glory of the four great monarchies is departed ; they had the principles of their destruction within them. “ But  
 “ the kingdom which the God in Heaven hath  
 “ set up, shall stand for ever. This stone, cut  
 “ out without hands,” making every other kingdom subservient to it, “ shall become a great  
 “ mountain,



“mountain, and fill the whole earth.” When all the ransomed of the Lord shall appear at the judgment-seat, complete in character and happiness, Jesus shall present them to the Father, as an eternal monument of his love and grace. The present form of his administration, suited to this imperfect state, shall cease: “but Jesus shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. It is a kingdom which cannot be moved.” But, however wide and admirable the reign of Christ on earth, it will be only preparatory to that world which, with the *fullest emphasis*, is called the Kingdom of God, the Kingdom of Heaven; that empire in yonder celestial regions, where the subjects, all perfect in character, in affection and joy,—feeling no envy—fearing no enemy—knowing no want—witnessing no discord or disaffection,—yield unwearied obedience to their amiable Sovereign, whose presence imparts a felicity unmixed, uninterrupted, and without end! This mediatorial kingdom will be presented to the Father by the Son of God, in our nature, and will then most conspicuously appear to have been constituted by his wisdom, and formed by his gracious influence; to have commenced in his love, and terminated in his peculiar, unrivalled, and endless glory. Elevated to such a delightful, permanent union and communion with the Fountain of being and blessedness, we shall better know the import of that sentence, “God shall be all in all.” And is this the result of all our prayers and conflicts, our Ministerial and Missionary efforts? Exhilarating prospect! May it multiply, purify, and unite our endeavours! And when dismissed from our present stations in thy service, merciful Sovereign! pardoning every instance

instance of disloyalty, grant us “an abundant entrance into thy everlasting kingdom!”

Secondly, The *glorious character and administration* of the Prince who enjoins this petition, evince its importance, and enforce the use of it.

“His name is called Wonderful;” and such he is, in his natures and person; in whom are united God and man. He is “God manifested in the flesh.” This is what “eye had not seen,” till he appeared in our nature; what “ear never heard,” till God reported it to the world; nor did it “ever enter into the heart of man,” till God revealed it. Behold! a Creature and the Creator in perfect and perpetual union, in the person of the Son of God. He is *Inmanuel*, God with us. To him all government is committed; he is, in our nature, exalted on the throne of the universe; all power in Heaven and on earth is given to him; he is the Head, the Sovereign over all principality and power. And this is expressive of the Father’s inconceivable love to his Son, and complacency in his undertaking: “the Father loveth the Son, and hath given all things into his hands.” “He is the great first-born, higher than the kings of the earth.” One of his titles is, “King of kings;” another is, “King of Glory.” He has a name above every name.

His character and government are *righteous*. This the Prophet foretold: “Behold! a King shall reign in righteousness.” “A sceptre of righteousness, great Prince! is the sceptre of thy kingdom.” It is true, he “strikes through kings in the day of his wrath;” and wounds the civil and ecclesiastical “heads over many countries,” when they oppose his reign, or injure his people; yet he always acts in character: “Just and true are thy ways, thou King of Saints.”

And

And although the Godhead—the *fulness* of the Godhead—“yea, *all* the fulness of the Godhead dwells in him” substantially; yet he is

A *mild and condescending Prince*,—“a Prince of peace.” He hath established peace between God and man, by his own blood, which fully atoned for sin; he imparts peace to the consciences of his subjects, by faith in this truth; and peace one with another, by the influence of “the spirit of peace.” Other kings may waste the property, and destroy the lives of their subjects; but he is “the Prince of life;” he imparts life and improves it, perfects and perpetuates it. The souls and the blood of his subjects are precious in his sight. He spares them; but let his *own* blood flow, and freely yielded his own life, as their ransom-price. He knows them all, loves them all, and is ever ready to save them from all their sins and enemies, dangers and fears; for in him are united “the Prince and the Saviour!” If impressed with the awful glories of their King, they feel discouraged by their conscious imperfections, the meanness of their services, and their utter unworthiness; their hearts are consoled, strengthened, and animated by his gentle and gracious administration; for “he will not break “the bruised reed, nor quench the smoking flax;” but conduct the weakest soldier to victory and triumph, honour and joy. And being Lord of the invisible world, we see Heaven opened, and all the *angels*, descending and ascending, waiting upon the Son of Man, who is “the *head* of all “principality and power.” “Are they not all “ministering spirits, sent forth to minister to them “who shall be heirs of salvation?” He inspires them with the most benevolent affections to his people on earth. They aid, “they encamp “around us,” without terrifying us, by rendering

their services invisibly. With pleasure, the “innumerable company of angels” execute his numerous orders, relative to the interests of his church. Viewing the singular excellencies of his person, character, and reign, who would not pour out his desires at the foot of the throne, in the spirit of my text, *Thy kingdom come!*

Thirdly, The *principles which excite* us to use this petition, shall next be considered; among which is,

*Humble confidence.* “It is not possible for God to lie.” Heaven and earth may pass away, but his words of prophecy and promise cannot fail. What he hath promised, he is able also to perform. “I will work, and who shall hinder?” is his language. We do not, then, raise our hopes on human patronage, learning, or wealth: but to every obstacle we oppose the concluding plea in this prayer, “thine is the power.” God can raise a highway into the Pagan nations. “Is the spirit of the Lord straitened?” The progress and perfection of this kingdom depend not on earthen vessels, but the excellency of divine power. If “the hand of the Lord” accompany the weakest instrument, it shall “confound the things that are mighty:” for he is “the only wise God,” and cannot be at a loss for instruments to execute his pleasure. When he has a tabernacle to build, he furnishes Aholiab and Bezaleel with sufficient ingenuity and application. Is Israel in slavery? He forms a *Moses* to be their deliverer. Does his church need reformation? Behold! An *Elijah* filled with wisdom and zeal for the work. Is his temple to be rebuilt? See a *Nehemiah* executing his will, with diligence, from which nothing can divert him—with courage, which no adversaries could dismay. Does famine threaten the safety of that family in which his  
church

church and oracles were to be preserved? A Joseph is settled in Egypt by a surprizing train of events, to preserve them. Does he foresee a perilous plot formed against his peculiar people? Queen Esther is raised up for such a time, and Mordecai as her adviser. He placed a Luther in Germany—Zuinglius in Switzerland—a Wickliff and a Whitfield in England, as witnesses to Jesus and his salvation. All places are his dominions, all hearts are under his control, all creatures are his instruments. He can accomplish his great end by our success and our disappointments; for “it is not in man that walketh to direct his steps.” This consideration should keep us humble; but let not the partial failure of our efforts dishearten us.

That faith by which we receive just apprehensions of God, the exceeding sinfulness of sin; the nature, extent, and reasons of future punishment; the inconceivable worth of a rational and immortal soul; the blessings of Christ's salvation; the vanity of this world; the awful influence of the Devil over it; and that “life and immortality” which are brought to light by the Gospel,—that precious faith will conduct you humbly to God, on the behalf of your own soul, and the souls of your fellow-creatures, in strong desire for the coming of his kingdom.

*Unfeigned affection* is another principle of this petition. Every Christian loves himself, in a manner, which induces him to seek the salvation of Christ—a growing capacity for the enjoyment and service of God. *Such* self-love is a noble principle, and produces a love of the same quality and tendency to his fellow-creatures. Having felt the slavery and guilt, the bondage and terror of a rebel, under the tyranny of Satan; and feeling now the liberty, the pardon, and peace, of a subject of Christ,—the pains of the first condition,

and the pleasures of the last, awaken the most tender sympathies of his renewed friend. "A dead finger (says an author) is an affliction; but death is awful in proportion to the life it destroys." Here are millions of souls, guilty before God, dead in sin, exposed to the miseries of the second death, to awaken our tenderest sympathy, and obtain our help. "God delighteth in mercy;" and a Christian who has obtained mercy, is a partaker of this part of the divine nature. He has much forgiven, and he loves much. Love is the law of the kingdom; and, under its pleasing influence, he prays for its enlargement. Towards this object the affections and designs of Christians turn, as lines to their centre. In union with their Sovereign and each other, their aim is one. A holy affection for ourselves, our fellow sinners, and our Redeemer, will bear a soul towards him who is "Jehovah, merciful and gracious," clothing its desires in words like these, "Thy kingdom come."

*Ardent zeal* is a principle which unites its influence in this labour of love. The Christian's ardour kindles at the thought of the *characters with which he associates*; when he says, "Our Father, thy kingdom come," he feels himself in a sacred confederacy in promoting the noblest cause on earth. The great body of Christians, ministers, and martyrs, together with prophets and apostles, those great officers of the Old and New Testament-dispensations, have engaged in the advancement of this object. An *angel* proclaimed the entrance of our Prince into this world, as a source of "joy to all people." "A *multitude* of the heavenly host broke the silence of the night" by an anthem, singing, "Glory to God in the highest, and on earth peace, good-will to man!" And still those pure and exalted beings, who are never occupied by trifles, feel so interested

rested in the person, sufferings, and kingdom of Jesus, that the inspired penman says, "These things the angels desire to look into." Yea, our desires and efforts are combined not only with those of prophets, apostles, and angels, but also with those of "the Son of Man, the Lord of angels, who came to seek and save them that are lost."

Our *peculiar advantages*, civil and religious, add fuel to our zeal. The sources of information and happiness are thrown open to our view, in the sacred volume: "To us much is given." Where am I? Oh, the British island, that seat of liberty and truth, "that land of Goshen!" Where am I? Surrounded by hundreds of pastors and teachers, "to whom it is given to know the mysteries of the kingdom;" and by thousands, in whom the prophetic word is fulfilled. "In his name shall the Gentiles trust." Think of *your* blessedness in seeing and hearing what ancient prophets and kings in vain desired!

The *condition of millions of our fellow immortals* will render our zeal still more sympathetic, grateful, and indignant. Cruel bigotry will freeze the best feelings of the heart into cold insensibility towards those who are not of our party; and the love of men as entirely of our sect and sentiments, may be nothing but contracted, criminal self-love in disguise. View the vast dominions of Satan! Behold the *Protestant* world, called Christian; what infidelity and pride! what prophaneness and sensuality! what contentions, wars, and miseries, abound among them! With the advantages of Bibles, a Gospel ministry, civil and religious liberty—what floods of error, sin, and wretchedness are witnessed! and, among many of its zealous professors, how lamentable are the servile formality, the self-righteousness and Antinomianism

mianism which reign in them! Standing in the midst of fifty millions of Protestants, and considering impartially the state of religion among them, what Christian can forbear praying, "Thy kingdom come?"

Look at the *Jews*. Satan has blinded their minds. There is a veil before their eyes, formed of erroneous sentiments of the ceremonial and moral laws; human traditions; the false glosses of their teachers; carnal views of the prophecies; in a word, a disposition under the reign of prejudice, covetousness, worldly hopes, and an evil heart of unbelief. Allowing the moderate estimate of nine millions of Jews, the Christian, zealous for their conversion, longs for "the veil to be taken away, that they may turn to the Lord;" and breathes out his soul to "the God of the Jews," on their behalf, saying, "Thy kingdom come."

How awfully extended is Satan's reign over the *Mahometans*! By a system of delusion, ambition, tyranny, and sensuality, the great enemy keeps one hundred and forty millions of souls in fatal ignorance. Whose heart does not bleed, whose knees do not bow, whose tongue does not plead, on the rehearsal of such a lamentable fact, for the coming of the kingdom of God?

*Poper*y, that powerful engine of Satan, how destructive and extensive have been its effects!—What a parade of human rites, ostentatious ceremonies, and superstitious practices! Grieve, grieve, my soul, that popery, a system of civil and ecclesiastical despotism, should be called the Christian Religion! No, it is the Christian religion corrupted, and rendered subservient to pride and covetousness; gross impurity in disguise, and usurped dominion over conscience, which is the empire of God. The revolution in France did not *form* the religious,



religious, or rather the *irreligious*, character of the French, but *unmasked* it ; and behold millions of Deists and Atheists, the genuine offspring of popery ! Turning your thoughts towards ninety millions of Roman Catholics, can we think it a vain repetition, if, in the most imploring manner, we cry, “ Thy kingdom come ? ”

Let us next glance at the dark empire of Satan in the *Pagan* world. Their rites and customs are idolatrous, impure, and barbarous. Their gods are “ lying vanities and broken cisterns.” Every sensual and diabolic disposition is indulged by them. Sodomy, adultery, fornication, and lasciviousness, have an uncontroled sway among them. These also are the habitations of cruelty ; thousands of their children are killed as soon as born, and thousands more are burnt alive as offerings to their idols. Relative to the worship and service of the true God, they are a foolish people ; no people. They ask not after God. The Pagan world is an uncultivated wilderness, a parched land. They are all guilty before God ; all under sin, and unacquainted with the only name under Heaven whereby they may be saved. “ Where there is “ no vision, the people perish.” They have no vision of God, no revelation of a Saviour, no certain cheering prospect into eternity. They are “ without God, without Christ, without hope.”

Behold four hundred and eighty-one millions of Pagans in Satan’s “ strong holds ! ” Here are as many arguments as souls in this deplorable condition, to urge us to pray for them. What are wealth and honour ? What is prosperous commerce ? What are splendid victories ? What are thrones and kingdoms, compared with the salvation of one soul ? “ There is joy in the presence “ of the angels of God over *one* sinner that re- “ penteth ” And he, who has opened boundless prospects

prospects to our fears and hopes, asks, "What shall it profit a man, if he shall gain a *world* and lose his soul?" Revolving in our minds the deplorable condition of unconverted souls,—the characters associated in promoting their salvation,—the inconceivable value of the soul,—and the immense obligations we are under to the Saviour of souls, let us hasten to that Being who "keeps mercy for thousands," fervently praying, "Thy kingdom come."

*Patient hope* is another principle which presents such a petition to God. Praying is sowing to the Spirit." "Let us not be weary in well-doing, for, "in due season, we," like the husbandman, who waiteth for the precious fruits of the earth, and hath long patience, "shall reap, if we faint not." This kingdom will come, but not at the time we may fix for its prosperity. "The times and seasons the Father hath put in his own power." If we use unsuitable means, and entertain rash expectations, we may be sure of disappointment and temptation to despondency. "The Lord is a God of judgment; blessed are all they that *wait* for him." God, who "worketh all things after the counsel of his own will," has permitted the wisdom of the flesh to form its own various plans of happiness in all nations. Every system man has formed, only demonstrated his folly, his depravity, and wretchedness. The Gospel itself, that system of wisdom and grace, of holiness and mercy, of duty and happiness, has afforded the fullest proof that mankind are earthly, sensual, and devilish." But whilst "The Lord God, long suffering," is permitting nations to "walk in their own way," we are exercising our faith and patience in waiting upon God for their salvation. "He (observes a friend of the Society) who contributes most largely in faithful prayer, is our greatest benefactor. Let

us pray like Moses, and our Missionaries shall fight and conquer like Joshua. As “brethren and companions in the kingdom and patience of Jesus Christ,” let us, with steady expectation, fervent importunity, and patient perseverance, pour out our souls in this petition, “Thy kingdom come.”

*Fourthly*, The *corresponding exertions* whichever accompany the consistent use of this petition, enforce it upon us. Personal religion will be the first object of a Christian’s exertions; the advancement of the kingdom of God in his own soul. His *relatives* will next share in the benefit of his influence. A *consistent conversation* may do wonders. One sentence may convert a soul. “They shall *speak* of the glory of thy kingdom, “and talk of thy power.” And whilst speaking of its glories, in the character and administration of its Prince, the excellence of its laws, the number, privileges, and happiness of its subjects,—others may hear, believe, and enlist into the service of your King.

You will also encourage and aid those who are already engaged in his service. Gospel ministers and churches will have a proportion of your assistance. You will endeavour to promote their purity, harmony, and happiness. Attempts to raise new regiments for Christ, to the neglect of those already formed, will never meet the approbation of the great “Captain of salvation.” Countenance your settled ministers, Christians, by your sympathy, your liberality, your consistency, your unity, and your friendship. Go on, ye ambassadors of the Prince of Peace, ye ministers of righteousness. May you have the honour and pleasure of turning many to righteousness, and then shining as stars for ever and ever!

Countenance men of gifts, who are capable of

rendering essential services to the Redeemer's cause, but whose modest timidity prevents, or greatly lessens the sphere of their usefulness. They may not have been disciplined in a university, or an academy, and yet they may be able to blow the Gospel's trumpet with great effect. But be on your guard against another extreme. Discountenance ignorant, rash, conceited persons, who despise learning and learned men; not considering, that if all men had been as unlearned as themselves, they must have been destitute of a text.

Let those *academies*, which are designed to prepare young men for the ministry, be encouraged by your liberality. Those tutors, who are men of ardent love for souls and zeal for Christ, who teach their pupils to make their natural and acquired endowments subservient to the honour of their divine Saviour, and the salvation of men, deserve your best patronage. Their usefulness cannot be estimated in this world; and the wealth of the Indies would be a poor reward for their labours.

Young *students*, whose hearts are in the right place, who guard against being corrupted in doctrine, in spirit, and style, from "the *simplicity* " that is in Christ," deserve your tender notice and encouragement. Go forth, ye young standard-bearers, and, in the name of the Lord, set up your banners in the heart of the enemy's empire. You have difficulties to encounter, enemies to fight, hardness to endure. Beware of "fleshly lusts, " which war against the soul;" against its life, spirituality, and purity; against its courage and its peace; against its improvement, its honour, and its felicity. You may soon be stationed at a post of honour, of labour, and of peril. But, courage, courage! ye officers of our immortal Prince. His presence, his conquests, his engagements, and his spirit,

spirit, shall animate you to fortitude in danger, skill in fighting, and fidelity in his service. Let your motto be “victory or death;” and, proceeding on this principle, you will be graciously rewarded with “a crown of life.”

And ye *benevolent societies*, formed for diffusing religious knowledge by village-preaching, distributing Bibles and useful tracts, or establishing Sunday schools,—may the blessing of the Lord our God be upon you, and prosper the work of your hands! The work of their hands, O God, prosper thou it! Aid them, Christians, by your prayers, your property, and your activity; for, these various friends of our Redeemer are extending the boundaries of his reign by their different efforts, and saying, by word and deed, “Thy kingdom come.”

*Missionary exertions* have a peculiar correspondence with this petition; and where is our consistency, if we do not *act*, as well as pray? We are verily guilty concerning our Pagan brethren; we have seen the anguish of their souls with fruitless pity. Friends of this Society, still persevere; uniting the fortitude of Nehemiah with the elevated spirit of Jehoshaphat, “whose heart was lifted up “in the work and ways of the Lord.” Your labours of love have been various; and, although not crowned with success equal to your wishes, they have “not been in vain in the Lord.” The great Regent of the Universe has put the Missionary wheel in motion, and, I trust, “the Spirit “of the living God is in the wheel,” to give it a right direction. When we think of the loss of our almost idolized ship, the return of some of our Missionaries, and the murder of others, we contemplate these wisely mysterious operations of Providence with painful emotions, and exclaim, with humble submission, solemn grief, and awful astonishment,

nishment, "O wheel!"—This hindrance in our Missionary career calls upon us to examine our motives and our measures. It checks presumption, moderates sanguine expectations, purifies our aims, renders our prayers more unfeigned, and our dependence more simple. And, whilst it says to the Missionary Society, and every Missionary, "Count the cost," it will render the hand of God more conspicuous, and secure the glory to himself, should he condescend to bless your *future* efforts.

The exertions of the Missionary Society, however, have been extensively useful. A Missionary spirit has been diffused; ministers and Christians of different denominations have been united; the languishing flame of our zeal has been rekindled; a Home Mission is established in different parts of the country; and the attention of the religious world is roused and fixed on this great object. Whilst you were designing the salvation of the *Heathen* world, *another* wheel was put in motion in the salutary influence of your labours on the cause of Christ in *England*! "Behold a wheel in the middle of a wheel!" When the apostle Paul, the most useful Missionary that ever lived in our world, was sailing from one part of the globe to another, he was better qualified by his trials for his great work. But even he could say, "Thrice "was I shipwrecked;" and was shipwrecked a fourth time, though the best of men, and serving the best cause on earth. Think not then, that "some strange thing has happened to you;" but, to use the language of Azariah to Aza, "Be ye "strong, therefore, and let not your hands be "weak, for your work shall be rewarded." Whilst the prospect of gain carries the hazardous merchant to all parts of the globe; whilst generals are leading on their armies to military glory; and admirals

mirals are conducting navies to enterprise and victory, till "the sea becomes blood," from the love of fame, or love to their king and country,—may you and your Missionaries, from love to that King in whom you meet the Father, the Friend, and the Saviour; and, from the tenderest sympathy for perishing souls, promote the object of your petition by the wisest means with the most zealous affection, dependently praying, "Thy kingdom come."

*Fifthly*, The certain accomplishment of the desire expressed in this petition, encourages and enforces the use of it. This appears

From the *appointment of God*. The Father has appointed this kingdom to Christ: "I appoint unto you a kingdom, as my Father has appointed unto me." Infinite skill and power know no difficulties. What can hinder the execution of a determination formed by an infinite Spirit, who says, "I will work, and who shall hinder it?" The *commission and promise* given to the apostles and to his ministers to the end of the world, is an additional proof that it shall be accomplished. "Go ye into all the world, and preach the Gospel to every creature." They were to say, in his name, "Look unto me and be ye saved, all ye ends of the earth." Join to this

*His promises*. "Behold, I have given thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." "I will pour out my spirit upon all flesh." The first fruits of this promise were received on the day of Pentecost; but the church shall yet see greater things. He shall fill Missionaries with gifts, grace, and truth, as clouds to refresh and fertilize the Pagan deserts. To effect this purpose, "The Spirit will be poured from on high," in a free, copious, and permanent manner. And what his influences

fluences can do, we may judge by what has been done. Behold the primitive ministers and Christians! How full of light, and life, and love! How full of truth and grace! How full of Christ, of God, and of Heaven! And “is the Spirit of the Lord straitened?” No, his gracious energy shall fulfil the *numerous prophecies*, which assure us, that God will answer our request. “Nations which knew “not thee, shall run into thee.” He will destroy “the covering, and remove the veil that is spread “over all faces.” Is his kingdom now comparatively small? Is it a little one? “A little one “shall become a thousand, and a small one a strong “nation; I, the Lord, will hasten it in its time.” With the clear, full, various, and repeated voice of prophecy, agree the undeceiving voices from Heaven, which the apostle John heard, saying, “The “kingdoms of this world are become the king- “doms of our Lord and of his Christ; and he “shall reign for ever and ever.” The partial fulfilment of prophecy in the numerous Gentile converts, in different parts of the globe, in Europe, and particularly in our own country, is very encouraging. Favoured *London!* what miracles of converting mercy and power are found in thee to quicken our hopes!

The divine *declarations and threatenings* against the *prince* of darkness, prove that Christ’s kingdom shall come on the ruin of Satan’s. “For “this purpose, the Son of glory was manifested, that “he might destroy the works of the Devil.” This is a fine comment on that first threatening against Satan, “The seed of the woman shall bruise the “serpent’s head.” In the purpose of God, who calls the things which are not, as though they were, “Satan is cast out” of his usurped dominion over the Pagan world.” This grand foe cannot be indifferent to your designs. If possible,  
he



he will divide and weaken, discourage and disgrace you ; but fear not this condemned criminal ; his persecuting rage, his perilous temptations, his profound stratagems, shall all be vanquished. " The zeal of the Lord of Hosts will secure your victory." His tender regard for his own glory, his people's interests, his Son's honour, and his displeasure against opposers of his truth, assure us that " Satan shall fall as lightning from Heaven."

The *sufferings of the Mediator* afford another pleasing and powerful demonstration that your prayer shall be answered, and your attempts finally prevail. What a surprising energy do we perceive in the principle of vegetation ! One grain of corn, buried in the earth, perishing, in its present form, and apparently lost, is productive of thirty, sixty, or a hundred grains ; and would, in time, fill millions of acres, yea, millions of worlds ! Slightly as this may strike the attention of the ploughman, " it proceeds from the Lord of Hosts, who is wonderful in council, and excellent in working." And has grace less energy than Nature ?—Behold, the Son of God falls into the ground, and, like a grain of wheat, is apparently lost : but what countless millions of souls shall be redeemed, converted, and glorified, as the fruit of the death of that one Person ! This is our Lord's illustration of the truth. He adds, in another passage, " And I, " if I be lifted up, will draw all men unto me," by such a display of redeeming love as they shall witness in my sufferings. He has made his soul an offering for sin, and he shall see his seed. " He hath poured out his soul unto death, and " made intercession for transgressors." And can that intercession fail, in which his person, his character, his obedience, and his blood, unite to plead ? It is utterly impossible.

Satan and his subjects may be strong, but " He  
" shall

“ shall divide the spoil with the strong.” He shall see of the travail of his soul and shall be satisfied. “ The *travail of his soul!*” What tongue can express, or heart conceive, the full import of these words! Behold the man of sorrows! Behold the God-man prostrate in the garden. See him, sweating, as it were, great drops of blood falling to the ground! Being in an *agony*, he prayed the more earnestly, “ Father! if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.” He was sore amazed, he used strong cries and tears; he cried out, “ My God! my God! why hast thou *forsaken* me!” His soul was *exceeding* sorrowful, even unto death. These tears and cries; such sorrow and amazement; such agony and bloody sweat, in a person of such dignity, innocence, and benevolence, as a redemption-price for souls, as a propitiatory sacrifice for sins, must receive its answerable recompense: a recompense promised by the Father, and satisfactory to himself.

*He shall be satisfied.* And can he be satisfied if even one of his redeemed should perish? Or if the Heathen are not given him for an inheritance, and the uttermost parts of the earth for his possession? No, he is worthy of them; and of their united, grateful, endless songs, which they shall pour forth before the throne. When he shall behold that countless multitude which he hath redeemed unto God by his blood, out of every kindred, and tongue, and people, and nation, with their robes and harps, their palms and crowns surrounding his person, beholding his glory, and partaking of his joy, then shall he be satisfied. This was the joy set before him, for which he endured the cross and despised the shame. Nor shall his mediatorial pleasures ever end.

Christians! The intentions of God the Saviour's

viour's commission, the threatenings against Satan, the prophecies and promises, the mediation of Jesus, the energies of the spirit of grace, the desires of good men and angels, the pleasure of God, and your own felicity, combine to render your assurance full, that your request shall be granted, and the kingdom of God shall come.

Let us look around us among men for suitable Missionaries; and above, to that God who alone can form such as the work requires. Men who, through faith, can sojourn in a strange land, working righteousness, subduing kingdoms, and "endure, seeing him who is invisible." Men who, feeling the weight of their work, and the source of their strength, can bear cruel mockings and scourging, to be killed by the sword, covered with the skin of a sheep or a goat, destitute, afflicted, and tormented, can wander in deserts and mountains, taking shelter in caves and dens of the earth. Men who can bear imprisonment like Peter, banishment with John, stoning with Stephen, or to be a spectacle to the world with Paul. What are all the poets, orators, and philosophers in the Pagan world to one such Missionary? We have observed one poor Christian, rich in faith, by his influence awaken the concern and inquiries of a few persons in a town or village. A minister has been invited; he preaches; "the hand of the Lord is with him; many believe and turn to the Lord." The poor man's cottage being found too small, a larger place is built, and a church is raised in the town. What has been in England, allowing for circumstantial differences, may be in another country. Who can calculate the effects of a few converts, like those which appear in the last Evangelical Magazine? In twenty-one short lines of one of their letters, the Saviour's name is mentioned fourteen times; expressive, I trust, of their grateful love to Him. Who can estimate the consequences

quences of Missionary labours, like those of the venerable Vanderkemp, that "burning and shining light" at the Cape of Good Hope? O that many such "polished shafts in the divine quiver" may be formed; that many, so qualified and so devoted to the cause, may each soon be heard to say, "Here am I, Lord, send me; speak the word, Lord, and great shall be the company of such to publish it!" See them

"Flying like Gabriel on his Lord's commands,  
As heralds of God's love to Pagan lands."

Open in your proceedings, inviting scrutiny, willing to receive information from every quarter, and putting on "the armour of light," what have you to fear? You do not wish to allure Missionaries by a partial representation. Whatever civility, hospitality, or friendship, may exist among some Heathen, yet, as descendants of Adam, they are under the power of a carnal mind; great ignorance and strong prejudices; old and vicious habits; characters uniting the beast and the Devil, will be found in them. And will they be condemned by the example and conversation of a Missionary without expressing resentment? It is highly improbable; but those whom Jesus sends "will find his grace is sufficient for them."

As friends to the cause, let us particularly guard against a censorious spirit. There are persons whose characters, talents, and influence, would render essential service to your cause. They are already united with you in prayer, if not in measures. They are zealous for a mission at home: may their zeal increase, and their exertions be blessed! Withing for their aid—treat them liberally.

Watch, with equal vigilance, against a disposition

sition to make your will the law of this Society, and your measure the idol of it. We did not join this Society for self-gratification. Do you dislike a measure? Oppose it meekly and firmly, in proportion to its importance: but do not abandon the Society, and sacrifice the grand object for so trivial a cause as an objection to any individual person or measure. It is much easier to censure a plan than to form a better, and execute it. The Missionary Society is large; its plan comprehensive; and its members have but an imperfect knowledge of each other. Misinformation, prejudice, and a hasty temper may mislead us. But let us rather aid than unjustly censure. Much time, thought, and labour have been devoted to this cause by our London friends, and some others. On a few persons, the executive part of this business must depend. We sincerely hope they will proceed in their God-like design—improving their plans by past disappointments: for we will not conceal it; we have not been without our disappointments.

With a fine ship, liberally freighted, under the conduct of a pious, disinterested, and able captain, favoured with an unusual voyage, we were encouraged to hope for great things. But events which have since transpired, when “adversity was set over against prosperity,” almost paralyzed the Society. However, from the influence of “the Prince of Life,” diffusing his Spirit, and impressing his promises upon our minds, fresh vigour has been imparted; new and increasing exertions are called forth;—and rallying again round the standard of our incomparable Prince, we meditate—we resolve on another attack of the enemy’s strong-holds; another attempt to procure the deliverance, the liberty, the life of captive souls.

We are not insensible of our difficulties: but, bowing our knees before a Being whose understanding is infinite, whose power is uncontrollable, whose mercy is great unto the Heavens, and who has revealed his resolution of extending grace to the Pagan world, with the filial spirit of children, we cry “Our Father who art in Heaven—thy kingdom come:” this is our petition. For “thine is the kingdom, the power, and the glory:” these are our pleas. And can any thing be an obstacle to Him “who weighs the mountains in scales, and the hills in a balance—who taketh “up the islands as a little thing”—compared with whom, all nations are as “a dust on the balance!”

He spake, and worlds rose into existence. Hear his voice speaking to us: “every valley shall be exalted, every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain;” for what purpose? That the glory of Jehovah, in our nature, and his salvation, may be revealed to all flesh! Then let our hopes travel with the Sun, which in its apparent course from east to west, measures our day; “for, from the rising of the Sun unto the going down of the same, my name shall be great among the Heathen; and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of Hosts.”

Will the Heathen themselves threaten us, or oppose our design? They shall hear a voice which is powerful and full of majesty, saying, “Hush! be still, and know that I am God; I will be exalted among the Heathen—I will be exalted in the earth.”

Christians of different denominations, ye are debtors to the barbarians and to each other. Let unity of affection and design characterize you as a body. I congratulate the *Society*, that one spirit

spirit animates it; the British island as the centre of its exertions, and the Pagan world in hope of a grand result. Your present assembling, your frequent meetings, your anxieties for suitable Missionaries, your grateful joy for any promising appearances, and even your sorrow when your Missionary prospects were clouded, all speak this language, "Thy kingdom come." But cease not to fill your minds with thoughts of the millions of souls which are drawn unto death, and are ready to perish: beings which (infinite mercy prevent it!) may soon lift up their eyes in hell, being in torments! Say not, "behold, we knew it not;" "for he that pondereth the heart considers it." If they must perish—may their blood never be required at our hands. Nor let us delay, for time is short, opportunity passing, and life uncertain.

When first I received an invitation to preach on this occasion, I conferred with flesh and blood, and respectfully refused to accept it: but a second letter revived in my mind a thought which first occurred in a dangerous illness, and had great influence in the determination I formed to preach this sermon. In that solemn moment, apprehending a very short passage into eternity, "I rose and trimmed my lamp." On reviewing my ministerial course, conscience summoned me to account for two other instances, wherein I had refused to preach before associations of ministers. I felt self-reproach for the loss of opportunities of possible usefulness which could not be recalled, and resolved, in divine strength, never to refuse on like occasions, if I could consistently comply. The whole course of our labours will soon be finished: our *day* had a beginning, and must soon have an end. Let us work "while we have the light;" for there is a night approaching, in which no man can work. Death will soon re-

move

move from our world the most zealous friends of this cause, who have sowed in fervent prayer indefatigable labours, or liberal communications. But this cause will outlive them. Others shall enter into your labours; and in due season, those who sowed, and those who reaped, as having in different ways contributed to the vast harvest of saved souls, shall rejoice together.

Be simple in your dependence, single in your aims, open in your plans, importunate in your prayers, united and persevering in your endeavours, and let no man's heart fail him; for "the cause is not of man but of God."

Zealously persevere. This becomes your character and your principles, your experience and your prospects. O God of infinite wisdom and power, mercy and truth! patronize our designs by the operations of thy Providence, and the glorious energy of thy Spirit! Open to us great doors of entrance among the Pagans! Overwhelm all opposition to the free course of thy Gospel; but let the Missionary Cause "be as the Sun—when he goeth forth in his might!" In this request, I doubt not but each of "the thousands of Israel" present will join me, by one unfeigned and most ardent Amen.



*Powerful Influence of Divine Grace :*

A S E R M O N,

PREACHED BEFORE

THE MISSIONARY SOCIETY

IN LONDON,

AT

*CHRIST CHURCH, NEWGATE-STREET*

*May 14th, 1801,*

BY THE REV. WILLIAM TYLER,

RECTOR OF BRAYTOFT, LINCOLNSHIRE.



---

## SERMON IV.

---

GALATIANS i. 15, 16.

*But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach Him among the Heathen, immediately I consulted not with flesh and blood.*

AN honest man is not afraid; and he has no cause to be ashamed, if his character should be known to the whole world. Guilt is attended with fear, and seeks obscurity; while uprightnes shrinks not back from inquiry, but courts the light. These reflections arise from the consideration of the character of the great Apostle, who lays before the Galatians a plain and undisguised account of his religious conduct before he was made acquainted with the Gospel of our Lord Jesus Christ; and of the astonishing change that had been wrought upon him by the power of divine grace. “Ye have heard of my conversation  
“in time past, in the Jews religion, how that, be-  
“yond measure, I persecuted the church of God,  
“and wasted it; and profited in the Jews reli-  
“gion, above many my equals in mine own na-  
“tion, being more exceedingly zealous of the  
“traditions of my fathers; but when it pleased  
“God, who separated me from my mother's womb,  
“and called me by his grace to reveal his Son in  
“me, that I might preach him among the Hea-  
“then, immediately I conferred not with flesh  
R “and

“ and blood.” Ver. 13, 14, 15, 16. As though he had said, “ very few have equalled me in my zeal for the religion in which I was educated ; and none have gone greater lengths than I have in my unreasonable prejudices and cruel opposition to the Church of Christ ; “ for, beyond measure, I persecuted the Church of God, and wasted “ it :” my blind zeal would have hurried me to increasing fury, and would have been my everlasting ruin, if it had not pleased God, “ who “ separated me from my mother’s womb, to call “ me by his grace.”

There were three things very remarkable in the conversion of St. Paul, and in his call to the office of a preacher and an apostle. The first was, in the *time* when it pleased the Lord to awaken him, when his spirit was inflamed with the fiercest degree of rage ; when he was breathing out threatenings and slaughter against the disciples of Christ ; when he was a persecutor and a blasphemer, an injurious person, and could not have the least claim to divine favour ; then it was that he was plucked as a brand from the fire ; and, in consequence thereof, the churches had rest throughout all Judea, and Galilee, and Samaria.” Acts ix. 31.

Secondly, The manner of his conversion was uncommon and extraordinary. The way by which our Heavenly Father calls back his wandering children is, *usually*, by the preaching of the Gospel ; but, in the apostle’s case, the ordinary means were dispensed with, and the blessed God, who is bound to no rule of acting, but can produce the same wonderful effect, either with or without any instrumental cause, brought deep conviction to his soul, not by conversing with the disciples ; not through a course of reading and reflection ; but by an immediate and invincible call from

from Heaven, "Saul, Saul, why persecutest thou me?"

Thirdly, The effect which followed, deserves also our attention; I do not mean the transitory effect it had upon his body, in depriving him of sight and appetite for three days; but the instant and abiding effect it had upon his mind. Christ and his Gospel became incomparably precious to his soul; and his desire was, that others should become acquainted with his Saviour, and be brought to the happy enjoyment of his inestimable benefits. "Immediately I consulted not with flesh and blood." This was the constant and increasing aim of his grateful soul as long as he lived; and when he had no longer liberty to pursue his favourite work, but was in afflictions and bonds for the Gospel, he says, "what then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and therein I do rejoice; yea, and will rejoice." Having thus endeavoured to lay before you a few leading thoughts respecting the heavenly change wrought on St. Paul, it is my intention to prove,

*That the conversion of a sinner is entirely the work of God!* By conversion, I do not mean any change in a man's opinions, or an external alteration of his conduct, both of which may take place, and still there may be nothing more than the form of godliness. But, by conversion, I mean an inward change wrought in the soul by the Spirit of God, which is common to every believer in Christ, and which the Evangelist thus describes: "As many as received him, to them gave he power to become the sons of God, even to them who believe in his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the words selected for our present consideration, the Apostle begins with the doctrine of God's

foreknowledge; and upon this undoubted principle, as upon a rock which cannot be moved, he proceeds to relate the work of God upon the soul. I call the doctrine of God's foreknowledge an undoubted principle, because we cannot have a proper idea of the Lord, without confessing that his wisdom and understanding are not bounded as the wisdom and knowledge of men and angels, but that he perfectly knows all things past, present, and to come. If it should be said, God does not know *all things* that are past, it would be to argue that forgetfulness is in God; that is, that imperfection makes a part of the character of an infinitely perfect Being. To assert that there is any being, any circumstance, any thought, in any moment, that is not naked and open before the eyes of him with whom we have to do, is a poor and weak attempt to rob him of his omnipresence and omniscience; two divine attributes forcibly, in the most striking manner, taught us by the royal Psalmist: "Thou knowest my down-sitting and mine uprising; thou understandest my thoughts afar off; thou compassedst my path and my lying down; and art acquainted with all my ways; for there is not a word in my tongue but lo, O Lord, thou knowest it altogether."

As there is nothing in time past, or in time present, that can be hid from God, so it is equally true, there is no future event which is not clearly foreseen by him, whose eyes run to and fro through the whole earth. It is true, the volume of futurity is closely sealed up, and its contents must remain unknown to men and angels; but every line is read, and exactly understood by God, who sees the end from the beginning. This will appear from a view of the nature of prophecy, which is a foretelling of future events. This is alone the high prerogative of God, and removes, to an infinite distance,

distance, all the supposed wisdom which men have imagined the Heathen Gods to possess. In Isaiah xli. and ver. 21, 22, Jehovah, speaking of the idols whom the nations worshipped, says, "Let them bring them forth, and shew us what shall *happen*, or declare us things *to come*; shew the things that are *to come hereafter*, that we may know that ye are Gods."

The foreknowledge of God appears, beyond contradiction, in the prophecies which are recorded in the Holy Scripture; the captivity of the Jews in Babylon; every particular relative to the birth, the sufferings, the death, and resurrection of Christ; the blindness of Israel and their rejection of the Saviour, were all predicted, and the predictions were exactly accomplished; but from whence did the prophets, who were men of like passions with ourselves, gain their knowledge? To this question the Apostle gives us an answer: "The prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost." The doctrine of God's foreknowledge, we have seen, extends to all things; and if it be so, it may very safely be affirmed that it reaches the objects of divine mercy; for he cannot be said to know all things, if he be limited in this. But the Apostle will not allow so foul a blot to lie upon this adorable attribute, and therefore teaches us, that every justified and glorified soul was chosen in Christ before the foundation of the world. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified:" and, in the text, he says,

says, "it pleased God, who separated me from my mother's womb."

There is no man will be bold enough to assert that he was actually separated and became a disciple of Christ, till he heard the voice from Heaven. The meaning of the words is, Though I was permitted to go such enormous lengths, in opposition to the Gospel, and to commit such outrageous acts of cruelty against the innocent disciples of Christ, yet God, in his unsearchable wisdom, had destined me to be a Christian, and a preacher of the Cross. Luther, that zealous reformer, who was made so eminently useful in bringing to light the blessed truths of God's word, which were almost extinguished by the superstition of the church of Rome, thus comments on this passage: "This," says that excellent man, "is an Hebrew phrase, *i. e.* God had appointed, when I was yet in my mother's womb, that I should so rage against his church, and that afterward he would mercifully call me back again from the midst of my cruelty and blasphemy, by his mere grace, into the way of truth and salvation. To be short, when I was not yet born, I was an apostle in the sight of God; and when the time was come, I was declared an apostle before the whole world." The learned Beza gives the following note on the passage:—"He speaks concerning the eternal predestination of God to the apostleship, and makes no mention of works foreseen." Having thus endeavoured to investigate the meaning of the first sentence in the text, I conclude that the foreknowledge of God is the source of all divine consolation, to which not only St. Paul, but every saint, may look with praise and gratitude; for the general description of the redeemed is, "that they are elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto  
"obedience,



“obedience, and sprinkling of the blood of Jesus Christ.”

II. The Apostle, in the next clause, informs us how the love and mercy of God was manifested to his soul: *He called me by his grace.*

By these words, that act of the grace of God is to be understood by which the soul is awakened to a painful sense of its guilt, and to a fearful apprehension of its danger. Before this takes place, the soul, unconscious of its depravity, and unalarmed, though walking on the brink of destruction, remains a stranger to true repentance and earnest prayer; and however immoral the conduct of the unawakened may be, he can always say to another, whom he supposes worse than himself, “Stand by, for I am holier than thou.” But the *secret* and *powerful* call of God at once blasts these false hopes, and destroys these fallacious views; and the language of the heart becomes more humble, and, like the Publican, it cries, “God be merciful to me a sinner!” I said, the call of God was *secret* and *powerful*; because, when it takes place, it is often a considerable time before it is known to the world, to the church, or to the minister whom God has employed for this purpose; but, however secret, it comes with overpowering conviction, and constrains the soul to lament and say, “O wretched man that I am, who shall deliver me?” Thus it was with St. Paul; for no sooner did the light from Heaven shine upon his heart, than he began to implore divine mercy. “Go (says the Saviour) to Ananias, and inquire for one called Saul of Tarsus, for *behold he prayeth!*” This is the constant effect that follows, whenever it pleases God to call any one by his grace: and that man surely deceives himself who supposes that he has been called by grace, and yet remains a stranger to prayer.

It is well known, that in all ages, and in all places, the mean which God has mostly honoured for the turning of men from the kingdom of darkness to the kingdom of his Son, has been the preaching of the Gospel; and this is the mean he still blesses, and will continue to bless, as long as he has a church on the earth; but though the preaching of the Cross is to those who are saved the power of God, yet it would be the most extravagant presumption to attempt to limit the Almighty, or to say, in *this* way he shall work, and no other; for any instrument, however insignificant it may be, becomes sufficient when in his hand. Some have dated their awakenings to a fit of sickness; some to a word spoken in season in private conversation; some, to reading a religious tract: and that God, who worketh all in all, can, if he please, accomplish his good pleasure without the intervention of any of these things, as was exemplified in the manner in which the Apostle himself was called. But, however various the channels through which divine love and mercy were conveyed, the work is still to be attributed entirely to the free and unmerited favour of Heaven! This will appear, if we reflect, that God can be under no obligation to save any that have sinned against him, and brought ruin upon themselves: no, for if he had left the whole race of men to perish in their iniquities, and had provided no Mediator for them (as is the case with the fallen angels) his holiness would have remained unblemished, and his righteousness would have endured for ever. That God does not bestow his grace upon this man rather than that man, because one is less guilty than another, is a truth as clear as the noon-day sun. Was the Apostle less criminal because he persecuted the church of God? Were the Corinthians, who indulged themselves in every  
abominable

abominable vice, less guilty than the Scribes and Pharisees? By no means; but, as if with design to crucify the pride of man, the prudent, the moral, the virtuous, are passed by, while publicans and harlots are called to the kingdom of Christ. This the Apostle strongly enforces, 1 Cor. i. 26. “Ye see your calling, brethren, how that not many  
 “wise men after the flesh, not many mighty, not  
 “many noble are called, but God hath chosen  
 “the foolish things of the world to confound the  
 “wise; and God hath chosen the weak things of the  
 “world to confound the things which are mighty,  
 “and base things of the world, and things which  
 “are despised, hath God chosen; yea, and things  
 “which are not, to bring to nought the things  
 “that are; that no flesh should glory in his pre-  
 “sence.” Besides, it may be considered, that so far from man having any right to the grace of God, it is generally found, and will be readily acknowledged by a great number of the redeemed, that the heart of man, by nature, does not desire it, and, so far from complying with the work of God, resists it, and shews a strong reluctance to give admittance to him who says, “Behold, I stand at  
 “the door and knock!”

I know, there are some who are weak enough to suppose that the whole change I have been speaking of, is effected by the preacher: his boisterous manner alarms the fearful, while his soft and alluring words (say they) beguile the simple; but these suppositions are founded upon ignorance of the depravity of the heart, and of the Holy Scriptures. The prejudices of the mind against the doctrines and the discipline of the Gospel, are too old and deep-rooted to be shaken by the feeble efforts of human persuasion. It is true, that it is the duty of ministers to call sinners to repentance; but unless, while they speak to the ear, God speaks to the  
 S heart,

heart, no good is done. Paul may plant, and Apollos may water, but God giveth the increase. Thus, the Gospel stains the pride of man, and leaves no cause for glory, either to the Christian or to the minister, but in Christ Jesus: "By grace  
" are ye saved, not of works, lest any man should  
" boast."

III. I now come to the third part of the text, in which the Apostle says, *that it pleased God to reveal his Son in me.* The revelation of God to man is of a twofold nature; the one external, the other internal. The former is contained in the Old and New Testaments, in which the will of God concerning man is laid open, and declared to us all in the Volume of Divine Inspiration. The anger of God against the impenitent, and his pardoning love and tender mercy to every returning prodigal, is taught with line upon line, and precept upon precept; and of this external revelation of God to man, the great Apostle speaks: "I am not ashamed of the Gospel of Christ, for  
" it is the power of God unto salvation to every  
" one that believeth: to the Jew first, and also to  
" the Greek. For therein is the righteousness of  
" God revealed from faith to faith; as it is written,  
" the just shall live by faith. For the wrath of  
" God is revealed from Heaven against all un-  
" godliness and unrighteousness of men, who hold  
" the truth in unrighteousness." The word of God, however it may be despised by some and neglected by others, is the great and distinguishing mercy which our nation has been blessed with above many others, and is the talent intrusted to our care; of the use or abuse of which we shall one day be called to render an account before the Judge of the quick and dead. May this favour not only be continued amongst us from generation to  
generation,

generation, but may it more than ever be glorified amongst us !

But there is, moreover, an external revelation of God to the heart, wrought by his Holy Spirit, by which a joyful discovery is made to the soul of its interest in the blessings of free remission of sin, and of complete justification through the blood and righteousness of Jesus the Son of God. This is particularly treated of, 1 Cor. ii. 9, 10. This inward testimony was the happy privilege of the primitive Christians; for it is declared concerning the believing Romans, that “the Spirit itself bore witness with their spirit, that they were the children of God;” and *this* it was that animated them to bear the severest trials, not only without a murmur, but with holy joy. “We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, *because the love of God* is shed abroad in our hearts by the Holy Ghost, which is given to us.” The Apostle, I apprehend, had this in view in the clause we have under consideration; for he pursues a regular chain of causes and effects. It is true, the order of words does not always prove the order of things; but in this place it certainly does: “God foreknew and separated me from my mother’s womb; in his own due time he called me out of darkness, and shewed me my guilt and danger; and then, through his matchless mercy, he discovered to me my interest in his Son.” The experimental knowledge of *his interest* in the love of Christ, he puts beyond a doubt in the 2d chapter and 20th verse; where, in a strain of holy transport and lively gratitude, he thus expresses himself: “I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me;

“and the life which I now live in the flesh, I live  
 “by the faith of the Son of God, who loved me,  
 “and gave himself for me.” Can any words  
 express more forcibly the union of the soul with  
 Christ! Can the divine assurance of faith be de-  
 scribed in language more strong and determined?  
 I will not affirm that the whole church of Christ  
 enjoy this invaluable privilege, but that some *do*  
*possess it*; and that *all have encouragement* to expect  
 it and to pray for it, none, I hope, will deny, who  
 believe the promises of an unchangeable God.  
 One of the particular offices of the Spirit of Christ  
 is, that of being the comforter of the people of  
 God: and if it should be asked how, or by what  
 means, he conveys consolation to the distressed  
 conscience? Our Lord himself replies, “He shall  
 “glorify me; for he shall receive of mine, and  
 “shall shew it unto you.”

That some have had their imaginations warmed  
 by sparks of their own kindling; and that others  
 have hypocritically pretended to the enjoyment  
 of these things, and by great swelling words of  
 vanity, have deceived many, is granted; but this  
 is not a sufficient argument against the doctrines  
 of the Gospel, which, like the current coin of the  
 kingdom, must not be rejected, because many  
 counterfeit are in the world. I freely declare,  
 that it appears to me that the church of God, in  
 the present day, stands in the same need as the  
 primitive church, of those spiritual, lively, ani-  
 mating views of Heaven and eternal glory. The  
 disciples in former ages have had more frequent,  
 and more severe persecutions to endure, than we  
 have, who live in an age when the church enjoys  
 outward peace and worldly prosperity; but while,  
 through the blessing of our God upon us, and by  
 the wise and protecting laws of our happy con-  
 stitution, we can, to use the Prophet's words, “fit  
 “every

“every man under his own vine and fig-tree, and “none can make us afraid,” are not these indulgences of Providence liable to be abused to the purposes of sloth and lukewarmness, unless the heart is frequently warmed by the holy flame of divine love! Since then we are encompassed with manifold temptations, which hinder us from running the race that is set before us, with all that promptitude and earnestness we ought to do; since many of God’s people do live under the comfortable sense of acceptance with God, through the righteousness of their great High Priest, and die in the full persuasion of eternal life; since he whose promises are not yea and nay, but amen, hath declared, “I will pour water upon him that “is thirsty, and floods upon the dry ground; I “will pour my Spirit upon thy seed, and my “blessing upon thy offspring,”—let it be the secret, the united, the fervent prayer of us all, that we may (before we reach our heavenly home, where all tears will be wiped away for ever) enjoy the earnest of our inheritance, and know that Christ is in us the hope of glory!

IV. The last clause of the text teaches us what are the effects the saving grace of God produces in the heart—a cheerful desire to do the will of God, and an ardent longing for the salvation of men; for, says Paul, “as soon as I knew that I “was appointed to preach Christ among the “Heathen, immediately I conferred not with “flesh and blood; I now no longer consulted my “own ease, or worldly advantages; I asked not “the opinion of my carnal relations and friends, “nor even of the church itself; but I hastened to “proclaim salvation to those who were sitting in “darkness, and in the shadow of death!” The love of Christ made known to the soul, will produce a return of love and gratitude to God; and

no stronger mark of unfeigned love to God can be given, than that of constant and cheerful obedience to his will in all things; for it is the Saviour who says, "If any man love me, he will keep my words." How powerfully the Apostle was actuated by this divine principle, may be learned from his own words: "What things were gain to me, those I counted loss for Christ; yea, doubtless (he adds) and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." This, however, is not peculiar to the Apostle, but is the language of every believer when faith is in exercise. Faith worketh by love, and teaches the soul, from the strongest conviction of the excellency of Christ, to say, "Whom have I in Heaven but thee? and there is none upon earth I desire beside thee!"

But I hasten to the consideration of a second effect the grace of God produces in the heart—Love to men, which discovers itself by a sincere and true desire for their salvation. The grace of God, which bringeth the joyful news of salvation to men, not only teaches us to deny ungodliness and worldly lusts, but to love one another: and there is no disciple of our Lord who feels the influence of and walks according to the doctrines of the Gospel, who does not find the prevailing desire of his heart to be, that his bitterest and most implacable enemy may not be almost, but altogether a Christian. And, hence, so far from wishing the doctrines of Christ to be monopolized by any men, or by any particular nation, it rejoices his soul to hear of their propagation; and that there are men to be found, actuated with honest zeal, who are willing to leave behind all earthly prospects, to forsake their friends and their country,



country, whenever it may please God to call them to carry the name of Jesus to distant and desolate nations. What a bright example of this evangelical spirit do we behold in the Apostle! No sooner was he made acquainted with the high and heavenly nature of the Gospel, but immediately he felt an unbounded desire to impart the glad tidings to others; his chiefest joy, yea, the life of his life, was to proclaim the infinite grace and merit of his crucified Lord. "He knew that bonds and afflictions awaited him;" but declares to the Ephesians "that none of these things moved him;" neither (says Paul) "do I count my life dear to myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And when his countrymen, hardened in their prejudices, and blind to their own eternal interests, would no longer hear him with patience, but with furious rage rejected his message, and expelled him from their cities,—he weeps over them, and prays for them: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh; for my heart's desire and prayer to God for Israel is, that they might be saved." Nor need we wonder at the Apostle; for the salvation of men is the desire of the whole church of Christ, and the joy of angels; "the Spirit and the Bride say, Come;" and whenever a soul is born of God, fresh acclamations of praise are given to him who sitteth upon the throne, and to the Lamb.

Having thus attempted to explain and enforce the words of the text, I shall conclude this discourse

course with an inference or two which arise from the subject.

1. No conclusion can be drawn against the conversion of men, either from the profligacy of their manners, or their prejudices against the way of salvation. God, whose wisdom is infinite, and who knows best what is best, often permits those to run enormous lengths in the ways of infidelity and profaneness, whom afterwards he calls to be fellow-citizens with the saints, and of the household of God; this God does not in order to make sin fit easy on the conscience, but to magnify the power of his grace, which is able to save to the uttermost. Many have had cause to bless God that they have found among the saints such characters as an adulterous David—an unchaste Magdalene—an unbelieving Thomas—and a penitent thief, who at the eleventh hour found peace and pardon. These, and similar instances of men who have been brought out of the horrible pit, are recorded in the holy Scriptures to encourage the weary and heavy-laden to come to Christ for rest; and to stimulate ministers to a diligent performance of their work. Who ever ran to greater degrees of opposition and contempt of the Son of God, than St. Paul himself? He was filled with rage against the disciples—with contempt of Christ—and with unrelenting cruelty against all of every age and sex that called on his name; yet the amazing grace of God was all-sufficient to change his heart, and to convert this furious persecutor, into a preacher of the faith he had endeavoured to destroy. He looked upon himself as a miracle of mercy, and thought that while he stood freely and fully pardoned, no sinner need despair. Attend to the language of his grateful heart: “I who was  
“before a blasphemer, and a persecutor, and in-  
“jurious, obtained mercy. This is a faithful  
“saying

“ saying, and worthy of all acceptation, that  
 “ Christ Jesus came into the world to save sinners,  
 “ of whom I am chief. Howbeit, for this cause  
 “ I obtained mercy, that in me first Jesus Christ  
 “ might shew forth all long-suffering, for a pat-  
 “ tern to them which should hereafter believe on  
 “ him to life everlasting.” Such an illustrious  
 instance of victorious grace is recorded, to keep  
 the most notorious sinners from despair, and to  
 encourage even blasphemers and persecutors to lay  
 down their arms of opposition and rebellion against  
 Christ, and to approach him with the spirit and  
 language of the Publican, who smote his breast  
 and said, “ God be merciful to *me* a sinner!”

2d. To endeavour after the conversion of souls,  
 is the most laudable work men can be employed  
 in on this side the grave. A soul is worth a  
 world. Those whose abilities are exerted, in  
 order to better the condition of mankind in the  
 present world, and to promote their comfort,  
 safety, and prosperity, deserve our commendation!  
 But as the body is of trifling consideration when  
 compared with the value of an immortal soul;  
 and our present existence is of infinitely less im-  
 portance than our everlasting welfare, it will  
 follow, that those who being guided (not by a  
 spirit of enthusiasm, but) by a firm belief of the  
 truth of the Holy Scriptures, are endeavouring to  
 propagate the knowledge of salvation by Jesus  
 Christ to their fellow-men, are engaged in a work  
 of the highest importance. There can be no  
 doubt, but every saint, even the babe in Christ  
 will be, when he joins the church triumphant,  
 completely and everlastingly happy; but the  
 blessed God has promised peculiar honour to  
 those whose desire is to lead the blind by a way  
 they know not; for thus saith the Lord, “ they that  
 “ be wise shall shine as the firmament; and they

“ who turn many to righteousness, shall shine as the stars for ever.” This, I trust, is the great and only aim you have in view, who have, with the most benevolent intentions, formed yourselves into a society for the sole purpose of sending the word of life into the dark and benighted parts of the world. It is true, that your endeavours hitherto have not been attended with all that success you expected—disappointments have happened.

God, in his unsearchable wisdom, has seen it right to cross your designs, by permitting your ship to be captured, and some of your Missionaries to be persecuted and slain; and it becomes mortals, who know but little, to prostrate themselves in submission to his adorable will, and to acknowledge his sovereignty, who does as he pleases amongst the armies of heaven and the inhabitants of the earth, without being accountable to any. These mysterious acts of Divine Providence have been employed, not with an intention to relax your exertions in the cause of the Gospel, but to teach you some profitable lessons:—The best of men are liable to err. Permit me to ask, whether your expectations of success might not be raised rather too high, from the uncommon assistance that Christians of almost every denomination have given to your plan? or, Whether the reported docility and friendly dispositions of the inhabitants of the islands of the South Seas, might not cause you for a moment to forget the depravity of the heart—and that to erect the standard of Christ in the kingdom of darkness, is to be accomplished, “ not by might, nor by power, but “ by my Spirit, saith the Lord of Hosts ?” I have taken the liberty of mentioning these things, not with the least intention of discouraging any, but to afford a hint or two for self-examination to all!

God

God, who knows the heart, is altogether acquainted with the uprightness of your intentions in this business; and by a cool, steady, and determined perseverance in so Godlike a design, your sincerity, faith, and patience will become manifest to the world. You have without doubt, counted the cost, and know that those who engage in works of such amazing magnitude, must be prepared for trials which they will find arising from various quarters, and from different causes. You are acting upon the warrant of God's word—therefore be of good courage; God, whose promises are all Yea and Amen, hath said, “the Heathen shall be the inheritance of his Son, and the uttermost parts of the earth shall be his possession;” and again he hath declared, “from the rising of the Sun, even to the going down of the same, my name shall be great among the Gentiles.” These promises have been happily accomplished with us, and it is now a long time since men of true Missionary zeal and spirit brought the glad tidings of salvation to our land; and when we consider the abundant blessings we still enjoy, we have reason, with admiring gratitude, to say, “Lord, how is it that thou wilt manifest thyself to us, and not to the world?” But while the true light thus shineth upon us, how many nations are there who lie under a dismal night of ignorance, and whose deplorable state calls for pity! In the midst of our abundance, let us not forget those who are perishing for lack of knowledge.

'Tis true, your warm expectations have received some checks from the hand of him whose ways are in the great deep; but is there any thing singular in this? Have the Moravians always met with success? No; but their resignation, patience, and laborious acts of self-denial, have enabled them, through grace, to surmount every difficulty.

Did the Apostles themselves always meet encouragement? By no means; they were stoned—they were expelled from the places where they went to preach the word of life; but the want of success in one place, was the means of sending them to another. At all events, therefore, go forward in the name of the Lord, using every means in your power, and embracing every opportunity that offers, to sow the seed of eternal life, leaving the event to Him who hath said, “the vision is yet  
 “ for an appointed, but at the end it shall speak  
 “ and not lie; though it tarry, wait for it, because  
 “ it will surely come, it will not tarry.”

In order, however, to pursue with vigour the plan you have already acted upon, four things at least seem absolutely necessary:

1st, Men of apostolic spirits, who are willing to labour and endure the cross for the good of souls; men of simple manners, and of strong common sense; men of much patience, perseverance, faith, and prayer—as every Christian is not called to be a preacher—so among the ministers of God’s word, there are very few who are qualified for the important work of a Missionary.

2d, Money is wanted; for the Missionaries have little else to expect but sufferings as the reward of their labour of love; yet they must be supported: and to whom, under God, must they look for supply, but to you whom God has not only blessed with *abundance*, but with *hearts* also to lay it out for God. Your *liberality* has already been so conspicuous, that it is almost needless for me to remind you, that *God loveth a cheerful giver*; “and that he who hath pity on the poor, lendeth  
 “ to the Lord; and that which he hath given, will  
 “ he pay him again.”

3d, Prayers are wanted; and here the poor of Christ’s flock, who can assist the cause of God in

*no other* way, may be of very great usefulness. The Apostles were earnest in their solicitations for the *prayers* of the church, for they knew that the effectual fervent prayer of a righteous man *availed much*; hence such exhortations as these: “Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

4th, But the greatest thing of all, without which, men, money, and prayers are of no avail,—is the *blessing of God*: with *this*, weak efforts will perform wonders; and without *it*, Paul may plant and Apollos water to no purpose: wait therefore on the Lord, be of good courage, and whatever thy hand findeth to do, do it with all thy might. In the morning of youth, sow the seed of eternal life; and in the evening of your days, withhold not your hand, and though you may not live to see the fruit of your labour, yet an abundant harvest may follow, to the praise and glory of God! Let no uncharitable, ill-natured objections clog the wheels of your activity—your lives are *short*—you have found Christ to be a precious Saviour, and his overpowering love has frequently constrained you to say, “I have a desire to depart and be with Christ, which is far better.” No wonder, therefore, you should unite your endeavours to promote the honour of his name—to extend the joyful sound of the Gospel; and to pray that others, who are now living without hope, and without God in the world, might be made acquainted with Him, whom to know is eternal life! It is not long you will have an opportunity of testifying your unfeigned love to God, and disinterested love to men before the world; for in a few months or years you will be removed from the changing scenes of this life, to that rest which remains for the people of God: and when

you

you come to lie on your dying bed, and flesh and heart begin to die away, you will not then repent that you have done too much for the cause of Christ—too much to spread the favor of his name, or to promote the everlasting happiness of others; but while you confess yourself an unprofitable servant, and the chief of sinners, Christ will beckon you away, with, “well done, good and faithful servant, enter thou into the joy of thy Lord!!!”

F I N I S

LIST



L I S T  
OF THE  
CONGREGATIONS, &c.

THAT HAVE  
TRANSMITTED SUMS OF MONEY TO THE TREASURER  
FOR THE USE OF  
*THE MISSIONARY SOCIETY.*

A			H		
	£.	s. d.		£.	s. d.
<b>A</b> BERDEEN Missionary Society, by Alex. Rofs, junior	50	0 0	Hull, Rev. Geo. Lambert	40	19 0
			Hull, Rev. Mr Green	12	2 6
<b>B</b>			<b>I</b>		
Barbican, Rev. John Towers	10	12 0	Ipswich, Rev. Cha. Atkinson, Collection	11	4 6
			Subscription	13	13 0
<b>C</b>				24	17 6
Caernarvon, Rev. J. Griffith and Friends, by Rev. Mr Francis	4	9 5	Isle of Wight, Rev. Mr Potticary	24	9 1
Chatham, Rev. Mr. Slatterie	10	10 0	<b>K</b>		
Chesham, collection at, Rev. Mr Surman	6	10 0	Kelfo Corresponding Branch of the London Missionary Society	11	4 6
Clavering, Essex, Rev. John Bailey	10	10 0	Kingwood, Rev. Mr Hart	5	5 0
Colchester, Rev. Mr Taylor	9	9 0	<b>L</b>		
			London Road, St. George's Fields, Rev. Mr Harper	5	16 0
<b>D</b>			<b>M</b>		
Devizes, Rev. Mr Sloper and Friends	10	0 0	Miles-lane, Rev. Mr Easton	9	7 0
			Milton, Kent, Rev. Mr Child	4	4 0
<b>F</b>			<b>N</b>		
Fordham, Rev. Mr Harris and Congregation	6	12 8	Newcastle-upon-Tyne, by Mr John Dobson	19	17 8
Frome, Rev. Mr Silree	8	3 0	<b>R</b>		
			Ramsgate, Rev. Geo. Townsend	14	12 6
<b>G</b>			Rodborough, late Rev. Mr Heath	14	14 0
Glasgow Committee of the London Missionary Society, by James M'Kenzie	47	6 4	<b>S</b>		
Glasgow Missionary Society, by Rev. John Lockhart, Secretary	200	0 0	Salisbury, Rev. Mr Adams, by Rev. Mr Hopkins	14	4 0
Gosport, Rev. David Bogue, Collection	23	6 1	Sheerness, Rev. Mr Fowler	13	5 0
Subscription	37	7 6			
	60	13 7	<b>W</b>		
Greenwich Tabernacle	29	15 0	Warwick, Rev. Mr Moody	12	0 0
Guestwick, Norfolk, Rev. Mr Sykes	9	0 0			

AN  
ALPHABETICAL ACCOUNT

OF  
CONTRIBUTORS

TO

THE MISSIONARY SOCIETY,

FROM THE FIRST OF JUNE 1800, TO THE FIRST OF JUNE  
1801.

IN LONDON AND ITS VICINITY.

A			£.	s.	d.
Ainsley, Mr, Broad-street, Rat-cliffe	1	1	0		
Alers, Mr, 7, Fenchurch-street	3	3	0		
Allen, Mrs, by Rev. Mr Eyre	0	10	6		
Allday, Mr John, Carlisle-street	2	2	0		
Ditto a Lady by him	1	1	0		
Althans, Mr, 25, Little Ayliffe-street	1	1	0		
Andrew, Mr, Henry-street, Old-street	2	2	0		
Applegarth, Capt. Temple-place	5	0	0		
Armstrong, Rev. Mr, Hoxton-square	1	1	0		
Armstrong, Mr, Bank	1	1	0		
Arrowsmith, Mr, Rathbone-place	1	1	0		
Atkins, Mr, Greenwich	1	1	0		
Austin, Mr John, Cumberland, Sherditch	1	1	0		
Aytcough, Mrs, 4, John-street, Pentonville	1	1	0		
<b>B</b>					
Backler, Mr, Apothecaries-hall	1	1	0		
Backler, Mrs, ditto	1	1	0		
Bagster, Mr, 20, Piccadilly	1	1	0		
Bailey, Mrs, by Mrs Fox, Peckham	1	1	0		
Bailey, Mr, 272, Holborn	1	1	0		
Bainbridge, Mr, 65, Guilford-street, Bloomsbury	2	2	0		
Bainbridge, Mr, ditto	2	2	0		
Carry forward	31	15	6		
Brought forward	31	15	6		
Baker, Miss, Pinners-hall, Broad-street	1	1	0		
Barnes, Mrs, 150, Minories	1	1	0		
Barton, Mr, 37, Swallow-street	1	1	0		
Bateman, Mr P. Bunhill-row	1	1	0		
Bates, Mr, 150, Minories	1	1	0		
Beaumont, Mr, 45, Beech-street	1	1	0		
Beasley, Mrs, 21, Surry-road	3	0	0		
Beckett, Mr, 49, Barbican	1	1	0		
Belgrave, Mr, Cambden-town	1	1	0		
Bennett, Mr, Mitchell-street, Old street	1	1	0		
Bernard, Mr, Geo. Grew-street	1	1	0		
Bexfield, Mr, 21, Mount-row, Lambeth	1	1	0		
Bexford, Sam. Esq. 17, East-place, ditto	1	1	0		
Bickerstaff, Mr, Pullens-row, Islington	1	1	0		
Bickley, Mr, 115, Ruffel-street, Bloomsbury	1	1	0		
Bigger, Mr, 90, Aldersgate-street	1	1	0		
Bilger, Mr, 4, New-street, Covent-garden	1	1	0		
Bingley, Mr, 21, Birchin-lane	1	1	0		
Binns, Mr, Threadneedle-street	10	0	0		
Black, Capt. Jamaica-row	1	1	0		
Blifs, Mr, 88, West Smithfield	1	1	0		
Boate, Mr, 56, Pall Mall	1	1	0		
Bode, Mr John, Dalston, Hackney, 2 years	2	2	0		
Carried forward	67	17	6		

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	67	17	6	Brought forward	136	3	6
Boggis, Mr, 4, Great Prescott-street	5	5	0	Carter, Mr, Honey-lane Market	2	2	0
Bott, Mr, Narrow-street, Lime-house	1	1	0	Carter, Mr, Royal Exchange	1	1	0
Bowley, Mr Geo. Bishopsgate-street	10	0	0	Carter, Mr, a Lady by him	1	1	0
Bowser, Mr, 50, Hermitage-street, Wapping	2	2	0	Carter, Mr, Blackman-street, Borough	2	2	0
Boyce, Mr, Greenwich	1	1	0	Carruthers, Mr, Cheapside	5	5	0
Bracey, Mr, 200, Bishopsgate-street	1	1	0	Chadwick, Mr, 105, Wapping	1	1	0
Bradley, Mr, 4, White Horse-yard, Drury-lane	1	1	0	Chapman, John, a Marine, 2d donation, by Rev. Mr Eyre	1	6	0
Braidwood, Mr, Hackney	1	1	0	Charrington, Mr, Mile End	2	2	0
Bramwell, Mr, 55, Greek-street, Soho	1	1	0	Chater, Mrs, Charles-street, Long-acre	1	1	0
Breamer, Mrs, Orchard-street, Westminster	1	1	0	Chatteris, 80, Cornhill	1	1	0
Brecknell, Mr, 31, Haymarket	1	1	0	Ditto ditto	1	1	0
Brett, Mr, Craggs-court, Charing-crofs	10	0	0	Christie, Mr, Hermitage-street	0	10	6
Brocklesby, Mr, 65, Margaret-street, Cavendish-square	2	2	0	Churchyard, Mr, H. John-street, Pentonville	2	2	0
Brookbank, Rev. Jas. Winkworth Buildings	1	1	0	Clark, Mr, Wm. 269, Borough	2	2	0
Brooks, Mr, Cateaton-street	1	1	0	Clarke, Mr, 15, Brick-lane	0	10	6
Brooks, Mrs, 12, Charlotte-street, Bedford-square	1	1	0	Coade, Miss, Clapham	2	2	0
Brown, Mr, Greenwich	0	10	6	Cock, Mrs, 65, Lower Shadwell	1	1	0
Brown, Mr, 2, St. Mary-hill	1	1	0	Cole, Mr, Princes-street, Drury-lane	1	1	0
Brown, Miss, Peckham	1	1	0	Cole, Mr, Homerton-row	5	5	0
Brown, Mr W. H. Leaden-hall-street	1	1	0	Colebrook, Mrs, Colebrook-row, Islington	1	1	0
Browning, Mr, Willow-walk, Old-street	1	1	0	Collier, Mr, Long-lane, Borough	1	1	0
Broyden, Mr, 10, Old-street	2	2	0	Collison, Rev. Mr, Hoxton	1	1	0
Bryan, Mr, Newgate-street	1	1	0	Conder, Mr Tho. Bucklerbury	1	1	0
Buchan, Miss A. 10, Barnsbury-place	1	1	0	Cook, Mr, 258, Berniondfey-street	1	1	0
Buchan, Miss D. ditto	1	1	0	Cope, Mr, 111, Upper Thames-street	1	1	0
Burckhardt, Rev. Dr. Savoy	1	1	0	Copeland, Mr, Devonshire-street, Queen-square	1	1	0
Burkitt, Mr, 7, Poultry	1	1	0	Cordell, Mr, Hare-street, Bethnall-green	1	1	0
Burkitt, Mr, 77, Coleman-street	1	1	0	Cormache, Mr, New-Crofs, Deptford	1	1	0
Burnell, Mr, Bedford-street, Covent-garden	2	2	0	Corney, Mrs, Greenwich	1	1	0
Burt, Mrs, Warren-place, Hampstead-row	1	1	0	Covell, Mr, Gracechurch-street	1	1	0
Butcher, Mr, 18, Spa-fields	2	2	0	Covell, Mrs, Kean's-row, Walworth	1	1	0
Butcher and Tuck, Messrs. Snow-hill	5	5	0	Coventry, Mr, Red Crofs-street, Borough	1	1	0
Byfield, Mr, 21, Charing-crofs	1	1	0	Cowie, Mrs, Falcon-square	1	1	0
Byrchmere, Mr, Wilsted-street, Pancras	0	10	6	Cowell, Mr, Maid-lane, Borough	1	1	0
C				Council, Mr, by Mr Tittler	1	1	0
Capel, Mr, 96, Cheapside	1	1	0	Croft, Mr, 15, Hermitage Rope-Walk	1	1	0
Cardale, Mr, 2, Bedford-row	1	1	0	Crole, Rev. Mr, Islington	1	1	0
				Curling, Mr, Torrington-street	1	1	0
				Curling, Jesse, Esq. Bermondsey	2	2	0
Carried forward	136	3	6	Carried forward	192	1	6

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

			£.	s.	d.				£.	s.	d.
Brought forward			192	1	6	Brought forward			246	17	0
D						F					
Daker, Mr, 15, White Cross-street	1	1	0	Eyre, Rev. John, a Friend by him	1	11	6				
Darby Mr, Bankside	1	1	0	F							
Dare Mr, 49, Bermondsey-street	1	1	0	Faden, Mr, 5, Charing-cross	1	1	0				
Davidson, Mr, Effex-ft. Strand	1	1	0	Fallowfield, Mr, Scotland-green	1	1	0				
Davison, Mrs, Jeffreys-square	1	1	0	Farquharson, Mr, Great Warner-street	1	1	0				
Davies, Mrs, Stepney, 2 years	2	2	0	Favell, Mr, 247, Tooley-street	1	1	0				
Davis, Mr Robert, 190, Shore-ditch	1	1	0	Fearn, Mrs, 12, Spital-square	1	1	0				
Davis, Mrs, Kentish-town	1	1	0	Fenn, Mr, 72, Cornhill	4	4	0				
Denyer, Mr, 40, West Smith-field	1	1	0	Fenn, Mr, 21, Steven-street, Rathbone-place	1	1	0				
Devenport, Mr, 1, Rood-lane	1	1	0	Ferguson, Mr, 51, Chamber-street, Goodmans-fields	1	1	0				
Dickson, Mr, 7, Church-street, Spitalfields	1	1	0	Ferris, Messrs. J. and R. 42, Petticoat-lane	3	3	0				
Ditto Mrs, ditto	1	1	0	Ferris, Mr, C. 4, Aldgate	1	1	0				
Dixie, Mr, Wood-street	1	1	0	Filling, Mr, 93, Upper Shadwell-street	1	1	0				
Dobie, Mr, 7, Crane-court, Fleet-street	1	1	0	Flint, Mr, Chatham-place, Walworth	1	1	0				
Dods, Mr, Fen-court, Fen-church-street	1	1	0	Foster, Rev. Mr, 12, Wilder-ness-row	1	1	0				
Donald, Mr, Bentwick-street, Cavendish-square	1	1	0	Fox, Mr, Bath-place, Peckham	2	2	0				
Dornford, Jos. Esq. Deptford	2	2	0	Foyster, Sam. Esq. Tottenham-street	5	5	0				
Dornford, Mr Thomas, 14, Philpot-lane	2	2	0	Frazer, Mr, H. Nightingale-lane	2	2	0				
Downer, Miss, 20, Bishopsgate	1	1	0	Freeman, Mr, London-wall	20	0	0				
Drury, Mr, Piazza, Covent-garden	1	1	0	French, Mr, 4, New Bond-str.	1	1	0				
Dupont, Mr, Falcon-square	1	1	0	French, Mrs, ditto	1	1	0				
Duthie and Brown, Messrs. Drury-lane	1	1	0	Frost, Mr, Great Portland-str.	1	1	0				
Dyer, John, Esq. Admiralty	2	2	0	Friend, a	1	1	0				
E						G					
Easton, Rev. Mr, Praying Society, Mules-lane	9	7	0	Gabriel, Mr, Banner-street	1	1	0				
Eland, Mr, Gwynn's buildings, Islington	1	1	0	Gardner and Bagnell, Messrs. Tower-street	2	2	0				
Ellerton, Mr, Gravel-lane, Borough	1	1	0	Garwood, Mr, 50, Mansell-ft.	2	2	0				
Elliot, Mr, 9, Spa-fields	1	1	0	Gaviller, Mr. New Road, St. George's, East	5	5	0				
Ellis, Mr, Rathbone-place	1	1	0	Gaviller, Mr, ditto	1	1	0				
Emmerfon, Mr, 53, White-chapel-road	1	1	0	Geale, Mr, Henry-street, Pentonville	1	1	0				
English, Mr, 3, Bridge-street, Lambeth	2	2	0	Gilbs, Mrs, North-street, Moorfields	1	1	0				
Enouy, Mr, 4, Rockingham-row, Kent-road	5	0	0	Gibson, Mr, 38, Great Pref-cott-street	0	10	6				
Etridge, Mr, William-street, Blackfriars	1	1	0	Gibson, Mr, Hatfield-street, Surry-road	1	1	0				
Etheridge, Mr, Hackney	2	2	0	Giles, Mr, Water-lane, Tower-street	2	2	0				
Exshaw, Mr, New-street, Bishopsgate	1	1	0	Gill, Mrs, Clapton, Hackney	0	10	6				
Ditto ditto	0	10	6	Gillespy, Mr, Wapping-street	1	1	0				
			246	17	0				323	11	0
Carried forward			246	17	0	Carried forward			323	11	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	323	11	0	Brought forward	400	11	0
Gimber, Mr, Admiralty	1	1	0	Harris, Miss, 30, Noble-street	1	1	0
Goddard, Mr, Cable-street, Welcloses-square	1	1	0	Harvey, Mr, 67, Charlotte-str. Portland-place	1	1	0
Goode, Rev. Mr, Blackfriars	1	1	0	Hawies, Rev. Dr. a Lady by him	20	0	0
Goode, Rev. Mr, Islington	1	1	0	Hawies, Rev. Dr. a Lady by him	20	0	0
Gordon, Mr, 138, Leadenhall- street	1	1	0	Heaton, Mr Chas. Weston- street, Borough, 2 years	2	2	0
Gordon, Mr, Hornsey-row, Islington	1	1	0	Hemans, Mr, City-road	1	1	0
Gosnell, Mr, Little Queen- street, Holborn	1	1	0	Hemming, Wm. to assist in printing the New Testa- ment in French	2	2	0
Gough, Mrs, Camberwell-green	1	1	0	Here, Mr, 6, Throgmorton-st.	1	1	0
Gouger, Mr, 48, Newgate-str.	2	2	0	Herne, Mr, 4, Hoxton-square	1	1	0
Goulding, Mr T. Bankside	1	1	0	Hervey, Mr Andrew, Ber- ners-street	2	2	0
Grange, Mr, Covent-garden	0	10	6	Hill, Miss, 32, Fore-street	2	2	0
Gray, Miss, 1, Wilderness-row	1	1	0	Hill, Miss, ditto, a Lady by her	1	1	0
Gray, Mr R. Walworth	1	1	0	Hill, Rev. Row. Surry Chapel	2	2	0
Gregory, Mr, 2, Hoxton-fields	1	1	0	Hill, Rev. R. ditto, a Lady by him	5	0	0
Gregory, Rev. Dr. by Mrs Ayscough	1	1	0	Hill, Mr, 5, Birchin-lane	1	1	0
Greig, Mr, Charlotte-street, Surry-road	2	2	0	Hipburn, Mr, Long-lane, Southwark	2	2	0
Gribble, Mr, Bank	2	2	0	Hodgkinson, Mr, 23, Stamford- street, Surry-road	2	2	0
Griffin, Mrs, Mare-ft. Hackney	1	1	0	Hodson, Mr Wm. Lothbury	2	2	0
Grocock, Mrs, 1, Earl-court, Newport-street	1	1	0	Hodson, Mr G. John-street, Pentonville	1	1	0
Groome, Mr, 38, Broad-street, Bloombury	1	1	0	Holchouffe, Mr, Union-street, Borough	2	2	0
H				Hollick, Mr John, Stratford	0	10	6
Hadden, Mr, 15, Garden-row, Old-street	1	1	0	Hollick, Mr Eben. ditto	0	10	6
Hadwen, Mr, 18, Gloster-street, Hoxton	0	10	6	Holley, Mrs, Welcloses-square	1	1	0
Hahn, Mr, Fred. Wandsworth	1	1	0	Honeyman, Mr, Church-street, Spitalfields	1	1	0
Hale, Mr, 4, Wood-str. Spital- fields	1	1	0	Hooper, Geo. Esq. Greenwich	5	0	0
Hall, Mr, 30, Noble-street	1	1	0	Hooper, Miss, ditto	1	1	0
Hall, Mr, 7, Fenchurch-street	5	5	0	Hooper, Miss, a Friend by her	0	10	6
Hall, Mrs, ditto	3	3	0	Hoppus, Mr, 9, Leadenhall-st.	1	1	0
Hall, Mr, 49, Gracechurch-st.	1	1	0	Hornby, Mr, Homerton-row	2	2	0
Hallward, Mr, 14, Gray's Inn	1	1	0	Houston, Mr, Great St. Helens, Bishopgate	1	1	0
Hamilton, Dr. 7, Finsbury-pl.	1	1	0	Hough, Stephen, Esq. Tavi- stock-street	1	1	0
Hammond, Mr, Whitechapel	1	1	0	Hubblock, Mr, Torrington-st.	1	1	0
Hanson, Mr, Clapton, Hackney	4	0	0	Hubbeck, Mr Tho. Red Lion- street, Wapping	1	1	0
Harcourt, Mrs, 15, Great New- port-street	1	1	0	Hudson, Mr, Broad-str. Car- raby-market	1	1	0
Hardecastle, Mr Jos. Hatcham- house	2	0	0	Humphrys, Mr, Canterbury- place	1	1	0
Hargrave, Mr, Mansfield-place, Kentish-town	1	1	0	Humphries, Mr, 80, Toiten- ham-court-road	0	10	6
Harper, Mr, Jerusalem Coffee- house	1	1	0	Hundlibee, Mr, 3, Crown-st.	1	1	0
Harper, Mrs, ditto	1	1	0				
Harper, Rev. Mr, and Congre- gation, London-road	5	16	0				
Harris, Mrs, at Surry Chapel	1	1	0				
Carried forward	499	11	0	Carried forward	493	12	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£	s.	d.		£	s.	d.
Brought forward	493	12	0	Brought forward	534	16	6
Hunter, Mr, King-st. Golden-square	1	1	0	Lavrock, Mrs, Deptford	1	1	0
J				Law, Mr P. Chelsea	1	1	0
Jack, Mr, 30, St. Martin's lane	1	1	0	Lawrence, Mr, Minorities	0	10	6
Jacobs, Miss, by Mr Alliday	1	1	0	Lea, Mr, 26, Old Jewry	1	1	0
Jacques, Mr, 65, Leather-lane	1	1	0	Lee, Mr Thomas, Homerton	1	1	0
Jamieson, Mr, 21, Cecii-street, Strand	2	2	0	Ditto, a Friend by him	3	3	0
James, Mr, 12, Finsbury-place	1	1	0	Lees, Mr, Ordnance Office, Tower	1	1	0
Jauncey, Mr, Cross-street, Illington	1	1	0	Lees, Mr, Savoy-square	1	1	0
Jeannetot, Mr, 44, Poultry	2	2	0	Legg, Mr, 71, Fleet-street	1	1	0
Jenkins, Mr, 2, City-road	1	1	0	Lepard, Mr B. James-street, Covent-garden	1	1	0
Hes, Mr, 26, St. Martin's court	1	1	0	Littler, Mr, 30, City-road	1	1	0
Johnson, Mr, Lombard-street Chelsea	0	10	6	Lomas, Mr, 26, Colebrook-Row	2	2	0
Jones, Mrs, 5, Hertford-street, Fitzroy-square	1	1	0	Lonsdale, Mr, 114, Wood-street	1	1	0
Jones, Mr, 1, Wildernesse-row	1	1	0	M			
Jones, Mr, Curtain-road	1	1	0	Maberley, Mr G. 2, Castle-street, Seven Dials	1	1	0
Jones Rev. Mr, 3, Crown-st. Moorfields	1	1	0	Maberley, Mr J. ditto	1	1	0
Ireland, Mr, Cannon-street	1	1	0	McNealey, Mr C. 76, Jermyn-street	1	1	0
K				Madgwick, Mr, 7, Heath, Hackney	1	1	0
Kanmacher, Mr, Apothecaries-hall	1	1	0	Magnolly, Mr, by Mr Baaks	1	1	0
Keen, Mrs, 12, Pavement, Moorfields	1	1	0	Maitland, Mrs, Kean's row, Walworth	1	1	0
Kennard, Mr, 15, Silver street,	1	1	0	Marchant, Mrs, Wilmot-sq.	1	1	0
Kincaid, Mr D. Fort-street, Spitalfields	5	0	0	Maskew, Mr, Nicholas-lane, Lombard-street	5	5	0
Kincaid, Mr, 25, Tyfon's-pl. Kingsland-road	1	1	0	Maffon, Lower Shadwell	1	1	0
Kincaid, Mrs, ditto	1	1	0	Mafcoll, Mr, 83, Lower East Smithfield	1	1	0
King, Mr, 2, Taylor's build. Kingsland-road	1	1	0	Mather, Mrs, Homerton-row, two years	10	10	0
King, Mr, 25, King-street, Tower-hill	1	1	0	Matthews, Mr, 18, Strand	1	1	0
Knight, Mr, 421, Strand	1	1	0	Maynard, Mr R. Borough, High-street	1	1	0
Knight, Mr, 126, Tooley-st.	1	1	0	Medley, Mr Geo. Cannon-row, Westminster	1	1	0
Knight, Rev. Mr, East-lane, Walworth	1	1	0	Medley, Mr R. ditto	1	1	0
Ditto a Friend by him	1	1	0	Medley, Mr, 14, Grosvenor-pl.	1	1	0
Knight, Miss, East-lane, Walworth	1	1	0	Meriton, Mr, Bermondsey-str.	1	1	0
Knight, Rev. I. A. a Friend by him	0	10	6	Meyers, Mr, Leadenhall-street	5	5	0
L				Meymott, Mr, Prospect-place, St. George's Fields	2	2	0
Lack, Mr, 3, Fort-st. Spital-fields	0	10	6	Meymott, Mr, Moorfields	1	1	0
Lane, Mr, 12, Wood-street	1	1	0	Middlemas, Mr, Britannia-gardens, Hoxton	1	0	0
Langston, Mr, Gutter-lane	2	2	0	Middleton, Mr, St. Martin's lane	1	1	0
Langton, Mr D. Mare-street, Hackney	1	1	0	Miller, Mr, Wine-office, Fleet-street	1	1	0
				Mitchell, Mr, by Mr Neale	1	1	0
				Moggeridge, Mr, 44, Ludgate-hill	1	1	0
Carried forward	534	16	6	Carried forward	596	5	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	596	5	0	Brought forward	645	12	0
Moreland, Mr & Mrs, Clapton	2	2	0	Parkinson, Mr, Ivy-lane,			
Moreland, Mr Wm. 19, Old-				Hoxton	1	1	0
street	1	1	0	Parnell, Mr, 2, George-street			
Moreland, Mrs, 18, ditto	2	2	0	Eastcheap	1	1	0
Moreland, Mr John, 18, ditto	1	1	0	Parry, Mr, Calvert's Brew-			
Morley, Mr Wm. 91, Drury-				house	0	10	6
lane	1	1	0	Patton, Mrs, Wood-street	1	1	0
Moore, Mr. Percy-street, Rath-				Peacock, Mr, 17, Finsbury-sq.	1	1	0
bone-place	1	1	0	Ditto, Mrs, ditto	1	1	0
Morris, Mr, Camberwell	3	3	0	Peerreel, Mrs, by Mrs Wilkie	0	10	6
Morris, Mr, 198, Ratcliff-high-				Pellatt, Mr, 115, Newgate-str.	1	1	0
way	1	1	0	Percy, Rev. Mr, Queen-street			
Morrison, Mr, 30, Tottenham-				Westminster	1	1	0
place	1	1	0	Peyton, Miss, by Mr Spilbury	1	1	0
Munn, Mr, 12, Great Aycliffe-				Peyton, Mr, by Mr Horne	1	1	0
street	2	2	0	Phillips, Mr Geo. Winkworths-			
Murray, Mr D. 226, Oxford-				Buildings	1	1	0
street	0	10	6	Phillips, Mr, Charles, ditto	1	1	0
N				Pierce, Edw. Etq. Greenwich	1	1	0
Neale, Mr John, Penton-				Pinder, Mr Sam. Falcon-square	1	1	0
ville	1	1	0	Plant, Mr, Finsbury-place	1	1	0
Ditto, a Friend by him	1	1	0	Platt, Mrs, 12, Tyndall-place			
Nelson, Mr, Park-lane	10	10	0	Islington	1	1	0
Newton, Mr, Tenter-ground,				Platt, Mr Isaac, Islington	3	3	0
Moorfields	1	1	0	Platt, Mr, 24, Stamford-street,			
Newton, Rev. John, Coleman-				Surry-road	2	2	0
street Buildings	1	1	0	Platt, Rev. Mr, Wilmot-square	1	1	0
Niven, Mr, ditto, King-street				Pontin, Mr, Turnmill-street	1	1	0
Soho	1	1	0	Poole, Mr, Cheapside	1	1	0
Niven, jun. Mr, ditto	1	1	0	Poole, Miss, Pullen's row, Is-			
Noetts, Mr, Narrow-street,				lington	1	1	0
Limehouse	1	1	0	Pooley, Mr, 237, High-street,			
Norman, Mrs, 76, Mark-lane	1	1	0	Borough	1	1	0
O				Preston, Mr, 26, Miles-lane	1	1	0
Oakley, Mr, Church-street,				Price, Mr, 1, Low-st. Islington	2	2	0
Bermondsey	1	1	0	Pritchard, Mr, 163, Ratcliffe	1	1	0
Oates, Rev. Mr, Upper-street,				Pritt, Mr Jas. Wood-street,			
Islington	1	1	0	five years	5	5	0
Ogden, Mr, 36, Upper Thames-				Proctor & Brownlow, Messrs.			
street	2	2	0	Fleet-street	4	4	0
Olding, Mr, Freeman's court	2	2	0	Prouting, Mr, Deptford	1	1	0
Omer, Mr, 18, Ratcliffe-row,				Pyner, Mr, 15, North-street,			
City-road	0	10	6	Tottenham-court-road	0	10	6
Over, Mr, High-street, Islington	1	1	0	R			
Owen, Mr, 173, Shoreditch	1	1	0	Ramsay, Mr, 19, Tyfon-place,			
P				Kingland-road	2	2	0
Paine, Mr, Tottenham-court-				Rankin, Rev. Mr, North-green	1	1	0
road	1	1	0	Rawlings, Mr, Rotherhithe	1	1	0
Pantin, Mr, West Smithfield	1	1	0	Raybould, Mr, Rodney's Build-			
Parkes, Mr, Palace-row, Tot-				ings, Kent-road	1	1	0
tenham-court-road	1	1	0	Ravner, Mrs, Horsehoe-alley	0	10	6
Parker, Mr Wm. King's mews	1	1	0	Read, Mrs, 7, Pavement, Moor-			
Parker, Mr J. R. Princes-str.				fields	1	1	0
Ratcliffe	1	1	0	Reid, Mr, Compton-street,			
				Soho	1	1	0
Carried forward	645	12	0	Carried forward	696	0	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	696	0	0	Brought forward	757	17	0
Rickword, Mr, Red Lion-st. Holborn	0	10	6	Smith, Mrs, Hackney-terrace	1	11	6
Rifdon, Mr, Back-hill, Ray-freet	1	1	0	Smith, Mr, 31, Hoxton-town	5	5	0
Rifdon, Mr, 3, Curtain-road	1	1	0	Smith, Mr, Greenwich	1	1	0
Robertson, Dr. Greenwich	1	1	0	Smith, Mr, 30, Cateaton-street	1	1	0
Reynolds. Rev. Mr, Hoxton-sq.	1	1	0	Smith, Mr, Margaret-street, Cavendish-square	1	1	0
Reyner, Mr Jos. Shacklewell	10	10	0	Smith, Mr John, Gutter-lane	5	0	0
Rhodes, Mrs, 54, Upper John-freet, T. C. R.	2	2	0	Smith, Mr, Beech-street	1	1	0
Richards. Mrs, 17, Queen-freet, Bloomsbury	1	1	0	Smith, Mr, 44, Gutter-lane	1	1	0
Robinson, Mr, 12, Palace-row, Tottenham-court-road	1	1	0	Smith, Mr Rose, Crown-court, Moorfields	0	10	6
Roper, Mr, 113, High-street Borough	1	1	0	Smith, Red Lion-str. Holborn	1	1	0
Rose, Mr, Thames-street	1	1	0	Smith, Mr Edward, 47, Hounsditch	1	1	0
Rudkin, Mr John, Little Bromley	0	10	6	Smith, Mr, 39, Blackfriars-road	1	1	0
Rusbay, Mr, Islington Green	2	2	0	Snelson, Mr, Sloane-square	1	1	0
Rutt, Mr, Dolfon, near Hackney	1	1	0	Soames, Mr, 26, Cateaton-str.	1	1	0
S				Soar, Mr, Greenwich	1	1	0
Sacket, Mr H. Rotherhithe	2	2	0	Southgate, Mr, 9, Hatton-garden	1	1	0
Sargent, Mr, 159, Old Gravel-lane, two years	2	2	0	Soutter, Mr, Walworth	0	10	6
Savage, Mr, 2, St. George's n. the East	1	1	0	Spence, Mr, 1, Arlington-str. Piccadilly	1	1	0
Sause, Mr, Winkworth-buildings	1	1	0	Spilbury, Mr, 66, Lombard-ft.	2	2	0
Scotkin, Mr, Forest-ft. Limehouse	1	1	0	Sprado, Mr, 14, Clarence-place, Pentonville	1	1	0
Scott, Rev. Mr, of the Locke	0	10	6	Spragg, Mr, 12, Blackman-ft.	1	1	0
Scott, Mr, 16, Princes-square, Ratchiff	1	1	0	Stafford, Mr, Borough-market	0	10	0
Scott, Mr and Mrs, 63, Cornhill	2	2	0	Starey, Mr, 34, Poultry	1	1	0
Scott, Mr, Greenwich	0	10	6	Steil, Mr, Bedfordbury	1	1	0
Seamen, Two, belonging to the Bellerophon	2	12	0	Stephens. Mr, by Mr, Cowie	1	1	0
Sells, Mr, 49, Bankside	1	1	0	Stephenson, Mr, 6, Ranelagh, Pimlico	1	1	0
Shadd, Mr, Aylesbury-freet, Clerkenwell	1	1	0	Ditto, Mrs, ditto	1	1	0
Sharland, Mr, Charing-cross	1	1	0	Steven, Rev. Jas. a Friend by him	1	0	0
Shaw. Mr, Stoke Newington	1	1	0	Stimfon, Mrs, Prospect-place, Newington	1	1	0
Sherman, Mr, St. Martin's-le-grand	1	1	0	Stokes, Miss, Peckham	1	1	0
Sheriff. Mr, 130, Tottenham-court-road	1	1	0	Stokes, Mr Wm. Ditto	1	1	0
Shotter, Mr, Budge-row	1	1	0	Storck, Mr, John-freet, Tottenham-court-road	1	1	0
Shrubsole, Mr, Old-street	1	1	0	Storey, Mr, Greenwich	0	10	6
Simpson, Mrs, Princes-ft. Soho	2	0	0	Sturt, Mr, Devereux - court, Strand	2	2	0
Simpson, Rev. Mr. Hoxton	1	1	0	Summer, Mr, 98, New Bond-freet	1	1	0
Sims, Mr Wm. Sun Tavern-fields, two years	10	0	0	Sundius, Mr, Fen-court	5	5	0
Slate, Mr, 36 Noble-freet	1	1	0	Tarn, Mr, 28, London-wall	1	1	0
				Tare, Mr, Monmouth-freet	1	1	0
				Taylor, Mr, Old-freet	1	1	0
				Taylor, Mr A. Hoxton-town	1	1	0
				Taylor, Mr, Barbican	1	1	0
				Temoteitci, cash found in his pocket at his death	1	1	0
Carried forward	757	17	0	Carried forward	814	15	6



CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	814	15	6	Brought forward	889	19	0
Thodey, Mr, Clapton	1	1	0	Warner, Mr, 58, Gainsford-st.			
Thompson, Mr, 25, Fen-church-street	1	1	0	Warfield-down	1	1	0
Thorowgood, Mr, 27, St. Thomas the Apostle	1	1	0	Warren, Mr, 12, Little Newport-street	1	1	0
Thornton, Samuel, M. P. King's Arms-yard	5	5	0	Watkins, Mr, Lamb's Conduit-street, 2 years	2	2	0
Thornton, Henry, M. P. ditto	5	5	0	Waugh, Rev. Mr, Salisbury-place, Marybone	1	1	0
Thornton, Robert, M. P. Clapham	10	10	0	Weatherhill, Mr, Coldbath-sq.	1	1	0
Thornton, Mr, 174, High-str. Borough	1	1	0	Westley, Mrs, 8, French-row, City-road	1	1	0
Thorpe, Mr Abr. Thames-street	0	10	6	West, Mr, Pullens-row, Iflington	1	1	0
Tindall, Mr Edward, Cockhill	1	1	0	Weybridge, Mr, 28, Millbank	1	1	0
Tinsley, Mr, Wells-street, Hackney, 2 years	1	1	0	Whiteman, Mrs, 18, Hampstead-road	1	1	0
Towers, Rev. Mr, and Congregation, Barbican	10	12	0	Wickenden, Mr, 72, Cornhill	2	2	0
Towers, Rev. Mr, Barbican	1	1	0	Wilcoxon, Mr, 58, Lombard-street	1	1	0
Towle, Mr, 46, High-street, Borough	1	1	0	Wilkie, Mr, 14, Wellclose-sq.	1	1	0
Townley, Geo. Esq. 1, Paul's Chain, Doctor's Commons	2	2	0	Wilks, Rev. Mr, Old-street	1	1	0
Townsend, Mr, 325, Holborn	1	1	0	Ditto, a Lady by him for the French Testament	3	3	0
Trotter, Dr. Queen's Row, Knightsbridge	1	1	0	Ditto, a Friend by him	0	10	6
Turnbull, Mr, 30, City-road	1	1	0	Wilkinson, Mrs, Wilmot-sq.	1	1	0
Turner, Mr J. S. London-wall	1	1	0	Wilkinson, Mr Tho. Jeffrey's Court, St. Mary Axe	3	3	0
Tutt, Mr, Royal Exchange	1	1	0	Williams, Rev. Mr, Lincoln's Inn Fields	1	1	0
				Wilson, Capt. James, Camberwell-grove	2	2	0
				Wilson, Mrs, ditto	2	2	0
U				Wilson, Mrs, 54, Sloane-sq.	1	1	0
Underhill, Mr, Cambridge-row, Hackney	1	1	0	Wilson, Mr S. Goldsmith-str.	5	5	0
Underwood, Mr, Greenwich	1	1	0	Wilson, Mr, 113, Long Acre	1	1	0
Upton, Rev. Mr, Brunwick-street, Surry-road	1	1	0	Wilson, Mr Wm. jun. Hoxton-square	1	1	0
				Wilson, Mr B. Broker's Row, Moorfields	1	1	0
W				Wilson, Mr Tho. a Friend by him	1	1	0
Wackerbath, Mr, East Smithfield	1	1	0	Winchester, Mr, Strand	1	1	0
Wackerill, Mr, 18, Bunhill-row	1	1	0	Winkworth, Rev. Mr, St. Saviour's, Southwark	1	1	0
Walcott, John, Esq. Greenwich	10	10	0	Wood, Mr Spencer, William-street, Blackfriars	1	1	0
Wallis, Cook, and Hammond, Messrs. Trump-street	5	5	0	Wood, Mr Tho. ditto	1	1	0
Walker, Mr, Harp-alley, Shoe-lane	1	1	0	Wood, Mr, 102, Shoe-lane	0	10	6
Walker, Mr, St. Thomas-str. Borough	1	1	0	Wood, Rev. Basil, Paddington	1	1	0
Walker, Mr, Richmond-place, Walworth	1	1	0	Wood, Mr, Church-street, Whitechapel	0	10	6
Walton, Mr, Lime-street	1	1	0	Woodhouse, Mr, 151, Oxford-road	1	1	0
Wardale, Mr, Honey-lane, Market	1	1	0	Woodman, Mr, 37, Bermondsey	2	2	0
Warner, Mr, 40, Fore-street	1	1	0	Wright, Mr, 50, Great Prefcott-street	1	1	0
				Wyatt, Mr, 77, Coleman-str.	2	2	0
Carried forward	889	19	0	Carried forward	941	18	6

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.			
Brought forward	94	18	6	Brought forward	94	8	6			
W. J. jun. towards printing the New Testament in French, and towards the humane attempt to supply the spiritual wants of the poor French prisoners in this country	1	1	0	SMALL GIFTS.						
Y				Mr Bannister, Gos- port	0	7	0			
Yocknev, Mr, Bedford-str.	1	1	0	Mr Mumford, Green- wich	0	7	0			
Young, Mr, 160, Ratchliffe- Highway	1	1	0	Mr Newbury, Gos- port	0	7	0			
Young, Mr, 5, Bear-street, Leicester Fields	1	1	0	Mr Vander Smiffen	0	10	0			
Young, Mrs, ditto	1	1	0	Mr Turner, Green- wich	0	5	0			
Z				Watchman, by Mr Reyner	0	1	0			
Zeigelhaupt, Mr, 100, Petticoat-lane	1	1	0	————— 1 17 0						
Carried forward	94	8	6	Total Amount of Contri- butions in London and its Vicinity, carried to the Account Current.	}			95	1	6

*In the Counties of Great Britain and Ireland, &c.*

A					£.	s.	d.
ABERDEEN Missionary So- ciety, by Alex. Rofs, jun.	50	0	0	Brought forward	100	6	6
Adams, Rev. Mr, and Con- gregation, Salisbury, by Rev. Mr Hopkins	14	4	0	Broomfield, Rev. J. Whitby	2	2	0
Atkinson, Rev. Cha. Ipswich	1	1	0	Brown, Rev. Ebenezer, Inver- keithing	1	1	0
Atwood, Mr, Bath	1	1	0	Buckland, Miss, Gosport	1	1	0
B				Bull, Mr, Bath	1	1	0
Bailey, Mrs, Gosport	0	10	6	Bull, Rev. Wm. Newport			
Bailey, Rev. J. and Friends, Clavering, Essex	10	10	0	Pagnell	1	1	0
Barry, Mr, Bath	2	0	0	Bull, Rev. T. P. ditto	1	1	0
Bayley, Miss, Frome	1	1	0	Bunn, Mr, J. B. Poole, Dorset	2	0	0
Beaumont, Mr R. Hull	0	10	6	Burn, Mrs Barbary, Hull	1	1	0
Beaufoy, Rev. Mr, Town				Burn, Colonel, Stroud	2	2	0
Sutton, Kent, 2 years	2	2	0	Burnett, Mr, Gosport	2	0	0
Bennett, Mr, Collesbrook, for the French New Testament	0	10	6	Buttery, Mr P. Hull	1	1	0
Biddulph, Mrs, Bristol	1	1	0	C			
Bishop, Mr, Sheernefs	1	1	0	Caird, Mr John, Greenock	1	1	0
Bogue, Rev. David, Gosport	2	2	0	Caw, Mr Wm. Sheernefs	5	0	0
Bowden, Mr I. S. Hull	5	5	0	Chambers, John, Esq. Dublin	5	5	0
Bowden, Mr Wm. ditto	2	2	0	Child, Rev. Mr, Milton, Kent	4	4	0
Boyden, Mr, Chatham	1	1	0	Churcher, Mr, Gosport	0	10	6
Brigg, Mr Wm. jun. Leeds, by Mr Newfam	1	1	0	Clapham, Mr John, Leeds, two years	4	4	0
Briggs, Mr J. M. Hull	2	2	0	Cleaver, Mrs, Newport. Essex	1	1	0
Brock, Mr, Chatham	1	1	0	Clout, Mr Joseph, Marsden	1	1	0
Carried forward	100	6	6	Cockin, Rev. Mr, Two Friends at Halifax, by him	2	2	0
				Cockin, Rev. Mr, Two Friends, by him	3	3	0
				Cole, Mr Robert, Ipswich	1	1	0
				Carried forward	144	10	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£	s.	d.		£	s.	d.
Brought forward	144	10	0	Brought forward	492	18	10
Cole, Mr Tho. Witnessham	2	2	0				
Cook, Mrs, Bristol	1	1	0	H			
Cooke, Mr Isaac, ditto	2	2	0	Hallack, Mr Wm. Cambridge	5	0	0
Conder, Mr James, Ipswich	1	1	0	Hall, Mrs Milcah, Hull	1	1	0
Conquest Mr, Chatham	1	1	0	Hare, Mr James, Ipswich	1	1	0
Cratherne, Rev. W. B. Dcdham	1	1	0	Harris, Mr, Frome	0	10	6
Crellen, Mr, Sheernefs	1	1	0	Harris, Rev. Mr, and Congregation, Fordham	6	12	8
Curme, Mr, Gosport	1	1	0	Hart, Rev. Mr, Rector of St. George's, Kingfwood	5	5	0
D				Hawkswell, Mr Wm. Hull	1	1	0
Dear, Mr Bristol	1	1	0	Hayter, Mr, Gosport	2	2	0
Dods, Mr Charles, Gosport	1	1	0	Headbourck, Mr, jun. Taunton, by Mr Wood	5	5	0
Donaldson, Mr R. Hull	1	1	0	Healey, Mr. G. Hull	1	1	0
E				Heath, Rev. Mr and Friends, Rodborough	14	14	0
Evans, Mr, Gosport	5	0	0	Henshaw Mr, Wem, Shropshire	5	5	0
F				Hogg, Rev. Mr, Thrapstone	1	1	0
Farley, Mr, Gosport	1	1	0	Hogard, Mr, Bath	2	2	0
Fearn, Mr J. Hull	0	10	6	Hofkins, Mr, Gosport	1	1	0
Finch, Mr Jas. Sibble Heddingham, by Mr Fenn	10	0	0	Hughes, Mr Thos. Ufk, Monmouthshire	5	5	0
Flindell, Mrs, Ipswich	1	1	0	Hunt, Rev. Mr, a Friend by him, Stourbridge	5	0	0
Ford, Mrs, Bath	2	2	0	H. E. Mrs, Hull	1	1	0
Friar, Mrs, Gosport	1	1	0	I			
Friend, North Country	10	0	0	Jarrold, Mr Wm. Manningtree	1	1	0
G				Jones, Mr Thos. Chester	5	0	0
Gibson, Mr, Gosport	1	1	0	Jones, Mr Josiah, Hull	0	10	6
Gilder, Mr J. Hull	2	2	0	Ipswich, Collection at, Rev. Charles Atkinson	11	4	6
Gittens, Mr Thomas, Shrewsbury	1	1	0	K			
Glasgow Missionary Society, by the Rev. J. Lockhart, Sec.	200	0	0	Kelfo Corresponding Branch of the London Missionary Society	11	4	6
Glasgow Committee of the Missionary Society, by Mr James Mackenzie	47	6	4	Kemp, Mr Henry, Wem, by Mr Neale	5	0	0
Goodeve, Mr Jos. Gosport	2	2	0	Ker, Mrs Sarah, Hull	1	1	0
Goodeve, Mr Jas. ditto	0	10	6	King, Mr, Sheernefs	1	1	0
Goodeve, Mr John, ditto	1	1	0	King, Mr, Gosport	1	1	0
Goode, Mr Jas. a Friend by him, Buckingham	1	11	6	Kirkpatrick, Rev. Mr, a Friend by him, Nottingham	1	1	0
Goodchild, Mr Wm. jun. Ipswich	1	1	0	L			
Gooding, Mrs, Chatham	1	1	0	Laird, Mr Alex. Greenock	1	17	0
Gosport, Collection at, Rev. D. Bogue	23	6	1	Laird, Mr John, ditto	5	0	0
Gorely, Lieutenant, Gosport	1	1	0	Laird, Mr Wm. ditto	1	1	0
Graham, Lady Catharine, Netherby, Cumberland	2	2	0	Lambert, Rev. Geo. Hull	1	1	0
Greathed, Mrs, Newport Pagnell	2	2	0	Lambert, Mr S. Ansley, ditto	1	1	0
Green, Rev. Mr, and Congregation, Hull	12	2	6	Lawson, Mr, Sheernefs	0	10	6
Griffith, Rev. John, and Friends, Caernarvon	4	9	5	Levett, Mr Wm. Hull	1	1	0
Carried forward	492	18	10	Carried forward	697	3	0

**CONTRIBUTORS TO THE MISSIONARY SOCIETY.**

	£.	s.	d.		£.	s.	d.
Brought forward	607	3	0	Brought forward	740	13	9
Levett, Mr N. Hull	1	1	0	Simons Rev. John St. Marys,			
Levett, Mr R. ditto	1	1	0	Cray	1	1	0
M				Slatterie, Rev. Mr, Chatham	1	1	0
Macall, Rev. Robt. St. Ives,				Sloper, Rev. Mr and Friends,			
Cornwall	2	2	0	Devizes	10	0	0
Mayor, Mr Jer. by Rev. Mr				Smelle, Rev. Mr and Friends,			
Kingsbury	2	2	0	Great Grimsby	2	2	0
Mears, Mrs, Frome	2	2	0	Smelle, Rev. Mr and Friends,			
Marsh, Mr Sam. Swannage	1	1	0	Melton	2	2	0
Minchen, Mr, Gosport	5	0	0	Smith, Rev. Mr, a Friend by			
Mitchell, Mr T. Sheerneys	1	1	0	him, Rutlandshire	1	1	0
Moody, Rev. Mr, and Congre-				Smith, Mr, Bradford	1	1	0
gation, Warwick	12	0	0	Smith, Mrs, Hull	1	1	0
Morfe, Mr, Sheerneys	1	0	0	Spyve, Mrs, ditto	1	1	0
Muir, Mr James, Greenock	1	1	0	Stephens, Mr, Chatham	0	10	6
Mullinger, Mr, Sheerneys	1	0	0	Stroude, Mrs, Frome	0	10	6
Mullinger, Mr, Chatham	1	1	0	Sturges, Mr, Sheerneys	1	0	0
Mungall, Mr, Falkirk	1	1	0	Surnam Rev. Mr, Collection			
N				at Chesham	6	16	6
Neale, Miss, Luton	2	2	0	Sykes, Rev. John and Friends,			
Neale, Miss H. ditto	2	2	0	Gueftwick, Norfolk	9	0	0
Newbald, Mr R. Hull	0	10	6	T			
Newcastle-upon-Tyne, Friends				Taylor, Rev. Mr, and Cong-			
to the Society, by Mr Dob-				gregation, Colchester	9	9	0
son, Secretary	19	17	8	Thompson, Mr Thomas, Hull	1	1	0
Newport, Mrs, Frome	1	1	0	Thompson, Mr H. Gosport	1	1	0
Norcutts and Goddard, Messrs.				Thresher, Rev. Mr, Abingdon	3	3	0
Jpwich	5	5	0	Thring, Mr Richard, Wilton	3	3	0
P				Todd, Mr John, Hull,	1	1	0
P. W. Somerseshire	1	0	0	Todd, Mr Wm. Hull	1	1	0
Parker, Mr, Gosport	1	1	0	Townsend, Rev. Geo. and Con-			
Parry, Mr Joseph, Shrewsbury	5	5	0	gregation, Ramsgate	14	12	6
Paton, Rev. Dr. Craig, near				Trigg, Mr, Bath, by Dr. Haweis	4	4	0
Montrose	8	0	0	Tweedmouth, Durham, by			
Phillips, Mr, Bristol	1	1	0	the Rev. Mr Waugh	1	1	0
Popplewell, Mr Jos. Hull	1	1	0	V			
Potticary, Rev. Mr Wm. and				Ventom, Mr, Gosport	1	1	0
Congregation, Newport, Isle				Voke, Mr, ditto	1	1	0
of Wight	24	9	1	W			
Pratt, Mr, Kingfton	1	1	0	Ward, Mr, Hitchin, Herts	1	1	0
R				Warren, Mr, Bath	1	1	0
Richards, Mr. J. J. and				Watson, Mr Sam. Swanland	1	1	0
Riddell, Mr Edward, Hull	1	1	0	Wearing, Mr, Rev. and			
Friends, Hull	10	0	0	Friends, Redham	2	2	0
Rush, Mr Wm. ditto	2	2	0	Weaver, Rev. Mr, Shrewsbury	1	1	0
S				Westcomb, Mr, Gosport	1	1	0
Sanderfon, Mr. J Berwick	2	2	0	White, Rev. Mr and Friends,			
Sawden, Mr. John, Hull	1	1	0	Mablethorpe	1	1	0
Sewell, Mr B. Norwich	1	1	0	Wilkins, Mr, Sheerneys	0	10	6
Shackles, Mr Wm. Hull	1	1	0	Williams, Mrs, Belvidere, Bath	1	1	0
Sheppard, Mr Wm. Frome	3	3	0	Williams, Mr, Bath	1	1	0
Sherrington, Mrs, Gosport	0	10	6	Williams, Mr Wm. North			
Shuttleworth, Mr, Great Bowden,				Wales	1	1	0
Leicestershire	5	0	0	Williamfon, Mrs, Gosport	0	10	6
Carried forward	740	13	9	Carried forward	833	11	9

ACCOUNT OF DISBURSEMENTS.

	£.	s.	d.		£.	s.	d.
Brought forward	833	11	9	Brought forward	837	5	3
Wife of Mr, Chatham	0	10	6	Wycomb Marsh, Bucks, Praying Society	1	3	6
Wood, Rev. Mr, Rowell, Northamptonshire, 2 years	2	2	0				
Wright, Mr Benjamin, Hull	1	1	0				
Carried forward	837	5	3	Total Amount of Contributions in the Counties of Great Britain and Ireland carried to Account current	838	8	9

ACCOUNT OF DISBURSEMENTS

MADE BY THE TREASURER.

OWNERS of the Royal Admiral, for conveyance of Missionaries to the South Seas	1000	0	0
Messrs. Richardson and Holman, for the passage and support of Messrs. Bakker, Tromp, &c. Missionaries to the Cape, per the Eliza	504	0	0
Captain Gordon, for the passage of Missionaries to the Cape, per the Wellefley	160	0	0
Mr Thomas Wilkinfon, for premium on the insurance of 2000l. passage-money, per the Royal Admiral	212	10	0
Captain Robert Poole for the passage of William Puckey from St. Helena	20	0	0
Captain Halcrow, for the passage of Mr and Mrs Hodges from the Cape	97	10	0
Mr and Mrs Hodges, paid them by order of the Directors	30	5	0
Mr Capp, late Missionary to Africa, by ditto	5	5	0
Mr Hill, late Missionary, by ditto	10	10	0
Mr Wilkinfon, by ditto	26	5	0
Mr Serh, Kelfo, by ditto	15	15	0
Rev. Mr Howell, Superintendent of the captured Missionaries	50	0	0
Dr. Haweis and Rev. Mr Williams, their expences in attending the Missionaries to Portsmouth	10	2	6
Rev. Mr Williams, expended by him on account of the two youths from the South Seas	20	0	0
Rev. Mr Hopkins, disbursements made by him on their account	20	11	0
Mr Andrews, on account of board, lodging, and funeral expences of the Men from the South Seas	30	19	0
Mr Conn, for the board and lodging of Mr Cran, Missionary candidate	40	16	0
Edward Smith for clothes	43	10	0
Fenn and Wickenden for linen, &c.	144	1	10
J. and W. Strange for cheesc	25	3	7
Thomas Hardy for books	2	10	6
Thomas Conder for engraving	1	17	6
Nicholas Phene for bedding, &c.	21	2	0
John Collinon for caps, &c.	10	2	0
J. Hollawell for shoes	4	17	6
H. Harris for repairing a time-piece	2	8	0
Thomas Bott for tin	3	15	0
Richard Dixon for flops	2	5	9
Gilbert Wright for a circumferentor	4	14	6
Carry forward	2520	17	2

ACCOUNT OF DISBURSEMENTS.

	£.	s.	d.
Brought forward	2520	17	2
Expences attending a packet of letters from Rio St. Janciro	15	13	3
Custom Houfe charges on books from Holland	8	11	0
R. Biggers, for board and lodging of the Miffionaries, Tromp and Vanderlingen	5	0	8
Daniel Locker, for his attendance, &c. at Haberdashers Hall	1	1	9
Thomas Lee, collector to the Society, his <i>per centage</i> on 826l.	41	6	0
Marcos da Costa Guimairains, advanced him by order of the Directory	100	0	0
Mr Rutton Morris, his expences, &c. attending the distribution of Religious Tracts to the French prisoners	10	0	0
Rev. Mr Pewtrefs, his expences, &c. attending the distribution of Religious Tracts to the French prisoners	65	17	4
Rev. Mr Eyre for fundry disbursements made by him on account of the Society, as per account delivered	96	6	9
Rev. Mr Wilks, for fundry disbursements made by him, as per account delivered	36	0	9
Rev. Mr Platt, for ditto made by him, as per account delivered	113	5	0
Rev. Mr Buck, on account of Mr Fitzgibbon, Miffionary candidate	2	17	5
Rev. Mr Jerment, on account of Mr Buchanan, Miffionary	6	7	3
Rev. Mr Towers, for small disbursements made by him, as per account delivered	5	5	0
Mr Samuel Pinder, for disbursements made by him on account of the Society, as per account delivered	68	11	1
Mr Thomas Eastman, for ditto made by him, as per ditto	96	16	8
Mr Thomas Williams, on account of tracts	29	7	3
Bills paid on account of the Miffionaries in the South of Africa	202	0	0
Edinburgh Miffionary Society, on account of advances made on behalf of the London Society	72	0	0
Sierra Leone Company, on account of the late Miffionaries to Africa	152	8	6
Stationary, and a variety of small charges	19	0	0
Total Amount of Disbursements carried to Account Current	3668	12	10

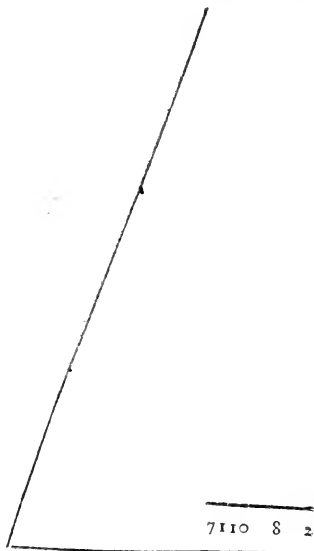
Dr. The Treasurer of the Missionary Society.

	£.	s.	d.
June 1, 1801.			
To amount of collections, donations, and subscriptions in London and its Vicinity, as per preceding list	950	1	6
To amount of collections, donations, and subscriptions in the counties of Great Britain and Ireland, as per the preceding list	838	8	9
Received from East India Company, balance of freight per the Duff	858	2	6
Ditto from Messrs. H. and S. Cox, for an anchor, chain, &c. belonging to the Duff, sold by them	14	4	1
Produce of 10 Exchequer bills sold	3390	14	8
Half year's dividend on 15000l. 3 per cents.	225	0	0
Ditto ditto on 16000l. ditto	240	0	0
1 Year's ditto on 9037l. 4 per cents.	361	10	0
Ditto ditto on 3300l. 5 per cents. New Annuities	165	0	0
Ditto ditto on 1000l. 5 per cents, Old Annuities	50	0	0
	<u>7093</u>	<u>1</u>	<u>6</u>
Balance due to the Treasurer	17	6	8
	<u>7110</u>	<u>8</u>	<u>2</u>

Per Contra

Cr.

	£.	s.	d.
June 1, 1801.			
Balance due to the Treasurer			
1 June, 1801	1	3	1
By amount of disbursements as per preceding list	3668	12	10
For 2800l. 4 per cents. purchased	2292	10	0
For 1000l. 3 per cents. ditto	648	15	0
For an Exchequer bill	499	7	3



Audited by JOHN FENN,  
JOHN RAINER,  
THOMAS HODSON.

Account of Public Securities belonging to the Society,  
Purchased at different times in the names of four trustees.

16000l. 3 per cents. consols.  
9037l. 4 per cents.

3300l. New 5 per cents.  
1000l. Old 5 per cents.  
500l. in an Exchequer bill.

JOSEPH HARDCASTLE.

Subscriptions, Donations, and Collections, received by the Treasurer since the 1st of June, which will also be incorporated in the List of Contributions for the Year 1802.

A	£.	s.	d.		£.	s.	d.
Abraham, Mr, Howland-st. r.	1	1	0	Brought forward	48	19	6
B				G			
Belcher, Mr, Bristol	1	1	0	Graves, Mr Ben, Lewisham	10	10	0
Burton, Mr, 11, Moore-place	1	1	0	Glasgow Committee of the London Missionary Society, being a collection made on occasion of a Sermon preach- ed by the Rev. Mr Ewing	17	10	4
Binks, Mr, King - street, Covent-garden	5	5	0	Golding, Rev, T. Croydon	1	1	0
Binks, Mr Simon, Durham	1	1	0	Gillespie, Mr, Stockwell, Surry	1	1	0
Binks, Mr Christopher, ditto	1	1	0	George, Mr, Tyler-street, Carnaby-market	1	1	0
Bent, Mr. St. Martin's Lane	1	1	0	Gooding, Mrs, Lenham	1	1	0
Bennett, Mr, Cotterbrook, Northamptonshire	1	1	0	H			
Bull, Rev. Sam. and Congre- gation, Basingbourne	8	6	6	Hemmary Mr, 31, City-road	1	1	0
Blades, Mr. 177, Piccadilly	1	1	0	Hall, Mr. Hill-st. Moorfields	0	10	6
Blades, Mrs, ditto	1	1	0	Hayes, Miss, 14, Hoxton-sq.	1	1	0
Bernard, Mr, Green-street, Grosvenor-square	1	1	0	Hanson, Mr, Clapton, Hackney	4	0	0
Baillie, Mrs, Edinburgh	1	1	0	Hahn, Mr F. 3, Old Fish-st.	1	1	0
Brock, Mr, Chatham	1	1	0	I			
C				Johns, Mr Wm. Chelmsford	1	1	0
Clunie, Mr, James, Castle, Mary-le-bone	0	10	6	Jones, Rev. Mr Lewis, Durham	0	10	6
Curling, Mr Jesse, Jamaica- row, Bermondsey	2	2	0	Jackson, Rev. Mr, Warminster	1	1	0
Campbell, Mr, 28, Great Or- mond-street	2	2	0	Jackson, Mrs, ditto	1	1	0
Clarke, Mrs, Clapton, Hackney	1	1	0	Johnson, Mr, King-st. Snow- Fields	1	1	0
Creak, Mrs, Rotherhithe	1	1	0	Inman, Mr, Vauxhall-row	0	10	6
Chapman, Mr, 151, Fleet st.	2	2	0	Johnson, Mr, Lombard-st. Chelsea	0	10	6
Conquest, Mr Geo. Rochester	1	1	0	K			
Clout, Mr Jos. Marden	1	1	0	Kitchener, Mr, Bury St. Ed- mund's	1	1	0
D				Kingsbury, Rev. Mr, and Friends, Southampton	62	2	0
Douglas, Rev. Mr, Chelmsford	1	1	0	[Particulars in the Alphanetic List for next Year.]			
Ditto Reading	1	1	0	L			
Ditto, a Lady at Blandford, by him	1	1	0	Leslie, Mr Tho. Rotherhithe	1	1	0
Dent, Mrs, Pollards, Bethnal- green	0	10	6	M			
E				Mackie, Mr, 15, Gloster-st. Hoxton	1	1	0
Eveliegh, Mr, St. Thomas's Square	1	1	0	Machell, Mr, Park-lane	1	1	0
Easton, Rev. Mr, a Praying Society at his Meeting in Miles's Lane, Cannon-st.	6	0	0	Maitland, Mr Robt. King's Arms-yard	2	2	0
Eggintons, Mr, Dean-court, St. Martin's-le-Grand	1	1	0				
Carried forward	48	19	6	Carried forward	163	6	10



SUBSCRIPTIONS RECEIVED BY THE TREASURER.

			£.	s.	d.				£.	s.	d.
Brought forward			163	0	10	Brought forward			194	11	4
N											
Nairn, Mr, Homerton, Hackney	x	x	0			Tyler, Rev. Mr, Braytoft,			1	0	0
Nash, Mr, Angel-passage,						Lincolnshire					
Skinner-street	x	x	0			Thring, Mr, 20, Charlotte str.			2	2	0
Neilson, Mr, Clapton-field,						Portland-place					
Hackney	2	2	0			Townshend, Rev. Mr, Rother-			0	10	6
P											
Pomeroy, Mr, 11, Moor-pl.						hithe			2	2	0
Lambeth	x	x	0			Townshend, a Friend, by him					
Petch, Mrs, 6 Curtain-road	x	x	0			V					
Pellatt, Mr, 12, Bartlett's						Venables, Mr Geo. at the Tower	x	x	0		
Buildings	x	x	0			W					
Pearson, Mr, Upper Thames-						Williams, Mr, London-field,					
street						Hackney	x	x	0		
Pearson, Mrs, ditto						Whillans, Mr Geo. Castle-ft.					
Perkins, Mr, Great Thorn-						Mary-le-bone	0	10	6		
haugh-street	x	x	0			Watson, Mr, Deaf and Dumb					
Phillips, Mrs, Goodman's Yard	0	10	6			Afylum	x	x	0		
R											
Rew, Mr, 16, Adam-street,						White, Miss, by Mr Binks,					
Adelphi	x	x	0			Durham	x	x	0		
Rawlins, Mr, Rotherhithe	x	x	0			Waredraper, Mr, Well-street,					
Ranier, Mr, London-field,						Hackney	x	x	0		
Hackney	x	x	0			Waistell, Mr, 99, Holborn			2	2	0
S											
Sacket, Mr, Rotherhithe	2	2	0			Whittaker, Mr, Mare-street,			2	2	0
Slatterie, Rev. Mr, Chatham	x	x	0			Hackney					
Strange, Messrs. J. and W.						Walfsh, Mr, Inner Temple-					
Bishopsgate-street.	5	0	0			lane	x	x	0		
Steven, Mr, Red Lion-street,						Warren, Miss, Rotherhithe	x	x	0		
Holborn	x	x	0			Wilks, Mr John, 41, Hoxton-					
Simpson, Mr, Newgate-street	2	2	0			square	x	x	0		
Steven, Rev. Mr, Great						Wilks, Rev, Mr, a Friend by					
Thornhaugh-street	x	x	0			him	x	x	0		
T											
Trotman, Mrs, Clapton,						Y					
Hackney	x	x	0			Younger, Mr, Rotherhithe	2	2	0		
Carried forward			194	11	4	Total amount received from					
						1st to 27th June, 1801,			216	11	4

THE END.

# 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 Pogue, 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 Wilfon. 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.

**FOUR SERMONS**, preached in London, at the Fifth General Meeting of the **MISSIONARY SOCIETY**, May 8, 9, 10, 1799; by the Rev. J. Findley, Paisley; Rev. J. Tozer, Taunton; Rev. J. Moody, Warwick; and Rev. G. C. Broadbelt, Aston Sandford.

To which is added, a List of Subscribers. Price 2s. 6d.

**FOUR SERMONS**, preached in London, at the Sixth General Meeting of the **MISSIONARY SOCIETY**, May 14, 15, 16, 1800; by the Rev. E. Brown, Inverkeithing; Rev. J. M. Ray, Sudbury; Rev. T. Grove, Walfall; and Rev. W. Williams, High Wycombe. Price 2s. 6d.









Princeton Theological Seminary Special Library



1 1012 01022 6290

