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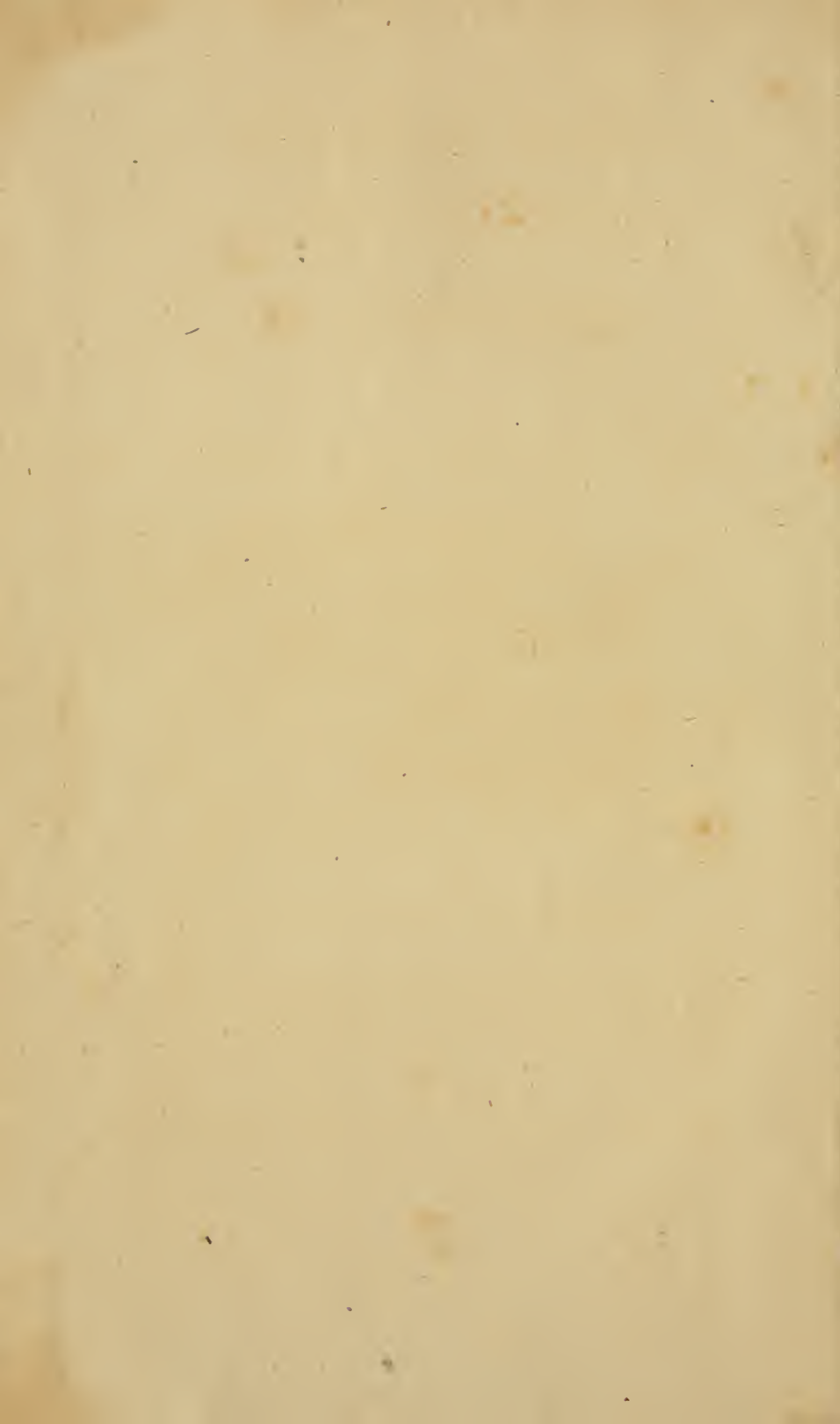














# FOUR SERMONS,

PREACHED IN LONDON,

AT

*The Tenth General Meeting*

OF THE

✓  
London

*MISSIONARY SOCIETY,*

MAY 9, 10, 11, 1804.

BY

THE REV. WILLIAM THORP, LONDON;  
REV. JAMES BENNET, ROMSEY;  
REV. DAVID DICKSON, EDINBURGH;  
REV. THOMAS SCOTT, ASTON-SANDFORD.

ALSO,

THE REPORT OF THE DIRECTORS,

AND

*A LIST OF THE SUBSCRIBERS.*

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PRINTED FOR THE BENEFIT OF THE SOCIETY.

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LONDON:

PUBLISHED BY T. WILLIAMS, STATIONERS'-COURT,  
LUDGATE-STREET.

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1804.

FOUR SEASONS

THE HISTORY OF

THE SEASONS

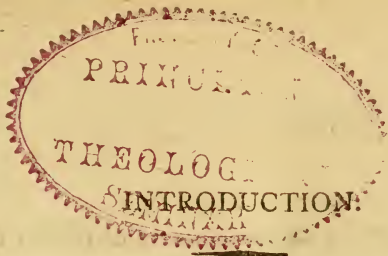
THE SEASONS

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*THE following Report of the Directors was made, and the succeeding Sermons were delivered, at the Tenth General Meeting of the Missionary Society, which was held in London in the month of May, 1804. The candid reader will perceive, from these able discourses, that the subject of Evangelical Missions is by no means exhausted; while the Report will evince that the Missionary sphere is greatly enlarged.*

*The first of these Sermons was delivered at Surry Chapel, on Wednesday Morning, May 9; the second, on the Evening of the same Day, at the Tabernacle. The public business of the society occupied their attention at Haberdashers'-hall for several hours on Thursday morning; and in the evening the third discourse was preached at Tottenham-Court Chapel. The last was delivered at the parish church of St. Saviour, Southwark, on Friday morning. The memorial of HIS dying love, whose name the society labours to bear to the Heathen, was celebrated by a great number of Communicants, at Sion Chapel, on Friday evening; which solemn and pleasing exercise concluded and crowned the whole. The very numerous audiences which crowded the largest places in London to hear the word; the great body of gospel ministers, and other friends of the society from the country, which honoured the meeting with their visit; the greatly augmented number of communicants at the last service; with the general delight and satisfaction expressed by all; combine to prove that the grand object of the Society continues to maintain its elevated station in the hearts of British Christians; and that there is increasing reason to hope that this work will prove itself to be of God, and not of man; and that his effectual blessing will more than equal the warmest wishes of the Society.*

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SUBSCRIPTIONS for the Support of the Missionary Institution will be received by the following Bankers :

DRUMMOND and Co. 49, *Charing-Cross*; HANKEY and Co. 7, *Fenchurch-street*; HOARE and Co. 37, *Fleet-street*; LEFEVRE and Co. 29, *Cornhill*; RANSOM and Co. 56, *Pall Mall*; WESTON and Co. 37, *Borough, Southwark*. Also by JOSEPH HARDCASTLE. Esq.; Treasurer, *Old Swan Stairs, Thames-Street*; and by the Rev. GEORGE BURDER, SECRETARY, *Islington*.

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The Directors respectfully submit the following Form, by which, any Benefaction may be made to this Society, by WILL.

ITEM,

I. A. B. do hereby give and bequeath unto C. D. of and E. F. of the Sum of to be paid out of my Personal Estate, to the Intent, that they, or either of them, do pay the same to Joseph Hardcastle, Esq.; or to the Treasurer for the Time being, of a Voluntary Society, commonly called or known by the Name of THE MISSIONARY SOCIETY, which was instituted in the Year 1795, which said Sum of I desire may be applied towards carrying on the benevolent Designs of the said Society.

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*The New Directors are distinguished by an Asterisk:*

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- Walker, Rev. Mr. Dublin

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- The Committee of the Religious Society at Basil
- President of the Missionary Society at Rotterdam
- President of the Missionary Society at New-York
- President of the Missionary Society at Connecticut
- President of the Missionary Society in East Friesland
- President of the Society de Fide et Christianismo in Sweden
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- Rev. Dr. Verster, Rotterdam.

- 
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  - Rev. George Burder, *Secretary*, Islington

- 
- Mr. David Langton, *Deputy Secretary*, Hackney
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-



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FOR THE

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WESTON and Co. 37, Borough, Southwark.

ALSO BY

JOSEPH HARDCASTLE, Esq. Treasurer, Old Swan Stairs,  
Thames-street;

AND BY THE

REV. GEORGE BURDER, Secretary, Colebrooke-row, Is-  
lington.

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which was instituted in the Year 1795, which said Sum  
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the benevolent Designs of the said Society.*

## PUBLICATIONS OF THE SOCIETY,

Sold by T. WILLIAMS, Stationers'-Court, Ludgate-street,  
LONDON.

A MISSIONARY VOYAGE to the SOUTHERN PACIFIC OCEAN, illustrated with Maps, Charts, and Views, &c. &c. Royal 4to. 1l. 11s. 6d. Demy 1l. 1s. boards.

TRANSACTIONS of the MISSIONARY SOCIETY, Vol. 1. from 1795 to 1802. Including Journals of the Missionaries at Otaheite, Tongataboo, and at Port Jackson, New South Wales. Also the Journal of Dr. Vanderkemp, in Caffraria, &c. &c. In One Vol. Price 8s. 6d. boards.

NUMBER IX. Ditto, containing the Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots. 2d edition, 1s.

NUMBER X. Ditto, containing a Journal of Brother's Nott and Elder's Journey to Otaheite; Report of the Labours and of the State of the South African Society; Extract of a Letter from Mr. John Irwin; Extracts from the Journals of Dr. Vanderkemp and Mr. Read, after their Settlement at Botsa's Place; Extracts of Letters from Dr. Vanderkemp to a Relation in Holland, &c.; Account of the Death of Brother Mathtys; Missions to New Brunswick; Newfoundland. 2d edition, 1s.

SERMONS, preached before the MISSIONARY SOCIETY, from its Institution in 1795, to the Eighth Annual Meeting, in 1802. Three Vols. 8vo. Price One Guinea, boards.

FOUR SERMONS, preached before the Society, in May, 1803. By the Rev. Messrs. BOTTOMLEY, YOUNG, EWING, and NEWELL; with the Report. Price 2s. 6d.

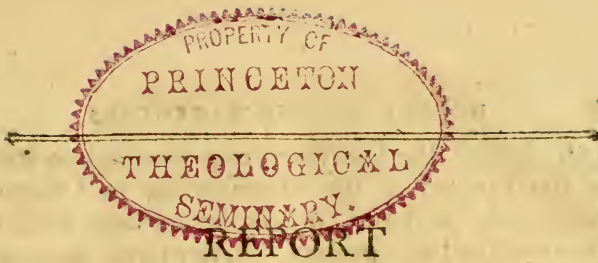
A CAPITAL PRINT, 23 Inches by 19, finely engraved by Bartolozzi, from a Picture by Smirke, representing the Cession of Matavai, in the Island of Otaheite, to the Missionaries. Fine Impressions, Price only One Guinea each.

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### *General History of Christian Missions.*

The first Volume of this Work, containing 500 Octavo Pages, with a Sheet Map, Price to Subscribers Seven Shillings, to Non-Subscribers Eight Shillings in Boards, shall be published, God willing, by the close of the present Year, if the Subscriptions become adequate to cover the Expence. It will comprize an introductory view of the principal events by which it pleased God to prepare those nations to which the Gospel was first preached, for its reception;—an illustration of the manner in which Christianity was first promulgated;—an investigation of the progress of the Gospel, by the extended labours of their successors, in the Roman Empire, and the principal countries of Asia;—an account of the vicissitudes experienced by the Church of Christ in Europe and Africa, during the decline and fall of the Roman State;—and of the reception of Christianity by the more Northern European Nations, and the vast Asiatic Empire;—with its decline or subversion in the latter, and in the various countries that have submitted to Mahometanism.

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*OF THE DIRECTORS.*

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THE footsteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Christian; but those events which are visibly connected with the extension of the Saviour's kingdom among men, and the salvation of those who had not heard his name, are observed with the most diligent and affectionate regard. To those who are the subjects of the great Redeemer, the interests of pure and vital godliness are inexpressibly dear; and the smallest advances towards the establishment of his gracious reign, where Satan ruled in pagan darkness, must be pleasing in the highest degree. In this view, the Directors of the Missionary Society indulge a hope, that the Report which they have now the honour to make, will present to its members the path which they have trodden during the past year, sufficiently marked with mercies to excite their thankfulness to our gracious Lord, and to invigorate their holy zeal in pursuing the grand object of the Institution.

OTAHEITE.

It would have afforded great satisfaction to the Directors, to have been able to announce to the Society any important information from that distant quarter of the globe, the islands of the South Sea, to which their first efforts were directed:

but, during the last year, only incomplete parts of the Journal of the Missionaries in Otaheite have come to hand, others having been lost, or detained in their passage. They have, however, lately been favoured with the welcome tidings of the complete restoration of tranquillity. The Missionaries embraced an opportunity to transmit to Governor King, of New South Wales, a letter, dated February 3, 1803, informing him that, contrary to expectation, the disputes between Otoo and Pomére with the Attahóoroans had been amicably adjusted, and the Government in the hands of the former fully confirmed. Had the event of the war been reversed, it is probable that our Missionaries would have been in the most imminent danger, or at any rate have been obliged to abandon the island; but in consequence of this favourable termination of the contest, they continued in perfect safety, and were enabled to pursue their various avocations without molestation. This letter his Excellency has had the goodness to forward to the Directors, for the satisfaction of their minds respecting the welfare of the Missionaries: for this and other marks of attention, which Governor King has paid to the Missionary cause, the Directors think themselves bound to make the most grateful acknowledgment.

From this kind interposition of Divine Providence in the restoration of peace in Otaheite, we are encouraged to hope, that the patient and persevering labours of our faithful brethren, who still persist in well-doing, will, by the power of the Holy Spirit, be ultimately crowned with that success, which shall inspire our souls with ardent gratitude, and richly repay all the labours, cares, and prayers, which the Society has bestowed on this object; and they wait the arrival of the Jour-

nals, which may be expected to contain such information of the actual state and circumstances of this Mission, as may greatly assist their judgment as to the means of promoting its future interests.

The two Otaheitan youths, Mydo and Oley, who were placed for education at the Moravian school in Yorkshire, and of whose improvement an encouraging report was given last year, have both been removed by death. The Society is thus disappointed in the hopes which were entertained of their becoming future blessings to their countrymen, but may receive no small consolation from the account which the Brethren have published concerning them, and in which they express much satisfaction as to their religious state. They both received Christian Baptism, and departed in the faith and hope of the gospel. The Directors cannot but acknowledge with gratitude, the kind attention shewn to these strangers by the Brethren at Mirfield, while they ascribe to the God of all grace the glory of calling and converting them by their instrumentality.

#### AFRICA.

The whole Society has abundant cause for joy and thankfulness, that ever their attention was directed to the wretched inhabitants of South Africa, so many of whom have been turned from "darkness to light, and from the power of Satan unto God," and in whose conversion the observation of St. Paul, concerning the first converts to Christianity, has again been verified—"God hath chosen the foolish things of the world, and the weak things of the world, and the base things of the world, and things which are despised—that no flesh should glory in his presence." We bow with reverence and gladness

to the sovereign grace of God, who hath "mercy on whom he will have mercy," and embrace in the arms of our Christian affection those once-degraded children of Adam, who are now become the children of God, and fellow-citizens with the saints.

In the last Annual Report, the Directors were only able to state concerning our beloved brother, the Missionary Kicherer, that his labours among the Corannas, and at Zak River, had been attended with considerable success. Since that time, in the month of October, information was received from the Society at Rotterdam, that he had arrived in Holland, accompanied by three members of his Hottentot congregation. Upon due enquiry, instituted at the request of the Directors, by the Society in Holland, and the statement which Mr. Kicherer offered of his reasons and motives, the Directors could not but cordially approve of his conduct, and therefore affectionately invited him to an interview with them in London, together with the African strangers.

An opportunity to behold and converse with some of the first-fruits of the Missionary Society's labours in Africa, and to hear them declare with their own lips "the wonderful works of God," afforded a new and unequalled kind of satisfaction and delight. Nor was this pleasure confined to the Directors: they were induced, by the example of our Dutch brethren, to comply with the wishes of many pious friends in London, to introduce them to the Missionary Prayer-Meetings, and other religious assemblies; where, through the medium of Mr. Kicherer, Mr. Vos, and others who understood the Dutch language, (which the Hottentots spoke fluently, and one of them elegantly,) they discovered, in answer

to a great variety of questions proposed to them by different ministers, their knowledge of the Divine Redeemer, their faith, their hope, and the ardent love they bore to Him, who had saved them from their abject state of sin and barbarism. Thousands were witnesses of that admirable degree of spiritual discernment, as well as of fervent piety which they possessed, and which afforded to every candid mind the most satisfactory evidence of a real work of grace on their hearts. It was affecting, in no common degree, to hear these dear people, themselves recently delivered from the power of darkness, earnestly pleading in behalf of the heathen world at large, and of their own countrymen in particular. A few sentences to this effect will not be deemed impertinent; and though they have appeared in periodical works, may be thought proper to remain in the Report of the Directors, as the powerful voice of recovered humanity, intreating, in striking terms, the further assistance of the Church of God, like the man of Macedonia saying to a primitive Missionary, "Come over, and help us!" One of the Hottentot women thus expressed herself—"What a pity, what a sin it is, that you (Europeans) who have for so many years enjoyed in great abundance the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of poor heathen;" adding, "that you may depend upon it, that you should not have the less for yourselves by giving some to them; but that the Lord Jesus would bless you, and give you the more." She also observed, that "could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion for them." She expressed her humble thanks to the English people for sending Missionaries among them, but

intreated them earnestly to proceed further in this good work, the Lord having opened an effectual door, and there being yet so many thousands who know not the Lord." When taking leave of the congregation, she said, "The last thing I would say is, O pray for poor heathen."

The Directors have had the satisfaction of learning from Mr. Kicherer, the methods which were adopted for the instruction of the Hottentots and Boschemen, and cannot but express their thankfulness to our God and Saviour, for furnishing our much valued brother with gifts so remarkably suited to the arduous situation in which he was placed; and especially for the singular blessing with which those methods were succeeded, to the conversion of many souls. Perceiving with inexpressible pleasure, the wide and effectual door for usefulness, which the Lord himself had so evidently opened in that country, the Directors judged it to be their indispensable duty to add to the number of labourers in Africa. Our brother Kicherer, whose judgment they highly respect, recommended a Mr. Vos, of Holland, as a suitable person to become his assistant, in the capacity of a catechist and schoolmaster. This worthy man, of whose good character, abilities, and zeal, they have received ample testimony, together with his wife and child, will accompany him to the Missionary station at Zak River. Three other Missionaries, the brethren who were originally under the tuition of the Rev. Mr. Janicke, at Berlin, and who have resided for about a year in Holland, for the purpose of acquiring the Dutch language, are also intended to sail with him to the Cape; and there to be disposed of in such situations as may be deemed the most eligible, by our experienced brethren, Dr. Vanderkemp and Mr. Kicherer.



We have to regret the loss of Mr. Matthys, a valuable missionary from the above-mentioned seminary, who was associated with our brethren in Holland, learning the language; and who was expected to accompany them to Africa. It pleased the all-wise disposer of human life and affairs, to remove him from this world, by death, on the 4th of March last. The Society is thus deprived of a pious and promising labourer, but it becomes us to say—"The will of the Lord be done."

It was the earnest wish of the Directors that Mr. Kicherer, with his friends, might return to Africa, as soon as possible; to resume his useful labours, and to refresh the hearts of his poor people, who parted with him with extreme regret, and who fully expected to see him in the month of March; but insuperable difficulties, arising from the renewal of hostilities, have hitherto prevented this desirable event; it is hoped, however, that a suitable conveyance, in a neutral vessel, may ere long be provided.

On the subject of this Mission, the Directors have only to add, that respectable travellers, sent to explore that country, with others who had opportunity to observe the judicious plans adopted by our brother Kicherer, have borne the most honorable and public testimony to his integrity and piety; and have spoken in the highest terms of approbation of his wisdom and ability, in civilizing the barbarous natives of Africa. Indeed the appearance of the converted Hottentots themselves, in the metropolis, excited no small surprise in the minds of some highly respectable and well-informed persons, to whom they were introduced; who expressed their admiration at the rapid advances they had made in so short a time, and who readily admitted the

efficacy of the Christian system, in the improvement of the most degraded of human kind.

The impediments which war has opposed to the communications from Africa, have hitherto prevented the Directors from receiving any intelligence concerning those valuable Missionaries, Vanderlingen, Bekhar, and Tromp, who, they trust, are still diligently employed in the work of the Lord.

The same cause has operated to interrupt their intercourse with our reverend brother, Dr. Vanderkemp, no direct advices having been received from him, though there is every reason to believe that several Letters and Journals have been dispatched by him for our Society. Through the medium, however, of the Dutch Society, who have been more successful in obtaining his letters, intelligence of a very interesting nature has been lately received, a brief summary of which shall now be stated.

The Doctor, with about 160 Hottentots, part of whom had before attended his instructions at Graaff Reinet, arrived at Bota's Place, near Algoa Bay, in the month of March, 1802, where there was reason to hope that a permanent settlement would be formed, which might be productive of great advantages, in the civilization and religious instruction of the natives. Soon after the settlement was formed, some violent diseases, supposed to be occasioned by the stagnated waters of the neighbourhood, began to make their appearance among the people. Our honoured brother himself was afflicted with a diarrhæa and an intermitting fever, followed by a violent rheumatic disorder, by which his public labours were totally suspended, and his patience tried by a confinement to his bed for eleven months.

It was a consolation, however, to this zealous servant of Christ, that his faithful assistant, brother Read, was disposed and enabled very diligently to apply himself to the instruction and management of the people. But these labours of love were continued with no small difficulties and obstructions of a local nature; on which account, his Excellency, Governor Dundas, whose generous advice and assistance, in the first formation of this settlement, can never be recollected without respectful gratitude, was pleased to favour the Doctor with a visit; and representing to him the unhappy posture of affairs, and the extreme danger to which the Missionaries would be exposed, when the English garrison should be withdrawn from the neighbouring fort at Algoa Bay, strongly recommended it to him to desist, for the present, from the prosecution of his benevolent plan in that quarter, and retire to a place of greater safety. The zeal of our brethren, however, would not allow them to listen to this friendly advice. The Doctor respectfully replied, that he was determined to remain faithful to the call of his God, and should his life be made a sacrifice, in consequence of abiding with the people, he was perfectly ready to lose it for the sake of the least child among them. Brother Read, actuated by the same fortitude of spirit, though left by his colleague entirely to the dictates of his own judgment, made the same resolution, adding, that should Dr. Vanderkemp have thought proper to withdraw from the scene of danger, it was his own determination to abide with the people.

The worthy Governor, finding his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, with

other useful articles, for their support, and for their assistance in agriculture ; and by empowering them immediately to take possession of the fort, as a place of safety. This latter measure they thought proper to decline for the present ; reserving, however, the right of availing themselves of the generous offer, should future circumstances render it necessary.

This necessity, alas ! was too soon apparent ; for only eight days had elapsed, after the departure of the soldiers from the garrison, when they were suddenly assaulted, in the middle of a dark night, by a furious banditti, whose object seemed to be, not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times ; yet happily none of their lives were destroyed. In this awful moment of danger, the Hottentots, who werè with the Doctor, insisted upon repelling force by force ; and accordingly fired twice, and twice only, and at random, among the invading party. The assault, from what cause they could not then guess, immediately ceased, and the party withdrew. When the morning arrived, it was found that one of the shots had penetrated the thigh of the Hottentot Chief, and by dividing a principal artery, occasioned such a loss of blood, as put a period to his life in a few minutes. The enemy, however, enraged and reinforced, renewed the attack in the following night ; but, finding the settlement in a better state of defence, judged it prudent to withdraw : after which our brethren thought themselves called by Providence to retire to the asylum which the neighbouring fort afforded, and in which they were happily preserved in safety from the violence of their enemies.

When his Excellency Governor Jansens had

taken possession of the Cape for the Dutch Republic, he also paid a visit to our brother Vanderkemp, and expressed his opinion that it was proper for the Missionary Institution to be removed to a more eligible situation; and having himself looked out for a suitable spot, recommended their immediate removal to it. Our brethren judged it their duty to comply with the Governor's advice, and accept of the place which he had so kindly offered to them. They accordingly removed to the appointed spot, situated westward of Algoa Bay, at the mouth of the Swartz Koph River, and gave it the name of "*Bethel-Village.*" May that Divine Goodness, which so remarkably protected them in the hour of danger, and raised up for them such distinguished friends, continue to bless them, and render this new *Beth-El*, the house of God to themselves, and the gate of heaven to multitudes!

To the glory of Almighty Grace it must be recorded, that in the midst of all these unfavourable and threatening circumstances, the work of God among the poor Hottentots was still proceeding; a goodly number of them were from time to time converted from the error of their ways, and gave satisfactory evidence of their being born again by the incorruptible seed of the word of God. Of this our brethren are so well convinced, that many of them have been baptized, and admitted to the communion. They keep every week a feast of charity, resembling the *Agapæ* of the first Christians, which they always conclude by the celebration of the Lord's Supper. Dr. Vanderkemp, we understand, is in a good measure restored to health, and we hope soon to hear that the work of the Lord at the Swartz Koph River, prospers in his hands.

It ought not to be omitted, that the above-mentioned Brother Read, whilst at Cape Town, on his first arrival, and afterwards at Graaff Reinet, where he joined Dr. Vankerkemp, diligently applied himself to the instruction of the English soldiers there, and was eminently blessed of God in his faithful labours. We have had the pleasure of perusing many letters written to him by individuals of the military, who thankfully acknowledge the benefits they had received under his ministry.

It is stated, in the former Report, that the Missionary Verster, sent out by our Society, succeeded to the charge of the congregation of Christians and Heathen, in the district of Rodesand, vacant by the removal of the former pastor, the Rev. Mr. Vos—and we understand that his labours among them are acceptable and useful. The last mentioned brother, since his arrival in England, has received information that a very considerable revival in religion had taken place in that place, by means of the occasional ministry of Mr. Irwin, who had previously been engaged as a Missionary in connection with this society; this was done at the recommendation of Dr. Vanderkemp, and with a view to assist him and Mr. Read in their work at Algoa Bay, but whilst waiting for an opportunity of being conveyed to that port, he accepted an invitation to pass the interval at Rodesand, where it pleased God to render his occasional ministry the means of an extensive blessing.

#### FRANCE.

The Directors next advert to a Missionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more upon our view; but which the re-

newal of hostilities has covered for the present with a gloomy cloud. The Society will recollect, that the New Testament of our Lord and Saviour Jesus Christ has been printed in France; and measures were adopted for dispersing that holy book, and the Essay on its Authenticity, throughout every part of that country, and its dependencies. The Old Testament also was printing, and in a state of forwardness, previous to the breaking out of the war. The Directors indulge a hope that the former is, in some degree, silently diffusing its salutary influence in that barren land: and although the political state of the two countries has made it expedient for us to suspend our intercourse with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views similar with our own, and who are not, like us, prohibited from this good work by a state of warfare with that country. This circumstance also puts it out of our power to represent so particularly as might otherwise be done, the real state of the Protestant cause therein: we have, however, reason to believe that, in the course of the past year, a considerable number of Protestant congregations have been supplied with pastors, in different parts of the republic, and that an increasing bias in favour of that cause appears among the people.

#### NORTH AMERICA.

The Directors will now proceed briefly to mention the circumstances of the Society's Missions in North America.

Mr. Bentom still resides at Quebec, where he has sustained considerable opposition from persons who bear the Christian name; and who have prevailed on some of his less serious hearers to

withdraw themselves from his ministry. He has not been able to extend his labours to the Indians, as was originally designed, few of them residing within his reach; but his services in Quebec have, we trust, been useful to many; The obloquy, however, which his adversaries have contrived to throw upon him, appears to have brought his usefulness there to a stand, so that he is desirous of resigning his station to some other minister; a measure which the Directors conceive may be expedient, should the Society think proper to send another missionary there, and a suitable person could be found, who is able to preach in the French language—a qualification highly desirable for Missionaries in Canada.

Mr. Mitchell, who has resided for about three years in New Brunswick, and chiefly at New Carlisle, situated on the Bay of Chaleur, has been an instrument of spiritual good to several individuals in that place, and also at Restigouche, and some other small towns. He has, however, left that part of the country, in consequence of his marriage, and removed to another place, where we hope he will still exert himself in the cause of Christ. Letters received from the few religious people among whom he exercised his ministry at New Carlisle, bear ample testimony to his zeal and fidelity in the work of the Lord. These poor people, who appear to relish the good word of God, and who were engaged in building a better place of worship, are extremely desirous that the Society would furnish them with another minister. The Directors, wishing to comply with their earnest request, have determined on sending to them Mr. Pidgeon, lately one of the students in the Missionary Seminary at Gosport, under the care of the Rev.



Mr. Bogue. This appointment Mr. Pidgeon has accepted with perfect readiness, and having been ordained at Gosport, has, we believe, already sailed for America.

As the ministrations of the gospel among persons already professing the christian religion, is not the direct, or most prominent object of the Missionary Society, the Directors have recommended to Mr. Pidgeon not to devote more than half his time to the instruction of the protestants at New Carlisle, but to extend his labours among the Catholics, who abound in that country; and among other persons not instructed in the true faith of the gospel; and, if possible, among the Indians in the neighbourhood.

They have been induced to give these directions to Mr. Pidgeon, in consequence of letters received from Mr. Mitchell; from which it appears, that in a journey of considerable extent which he took last summer, he visited a great number of settlements inhabited by Highlanders, many of whom were Catholics, and by a variety of other people, most of whom gladly received the word from his lips. Whole towns and districts were totally destitute of all religious ordinances, and seemed in danger to lose the very forms of christianity; many of them expressed strong desires for the means of religious instruction, and would rejoice even in the occasional visits of an itinerant minister. Among persons of this description Mr. Pidgeon is to labour as much as possible; and to collect as particular an account as he is able of the state of religion throughout the province of New Brunswick. Information of this kind cannot fail of being highly interesting to christians in this country, and may ultimately lead to some active measures for the more general diffusion of evangelical light in that

dark part of the earth. As a portion of the British empire, inhabited by persons who have emigrated from hence, or are descendants of Britons, they have a strong claim on our compassion; and it may be hoped, that a just and accurate representation of their pitiable state may induce our wealthy merchants, and others, to exert their benevolent and christian endeavours in that quarter, upon a larger scale than may strictly comport with the precise object of the Missionary Society.

These observations are in some measure applicable to Newfoundland. Mr. Hillyard, whose faithful services in that Island have been reported with approbation on former occasions, having fulfilled the term of his engagement with the Society, returned to England early in the last year: but feeling an earnest desire of further usefulness in Newfoundland, he voluntarily offered to resume the scene of his former labours. The Directors readily accepted his proposal; and he accordingly sailed from Liverpool, for that Island, in the latter end of the summer; and they have had the pleasure of hearing of his safe arrival; with his wife and child, at Carbonear. Mr. Hillyard's labours will not be confined to the cultivation of the church at Twillingate, which he had the honour of planting, but be extended to various parts of the coast, on which there are many settlements, where multitudes of souls, no less ignorant than the Heathen themselves, are totally destitute of religious instruction, and are in danger of perishing through lack of knowledge.

#### ASIA.

The Directors would now solicit the attention of the Society towards the vast and populous, but, alas! neglected regions of the Eastern world. These have long engaged the pity and the prayers

of the Society at large, nor have the Directors ever lost sight of the stupendous object; they have repeatedly announced their earnest desires to send, to the deluded millions of Asia, the glad tidings of the glorious gospel, whenever the good Providence of God should open their way, and furnish them with Missionaries whose talents and dispositions should appear suited to such important stations, as abound in that highly civilized part of the globe. The period for entering upon the interesting service has at length arrived, and there are now on their way to those countries six Brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos superintends the Mission designed for Ceylon. His long standing in the Christian ministry—his faithful and successful labours therein, both in Holland and at the Cape of Good Hope, added to the experience which he has acquired by his previous intercourse with the ignorant and uncivilized part of mankind, point him out as a person remarkably qualified to fill this station. He is accompanied by the Brethren Ehrhardt and Palm, natives of Germany, who received their education for Missionary services at the seminary at Berlin, which was instituted chiefly, if not solely, for this object, and is under the care, as before-mentioned, of that valuable instructor, the Rev. Mr. Jænicke. They have also passed a considerable time in Holland, with a view of acquiring a more perfect acquaintance with the Dutch language, which is used in Ceylon; while, at the same time, they have enjoyed the advantage of further instruction in divinity, from the kind and zealous attention of the Rev. Mr. Verster, and other pious ministers, connected with the Missionary Society at Rotterdam. The favourable testimony borne to their character and spirit, both at Berlin and Rot-

terdam, corresponds with the impression which their conduct, during their residence in England, could not fail to make on us. We therefore send them out with much satisfaction and cheerful hope, that they will seek and obtain grace to be faithful to God, to the Society, and to the Heathen, in the course of their ministry. Mrs. Vos, and Mrs. Palm, have also an important service to occupy their zeal, in the instruction of the female natives, and in assisting in the education of children.

Those who are designed to labour on the continent of India, are the Rev. Messrs. Ringeltaube, Desgranges, and Cran. The first is a native of Prussia, who has already passed a short time in India, and has since held his principal intercourse with the Society of the United Brethren. The other Missionaries have been about two years in the seminary at Gosport; and the whole have been ordained to the office of the Christian Ministry, and recommended to the grace of God in the discharge of the arduous and important service to which they are called, and on which, we believe, they enter with a humble sense of their own insufficiency, a firm reliance on divine influences, and a sincere desire to consecrate themselves to the glory of Christ in the salvation of the Heathen. The Society, and the Christian community at large, will, no doubt, bear these devoted servants of God in their affectionate remembrance; and, at the throne of grace, implore in their behalf the divine protection, counsel, and support, that they may make known among the Gentiles the unsearchable riches of Christ, and at length finish their course with joy.

It has been observed, that some of our brethren are intended for the Island of Ceylon, this being the station on which the attention of the Society,

and of the Directors, is more especially fixed, and where, we trust, they will actually labour: yet, in the first instance, they are to accompany their brethren to Tranquebar, where they will obtain such accurate and comprehensive information as will greatly assist them in forming their future plans; and where they will find some Christian friends, who will promote their introduction, were not this rendered almost unnecessary, by the kindness of one of his Majesty's Principal Secretaries of State, who has furnished them with a letter to his Excellency Frederick North, the Governor of the Colony. The Directors have also fixed in their own minds a particular station for the labours of the Brethren who are to remain on the Continent, and in which a very extensive field appears ripe for the harvest; this they have more particularly pointed out in their instructions, leaving, however, the ultimate decision to themselves, under the intimations of Divine Providence, and the advice of those pious and well-informed friends with whom they will communicate on their arrival.

The Directors have the satisfaction to make a favourable Report of the state of the Seminary at Gosport. The young men who are under a course of instruction suited to Missionary labours, pursue their studies with diligence, and evince that devotedness of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and shining lights in the benighted regions of the pagan world. Two other persons have nearly finished their medical studies, and, we hope, may be eminently qualified for situations in which the healing art may prove a happy introduction to the dispensation of the gospel, particularly in the more highly civilized countries of the East.

With cheerful confidence the Directors look forward to the continued and liberal support of the religious public. The Society will perceive, by the foregoing statement of the enlargement of the Missionary sphere, that the expenditure of the Institution must of course be exceedingly increased: about two thousand pounds will be requisite for the conveyance of the Missionaries now on their way, or ready to depart; and nearly the same sum may be annually necessary, for several years to come, for the purposes of their several Missions. The visit of the Africans to this country, and their return, together with eight additional labourers, have occasioned an unexpected and considerable demand; but we trust that this expence will not become a matter of regret, when the satisfaction which their visit has afforded to the Society, and the probable advantage which the Mission may derive from their report in Africa, are taken into consideration. When the large sums which the efforts of the last year have occasioned, are paid, it will be found that the expenditure has greatly exceeded the income. Those of our friends, therefore, who have supposed the retention of a large capital by the Society to be improper, will find that it will then be considerably reduced; and unless the exertions of the public, particularly in the country, shall keep pace with the extended operations of the Society, the reduction must be far greater than the Directors conceive is compatible with the permanent interests of the Institution. But they indulge a confident expectation, that while they pursue with steady zeal the grand object proposed — “the spread of the gospel in Heathen and other unenlightened countries,”—and while the Great Head of the Church shall be pleased to succeed with the sacred Influences of his Holy Spirit their fees

ble endeavours, their fellow Christians, of every denomination, will cheerfully consecrate to this service a sufficient portion of their worldly substance, to enable the Society not only to support the Missions already established, but continually to make new inroads into the kingdom of darkness, and to erect the standard of the cross in every country to which they may have access.

Political reasonings are confessedly remote from the sphere of duty belonging to Missionary Institutions, yet those who conduct their concerns, with motives and aims which are purely spiritual, will, nevertheless, contemplate the great changes which take place in Empires and Nations, as arrangements of an infinitely wise and holy Providence, designed to produce important moral effects, and which bear a relation to the final triumphs of the kingdom of Christ. Among these events, the immense acquisition in territory and population made to the British Government in the Eastern part of the world, cannot but inspire the breast of every true Christian with an earnest hope that thereby a way may be prepared for the spiritual dominion of the Redeemer; especially when it is considered; that while these and other external dispensations produce an interesting opening for the exertions of Christians, the liberal principles of the enlightened Government under which we live, countenance and encourage them. What Divine Grace has lately effected in the West, in the remarkable revival of religion, and conversion of multitudes of nominal Christians in several parts of America, affords additional ground of hope, that the Saviour is about to take unto him his great power, and reign in a more splendid and extensive degree. There seems, however, abundant evidence of the Lord's gracious approbation of the various and zealous efforts of his ministers

and people, in different parts of the world, and, consequently, strong encouragement to proceed with increasing diligence and vigour in the Missionary work. Much, very much indeed, remains to be done. We have but just begun our work. We have made a beginning, and God has prospered it. Let us go forward. The voice of the Word is—Go forward! The voice of an approving Providence is—Go forward! Let the encouraging voice of the public, in their prayers and in their generous contributions, also be—Go forward!

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FINIS.

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THE  
UNIVERSE JEHOVAH'S TEMPLE.

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*A SERMON,*

PREACHED BEFORE

THE MISSIONARY SOCIETY,

AT

SURRY CHAPEL,

*Wednesday Morning, May 9, 1804.*

BY THE

REV. W. THORP,

OF LONDON.



# SERMON I.

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## THE UNIVERSE JEHOVAH'S TEMPLE.

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I KINGS XVIII. 36 to 45.

*And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word.*

*Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.*

*Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.*

*And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.*

*And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.*

*And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.*

*So Ahab went up to eat and to drink, And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.*

*And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.*

*And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.*

*And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain.*

HAD I thought, brethren and fathers, an apology necessary, to disarm criticism, and obtain a patient and a candid hearing, I should have endeavoured to disclose to you the dreadful agitation of my mind in prospect of the present solemn occasion. But feeling myself, this moment, in the midst of friends, who are tenderly anxious for the success of the cause I earnestly wish to recommend, I have only to request that you will assist me with your fervent prayers to that blessed Being, in whose presence we are at this time assembled; who reveals himself in the churches of Great Britain as a God that heareth prayer, and before whom all the nations of the earth must one day be gathered together, to worship in the beauties of holiness.

It may not be foreign to the avowed design of this annual meeting, to inquire, in the first place, into the nature of the controversy between Ahab, the patron of idolatry, and Elijah, the servant of the living God; and, secondly, to shew the importance of this controversy, or the aspect it bears to the entire scheme and ultimate design of divine revelation.—May the Lord God of Elijah open

the heavens and pour down showers of blessings upon us.

In order to enter into the nature of the contest between Ahab and Elijah, bearing in mind the strange propensity of all mankind to idolatry, it will be necessary to take our station this day in the land of Judea; that, as from an advantageous position, we may contemplate the state of things in the kingdom of Israel in that degenerate age, and survey the surrounding nations, all bewildered and lost in the darkness of pagan superstition.

Ten of the tribes of Israel had revolted from Rehoboam, the son of Solomon, and formed to themselves a distinct government, under the tyranny of Jeroboam, the son of Nebat. Upon this disruption from the family of David, they departed from the worship of Jehovah, and established idolatry, as the national religion. Jeroboam, who had received his education in the land of Egypt, and whose mind was deeply tinged with the idolatry of that country, to detach them effectually from the service of the temple, and from the kings of Judah, commanded them to attend at Dan and Bethel, and worship the golden calves which he had set up there.

To trace the pernicious effects of this revolution through all its secret operations upon the fate of the ten tribes, is a task to which Omniscience alone is adequate. Some of these effects, however, soon became notorious—apostacy from God, attended with the most insolent contempt of his infinite majesty, almost universally prevailed among the people; while their princes were abandoned to the commission of every crime. Although cut off one after another by the just judgment of an angry God, each succeeding prince seemed determined to exceed his predecessor in

wickedness; until Ahab, the seventh in this infamous succession arose, and far surpassed all that had gone before him. No sooner had this impious monarch ascended the throne, than he declared himself a decided enemy to the true religion. Having married the daughter of an idolatrous prince, he planted a grove sacred to idolatry; erected a temple to Baal, the god of her fathers; and, to gratify her fierce and impetuous spirit, persecuted the prophets of Jehovah. Baal, the principal object of ancient idolatry, appears to have been a representative of the powers of nature in general, and particularly of the solar fire; which proceeding from its central body, extends its influence to the extremities of the system, and returning back upon a principle of mechanical circulation, gives life and motion to all things in its course. Supposing the frame of nature to be intelligent, and independent of the hand that formed it; it became the object of love, of confidence, and of terror. They worshipped it as the source of their wealth, not knowing that *God gave them their corn, and wine, and oil, and multiplied their silver and gold, which they prepared for Baal.\** They made an endless variety of images, and even consecrated *four-footed beasts and creeping things*, to represent its different powers and operations:—*According to the number of thy cities, were thy gods, O Judah, and according to the number of the streets of Jerusalem, have ye set up altars, to that shameful thing, even altars to burn incense unto Baal.†* Observing that the elementary fire, when roused into action, dissipates and destroys every thing that it acts upon with violence: to this principal attribute of their deity they erected a hollow brazen image, of enor-

\* Hosea ii. 8.

† Jeremiah xi. 13.

mous form and magnitude; and having heated it almost to a state of solution, they tore asunder all the ties of nature, and cast their helpless children, shrieking, into the midst of it. This crime is expressly charged against the kings of Judah, and the inhabitants of Jerusalem, by the prophet Jeremiah, in the 19th chapter of his prophecy, and 4th verse.—*They have filled the place with the blood of innocents, they have built the high places of Baal, to burn their sons with fire, for offerings unto Baal, which I commanded not, nor spake of it, neither came it into my mind. Therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.*

Such was the idol of Tyre and Sidon, and all the countries adjacent; the Moloch of the Ammonites, the Apis of Egypt, the Bel of Babylon, the Saturn of Greece and Italy, and from the first founders of the Egyptian monarchy, to the late founders of the French republic, the object of the worship of all heathens has still been the same. Nature, instead of the God of nature; the creature in place of the creator, was the object of their adoration. To the powers of the heavens the ancients erected high places, altars, monuments; and called their cities and temples, their kings and heroes, after their names. The name of Ahab's wife was Jezebel, that of the king her father Ethbaal.—From them Ahab learnt to serve and worship Baal, and burning with a furious zeal for the honour of his God, he threw down the altars of Jehovah, smote his prophets with the edge of his sword, and thus did more to provoke the Lord God of Israel to anger, than all

the kings of Israel that were before him. But who is this that cometh in the name of the Lord, with his credentials in his hand, and all the powers of nature under his controul! Though clothed with mean apparel, with what authority doth he speak and act! He comes to assert, and not merely to assert, but prove, by the most indisputable evidence, the sovereignty of the God whom he worships, over the heavens and the earth, which he created. Presenting himself before Ahab, in defiance of Baal and his subordinate divinities, he thus opens his commission:—*As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain, these years, but according to my word.\** Having delivered his message, he is admonished to retire. According to his word, the heavens are shut up for the space of three years and a half. But while famine and desolation spread throughout the land, nature is diverted from its course to minister to his necessities; birds of prey bring him regular supplies of food; a widow's cruse of oil and barrel of meal are miraculously preserved; and death is commanded to resign its victim in answer to his prayer. The years of drought hastening to their close, he is ordered to quit his retreat, and appear once more in the presence of the royal offender. Intimidated by no fear of danger, he obeys the heavenly mandate; and goes forth in quest of the man, who, with a murderous rage, had sought him from kingdom to kingdom, to take away his life. Upon their first interview, Ahab begins vehemently to accuse him, as being the cause of the calamity which the nation had suffered. The man of God boldly repels the

\* 1 Kings xvii. 1.



charge, and turns it back upon the king himself: with a mind truly great and undaunted, he reproves the furious persecutor, ascribes the miseries of the land to that infamous system of idolatry which he and his family had adopted; and, upon condition that he will summon the prophets of Baal in general assembly, challenges, that in their presence, and to their utter confusion, he will prove Jehovah to be the true God, and the only proper object of worship. On mount Carmel the numerous assembly meet, in obedience to the summons of their sovereign, to decide the important question--whether Baal, or Jehovah, be God supreme? In Baal's interest are four hundred and fifty priests, beside the king, and a multitude of his subjects. On the part of Jehovah, Elijah stands alone! but with what dignity in his looks, with what majesty in his deportment! *And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him.* Suspense must be painful to your feelings--indecision is dishonourable to your character. Ye worship the powers of nature—I adore the God of nature, who can suspend its operations at his pleasure. Ye have felt, and do now feel, the terrible effects of that suspension, in the famine which I predicted in his name. Ye have erected an image to the principal perfection of your deity. As I have already proved that my God has the absolute command of the showers of heaven, which give fertility to the earth, for the support of its inhabitants; I will now prove his sovereignty over that very attribute of your imaginary god, which you adore; and upon this will I rest the issue of the present contest. *Let the prophets of Baal provide two bullocks, and let them*

*choose one for themselves, and cut it in pieces and lay it on wood, and put no fire under it; and I will dress the other, and lay it on wood, and put no fire under: and call ye upon the name of your god, and I will call upon the name of the Lord, and the god that answers by fire let him be God: and the people answered and said, It is well spoken\*.*

Confident of the goodness of their cause, or perhaps awed by the presence of the king, and the multitude of spectators, the idolatrous priests accept the challenge. Having prepared their sacrifice, and laid it upon the altar, they begin with a frantic zeal to call upon their idol.—They call, but he does not hear. They stretch out their hands, and dance round the altar, but he does not regard. *They cut themselves after their manner with knives and lances, till the blood gushes out upon them* but all to no purpose. They continue this farce of devotion until the time of the offering up of the evening sacrifice. But nature holds on its wonted course—the heavens remain serene and undisturbed—no voice is heard—no consuming fire appears to burn the sacrifice. Elijah, with the severest irony, ridicules their foolish expectations—invites the people around him—chooses twelve stones, according to the number of the twelve tribes of the children of Israel—repairs the altar of the Lord which had been broken down, and having laid the sacrifice in order, he approaches the altar, and with holy fervour thus invokes the name of the Lord God of their fathers. *Lord God of Abraham of Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy sercant, and that I have done all these things at thy word. Hear me O Lord, hear me, that this people may know, that thou art the Lord*

\* Ver. 23, 24.

*God, and that thou hast turned their hearts back again.\** The answer to this prayer is immediate. The fire descends and consumes the sacrifice, the worshippers of Baal are confounded, and the people fall down with their faces to the earth, crying, *The Lord he is the God—The Lord he is the God.* Seizing the favourable opportunity, the prophet exerts the authority with which he is invested, by commanding the idolatrous priests to be slain, according to the law of Moses; nor durst Ahab offer a word in apology, for the very men whom he had supported and patronized. This just execution being finished, *Elijah said unto Ahab, there is a sound of abundance of rain.* Knowing that the blessing was to be granted in answer to his ardent supplications, he went up to the top of Mount Carmel, and cast himself down upon the earth, *put his face between his knees, and said to his servant, go up now and look toward the sea. He went up and looked and said, I see nothing---and he said, go again seven times; and it came to pass at the seventh time, that he said, behold there ariseth a little cloud out of the sea, like a man's hand, and he said, go up, say unto Ahab, prepare thy chariot get thee down, let the rain stop thee not. And it came to pass in the mean time that the heaven was black with clouds and wind, and there was a very great rain.†* Such was the nature of the controversy between Ahab and Elijah.—Such the triumph of revealed religion over pagan superstition.

We proceed, secondly, to shew the importance of this controversy to the entire scheme and ultimate design of divine revelation. The miracles whereby this contest was decided, were not merely designed to prove the supremacy of

\* Ver. 36 37.

† V. 43, 45.

Jehovah, to the confusion of the worshippers of Baal upon Mount Carmel; but to confirm the truth of that revelation, which the ten tribes had virtually rejected; to reclaim this degenerate people from their awful defection, and to restore the observance of the law of Moses. Amongst the messengers of the most high God, employed to disclose his mind and will to the children of men, whose names are enrolled in the annals of sacred history, there are three peculiarly honoured and distinguished above all the rest. Moses, by whom the law was committed to writing; Elijah, by whom it was restored; and Messiah, by whom it was completed. Between Moses and Elijah there was, in several respects, the exactest similarity. The resemblance was so striking, that all the Jewish Rabbies and the Christian fathers felt it.—Both of them were messengers of God to idolatrous kings—both of them wrought miracles, and executed judgments upon idolaters—they both fasted forty days—they both saw God: as they were remarkable in their lives, so there was something very extraordinary in the manner of their departure.—Moses died and God buried him in a place where no man knew: Elijah without dying, was translated in a chariot of fire to heaven; and as the principal officers of state resign the badges of their authority to their successors in office, so Moses and Elijah, the one representing the law, and the other the prophets, appeared on the mount of transfiguration, to deliver their seals into the hands of Messiah; and to bear their attestation once more to him, by whom the law was to be bound up, and the testimony sealed.

The law, committed to writing by Moses, restored by Elijah, and completed by Messiah, was

designed, in the first place, to establish the worship of God upon the ruins of idolatry;—secondly, to prescribe the nature of that worship, which is acceptable in his sight through the mediation of the second person of the adorable trinity;—and thirdly, to reclaim the universe from the power of Satan, who hath usurped the dominion over it, and restore it to its primary use as a temple sacred to the true God.

If these positions can be made good, they will shew the importance of this remarkable contest, to the entire scheme of the holy scriptures; and also form the strongest ground of encouragement for the Missionary Society, to proceed in the glorious cause in which they are engaged.

As nothing strikes so forcibly upon the human mind as fact, to this species of evidence we shall appeal; in order to prove, in the first place, that it is the design of divine revelation to establish the pure worship of God upon the ruins of idolatry. Moses began to write the scriptures at a time when idolatry prevailed over the face of the whole earth. In the court of Pharaoh he appeared, demanding, in the name of the great I AM, the release of Abraham's posterity, that they might go forth to worship the Lord God of their fathers. Every miracle he wrought in the presence of that tyrant and his vassals, not only attested his divine mission, but struck at the very foundation of their idolatry. Did the Egyptians, for example, worship the serpent? Aaron's rod was turned into that reptile, which they idolized; and when the Egyptians by their sleight of hand mimicked the miracle, his rod swallowed up their's. Did they worship the river Nile?—How great must have been their distress when they beheld its waters converted

into a mass of blood. Did they imagine that the ashes of the sacred furnace on which human victims had been sacrificed, conveyed blessings wherever they were wafted?—Those very ashes being sprinkled towards heaven, by the servant of the true God, in the presence of Pharaoh, were made to communicate incurable diseases; nor could the magicians themselves escape the dire infection. Did they, like all the ancient heathens, worship the elementary powers of nature?—The Lord rained hail and fire upon the land of Egypt, so that fire, mingling with hail, smote the herbage of the field, ran along the ground in torrents, and filled the whole land with terror and consternation. Was the light, as receding from the body of the sun, the principal object of their adoration?—Moses stretched forth his hand towards heaven, *and there was thick darkness in all the land of Egypt for three days; and they saw not one another, neither rose any one from his place. But all the children of Israel had light in their dwellings.* Did they refuse to comply with the demand of Jehovah, saying, Let my son go, even my first-born, that he may serve me?—Lo! the angel of destruction, probably a pestilential vapour, passes through the land, and in the most extraordinary manner selects their first-born as its victims. This last judgment executed upon the gods of Egypt, having accomplished the emancipation of the chosen tribes, Moses, as a delegated divinity, exercised a sovereign sway over the gods of the nations; whether in the form of light or darkness, air or pressure, land or water, until he had brought them to the foot of Mount Sinai. Here the great I AM HIMSELF appeared. The earth felt his presence, and shook to its centre!

The mountain exhibited the appearance of a volcano, whilst the voice of infinite majesty was heard, saying, *Thou shalt have no other God but me. And the people answered and said—All that the Lord hath spoken, we will do.\** The covenant thus solemnly formed, was immediately ratified by the blood of those very animals which the heathens worshipped.

This, undoubtedly, was the memorable æra when revelation was first committed to writing. Heretofore divine knowledge had been communicated by oral tradition, and hieroglyphic figures. But words are fleeting and perishable, memory is weak and treacherous, tradition had been corrupted, the sacred emblems had been abused and idolized. It was necessary, therefore, that a method of conveying instruction should be devised more lasting than words, more firm than memory, more faithful than tradition, more intelligible than symbols. With his own immortal finger, Jehovah wrote the two tables of the law; and while in communion with his servant upon the mount, delivered to him his statutes and ordinances; presented him with an exact model of the tabernacle and its furniture, and caused the patterns of the heavenly things to pass in review before him. All the precepts and ceremonies of the law, were meant, amongst other purposes, to expose the false worship and superstition of the heathen; and to separate a chosen people from an idolatrous world. Their mysterious sojourn to the land of Canaan, the judgment inflicted, and the mercies so miraculously bestowed upon them, while in the wilderness, were all adapted to teach them, to whom their adoration was due; and to prepare a holy seed to enter into the possession of the gentiles.

\* Exod. Chap xix.

Joshua was the successor of Moses—under his administration the water of Jordan rolled back ;--- the walls and towers of Jericho were levelled with the ground ;---the light of the sun and moon was arrested in its course ;---until his enemies, the worshippers of light, were vanquished ;---the institutions of a pure religion were founded upon the broken altars of idolatry ;---the treasures of divine revelation were fenced in, and guarded by proper sanctions ;---and having finished the work that was given him to do, the hoary general, standing at the head of the many thousands of Israel, and upon the borders of a celestial Canaan, rehearsed in the ears of the people the wonders God had wrought ; and both by precept and example engaged them to renew their covenant, that they and their houses would serve the Lord alone. Happy had it been for this people had they continued faithful to their engagement ; but *their hearts turned aside, like a deceitful bow, they were mingled with the heathen,* (saith the man after God's own heart, so called from his uniform opposition to idolatry, and his decided attachment to the God of Israel) *and learned their works—yea, they shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood.\** Various were the methods which God afterwards employed to reclaim their treacherous hearts, and to assert his own adorable sovereignty ; to this end he delivered them up into the hands of their enemies, but when they *cried unto him he remembered his covenant, raised up Saviours to deliver them, and repented according to the multitude of his mercies. Many times did he deliver them, but they provoked him by their counsels,* until the infection of

\* Psalm cvi. Ver. 38.



paganism was purged away by the sufferings of their captivity in Babylon.

The idolaters pretended that their God could give plenty and health; the true God, therefore, gave his people miraculous supplies, or in judgment sent famine and sickness. The idolaters imagined their gods could foretel events, and perform miracles; the true God, therefore, endowed his faithful servants with real visions and infallible prophecies. The idolaters worshipped all the host of heaven; therefore, fully to demonstrate his power over them, and to shew that he was Lord of heaven and earth, God made them act contrary to that mechanism, which the ancients supposed they exercised. Hence the controversy between him and Baal was determined by fire; at the command of his servant, fire came down, and destroyed the worshippers of Baal-zebub, the god of Ekron, and in a chariot of fire he was transported to heaven. Hence Daniel was preserved in the midst of hungry lions, animals abounding with impetuosity and fire; the three Hebrew youths, in the midst of the burning fiery furnace; and hence the king of Babylon was hurled from his throne, stript of the honour of his Majesty, and levelled with the beasts of the field, *that he might know that the Most High ruleth among men, and that there is no God but he.* Although the Israelites were effectually cured of their propensity to idolatry, by the captivity in Babylon, and the miracles they beheld there, the nations still continued under the power of gross darkness, scarcely penetrable by the reflected rays of a traditionary revelation. They had gods celestial, terrestrial, and infernal. They ascribed divine honours to one another;

to kings, to bloody tyrants, to all who had ambition and impudence enough to lay claim to their adoration. In this bewildered state did the Son of God find the heathen world, he *was the brightness of his father's glory*, in him all the light of the godhead resided, and that light was the life of men. Appearing as the day-spring from on high as the sun of righteousness, he poured his radiance upon the thick darkness of the earth; the benighted gentiles, and amongst the rest our untutored forefathers, felt his chearing rays, and said, *what have we any more to do with idols*. This was the design of his mission, as the messenger of the covenant, *to be a light to lighten the gentiles, and the salvation of God to the end of the earth*.

And now upon a review of the history of divine revelation, from the time of Moses until the coming of Christ, it must be evident, even to demonstration, that its principal object is to establish the pure worship of God upon the ruins of idolatry.

We affirm, in the second place, that it was further intended to prescribe the nature of that worship, which is acceptable in his sight, through the mediation of the second person of the adorable trinity. You perceive that in this position, the doctrine of the trinity is assumed—not because we want arguments to prove it, but because they are unnecessary. Thanks be unto God, I speak to a Christian society, untainted by a false and superficial philosophy, which is opposed to the dignity of him in whom the *fulness of the godhead dwelleth bodily*.

It is one of the most obvious dictates of sound reason, that, if there be a God, it is the indispensable duty of his creatures to draw near

to him with holy homage. But wherewithal shall a guilty and polluted creature come before the Lord, or how shall he bow down before the most high God? With this question, the philosopher is confounded, and all the wisdom of the world must falter in the solution of it. Conjecture instead of proof; presumption in place of demonstration, is all that unassisted nature can offer to the inquiring mind. To God alone, who knows the limits of our understanding, the aggravation of our guilt, the depth of our depravity, and the perfection of his own nature, it belongs *to give an answer of peace*; and it is his prerogative to prescribe the mode of worship which is acceptable in his sight. When our first parents had broken the covenant of innocence, and incurred the penalty of death; stung with remorse, and trembling with an apprehension of vengeance, they shrunk from the approach of their sovereign and judge, who descended to pronounce their sentence. But along with the terrors of a judge he mingled the grace of a saviour; and while he pronounced their doom, he comforted them with the hopes of mercy. To commemorate this declaration of mercy, to them and their posterity; and to preserve and encourage their hopes in the promised seed, whose inferior part was to be bruised for their iniquities, sacrifices were immediately instituted; and since the expulsion of Adam from Paradise, clothed with the skins of slaughtered animals to the present day, there has been no friendly intercourse between God and man, but through the blood of an innocent victim. Abel offered an acceptable sacrifice in faith, consequently his faith must have rested upon a divine institution. Noah clearly understood the distinction that in after ages was

marked by the law of Moses, between the animals that were fit for sacrifice, and those that were not fit to be preferred to this sacred application. We trace the footsteps of the patriarchs by the blood of their sacrifices; and with solemn awe we lean upon the altars they erected, as monuments of their reconciliation with God, while we contemplate the mysterious dispensations of providence and grace towards them. The paschal lamb was the price of Israel's redemption, and its blood sprinkled upon their houses, was the sign for the destroying angel to pass over. On Mount Sinai a compact system of sacrificature was erected, forming a partition wall between a nation of priests, consecrated to offer sacrifices unto God, and a world of idolaters. According to this system a lamb was to be offered every morning and every evening; the oblation was to be doubled on each returning sabbath; a distinct sacrifice was to be offered every new moon; multitude of sacrifices were occasionally offered for the sins of individuals; and besides all this, one day in every year, distinctively called the day of atonement, was solemnly appropriated to expiation.

By these sacrifices, the church was constantly reminded of the necessity of an atonement, enabled to maintain communion with her God, and by these all her gifts and services were sanctified. Well acquainted with the principles of the Mosaic ritual, Elijah waited until the offering up of the evening sacrifice, that his prayer might ascend with the services of the temple, before he attempted to determine the controversy between Jehovah and Baal. Sacrificature was the highest act of religious service, not

only amongst the Jews, but amongst all heathens, who entertained an opinion, that the wrath of the deity might be appeased by sacrifice and mediation. It was this persuasion, co-operating with their idolatrous notions, and the terrors of conscience, that drove them to violate the most sacred laws of nature ; to torture their own flesh before the shrine of the offended God ; and with their own trembling hands, to shed the blood of their first born, as a ransom for their souls. Now we demand, how such a persuasion as this could ever prevail in the world ? Is it deducible from nature ? Does it accord with the feelings of the human heart ? Or does reason point out any resemblance, between the pardon of sin and the smoke of an innocent animal, at first bled to death, and then burnt upon an altar ? What then can we think of a custom so strange, so notorious, so universal ; but that the voice of reason, and all the tender sensibilities of the human heart, were overpowered by the authority of a divine revelation, which custom and tradition spread abroad through all ages and all places ; though carried to a height God never intended. But the blood of bulls or of goats, of animal, or of human sacrifices, though flowing from ten thousand Jewish or Pagan altars, cannot take away sin ; a sacrifice of greater value and richer blood than they, was necessary to be offered ; before a medium of honourable and amicable intercourse could be opened between an infinitely holy and just God, and guilty, polluted man. A victim of infinite dignity was demanded. The fund of heaven must be exhausted. The blood of God's own son must be shed. All the sacrifices of the patriarchal and mosaic ritual were

his representatives, appointed to act in his name, to trace before-hand the mystery of his cross, and to shew unto the believing worshippers what he was to do and to suffer. A ministry was ordained of God to explain these significant rites, and to represent his priestly office; prophets were inspired to foretel his sufferings, and the glory that should follow, and from altar to altar the voice was heard, *Behold the lamb of God which taketh away the sin of the world.*

At length, the lovely victim which had been fore-ordained from the foundation of the world, adorned with all the beauties of spotless innocence, and united with the majesty of the god-head, appeared to put away sin by the sacrifice of himself.—As Jehovah's equal, and the sinner's surety, being delivered up to the sword of justice, and the fire of wrath, he *finished transgression, and made an end of sin; made reconciliation for iniquity, and brought in everlasting righteousness; confirmed the covenant of redemption; and caused the sacrifice and oblation to cease.* Typical rites, and ceremonial observances, having answered their design, disappeared; the way into the most holy place being made manifest, and the gates of heaven thrown wide open for returning millions, the vail of the temple was rent from the top to the bottom; the propitiation for the guilt of an elect world being made, and the blood shed that was to wash away the sins of the nations, repentance and remission of sins was preached in his name among all nations, beginning at Jerusalem: and the middle wall of partition being broken down, the gentiles afar off were brought nigh, incorporated with the believing Jews, and through

one mediator, by the agency of one spirit, enjoyed an honourable access to one God, as a covenant father.

By all these facts, the evidence of which cannot be overthrown, the truth of our second position is fully demonstrated. It only remains to be proved, that the ultimate object of divine revelation, as to the present state of things, is to reclaim the world from the power of Satan, who hath usurped the dominion over it, and restore it to its primary use, as a temple for the true God.

Some eminent writers, both Jews and Christians, are of opinion, that the Jewish tabernacle or temple, was figurative both of the visible and invisible worlds; that, as the second apartment represented the heaven of heavens, the immediate residence of the Holy One of Israel, the habitation of his glory; so the first apartment was a figure of the natural world, formed for the habitation of man. This notion is not fanciful. It is supported by evidence, amounting to an high degree of probability. The apostle Paul positively and unequivocally asserts, that the second apartment or most holy place, was a figure of heaven itself, into which our high priest hath entered, appearing in the presence of God for us. And that the first apartment represented the natural world, is probable, from the relation it had to the other; from the name by which it was distinguished, it was called a worldly sanctuary, or world-like sanctuary, that is, says an eminent critic, "a sanctuary resembling this visible world;" from the use to which it was appropriated, as distinguished from the service performed in the holy of holies;

and from its being furnished with seven lights, analagous to those of the visible heavens, the chief of which are seven in number. From the known relation between the visible world, and the sanctuary, they say, "the heavens are called the tabernacle of the sun, the whole world itself, and the firmament of heaven, with its glorious furniture, being one great tabernacle, comprehending the luminaries of day and night, represented in figure by the lights of the tabernacle, which was erected by Moses according to the pattern given in the mount." Josephus, in his *Jewish Antiquities*, has preserved a tradition, that this was the design of them, and that they had respect to the system of the heavens.

If we consider, that "the chief end of man is to glorify God, and enjoy him for ever;" that, sensible images form the basis of all our knowledge; that, the Jewish economy was altogether figurative, and that the tabernacle was erected at a time when all instruction, whether human or divine, was conveyed by similitude and allusion; this notion will not appear so chimerical as it might otherwise do, to those who, like weak and ignorant people, judge of what is fanciful or solid merely by the customs of the age in which they live, or the few objects whereby they are surrounded.

This resemblance between the material system and the tabernacle, gives us a grand idea of this visible world; the inhabitants of which, are all comprehended in one great sanctuary, where the first and best employment, by necessary inference, is the service of that God who hath called them into it.

Such was the purpose for which this glorious



fabric was erected. So long as man continued innocent, he was the priest of the most high God; the universe was the temple in which he worshipped, while all the creatures around furnished him with materials for devotion. But dissatisfied with the rank assigned him in the creation, and aspiring after knowledge and happiness independent of his God, he forgot to whom his adoration was due, or disdained to render it; and thus fell under the power of that arch apostate, who has since been denominated the god of this world. The first apostacy seems to have brought with it an infatuation upon all the human race, inclining them to prefer any false object to the Former of all things. It is a well known fact, that all mankind agreed in corrupting the first principle of all religion, and made to themselves idols according to their own understanding; that every breath carried the infection; that every heart received it, and that the seeds of the distemper naturally breeding in the mind, or propagated by evil communication, were scattered abroad through every period of time; and through every part of the habitable world. The evil is not yet exterminated. Whole empires to the present day are lying under its fatal influence. Its malignant effects are seen and felt in every nation under the sun, from Britain to Japan. Something that is not God, usurping the throne in the human heart, lays claim to that affection and confidence which is due to God alone; and that thing by whatever name distinguished, is properly an idol. The prophet Ezekiel's description of the temple at Jerusalem, in its most degraded state, is applicable to the great temple of the world. There stands the image of jealousy; there are to be discerned

the chambers of imagery, deformed all over with the pictures of abominable beasts, and creeping things ; there the votaries of pleasure are heard weeping and wailing because their idols are not, and there between the porch and the altar clouds of incense are ascending to the senseless rivals of the God of Israel. The profane rites by which some of these idols are worshipped, are too disgusting to be mentioned, and at the same time so well known, as to render a detail of them unnecessary. I shall take no notice of the abominable services which are performed in the suffocating stews of debauchery and drunkenness, to the goddess of brutal pleasure ; of the sacrifices of oppression, injustice, and cruelty which are offered at the shrine of the mammon of unrighteousness ; or of the profound adoration which is paid to the human imagination falsely called reason, which is avowedly set up in opposition to the God of heaven, as Nebuchadnezzar set up his golden image on the plains of Dura ; commanding his slaves to bow down before it. It is sufficient for me to affirm, what none can deny, that every man by nature loves and serves something in preference to the true God ; and that until he be possessed of a spirit of true devotion, which can proceed only from the spirit of Christ, he is an intruder into the sanctuary of God, upon whom we may look, says a great writer, "as we should do upon an ignorant savage, who might come staring into our religious assemblies without knowing the nature of the solemn services in which we are employed." Such is the course of this world, under the prince of the power of the air, who worketh in the children of disobedience, and hath most to do now, as of old amongst heathens,

where his agency is least felt, or his existence denied. But the world shall be reclaimed from his usurped domination, and restored to the use for which it was originally designed! The Lord of Hosts hath purposed, and who shall disannul it; nay, he hath sworn it, *As I live, saith the Lord, the whole earth shall be filled with my glory.*—The holy prophets throw open to our view, a prospect concerning the future state of the church and the world, at once astonishing, and delightful to contemplate. Their sublime imagery when describing the glory of the latter day, is principally borrowed from the services of the temple at Zion and Jerusalem, and evidently refers to the abolition of idolatry. *All the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee. Among the gods, there is none like unto thee, O Lord, neither are there any works like unto thy works. All the nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name, for thou art God alone. I will gather all nations and tongues, and they shall come and see my glory. And I will send to the isles afar off that have not heard my name, neither have seen my glory, and they shall declare my glory among the gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering, in a clean vessel into the house of the Lord. And I will plant the heavens, and lay the foundations of the earth, and say unto Zion, thou shall be built, and unto the temple thy foundation shall be laid. And it shall come to pass that from one new*

moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles. And in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts. The whole creation now subject to vanity, and groaning, and travelling in pain together, and waiting with eager expectation for the manifestation of the sons of God, shall then be delivered from the bondage of corruption. In unison with the sublime and rapturous strains of the psalmist, the voice of joy and thanksgiving shall be heard from one end of the earth unto the other. *O sing unto the Lord a new song, sing unto the Lord all the earth, declare his glory amongst the heathen, and his wonders among all people. For all the gods of the nations are idols, but the Lord made the heavens. Honour and majesty are before him, strength and beauty are in his sanctuary. Give unto the Lord all ye kindreds of the earth, give unto the Lord the glory due unto his name. Bring an offering into his courts; O worship the Lord in the beauties of holiness: fear before him all the earth. Let the heavens rejoice, and let the earth be glad, let the sea roar, and the floods clap their hands. Break forth into singing ye mountains, ye forests, and all the trees of the field.* The earthly temple thus restored to its primary use, shall be filled with the special presence of the God of the whole earth. He who formerly dwelt in the holy of holies---in the secret place of his tabernacle---in thick darkness shall openly shine forth, and all flesh shall see his glory.---*The*

*Temple of God in Heaven*, saith the spirit of prophecy, *shall be opened*, and there shall be seen the ark of the testament. Glorious, transporting prospect! My heart bounds with rapture as I view it through the cheering medium of prophecy! Who would not wish to see this happy æra? Who would not labour to hasten its approach?

Friends, and followers of Immanuel! I congratulate you. Surveying with horror the dark places of the earth, jealous for the glory of the God of Israel, sweetly constrained by the love of Jesus, and anxious to rescue millions from everlasting perdition—ye have entered into the views of patriarchs, and prophets, and apostles, and martyrs. Ye co-operate with the unalterable decrees of eternal providence. Ye are engaged in a cause that must and shall prevail. Your enemies are numerous and powerful, for *ye wrestle not only with flesh and blood, but with principalities and powers, and with spiritual wickednesses in high places, and with the rulers of the darkness of this world*, who will dispute every step as you advance. But greater is he that is for you, than all they who are against you. Were your organs of spiritual vision now opened, could you see through the material elements which surround you; you would behold the mountain whereon you stand, *filled with horsemen of fire and chariots of fire*. If angels in the temple above are spectators of what passes here below, however they may look down with pity and contempt on the elevations of human pride, the uneasiness of ambition, the misery of covetousness, the rage of envy, the torment of lust, the noise of drunkenness, the madness of in-

fidelity, and all the votaries of the god of this world, whether in heathen or christian countries, they must behold you with peculiar approbation; they bend from their thrones of glory to explore the mysteries of human redemption; they learn from the churches of Jesus, the manifold wisdom of God, attending your missionaries through every clime, they perform the kind office of ministering spirits to the heirs of salvation, converted to the true God by your instrumentality; and hovering round your society, they sing in strains of heavenly harmony as you proceed,—*Glory be to God in the highest, on earth peace, and good-will towards men.*

This is not imaginary description, nor are these ideal objects. We do not rave! but speak forth the words of truth and soberness.—Let us, however, beware of that burning frenzy under the name of zeal, which seizing hold of the brain and darkening the powers of the understanding, magnifies the object of its pursuit, and lessens the difficulties that lie in the way. How much has Christianity to effect on every side of the globe, by you and other societies, entering into the same god-like design, before these predictions obtain their accomplishment. Infidelity, atheism, heresy, and superstition, must be extirpated throughout Christendom. The descendants of Abraham, groaning under the fearful curse of judicial hardness, lost in worldly pursuits, deeply intrenched in the traditions of their fathers, and fortified by the strongest prejudices against the very name of christian, must be gathered from amongst the nations, whither they are scattered; have the vail of Moses taken away from their hearts, with weeping and supplication be led to Mount Cal-

vary, there to behold him, whom they have pierced, and be made willing to acknowledge the truth of the writing which was contemptuously inscribed in different characters, upon his cross. The man of sin who hath set himself up in the temple of God shewing himself that he is God, with all his images of mock worship around him must be annihilated. The imposture of Mahomet must be detected, and his wretched slaves delivered from the tyranny, whereby they have been held in bondage; and the delusions by which they have been infatuated for ages, must acknowledge that Jesus is the son of God, and fall down with adoring reverence at his feet. The heathen world, through all parts of Asia, Africa, and America, must be enlightened and converted to the Christian faith. All remains of open vice and immorality must be suppressed, and the terrible commotions which disturb the repose of nations, be hushed in the tranquility of an universal peace; before incense and a pure offering can ascend in every place from the rising of the sun to the going down thereof. But who is sufficient for these things? The Lord God of Elijah! he who reclaimed the ten tribes, can reclaim all the kindreds of the earth.—*The voice of the Lord is very powerful—The voice of the Lord is full of majesty. Hear it! Thus saith the Lord, that made the earth by his power, established the world by his wisdom, and stretched out the heavens by his discretion.—The gods that have not made the heavens and the earth, even they shall perish from off the earth, and from under these heavens. In the day of their visitation they shall all perish.\** What a stimu-

lus is this to your zeal and activity ! Especially when it is remembered that the gospel of Christ, which I trust your missionaries will always preach, is the instrument he hath appointed for the conversion of the nations. This is asserted by two of the prophets in exactly the same language :—*The mountain of the Lord's house shall be established upon the tops of the mountains, and be exalted above all hills—*(that is upon all high places on which altars were erected to the host of heaven) *and all nations shall flow into it. For out of Zion shall the law go forth, and the word of the Lord from Jerusalem.* This gospel is the power of God unto salvation, to the Jew and the Greek, the Barbarian and the Scythian, the bond and the free. It is the light of the knowledge of the glory of God, as it shineth in the face of Jesus Christ. It reveals the object of our adoration in the most amiable and engaging light, and thus tends to remove that tormenting fear which is the offspring of guilt, and the parent of enmity against God ; which enmity, in all probability, is the radical cause of all the apostacy in the world. Nothing but an experimental knowledge of this gospel can avail for the cure of idolatry, whether in the heart of an Indian savage or an English worldling.

Remember again, that Providence is on your side. I refer not to a general, but to a particular providence—I speak of providence as administered by the God-man-mediator, who bears upon his shoulders the keys of death and of hell. Over the islands of Great-Britain and the immense empires of China and Hindostan ; over the frozen mountains of Lapland, and the burning sands of Guinea, his dominion extends. All ordinary, all casual events, are under the di-



rection of his unerring hand. He hath purchased the church with his blood, and founded her upon the rock of ages. His everlasting love encircles her, and the eye of his providence, which inspects all her concerns, never slumbers nor sleeps. In the regions of the air, in the abysses of the ocean, in the passions of the human heart, in the overthrow and re-establishment of empires, and amidst the noise and blood of the warrior, HIS arm is employed in making all things work together for her good. Let the darkness of the tempest then surround you : let the winds roar and the waves rage ; you have an interest in the ruler of the storm, who can still the noise of the sea, and the tumults of the people. *All kings shall fall down before him ;* and at his command become nursing fathers of his church. *All nations shall serve him,* and that nation that will not serve him, shall be utterly wasted, for there *shall be one king and one lord over all the earth, and his name one.*

Observe, once more ; that greater is the spirit that is in you, than the spirit that is in the world. By his sacred inspiration, divine truth was revealed unto man, and his agency clothes that truth, with invincible power to the heart. He unfolded to the prophets the future glory of the church, and in spite of all opposition he will support the credit of his servants, and vindicate his own veracity. On the day of Pentecost he descended as a mighty rushing wind, and abode upon the apostles in the form of flames of fire. On that memorable day three thousand souls were converted by the preaching of the cross ; shortly after, innumerable multitudes were added to the

church ; ancient oracles were silenced ; the spectres of superstition chased away from their bloody haunts ; heathen temples converted into Christian churches, and nations rude and civilized were turned from lying vanities, to the living God. Through each succeeding age, the church hath flourished or declined, as he hath withheld, or vouchsafed his influences. Let the words of the prophet then be the motto of the Missionary Society, NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. In one word, the cross of Christ the instrument of salvation, is in your hand ; his providence your guide ; and his spirit shall crown your labours with success.

Our God is jealous of his honour, and to secure the glory of all his works, he hath in all ages, retained the church in a state of dependence upon himself. Hence arises the reasonableness, and the urgent necessity of unceasing prayer. To direct and animate your perseverance in this exercise, permit me to place before the eyes of ministers and people, directors and constituents, and all the friends of this institution, the example of the prophet Elijah in our text. In the formation and in the execution of your plans ; in the choice of your missionaries, and their designation to the sacred office ; in the devotions of the closet, and in the solemnities of the public sanctuary, let the scenery which transpired upon Mount Carmel, and the example of the man of God be ever present to your view : remembering that this is the only instance of the efficacy of prayer, recorded in the Old Testament, to which the Holy Spirit particularly refers in the new.—

Observe his faith in the great atonement. *He*

waited until the time of the offering up of the evening sacrifice, which sacrifice was typical and descriptive of something beyond itself; and derived all its efficacy from its relation to the great sacrifice of the cross, whereby we draw near unto God. Prayer without sacrifice is impiety, and never enters the ears of the Lord God of Sabbath.

Mark his humility—*He cast himself down upon the earth, and put his face between his knees.* The attitude of his body was expressive of the deep reverence and humility of his heart. *I will be sanctified by all them that draw near unto me; and by all the children of Israel will I be glorified, saith the Lord.*

Observe his firm confidence in the divine veracity—*There is a sound of abundance of rain.* The hand that shut up the heavens is now opening them. I hear the tumult of the elements, rushing forward to accomplish the word of their Creator! *Let a man ask in faith, nothing wavering, he that doubteth is like a wave of the sea, driven with the wind and tossed. Let not that man think he shall receive any thing from the Lord.*

Attend to the spirit by which he was actuated. Blessed be the Lord, the spirit of Elijah still rests upon our Elishas, and maketh intercession within them, according to the will of God.

Listen to the fervour of his language. *Hear me, O Lord! hear me! The fervent in-working prayer of a righteous man availeth much.*

Imitate his increasing importunity. *He said unto his servant, Go, and watch, and he said there is nothing. And he said Go again until the seventh time.* If he had perceived no answer

he would have said, Go again the seventy and seventh time. *The kingdom of heaven suffereth violence, and the violent take it by force.*

And finally, behold the omnipotence of his prayer.—*Elias was a man, subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not by the space of three years and six months; and again he prayed, and the heavens gave rain, and the earth brought forth her increase.* “The prayer of faith,” saith the learned prelate of the London diocese, “moves the hand that moveth all things.”

To your prayer add watchfulness.—While stationed upon the point of observation, like the prophet's servant, wonders of grace rising up before you; will confirm, beyond dispute, that your prayers are answered. You will also discern the wisdom and power of providence, arranging, combining, and giving effect to a thousand causes, apparently trifling, insignificant, accidental. You will behold that adorable sovereignty, which is the royal splendour of all the perfections of God, disappointing your most sanguine hopes; thwarting your best concerted schemes, and at the same time, in a manner beyond all human expectation, raising the most degraded of the human kind, from that awful abyss of depravity and barbarism, in which they are sunk. While looking towards one point of the heavens, you will see the little cloud indicating an answer to prayer, and portending future prosperity arising from another. Ye have looked; your attention was directed to the Southern Ocean; were you disappointed? No, verily; out

of Africa a cloud arose : it approached your shores, it hovered round you, thousands beheld it in this place, and tens of thousands adoring said, **THIS IS THE WORK OF GOD.**

The little cloud arising out of the Mediterranean, which Elijah regarded as a signal that his prayer was answered, may suggest as a maxim of the greatest importance, in its application to your future exertions, that blessings of the most extensive influence are frequently trivial in their commencement. The oak that hides its top in the clouds, covers the mountains with its shadow, and bids defiance to the wintry blast, was once an acorn. The effulgence of mid-day, at first faintly glimmered upon the mountains. The apostle to the gentiles was once a speechless infant. The waters proceeding from the threshold of the sanctuary, increase as they roll along, until the ocean partakes of their healing virtue. The little African cloud, not bigger than the finger of a man's hand, shall cover the heavens, and drop down fatness upon every country. *The wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose ; they shall blossom abundantly ; they shall rejoice even with joy and singing ; they shall see the glory of the Lord and the excellency of our God.* But here let us pause.—Let us deliberate ; for the grandeur of the scene dazzles and overpowers our little faculties ; and lest the ardour of expectation transport us beyond those bounds which wisdom prescribes, let us distinctly mark the difference between a miraculous exertion of divine power and its ordinary method of working.

This difference may be illustrated by two examples—the one from the natural, and the other

from the spiritual world. The creation of the universe was a miracle. The eternal God spake and it was done. The machine being finished, and the wheels put in motion, he ceased from his work which he had created and made. The whole system still rests in the hollow of his hand, and by the slightest touch of his finger, he can impede, accelerate, stop, or counteract its operations; and though I am no friend to that philosophy, which immerses the essence of the divinity in his works, being apprehensive that it tends to atheism, superstition, and idolatry; yet, in one sense, the course of nature is the agency of God. The husbandman calls to the corn, the wine, and the oil for subsistence; the corn, the wine, and the oil, call to the earth; the earth calls upon the heavens; the heavens call upon their creator; he heareth the heavens; the heavens hear the earth; the earth hears the corn, the wine, and the oil, and these answer to the claims of the husbandman. Thus we distinguish between a miraculous exertion of divine power and its ordinary method of working in the natural world. In like manner the first establishment of Christianity was a miracle. A new heaven and a new earth rose into existence at the command of the eternal word, by whom all things visible and invisible were created. But the system being completed, that is, the gospel being established, miraculous operations ceased. The farther the analogy between the creation of the world and the establishment of Christianity is pursued, the more striking the resemblance appears. As the fertility of the earth, and the preservation of the universe depend upon the word of his power; so the prosperity of the church, and the preservation of her existence are owing to his continued agency.

As the husbandman is indebted to the blessing of God for the success of his labours, *so Paul may plant and Apollos water, but it is God that giveth the increase.* Once more—As the blessing of God in both cases, can be expected only in the use of appointed means, hence we infer the expediency of sending the gospel to the heathen; the absurdity of expecting a miraculous call from heaven, and the necessity of a firm and vigorous prosecution of such measures as appear the best adapted to reach the object of our ardent wishes.

May I venture, fathers, upon this principle, with deference to your superior wisdom, to mention as a probable measure of success the culture of the rising generation among the heathen. While labouring with anxiety for the salvation of fathers and mothers, you shall not labour in vain; but have you not a more rational prospect of succeeding with their wretched offspring? will you not hereby strike at the root of the evils you wish to remedy? Ought not therefore the wisdom of your counsels, and the activity of your energies, to be directed to this object?

May I venture upon the same principle, to mention, as a second probable means of success, the instruction of your missionaries into the origin of idolatry. Would it not give them an evident superiority over the miserable objects of their compassion; to be able to account to them for those practices, which they have received from the tradition of their ancestors, and which are rendered venerable by their antiquity? Would it not also tend to confirm the authenticity of the sacred writings, and to confound atheism and infidelity, to be able to trace the mutilated

vestiges of an original revelation in every part of the world; and to transmit their discoveries to your society in Great Britain. The instruction necessary for this purpose may be communicated with ease.—*Gale's Court of the Gentiles*;—*Hutchinson's Natural History of the Bible, and Trinity of the Gentiles*; *Abbe le Pluche's History of the Heavens*; *Sir William Jones's Works*; *Bryant's Antient Mythology*; *Maurice's Indian Antiquities*; *Parkhurst's Lexicons*, and *Bishop Horsley's Translation of Hosca*; are works, which may be read with great advantage by every missionary. If I am sanguine upon any subject it is upon this.—Perhaps I am too much so; If I am, your candour will pardon me. But it is my firm opinion, upon the near approach of the Millenium, that the hand of providence will diffuse such a blaze of light from this source, especially from the traditions of India and China, as will expose the folly of infidelity past recovery, and give unto the desire of all nations and his gospel, that pre-eminent dignity to which they are entitled.

Permit me further to recommend unity, harmony, and brotherly love. Observe with a watchful eye those twin demons, envy and jealousy, which, under a pretence of zeal for God, will break the strongest bonds of moral obligation, sap the foundations of the best establishments, and trample upon every thing sacred, to gratify their own malignity. It is said, that a society like yours, composed of different parties, carries within its bosom, the seeds of its own dissolution. Here candour itself feels an apprehension of danger. How is this evil to be guarded against? In opposition to all that you can say



against bigotry; men will think, and speak, and act upon such principles as they have, until these principles be overpowered by others of superior moment. Ye felt the truth of this maxim at the commencement of your institution. The astonishing greatness of a redeemer's love; the glory of him who shed his blood to deliver you from everlasting misery, and the dread importance of eternity and the soul of man, pressing upon the heart with irresistible force, absorbed every party consideration. When that celestial flame dies away—when your own glory becomes an object of supreme regard—when you close your eyes upon eternity, and forget that pagans are immortal; then those inferior principles of heterogeneous qualities, will ferment and explode, and the fatal catastrophe predicted by your enemies, will arrive. To sum up all in one word, spirituality of mind, or the power of vital godliness, is at once your bond of union and shield of safety, until the *watchmen see eye to eye, then Ephraim shall no more envy Judah, nor Judah vex Ephraim.*

Once more, with the same deference to your age and experience; I beg leave to suggest the expediency of providing, as far as human sagacity can reach, against future corruptions; which otherwise may infect, and prove the ruin of your society—ages after you are removed from the sanctuary below to the temple of God above. Consider, for a moment, the magnitude and extent of your object. Passing over the boundaries of nations, and overlooking the distinctions arising from exterior circumstances; ye include within the circle of your benevolence, the various tribes of the human race. You cannot expect to see the world converted while you live.

Your late venerable secretary was not permitted to see the converted Hottentots. Like him you must depart, and leave the work you so dearly love in the hands of others. Succeeding generations will enter into your labours; perhaps men of contrary principles and opposite views to those you entertain. It is perfectly consistent with your dependence upon the head of the church, and seems necessary to the accomplishment of your plans; that some impassable barrier be placed against the incroachments of wicked men, whom interest and ambition may tempt into your society. Of all the plans that may be submitted to your consideration—May the Holy Spirit direct to those which most exactly coincide with the designs of the everlasting covenant, and the manifestation of the divine glory, which is the last end of all the works of the Lord God Omnipotent.

And now, brethren, when I look round on this vast assembly, I behold as it were the camp of Israel, under the command of a greater than Joshua, carrying the ark of the covenant into the possession of the Gentiles. I behold the cloud of glory, rising in awful majesty over your heads. I behold the waving incense ascending from your altars, and entering into the holy of holies. I behold not the standard of the tribes of Israel, but the blood-stained banner of the cross unfurled. The weapons of your warfare are not carnal, yet like those of Joshua, *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; and having*

*in a readiness to revenge all disobedience, until your obedience be fulfilled. And all nations, kindreds, and tongues, bow down before the God of Israel : saying with one heart and one voice---The Lord he is God ! The Lord he is God !* Nay more, standing upon the eminence erected by the spirit of prophecy, visions of glory present themselves to view. I hear the song of the redeemed—*Worthy is the lamb that was slain, and hath redeemed us to God by his blood, out of every kindred and tongue and nation, and people, and hath made us kings and priests unto our God, and we shall reign on the earth.* I hear the chorus of *thousands of thousands, and ten thousand times ten thousands of angels---Worthy is the lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing.* I hear the voice of every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, saying,---*Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever. And the four living creatures say Amen. And the four and twenty elders fall down and worship him that liveth for ever and ever.* The Universe is his Temple, consecrated by his special presence, and bright with his glory ! Amen. Amen. The prayers of David, the son of Jesse, are answered.

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THE  
MESSIAH'S SUCCESS PROPORTIONED  
TO HIS MERITS.

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A  
S E R M O N

ON ISAIAH LIII.—13. 14. 15.

PREACHED BEFORE

THE MISSIONARY SOCIETY,

*Wednesday Evening, May 9th.*

AT THE TABERNACLE, LONDON,

BY THE

REV. J. BENNET,

OF ROMSEY.

THE  
MAGNANIMOUS SUFFRAGE PROPORTIONED  
TO THE NEEDS

OF THE

PEOPLE OF GREAT BRITAIN

IN THE

THE NATIONAL SUFFRAGE SOCIETY

OF GREAT BRITAIN

AT THE NATIONAL SUFFRAGE SOCIETY

OF GREAT

BRITAIN

OF GREAT

## SERMON II.

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### MESSIAH'S SUCCESS PROPORTIONED TO HIS MERITS.

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ISAIAH LII. 13, 14, and 15.

*Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

*As many were astonished at thee : (his visage was so marred more than any man, and his form more than the sons of men :)*

*So shall he sprinkle many nations ; the kings shall shut their mouths at him : for that which had not been told them shall they see : and that which they had not heard shall they consider.*

MY BRETHREN, while my mind shrinks from the awful impressions produced by this vast assembly, I am plunged into deep and serious reflections. How many of the sons of God are here collected in their father's house ! What an immense accession of numbers crowds upon our view, when we behold these angels of the churches, as representing each one the hundreds which compose his respective flock ! From how many different and distant points have we been attracted hither, as to one common centre ! What exertions of mind, what emotions of heart, what impulse of religion, must have been excited to produce this grand association. What an expenditure of our Lord's talents, of precious

time, of sacred property, of influence, strength, and life, has been devoted to accomplish the object of our meeting. Truly that object ought to stand on no imaginary or doubtful foundation; to be neither a castle in the air, nor a building on the sand; but, to use sacred language, "a city which hath foundations, whose builder and maker is God." It is, then, with the highest satisfaction I announce my text, which points out to you a basis broad as your most comprehensive plans, and firm as the weight of your structure can demand. You here learn that missionary exertions rest on this unshaken rock, that, the justice of the divine government will bestow on Messiah honours and rewards equivalent to his unparalleled sufferings.

The verses on which we are to meditate this evening, are a compendium of the following chapter, which is familiar to every christian, as containing the prophetic history of the sufferings, merits, and rewards, of his Redeemer.\* May I not presume that the subject will acquire additional interest in your minds by calling them into close contemplation of your Saviour? Is not this the most endearing light in which you can view the conversion of the heathen? not merely as a relief to the miseries of man, but also as an honourable reward to the sufferings of Christ.

\* The most able commentators agree that the first sentence of the text should be translated "My servant shall prosper." The Hebrew verb admitting both senses, the connection must determine whether of the two be preferable.— In Jeremiah xxiii. 5. it is rendered, "a king shall prosper," and the connection in which the word stands in the text evidently requires the same translation.



Look back, then, and sympathise with your Saviour in his unparalleled sufferings, "A many were astonished at thee, his visage was so marred, more than any man, and his form more than the sons of men."

Look forward, and anticipate his destined honours: "My servant shall deal prosperously, he shall be exalted and extolled, and be very high."

Look up and adore the equity which maintains a due proportion between his rewards and merits: "As many were astonished at thee, so shall he sprinkle many nations, the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider."

I. Let us look back and sympathise with our Redeemer in his unparalleled sorrows! Was ever felicity exchanged for such misery? "His visage was so marred with grief, more than any man." Was it not his to say? "I have sewed sackcloth upon my skin, and defiled my horn in the dust: my face is foul with weeping, and on my eye-lids is the shadow of death." When in his agony "he fell upon his face to the earth with strong crying and tears, and his sweat was as it were great drops of blood falling down to the ground." Was not his face marred with tears and blood and dust? Was not his countenance defiled when "they spat on his face, and buffeted him?" so that there appeared "no form nor comeliness in him;" but we hid, as it were, our faces from him, shocked at the dismal sight. Thus he, who was "over all, God blessed for ever," became "a man of sorrows, and acquainted with grief." On this subject, I fear, we cherish some latent errors. Are not our minds so

pre-occupied with the singularity, greatness, and glory of Christ's person, as to give less interest to his sufferings than they deserve? But do we not herein greatly err? Did Christ ever avail himself of his superiority, to obtain exemption from grief? He wrought miracles to feed others; but "he was an hungered:" he cried "I thirst." He made bare his bosom to the blow of affliction, "gave his back to the smiters, and his cheeks to them that plucked off the hair: he hid not his face from shame and spitting." Hence they taunt "he saved others, himself he cannot save." Nay, did not the greatness of his person render him more comprehensive of grief? Must not sensibility like his be the more susceptible of exquisite anguish? Was not his immaculate holiness more abhorrent of sin, more shocked at the vile suggestions of "the wicked one?" Did not his original glory and bliss give the keener edge to the sorrows of his humiliation? Well might he ask, "Was ever sorrow like to my sorrow?" Not the sorrow of a wicked man, for his heart of stone would be insensible to many of the pangs which pierced the heart of Jesus, and though he might bear his own sin, Jesus "bore the sin of many:" Not the sorrow of a good man, for he has the promise of God, "I will be with him in trouble:" and to him "the sting of death" is taken away by the forgiveness of sin; but Jesus, who valued at an infinitely higher rate the presence and smiles of his father, was deprived of this, the dying martyr's consolation; for he expiated in death the martyr's sins, and procured his consolations. Therefore, he uttered in the dying hour, this piercing cry, "My God, my God, why hast thou forsaken me?"

2. Was ever glory so involved in obscurity? "His form was marred more than the sons of men." Who could know him? This was the son of the highest, but he now calls him, "my servant." For, "being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant; and made in the form of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "The man Christ Jesus" did not assume the state, or wear the glories which we should have thought became him, "in whom dwelt all the fulness of the godhead bodily." He wore no crown but of thorns. He said, "I am among you as he that serveth:" "I am a worm and no man, a reproach of men, and despised of the people." His griefs and labours probably marked his countenance with the premature furrows of age; so that, at little more than thirty, the Jews seem to have thought him near fifty. Might not the threatening cloud of wrath and sorrow, which constantly hung over his devoted head, obscure the beams of wisdom and glory, which lighted up his countenance, and conceal the infinite benevolence of his heart under an air of gloom, which his enemies mistook for sullenness, severity, or fear. Thus was his glorious form marred, his infinite dignity concealed. To have seen him "a babe in swaddling clothes," a child "subject to his parents," appearing as "the carpenter;" who would have thought him "the everlasting Father, the Lord of glory?" Had you beheld him, girt with a towel, washing his disciples' feet, would you have conceived that

he was "King of Kings, and Lord of Lords?" When condemned as not fit to live, loaded with execrations, "numbered with transgressors, dying between two thieves, who would have conjectured that he was "The Lord our righteousness," in whom "all the seed of Israel should be justified and glory?"

3. Did ever the object of general expectation meet with such universal rejection?

How "many were astonished at him!" Not wondering at his universal excellencies; for the word indicates an evil state of mind. When, confounded by the evidences of his mission, and the miracles he wrought, they obstinately opposed to them their prejudices against his mean and afflicted state, their aversion from the holiness of his character and doctrine. To them the apostle applies the words of the prophet, "Behold, ye despisers, and *wonder* and perish." Who would have anticipated such an event? What high raised expectations had been formed of the coming of a Messiah! How many prophets and kings had desired to see him! "The desire of all nations" was his specific appellation. And yet, when he came to his own, his own received him not. "He was despised and rejected of men." The priests and scribes, the guardians and expositors of the law, pronounced him a blasphemer and impostor. How tender are we of our reputation! how reluctant to suffer reproach for his name's sake! But "if they called the master of the house Belzebub, how much more them of his household." Though at first "the common people heard him gladly," they afterwards joined to cry "Away with him." They most effectually rejected him by refusing to embrace the salvation he proclaimed; for "who,

(saith he) hath believed our report, and to whom is the arm of the Lord revealed?" May I not appeal to you, my brethren, who know the heart of a minister, to witness how severe the trial, how difficult to be borne, when men "reject the counsel of God against themselves?" And was it less trying to the Redeemer, to be rejected in person? Was it a smaller insult, when they gave him the lie to his face, by refusing to believe "the testimony of Jesus Christ, the faithful and true witness?" The gentile soldiers also rejected and set him at nought as a mock king. When he came forth, wearing the crown of thorns, and purple robe, pale, bleeding, wearied, insulted, and derided, Pilate was shocked and astonished at him, and cried out—"Behold the man!" To make his rejection compleat, the little band who hitherto clave to him, seem, at length, to abandon his cause as untenable, and speak of their confidence in him as a thing now past: "we trusted that it had been he who should have redeemed Israel."

Need I remind you, brethren, that all this was voluntarily endured to answer an end important, holy, and benevolent as himself? Would it not be injustice to your feelings to caution you against conceiving less highly of your Redeemer, on account of his humiliation, sufferings, obscurity, and rejection? Does he not herein appear to you like the sun in his evening declination; less elevated above us, but more level to our view; less dazzling, but not less pleasing, having remitted his lustre, but retained his magnitude? The merit of such condescension and sufferings must have already occurred to your minds, and awakened a holy ardour to see them rewarded.

Come, then, let us now

2. Look forward and anticipate the Saviour's destined honours. Behold my servant shall prosper, he shall be exalted and extolled, and be very high. Not to torture the expressions, but to give them fair scope, I intend to consider them as predicting the prosperity of Christ's affairs, the reputation of his character, and the elevation of his person.

1. The prosperity of his affairs: "he shall deal prosperously." "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and this is his name whereby he shall be called, "The Lord our Righteousness." "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it, with judgment and with justice, from henceforth even for ever." "He must increase." "His enemies shall be clothed with shame, but upon himself shall his crown flourish." How prompt and faithful was the fulfilment of the prophecies! How speedily did the Redeemer exchange humiliation, disgrace, and death, for prosperity, victory, and triumph! How effectually he proved that the late appearances of defeat sprang from no want of justice in his cause—from no defect of prudence or energy in himself. See your Lord, ere his feet forsake the earth, cast over it a comprehensive glance of benevolent expectation, claim it for his own, send forth his servants, give them their commission of universal conquest, "Go ye into all the world, and preach the gospel to every creature." How rapid their marches! What skilful evolutions! What courageous attacks!

How sudden and compleat their victories! Hear their shouts! "Now thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." "As the lightning cometh out of the east, and shineth in the west, so was the coming of the son of man." In a few years the gospel was accused of turning the world upside down. The charge is admitted. "We are but of yesterday (said an eminent father), and we have filled every place, your cities, your towns, your villages, your houses; we have left you nothing but your deserted temples." Shall it be objected that the persecution of the heathens, the more disastrous defection of anti-christ, the failure of missions, and the death of missionaries, form serious exceptions to the prosperity of its affairs? I reply, these have not defeated, but were comprised in the original plan, which has the glory to make "all things work together for good." In its struggles with anti-christ, the religion of Jesus has shewn that it contains a something essentially distinct from names, and modes, and forms. Rising from the long pressure under which it groaned, and shaking from itself the encumbrances of secular connections, of worldly ceremonies, and sectarian divisions, like dew-drops from a lion's mane, the gospel has demonstrated to the world, that it possesses a vital spirit, an active vigour, an immortal principle, which no power can debilitate or destroy. The shock of enemies, the collision of parties, has but detached from it the pernicious addition of extraneous matter; elicited the evidences of its divinity; displayed its unadorned truth and beauty; and thus given to it a firmness, precision, and

lustre, which it, perhaps, never before displayed. The failure of one mission detects some latent departure from evangelical principles, and gives the wisdom which ensures the success of many. If one apostolic man sacrifice his life, and sleep in his bed of honour, legions shall rise up to trace his sacred steps: The blood of the martyrs is the seed of the church. "He has dealt prosperously." "He has done all things well."

2. The reputation of Christ's character is here predicted: "he shall be exalted and extolled." Situations develop character. Could we conceive any circumstances more singular, complicated, and critical, than those in which Jesus lived and died? Could your minds form an image of one, who should better stand the test, or display a character of more numerous, various, and exalted excellencies? Even an enemy is constrained to attest "the life and death of Jesus are those of a God." But he has been exalted and extolled, not by the weak, or vicious, whose praises rather tarnish the lustre they were intended to enhance; but by the wise, the holy, the excellent of the earth; by all the hosts of heaven. Have you not observed, that if ever the sacred poet, the holy preacher, rise to unusual heights, and transcend himself, it is when the praises of Jesus are on his lips? for then his theme gives inspiration. How many minds have composed, how many tongues have pronounced his eulogy! —How many disciples have exclaimed, "did not our hearts burn within us while we talked of Jesus by the way!" What hymns of praise to the Lamb have roused our souls to rapture! How has the church in heaven and earth rung with his doxologies! "And I heard the voice of many



angels round about the throne, and the living creatures, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and honour, and glory, and blessing." For what shall numerous missionaries compass the globe? Is it not to echo from isle to isle, from shore to shore, to shew thy worthy praise, Oh Immanuel? Did it not exactly suit your views, was it not grateful to your heart, to learn that your missionaries had abandoned more laboured arguments, as ineffectual, and adopted, with happier success, the simple recital of the Redeemer's wonderful love? Oh the secret charm that lurks in the name, the love of Jesus! How powerfully it affects all different characters, each distant age and clime! With inexpressible delight I figure to myself the venerable Vanderkemp, the faithful Kicherer, telling to a circle of astonished Hottentots what a glorious Saviour is Jesus, what wonders of love he has shewn to sinners. You, brethren, know well to conceive how much of their soul is in their swarthy countenances, while, with a broken eloquence, which goes right home to their hearts, they tell their admiration of "the love of Christ, which passeth knowledge." How has their new-born religion roused ours from its torpor, while, with mingled shame and delight, we learned from Hottentots to think more highly than before of the power and glory of God our Saviour! Who would hesitate to say, this is worth every exertion which we have made? What heart of flesh does not bound at the prospect of being honoured to spread, by the sacrifice of talents, property, or life, the deserved honours of

the Lamb? "He shall be exalted and extolled. Prayer also shall be made for him continually, and daily shall he be praised."

3. The elevation of his person shall justify his utmost fame: he shall be very high. "You see Jesus, who was made a little while lower than the angels, crowned with glory and honour. For God raised him from the dead, and set him at his own right-hand, in heavenly places; far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." What can we conceive more honourable than Christ's elevation to the throne in Zion? He here reigns over the most precious portion of the creatures, if you estimate their worth by the price of their redemption. He has under his immediate sway those who must be dearest to his heart, whence flowed the blood which paid their ransom. To further their interests, all the rest of creation is under his immediate controul. Nor should it escape our notice, when contemplating the elevation of our Redeemer, that he is the only one in heaven who holds his throne by merit. To say that the divine nature acquired the throne by meritorious performances would not be correct: God reigns by another title. The saints, you know, ascribe theirs to grace, and angels theirs to the free bounty of their Creator. But Christ on his mediatorial throne is exalted in virtue of his merits—an eternal monument of this important truth, that, while we are saved by grace, without any consideration of works, or virtues,

yet merit, where it really exists, shall not go unrewarded. “*Therefore* will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, *wherefore* God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow.” It remains that we should now

3. Look up and adore the equity which maintains a due proportion between his rewards and merits. “As many were astonished at thee, so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.”

Justice, wherever it is seen, excites pleasure. An equitable verdict will diffuse through a court of law an air of general satisfaction. Will it not, then, afford you, my brethren, sincere delight to behold the equity which is displayed towards him, who is to all worlds the index of the moral government of God, and in whose rewards you feel yourselves so deeply interested? It is, then, decreed,

1. That for general rejection Christ shall receive universal empire, “as many were astonished at thee, so shall he sprinkle many nations.” How many nations has God “made of one blood to dwell upon the face of the earth?” A minute survey of them would exhaust our time, embarrass the mind, and fatigue the memory: a hasty glance might suggest useful reflections. With the nations of *Europe* we seem familiar, and please ourselves with the knowledge that Britain, Denmark, Sweden, Prussia, and Hol-

land, enjoy the blessings of Christianity, and the reformation. The extensive territories of Russia, Germany, and France, the kingdoms of Spain and Portugal, the states of Switzerland and Italy, the numerous islands of the Mediterranean, we behold with a sigh, and yearn to stretch out to them a helping hand. Satan has been accused of conducting men to *America*, in order that a large portion of the human race might be cut off from intercourse with true religion. He has, then, defeated his purpose, by inspiring men with the cursed love of gold, which impelled Europeans to the discovery of the new world, and by kindling a spirit of intolerance, which forced many of the disciples of Christ to emigrate thither from Britain. Thus, in the United States, and Canada, known to you as a missionary station, we behold a centre, whence we hope the healing beams of the gospel will be darted forth among the Indians of the immense tract, which stretches out towards the north-pole, and the Pacific Ocean. The Floridas, Mexicos, and the numerous islands of the West-Indies, alternately excite our sorrows and our hopes. Why should I detain you with the barbarous names, which occupy Terra Firma, Peru, Brazil, Paraguay, and Patagonia, where millions sit in darkness and the shadow of death?

In *Asia* the Turkish empire binds the fairest portion of the globe with the iron bands of Mahomet. Arabia, Persia, Hindostan, Siam, Pegu, China, swarming with millions of souls, the indefinite extent of Tartary, Japan, with the untold isles of the Indian and Pacific Oceans, present a dreary waste, with but here and there a spot under the culture of the gospel.

*Africa* still groans under the curse of Ham. Egypt, the house of bondage, is yet ignorant of the liberty of the gospel. Abyssinia has the name without the truth of Christianity. The states of Barbary, the unknown negro-nations of the vast interior of Africa, or the western shore, too well known by the guilty traffic of Europeans, present scarcely an object to relieve us from the pangs of deep commiseration. But Caffraria, whose Hottentots were hitherto the last of the human race, now boasts her sons and daughters, "whose names are known to be in the book of life." Behold how many nations to be sprinkled by Messiah! See what an extensive empire shall reward him that was despised and rejected of men. Must it not delight every loyal heart to know that all these nations shall own the sway of the King of Saints, that all the families of the earth shall be blessed in him, and call him blessed? Let the extent of the promise be the only boundary of our hope, and term of our exertions. "Sistimus hic tandem nobis ubi defuit orbis." Haste, glorious day, when they shall sing unto the Lamb a new song, saying, "Thou art worthy to take the book, and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation."

2. For apparent failure, the Redeemer shall be crowned with solid success. He was once baptized with his own blood, at which his enemies triumphed, supposing that when he died he failed, and his cause perished with him. But it is his glory to have acquired the victory by shedding no blood but his own. With this "blood of sprinkling, which speaketh better

things than that of Abel," he shall sprinkle many nations. Precious blood, which shed by one Mediator, shall suffice to sprinkle many whole nations. How powerful its virtue! What crimes of heathen name can it not expiate? "The blood of Jesus Christ, his son, cleanseth us from all sin." When by his Spirit and his blood he has sprinkled one soul, there is solid success gained for eternity. The redemption of a soul from the guilt and power of sin shall remain in all its value and importance, when the most specious or permanent conquests of the Cæsars and Alexanders shall have vanished from the view and remembrance of men. Nor shall the extent of Christ's empire detract from its solidity. The heroes of this world, led by blind ambition, have formed the mad project of universal conquest, and extended their empire till it has been crushed by its own weight. Like a huge unwieldy body, which consumes, to feed its growth, that vigour which is required to maintain its strength. Not so the kingdom of Christ. Amidst its most extensive conquests it carries in its bosom no seeds of dissolution. Christ himself is its centre, its soul, its vital principle. His grace is sufficient, for it never can stretch beyond the reach of his omnipresence, nor grow too weighty for his omnipotence. Though it embrace every continent, island, town, or hamlet, and comprise every individual of the human race, "out of his fulness they all shall receive grace for grace." Its extension shall even advance its internal prosperity. When you have been honoured to win a soul to Christ, has it not strengthened, rather than weakened, your own religion? Have you not seen with delight,

that, while the gospel is spreading abroad, the number of its converts is increasing at home? When the knowledge of the Lord shall cover the earth, as the waters cover the sea; when so many minds and hearts are employed in his service, will not the scriptures be unfolded, the glories of Christ unveiled, the Christian character improved, to a degree before unknown?

3. As Christ was once crucified through weakness, so shall he display irresistible power. He was led as a lamb to the slaughter, yielded without a struggle to the violence of his enemies, and as a sheep before her shearers is dumb, so he opened not his mouth. But now the kings shall shut their mouths at him, not daring to say a word. "Seeing the irresistible progress of his kingdoms," says Vitranga, "they shall revoke their edicts against it, and thus shut their mouths at him." Though "the kings of the earth stand up, and the rulers take counsel together, against the Lord, and against his Messiah; he that sitteth in the heavens shall laugh, the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, oh ye kings! be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him." When you recollect the power required to bring your own soul into subjection to Christ, are you not astonished at the prospect of those exertions which shall

convert all nations to the obedience of faith? What omnipotence nerved that arm which broke the iron chain of Hindoo casts! What monuments of Christ's wisdom, grace, and power, are the converted Hottentots! The same almighty grace shall triumph over the obstinate prejudices and enmity of the Jews; and so all Israel shall be saved, as it is written, "there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins," saith the Lord.

4. Christ shall enjoy the most exquisite delights to compensate the bitterest sufferings.

What sorrows could equal those which Jesus endured from the wrath of God against our sins? What joy like that of saving souls? How painful to his righteous and holy mind to expire universally rejected, condemned, and execrated, as too vile to live! How delightful to see all nations sprinkled with his blood, freely confessing that he died for their sins, and not his own! With what emphasis does the apostle speak of saving a soul from death, as enough to repay any exertions! "Brethren, if any of you do err from the truth, and one converts him, let him know that he who converteth a sinner from the error of his way, shall save a soul from death." Transporting thought! See that brother, with what emotion he hangs over his sister. Look how that father embraces his son. Do you ask what is in that father, that brother, more than in others? That brother has won his sister to the love of Christ, that father has begotten his son again by the gospel. Hence these transports, these tears of joy, this shout of gladness, "Rejoice with



me, for this, my son, was dead, and he is alive again; was lost, and is found." But if the salvation of a soul can awaken such joy in our earthly, contracted minds, what must be the delights of that friend of sinners, who could find it in his heart to die for them, and whose comprehensive mind can grasp all the infinite and eternal advantages of their salvation! This is the pleasure of the Lord, which shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. How many must be saved, and what must that salvation be, to satisfy his infinite benevolence, to make him say "It is enough, this was worth dying for."

5. The means of his success shall do honour to the Redeemer and his cause: that which had not been told them shall they see, and that which they had not heard shall they consider. This is applied by Paul to the preaching of the gospel in countries where it was never before heard: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written to whom he was not spoken of, they shall see, and they that have not heard shall understand." Just before the prediction of the text, Isaiah, wrapt in future times, had hailed the mission of the apostles: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that published peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth." It is of great importance to us to know by what means Messiah shall gain his sure and well-earned reward, that we may suitably regulate our conduct as workers together with him. With high satisfaction we perceive that he em-

employs no other means than those, which for wisdom, truth, purity, and benevolence, do honour to his kingdom. Many a noble cause has been dishonoured by the unhallowed instruments employed in its defence. How often has the victor hastened to sheathe his sword; not because it has won the victory, but because he was glad to hide the blood with which it was stained? The sword of Christ's kingdom shall never blush for its master's conquests; for the sword of the spirit is the word of God. It is this, brethren, which you employ, and you need no other. You may say as David of Goliath's sword, "there is none like that, give it me."

It affords to the most judicious friends to missions among the heathen great satisfaction, to see you careful to give your missionaries an accurate and extensive knowledge of the scriptures which they are to teach. They hereby learn their manual before they enter on actual warfare; and become skilful to wield that word, which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart. It shall never lose its edge. It shall never forget to conquer. For the weapons of our warfare are not carnal, but mighty, through God, 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.

Should I not sin against the cause I plead, were I to dismiss such an assembly as this, without adverting to the strong probability that there are some present, whom the Redeemer does not

view with delight; as sprinkled with his blood and regenerated by his Spirit and his word? And shall far distant people rise up in judgment against the men of Britain? Shall it be said that you have heard of his blood being sprinkled on many nations, and never sought that your consciences might feel its peaceful, purifying virtue? O! be intreated by the pangs he endured for sinners, by the delight he takes in saving them, to cast your souls, before his bleeding cross, and believe on him for eternal life; that, beholding you washed in his blood, he may see in you the travail of his soul, and be satisfied. Then shall this be the undoubted evidence and effect of your interest in Christ, of your vital union to him, that you feel a strong sympathy with him in his sorrows, a lively interest in his honours and rewards.

Are his destined honours built on his meritorious obedience unto death? How firm, how broad, how glorious, the foundation! Are we to measure his future triumphs by his past sufferings? Then what expectations must we form! What zeal should fire our breasts, whenever we embrace the foot of the cross, or sit down at the table of the Lord, or fall before the throne of grace! Can we consume those best moments, when we have the ear of God at command, without throwing all our souls into that prayer—"Thy kingdom come."

Every encouragement surrounds us to rouse us into action. Science and commerce have gone before, as the pioneers, and prepared the way for the noble army of missionaries.\* The

\* It is worthy of remark, that the celebrated Bochart thought the mariner's compass discovered by Providence, in

extensive territories which Britain holds in the most distant climes, afford the greatest facilities for us to enter in and occupy the fields which are white already to the harvest. The concentrated force, which the unparalleled union of Christians in this cause has produced, may enable us to grasp what others would singly have wished for in vain. Without presuming to obtrude my advice with regard to proper plans and fields of labour; let me only ask, what more distinguished mark of eminent religion than ardent zeal for the glory of God in Christ? Was not this the stamp of peculiarity conspicuous on the forehead of Paul, of Luther, of Calvin, of Edwards, Brainerd, and Whitfield. On this ground I tread with reverence; for I feel beneath my feet the ashes of the holy man by whose zeal this building rose. I see his apostolic spirit bending from the skies, while, as he hovers over the favorite spot, his heaven acquires new relish, to behold his tabernacle thus filled with a society, formed to accomplish the object for which he preached and travelled, laboured and suffered, lived and died.

I hear again the voice which so often shook this place. "The blessing of the Lord my God be upon you. Let thy work appear, O Lord,

order to open the way to the universal diffusion of the gospel. At magnetica, cujus adminiculo nobis patuere maria clausa hactenus, et in remotissima terrarum libera fuit navigatio. Quod videtur beneficium Deus in hac mundi senecta generi humano concessisse ut Evangelii doctrina citius et facilius per totum orbem promulgaretur.—I rejoice in the extent of the globe on which I stand, when I reflect that the church shall occupy its remotest bounds. My heart feels itself enriched by the millions which shall cover the face of the earth, when "all shall know my Lord from the least even to the greatest."

unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon them, and establish thou the work of their hands upon them." Make them wise to win souls, that they may with me "Shine as the brightness of the firmament." May they "turn many nations to righteousness, and be as the stars for ever and ever." "Let the whole earth be full of thy glory." "My prayers are ended." Now welcome eternal praise !

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*The Principal Subject, Joyful Import, and Glo-  
rious Extent, of Gospel Tidings:*

A  
**SERMON,**

Preached before

THE LONDON MISSIONARY SOCIETY,

IN TOTTENHAM-COURT CHAPEL,

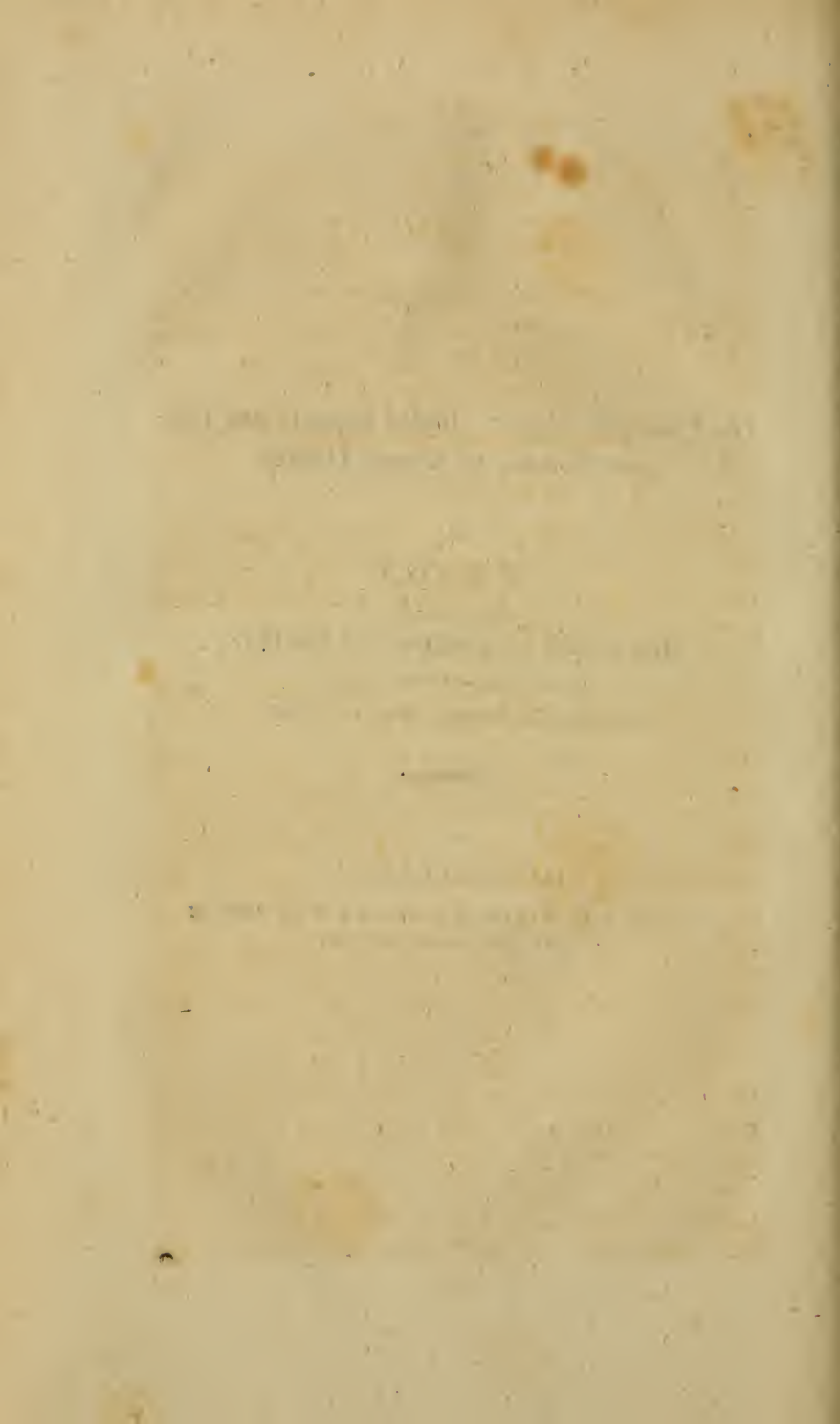
*On Thursday Evening, May 10, 1804.*

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BY

DAVID DICKSON,

ONE OF THE MINISTERS OF THE NEW NORTH  
CHURCH, EDINBURGH.





## SERMON III.

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THE PRINCIPAL SUBJECT, JOYFUL IMPORT,  
AND GLORIOUS EXTENT OF  
GOSPEL TIDINGS.

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LUKE II. 10, 11.

*Behold I bring you good tidings of great joy  
which shall be to all people; for unto you is born  
this day, in the city of David, a Saviour, which  
is Christ the Lord.*

CHRISTIAN FATHERS, BRETHREN, and  
FELLOW WORSHIPPERS,

WHEN I look around me on this vast listening multitude, and think of the occasion of our assembling together, amidst much conscious weakness and unworthiness, it fills me with joy unspeakable, to meet so many of the friends of Jesus, whom, till lately, I never expected to have seen in the flesh. At such an animating sight, my heart glows with the warmest affection, whilst it is enlarged with earnest desire of ministering to your edification and comfort.

The angelic message which I have now read, though delivered many ages ago, from being more fully unfolded, is become even more interesting now than on the day when it was first published. The subject, indeed, has not the attraction of novelty, neither does it need, though the preacher possessed them, the powers of human eloquence

to recommend it; nevertheless, its intrinsic, universal, and everlasting importance, most justly claims, and will, I hope, obtain your attentive and believing regard. My aim in this discourse, is not, as some may expect from a stranger, to entertain you with any new thing, but rather to put you in remembrance of the things which most of you already know, by a plain and faithful declaration of those truths which I have long been honoured to preach to others. This by the divine blessing, may prove a happy mean of rendering the gospel more precious than ever in your esteem, of increasing your concern for its more abundant success where it is already known, and of cherishing in your breasts a growing, active, and persevering zeal, for its speedy promulgation throughout every land. With these views, and looking up to the God and Father of our Lord Jesus, for a plentiful effusion of that spirit which is promised to guide us into all truth, it is now proposed to consider shortly *the principal subject, joyful import, and glorious extent* of the tidings announced in my text, which, by the gospel are also preached unto you. Let us begin, with considering in the

Ist. place, *the principal subject* of the tidings here announced. Various and important are the discoveries which the gospel brings us, and which without a revelation from heaven, could never otherwise have been known; discoveries, respecting the nature and will of God; the present state and future condition of man; but its peculiar excellence is, to testify of Christ and the doctrine of salvation through him. Accordingly, it was with a direct reference to his appearance in our world, that the angel here declared to

the shepherds of Bethlehem, "Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." In considering the principal subject of these tidings, I shall call your attention for a little, to the different views which are here given of him who was born in Bethlehem. In the words before us we may notice his character and work; his appointment and qualifications; his dignity and dominion.

1st. As descriptive of his character and work, he is here exhibited as a *Saviour*. The same appellation is frequently in scripture given to those whom the Lord in ancient times raised up to deliver his people from temporal distress. In this view, Joshua, the successor of Moses, as the very name signifies, was a saviour to Israel. Speaking of Othriel, and others, the Levites thus acknowledged the goodness of the Lord: "According to thy manifold mercies, thou gavest them *saviours* who saved them out of the hand of their enemies."\* Thus too, it is said of Judas Maccabeus, and his successors, "*Saviours* shall come upon Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's."† In this character also Messiah is represented by the prophet Isaiah in these words, "He," meaning the Lord, "shall send them a *Saviour*, and a great one, and he shall deliver them."‡ Such, in the full import of the prediction, is He, whose birth the angel announced in my text, *A Saviour*. He came not, indeed, as many of the Jews fondly expected, to be a Temporal, but a Great Spirit-

\* Nehem. ix. 27.      † Obad. 21.      ‡ Is. xix. 20.

tual Deliverer; whose name and character are expressive of the work which he came to accomplish. So we learn from the words of the angel to Joseph, "Thou shalt call his name Jesus," that is a *Saviour*, "for he shall save his people from their sins."\* That mankind are sinners, requires no proof; if this were not the case, there could be no need of a Saviour, and the message in my text would be of no significance. But from the oracles of truth, from incontrovertible facts, and from our own melancholy experience, we learn, that man, though created at first holy and happy, is now fallen from innocence and bliss; that by his fall, and our personal transgression, we, his posterity, have lost the image of God, have forfeited his favour, and all the happiness connected with it; that by reason of sin we are become involved in spiritual ignorance, guilt, and slavery; exposed to the divine displeasure, and to all its awful effects, in time, and through eternity; and moreover, that from such deplorable circumstances, no created power can bring us deliverance. But to this our wretched condition, corresponds the work of Jesus, the *Saviour*; and most justly is he entitled to this character, whether we regard him as a deliverer from misery, or a restorer to happiness, or a preserver of its enjoyment. As a *Saviour*, he came to redeem us from misery, and he saves his people from spiritual ignorance by his doctrine and spirit; from guilt, and condemnation by his righteousness and atonement; from spiritual slavery by his power and grace. As a *Saviour* he also restores them to happiness; he brings sinners unto God, procures for them adop-

\* Matthew i. 21.

tion into his family, and admission to all the privileges of his children on earth; together with a title to heaven and eternal life; to blessedness, infinitely greater than that which by transgression they had lost, in the enjoyment of which, by him as a *Saviour*, his redeemed people shall be unalterably secured for ever. But it may naturally be asked, Who is he that was born in Bethlehem, that shall do such great things as these? To this inquiry, and to set before us in the

2d. place, his appointment, and qualifications, as a *Saviour*, the angel replies that he is *Christ*. In this character he had been expected: hence said Andrew, one of our Lord's disciples, when speaking to Simon, "We have found the *Messias*, which is, being interpreted, the *Christ*."\* And to the same purpose spake the woman of Samaria, "I know that *Messias* cometh, which is called *Christ*."† You need scarcely be informed, that the Greek word, translated *Christ*, as *Messias* in the Hebrew, signifies *Anointed*; and this title may be given to him who was born in Bethlehem, chiefly in respect of his appointment and consecration to the work of a *Saviour*, as well as to set forth his divine qualification for the execution of it.

It must be evident to every considerate mind, that without authority from God, none could either warrantably or successfully engage in such an undertaking, therefore is Jesus called *Christ*.

Primarily, in respect of his appointment, and consecration to the work of a *Saviour*. It was customary in ancient times, to set apart men to public offices, both of a sacred and civil nature,

\* John i. 41.

† John iv. 25.

by the anointing of oil ; in this manner they were especially consecrated to the employment of prophets, priests, and kings. Thus spake the Lord to Moses concerning Aaron and his sons, “ Thou shalt anoint them and consecrate them, and sanctify them, that they may minister to me in the priest’s office.”\* Accordingly, the anointed was frequently of old, only another name for the high priest. Again, the Lord said to his servant Elijah, “ Anoint Hazael to be king over Syria ;” and “ Jehu the son of Nimshi shalt thou anoint to be king over Israel, and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.”† When David too, was separated from among his brethren, the Lord said to Samuel, “ Arise, anoint him, for this is he.”‡ In reference to which, it is declared, “ I have found David my servant, with my holy oil have I anointed him,”§ This, though spoken primarily of David, had evidently an ultimate reference to Messias, David’s Lord, who is in the highest sense, the *Anointed*; having been set apart by his eternal Father to the work, and consecrated to the different offices of a Saviour. This is plainly signified in the following, among other passages of scripture : “ Behold my servant, whom I uphold, mine elect, in whom my soul delighteth ; I have put my spirit upon him, he shall bring forth judgment to the Gentiles.” “ I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.”¶ “ Behold, I have given him

\* Exod. xxviii. 41. † 1. Kings xix. 15. 16.

‡ 1 Sam. xvi. 12. § Ps. lxxxix. 20. ¶ Is. xlii. 1. 6.

for a witness to the people, a leader and commander to the people.”\* His appointment to the different offices of a Saviour is also abundantly evident, “A prophet,” said Moses, with a view to him, “shall the Lord thy God raise up unto thee of thy brethren, like unto me; unto him ye shall hearken.”† “The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedeck.”‡ And again, “I have set my king upon my holy hill of Zion.¶ Agreeable to such declarations, when Messias appeared upon earth, we find him sustaining all those characters, and in every respect, with the utmost fidelity, executing the work which was given him to do. This leads me to mention

Another view, in which Jesus is called *Christ*, to denote likewise his divine qualification for the work of a Saviour. The anointing with oil was not merely an external and unmeaning ceremony. Along with it were frequently at least imparted, that spirit and grace by which priests were enabled to minister acceptably before the Lord, prophets faithfully to declare his will, and kings to rule in his fear. Thus we read concerning David: that when Samuel took the horn of oil and anointed him in the midst of his brethren, “The Spirit of the Lord came upon David from that day forward.”§ In like manner, Messias is said to be “anointed with the oil of gladness above his fellows:”¶ Or, in other language, “God giveth not the spirit by measure unto him.”\*\* Therefore,” said the prophet Isaiah, “there shall come forth a rod out of the stem of Jesse, and

\* Is. lv. 4. † Deuter. xviii. 15. ‡ Ps. ii. 6. ¶ Ps. cx. 4.  
§ I. Sam. xvii. 13. ¶ Ps. xlv. 7. \*\* John iii. 34.

a branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.”\* To which correspond the words of our Redeemer concerning himself, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.”† But lest from the meanness of his appearance any doubt should arise, or remain, respecting his ability as a Saviour, we are here led to notice farther in the

3d. place, his dignity and dominion ; the angel declares in my text, that he who was born in Bethlehem, is not only Christ, but also the Lord. He may justly be considered in this view, both on account of his essential dignity, and his mediatorial dominion.

Of the essential dignity, or supreme divinity as the son of God, the prophets who foretold his birth, plainly spake ; “Behold, said Isaiah, a virgin shall conceive and bear a son, and shall call his name Immanuel,” which being interpreted is, God with us.”‡ Again, “Unto us a child is

\* Is. xi. 1, 2.

† Is. lxi. 1. 2. 3.

‡ Luke iv. 18, 19. 20.



born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.\* Speaking of the place of his birth, another prophet declares, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that shall be ruler in Israel, whose goings have been of old, from everlasting."† It must indeed be owned, that the first view of him in a state of helpless, abased infancy, is apt to stagger our belief ; but ere we have long contemplated the babe in Bethlehem, ere yet we leave the stable and manger where he lay, we may perceive such traces of uncreated dignity, as lead us to conclude that he was in truth, *Immanuel*, God with us. Lo ! an angel, perhaps the chief of that exalted race, hastens with winged speed to proclaim the birth of their infant Lord. Again, we see his glory enlightening the heavens with its brightness, and constraining men to do him homage ; accordingly, the eastern sages were led to inquire after him, from having seen a star, probably of unusual splendour ; the evangelist, Matthew, emphatically calls it *his* star,‡ as if it had lighted up on purpose, in honour of him ; they followed the heavenly guide, till it came and stood over the place where he was, and when they were come into the house, they saw the young child, with Mary its mother, and fell down and *worshipped* him ; and when they had opened their treasures, they presented to him gifts, gold, and frankincense, and myrrh.¶ But besides such strong presump-

\* Is. ix. 6.

† Micah. v. 2.

‡ Matth. ii. 2.

¶ Mat. ii. 11.

tive proof, we have now far more direct, and abundant evidence, that Jesus is the *Lord*. When we attend to his history, and trace him from infancy to manhood ; when we follow him through the course of his public ministry, listen to his instructions, and observe his miracles, when we consider, how his word was with power ; how he gave eyes to the blind, ears to the deaf, speech to the dumb, feet to the lame, cleansing to the lepers, and even life to the dead ; how the winds and seas obeyed him ; how the hearts of men yielded to his controul, and the very devils were subject unto him ; when we go with him to Gethsemane, and ascend the hill of Calvary, when there we witness the concluding scene, and hear his expiring, yet triumphant voice, when we call to mind the striking prodigies which attended that awfully solemn period, when “ there was darkness over all the land from the sixth hour unto the ninth hour, when the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rend, and the graves were opened, and many bodies of the saints which slept arose :” \* Can we hesitate, from a review of the whole, to draw the same conclusion with the Centurion of old, “ Truly this was the Son of God ?” † Yea, truly may we say, He that was born in Bethlehem is none other, than the Lord of Glory in the likeness of sinful flesh. As I trust there are none now present who deny, or even doubt the supreme divinity of our Lord Jesus, it is unnecessary to state at full length, all the evidences of it, which might be drawn from his in-

\* Matth. xxvii. 45, 51. 52. † Mark xv. 39.

communicable name Jehovah, and other magnificent titles, which are given him ; from the perfections which belong to him ; the works which are ascribed to him, and the worship which is enjoined to be paid him, by angels and men. The truth of his divinity is, so plainly declared, and so firmly established in the word of God, that for my own part, before I can disbelieve it, I must at once throw aside my bible, renounce my reason, and give up my hope. This doctrine is the very ground and pillar of truth, on which the whole gospel rests ; it is this chiefly which renders the tidings it brings, *good tidings of great joy*. If Jesus were not the *Lord*, and the only wise God, however important his instructions as a prophet, he could not enlighten our minds with saving knowledge ; his obedience, however perfect, might be useful as an example, but never could avail for our justification before God ; his sufferings and death might afford a wonderful display of patience and resignation, but could have no efficacy to atone for our guilt ; he might prescribe very salutary laws, but could have neither authority nor power to enforce them. Whereas, being the *Lord*, in the highest sense, he is sufficiently qualified to be the light of the world, and to give to his people the light of life ; such is the merit of his obedience, that thereby he not only fulfilled, but magnified the law, and made it honourable ; such also is the virtue of his atonement, that it is to God a sacrifice of a sweet smelling savour ; moreover, as the *Lord* supreme, he is entitled to rule, and reign for ever.—This leads me to notice

Another view, in which the Saviour born in Bethlehem is the *Lord*, I mean, in respect of

his mediatorial dominion. To this, he was ordained even from eternal ages. To the Son Jehovah saith, "Thy throne, O God! is for ever and ever."\* "Of the increase of his government, and peace, there shall be no end."†

That infant Saviour, who, in Bethlehem, had scarcely where to lay his head, "God hath appointed heir of all things."‡. But, as his kingdom was not of this world, during his abode upon earth, his princely dignity was, in a great measure, concealed from mortal view; on some occasions; however, as at his baptism, and transfiguration, it did break forth like the Sun from under a cloud, to the admiration of the beholders. At length, "God raised him up, and gave him glory."§ By his resurrection from the dead, and his ascension into heaven, he was publicly declared *Lord of all*. Then, "The Lord said unto my Lord, sit thou at my right-hand until I make thine enemies thy foot-stool:" "therefore," said Peter to the Jews, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both *Lord and Christ*."|| "He hath set him at his own right-hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."¶ He who was once clothed with a vesture dipped in blood, hath now on his vesture, and on his thigh that majestic name written "*King of Kings, and Lord of Lords*."\*\* By this his mediatorial do-

\* Ps. xlv. 6. † Is. ix. 7. ‡ Heb. i. 2. § Pet. i. 21.

|| Acts, ii. 34, 35, 36.

¶ Ephes. i. 10. \*\* Rev. xix. 13. 16,

minion, he is fully qualified to subdue all his enemies under him, to make his people willing, in the day of his power, to secure the interests of his church, and to reign over his redeemed for ever. Having thus considered the principal subject of the Tidings here announced, which are now by the gospel preached unto you, let us go on to notice, in the

II<sup>d</sup>. place, their *Joyful Import*. Behold, said the angel, I bring you “good Tidings of great Joy.” They may be so considered chiefly in the following views:—

First, Because the subject of them had long been the matter of desire, and expectation. It is well known, that the accomplishment of events which have been long and anxiously expected, even in cases of far inferior importance, is ordinarily attended with peculiar joy; how much more must it have been so in the instance before us? Among other views given of the Messiah, by the prophets, he is represented as “the desire of all nations;” \* and, it is abundantly evident from history, that, at the period of his appearance, there was a general expectation of his coming. There can be no doubt, that besides Simeon, and Anna, there were many who, at that time, looked for redemption in Jerusalem. Indeed, the event and tidings here published, originally the fruits of divine purpose, had been the subject of promises, and prophecies; of types, and figures; of desire, and hope, during a succession of ages, even from the day on which Adam sinned against God, ’till that hour, when in the city of David, Mary brought forth her first-born Son. Then

\* Hag. ii. 7.

was performed the mercy promised to the fathers; then did that glorious day dawn, the very distant prospect of which gladdened Abraham's heart. O, transporting morn! on which the Sun of righteousness first arose on a dark benighted world. Were we to suppose, what is far from being improbable, that the shepherds of Bethlehem had been employed during the night-watches in anticipating its arrival, with what additional reason might the angel say, "Behold I bring *you good tidings of great joy*, for unto you is this day born, in the city of David, a Saviour, who is Christ the Lord." The tidings here announced are good tidings of great joy; in the

2d. place, because peculiarly interesting in their nature. They are not ordinary tidings, which respect matters of indifference, or of little moment. To creatures in our circumstances, they are of infinite, and everlasting concern. If to them who are involved in temporal calamity, and doomed to die, it affords no small cause of joy to be informed, that there is still, at least, a possibility of escape; if their joy is increased, almost to a degree of transport, on hearing that there is a way by which they may certainly obtain deliverance, and be restored to liberty and safety again: how infinitely more interesting are the tidings which the gospel brings? inasmuch as spiritual is greater than natural evil, and eternal more dreadful than temporal destruction. What a soul-reviving, and enrapturing sound is this, to those who have seen themselves ready to perish! "To you was born, in the city of David, a Saviour, who is Christ the Lord;" of consequence, able to save to the uttermost,

with an everlasting salvation, them that come unto God by him.\* I observe, in the

III<sup>d</sup>. place, that these are good tidings of great joy in respect of their important consequences. On this account we find, that they occasioned great joy in heaven as well as on earth. When the words of my text were uttered, then, as at the creation of all things, the morning stars sang together, and the sons of God, with their most melodious notes, shouted for joy. "Suddenly," we are informed, "there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, and good-will to men."† Such are some of the many blessed consequences which have followed from the appearance of the Son of God in our nature; hereby was given the highest possible display of divine glory; through this medium, peace is restored on earth, and good-will manifested to men. At sundry times, and in divers manners, had God formerly displayed his glory; but never did it shine with such transcendent brightness as in the incarnation, person, and work of his own dear, and eternally beloved son. What a marvellous display is here given of his manifold wisdom, his boundless power, his incomprehensible love, and unchangeable faithfulness! Here, especially, is seen "the glory which excelleth." Mercy and Truth are beheld meeting together; Righteousness and Peace embracing each other; God appears, at once, glorious in holiness, and glorious in grace; "just, and yet the justifier of him who believeth in Jesus."‡ Through him,

\* Heb. vii. 25.

† Luke ii. 13. 14.

‡ Rom. iii. 26.

also, who was born in Bethlehem, "peace is restored on earth." "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make to himself of twain one new man, so making peace; and, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you, which were afar off, and to them that are nigh."\* "Being justified by faith, we have peace with God through our Lord Jesus Christ."† Through him, his people are at peace with one another, and their very enemies shall be made at peace with them. In him they have peace, amidst all the tribulations which they are here called to endure; and, hereafter, they shall enjoy, undisturbed, everlasting peace. In short, under Messiah's propitious reign, peace shall, at length, universally prevail on the earth. Thus, moreover, through him, "goodwill is manifested to men." May we not believe, that for his sake chiefly, so much kindness is shown even to the rebellious, who have no part in his salvation; but more, especially, thro' him good-will is shown towards people. God, even their reconciled Father, beholds them, in the face of his anointed, with a pleasant countenance; he makes them accepted in the beloved; he blesses them with all spiritual blessings, in heavenly places in Christ. He is their Sun, and shield, who will give grace, and glory, and will withhold no good thing from them that walk uprightly. Surely, brethren, these are the

\* Ephes. ii. 14. 15. 16. 17.

† Rom. v. 1.



most important tidings that ever were heard by mortal ears; they are, indeed, “good tidings of great joy.” If any thing can render them more joyful, it must be to notice, as was proposed, in the

III<sup>d</sup>. place, their glorious extent; “Behold I bring you good tidings of great joy, which, it is added, “shall be to all people.” Not to the Jews only, but also to the Gentiles; to people of *all* descriptions, and to people of *all* nations. The Jews had long been the peculiar people of God, to whom exclusively “pertained, the adoption, and the glory, and the covenants, and the giving of the law, and the promises; of them, as concerning the flesh, “Christ came;”\* to them the glad tidings of a Saviour were first made known; they chiefly were honoured with the personal ministry of the Son of God; in so much, that he himself declared, “I am not sent, but to the lost sheep of the house of Israel.”† It was, however, in comparison, but a light thing, that he should be the Lord’s servant to raise up the tribes of Jacob, and to restore the preserved of Israel, “Therefore” said the Lord by his prophet Isaiah, “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.”|| In this expectation the saints in former ages, both lived and died, hence Simeon’s language of sweet serenity towards the close of life, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.” He adds, “which thou hast prepared before *all* people, a light to

\* Rom. ix. 4, 5, 6. † John xv. 24.

|| Is. xlix. 6.

lighten the gentiles, and the glory of thy people Israel."\* To which accord the words of the angel in my text, "Behold I bring you good tidings of great joy, which shall be to *all* people. In the course of his public ministry, we find our Lord, while on earth, sometimes indirectly, and at other times more plainly, declaring his purpose of grace, with respect to the calling of the Gentiles. Having, by his death, broken down the middle wall of partition between them and the Jews, soon after his resurrection, he instructed his apostles, "that repentance and remission of sins should be preached in his name among *all* nations."† "Go, therefore," said he, "and teach *all* nations."‡ Yea "Go ye into *all* the world, and preach the gospel to every creature."‡ To all which corresponds his parting language, before he ascended to his glory, "Ye shall receive power from on high, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth."¶ A short time after, on the day of Pentecost, an astonishing concourse of people, to which the present scene may bear some resemblance, were assembled together, almost from every quarter; there, some have observed, were people of no less than fifteen different languages, to whom, through the miraculous gift of the Holy Ghost, the apostles spake to every man in his own tongue, the wonderful works of God. What a blessed presage of that glorious period, when "the gospel shall be preached in all the world,

\* Luke ii. 29. 30. 31. 32. † Luke xxiv. 47.

‡ Matt. xxviii. 19.

¶ Mark xvi. 15. ¶ Acts i. 8.

for a witness to all nations."\* Filled with the Holy Ghost, the apostles went forth preaching the gospel with such amazing success, that in the course of a very few years, notwithstanding the most violent opposition, its triumphs extended far and wide, almost throughout the whole Roman empire. In process of time, by the remarkable conversion of Saul of Tarsus, and Peter's extraordinary vision, a great and effectual door was opened for preaching among the Gentiles the unsearchable riches of Christ; many of whom, on hearing, believed the glad tidings, and turned to the Lord. Since the days of the apostles, the light of the gospel, though often much obscured, has never been extinguished; its cheering rays have more or less been experienced from generation to generation; for ages past, they have shed their glorious lustre on our highly-favoured land, to give light to us who once sat in darkness, and to guide our feet into the way of peace. But I observe

Further, that the gospel, wherever it is already made known, is addressed to people of *all* descriptions. This is one of its chief excellencies, that it is a dispensation exactly suited to the various characters, and circumstances of the children of men; and that, of its inestimable blessings, all, without respect of persons, are invited freely to share. Here, the rich and the poor meet together; the rich have no preferable claim on account of their riches: nor have the poor any disqualification on account of their poverty. All are sinners before God, and as such all equally need salvation, and are equally war-

\* Matth. xxiv. 14.

ranted to lay hold on the hope that is set before them. "Look unto me," says the compassionate and gracious redeemer, and "be ye saved all the ends of the earth."\* "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money, and without price."† "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."‡ "If any man thirst, let him come unto me and drink."§ Whilst such was his language when on earth, from his throne in Heaven we also hear him saying, even to those who, in a spiritual and moral view, were wretched, and miserable, and poor, and blind, and naked; "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, white raiment that thou mayest be cloathed, that the shame of thy nakedness may not appear, and anoint thine eyes with eye salve, that thou mayest see."¶ Again, "I will give to him that is athirst, of the fountain of the waters of life freely."\*\* And, that the joyful sound might be transmitted throughout all generations, before the canon of scripture was closed, it is thus written, "The spirit, and the bride, say Come; and let him that heareth, say Come: and let him that is athirst Come: And whosoever will, let him take of the waters of life freely."†† I have only to remark

Once more, that the good tidings of great joy here announced, shall be made known to people

\* Is. xlv. 22. † Is. lv. i.

‡ Matth xi. 28.

§ John vii. 37. ¶ Rev. iii. 17. 18.

\* Rev. xxi. 6. †† Rev. xxii 6.

of *all* nations. As this is a branch of the subject to which your attention has been often well directed on similar occasions, I shall at present do little more than mention, some of the many grounds on which we may entertain such a persuasion ; and it is sufficiently warranted, from the determinate, immutable purpose of God ; from his numerous promises to his son, and to his people : from the many express predictions of his prophets, and of Christ himself ; from the particular, though yet partial fulfilment of both, as a pledge that all the rest shall in due time be accomplished : from the extent of Christ's mediation, the efficacy of this atonement, and the prevalence of his intercession ; from his unchangeable faithfulness ; and finally, from the power of which he is possessed, whereby he is able even to subdue all things to himself ; to raise up proper instruments for carrying forward his own work, to remove every obstacle out of their way ; to restrain his enemies ; to conquer the pride and prejudices of depraved men, and to give such abundant testimony to the word of his grace, that a whole nation may be born at once. From all these things we may certainly conclude, that as it is here declared, the good tidings which we have heard to-day, shall sooner or later, be published to *all* people ; and many shall gladly receive them ! If we look upward, Lo ! we see already before the throne, a *great multitude*, which no man can number, of *all* nations, and kindreds, and people, and tongues. If we look a little forward, by the eye of faith, we behold the day not very far off, and fast approaching, when they "shall come from the east, and the west, from the north, and the south, and shall sit down with

Abraham, and Isaac, and Jacob, in the kingdom of our father. Yet, a little while, and the Lord shall build Jerusalem, he shall gather together the outcasts of Israel," and with them bring in "the fulness of the gentiles." Then shall "all the ends of the earth see the salvation of our God. "His name," exulting thought! the name of him who was born in Bethlehem, shall endure for ever, "It shall last like the sun; men shall be blessed in him; all nations shall call him blessed."\* Having now considered the principal subject, the joyful import, and glorious extent of the tidings announced in the text, which by the gospel are also preached unto you; allow me to add a few remarks by way of improvement.

In review of all that has been spoken, may we not infer, at once, the excellence and truth of the gospel? It claims an infinite superiority over every other system of religion in the world, from its exact adaptation to the circumstances of our fallen race, and its direct tendency to manifest, and to advance the glory of God in our salvation. Its transcendent excellence in these respects to the considerate mind must surely afford a striking demonstration of its truth. How inestimably precious in our esteem, should this gospel be, which reveals the only sure foundation of hope, comfort, and joy.

How infinite are our obligations to the distinguishing goodness and grace of God, who hath not only remembered his mercy and truth unto the house of Israel, but hath caused us in the ends of the earth to see his salvation? High, indeed, are our civil advantages, but far more

\* Ps. lxxii. 17.

important our spiritual privileges : In both respects, it may truly be said, the Lord hath not dealt so with any nation. While multitudes, alas, by far the greatest number of the inhabitants of the earth, "are still sitting in darkness, and in the region and shadow of death, he hath cast our lot in a land of light, and a valley of vision. Though living at such a great distance from Bethlehem, the glad tidings there published have thence reached even to us. Blessed are our eyes for they see, and our ears for they hear what many prophets and righteous men desired to see and hear, but were not permitted. With good reason, may we now, in the great congregation, join in the song of angels praising God, and saying "Glory to God in the highest, on earth peace, goodwill towards men." Yes, in higher strains than angels sung, we will raise our glad hosannas, echoing from heart to heart, and from tongue to tongue ; "Blessed be he who came in the name of the Lord to save us : praise ye him from the heavens, praise him in the heights ; praise ye him all his angels, praise ye him all his hosts ; praise ye him all his works, in all places of his dominions ; praise the Lord, O my soul."

Again, from the joyful import of the tidings, we have been considering, let them be acceptable to all of you. Almost in every congregation, and especially in such a numerous assembly as this, it is to be feared there are some, perhaps not a few, who were born in a land of lights and it may be, have lived under the gospel all their days, who, on occasions of this kind, may listen to it with a certain degree of joy, while they have never yet seen its importance, nor experienced its

saving power. If such is the situation of any now present, let me beseech you to ponder in your minds that solemn declaration, "Unto whomsoever much is given, of him will much be required."\* As the gospel is one of the greatest privileges that can be conferred on creatures like us, the rejection, or mis-improvement of it, must be attended with proportionably aggravated guilt. "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation."†

In the delightful accounts which were transmitted to us, of the converted Hottentots, whom many of you beheld in different places of this city, I was not a little struck with the answer which they returned to that question, when the minister asked them, "Have you any thing to say to the unconverted people of this congregation?" They replied, as with one voice, in their artless, but impressive language "Yes, I would wish them to run to Christ immediately; O, it would be a pity, if they who hear every day of Christ, should neglect him, and if they should see us poor heathen who have run to Christ, admitted to Heaven, and they themselves be thrust down to Hell, O, it would be a sad pity."‡ Let me therefore, in the bowels of our Lord Jesus, as an ambassador for him, and a worker together with God, beseech you, that ye receive not the grace of God in vain. May he, who opened the heart of Lydia, open yours also, to attend to the things which have been spoken in the name of the

\* Luke xii. 48. † Heb. ii. 2.

‡ Evangel. Magaz. Dec. 1803, page 546.



Lord. Could I bring you, or rather were he pleased to bring you to an acquaintance with your character and condition as sinners, no arguments would be necessary to enforce my counsel; instantly we should see you flying to Jesus, as the clouds, and as the doves to your windows. If any of you, from a conviction of your guilt and wretchedness, are now sore afraid, like the shepherds of Bethlehem, "when the angel of the Lord came upon them, and the glory of the Lord shone round about them;" to such I may, without hesitation, say, "Fear not, for behold I bring you good tidings of great joy" to you, for your relief and encouragement there was born in the city of David, a *Saviour, who is Christ the Lord*;— exactly such a one as you need, a saviour divinely commissioned, and divinely qualified, who came "to seek that which was lost;"\* who "is mighty to save;"† and who hath pledged his word for your encouragement, saying "Him that cometh to me I will in no wise cast out."‡ But there are many, I trust, very many here present, to whom the gospel has come not in word only, but in power, and in the Holy Ghost, and in much assurance; all hail, ye who are thus so highly favoured of the Lord; let your souls, and all that is within you be stirred up to magnify his name; let your spirits rejoice in God your Saviour; knowing whom you have believed, you may rest in the persuasion, that he is able to keep that which you have committed unto him against the day of his second appearance. While you ascribe all the glory to him who hath done such great things for you, surely

\* Luke xix, 10.

† Is. lxxii. 1.

‡ John vi. 37.

you ought to feel, and your presence here tells me, you do feel an anxious solicitude, that others also may be brought to the knowledge of his name, and that the tidings of salvation through him, may be soon communicated to *all* people. To promote these great ends, is the design of missionary societies; and the principal employment of Christian missionaries. Equally strange, as unjust and malicious, are the aspersions which have been thrown upon missionary institutions, by men of this world, whose hearts are enmity against God and his Christ. Some have considered them as designed to overturn, and of late,\* others have regarded them as intended, to support, *the state*. If in any case, the disposition and conduct of individuals have given the least ground for such vile insinuations, we would on this account feel the sincerest regret; but as connected in societies, we altogether disdain any sinister views. We are bold to declare, that it is our sole design to do what we can, in a way consistent with the word and will of God, for sending the gospel of salvation to them that are lost. And is not this, our enemies themselves being judges, a design not only lawful, but laudable; and highly conducive to the best interests of our fellow men? We readily, and justly approve, yea, applaud the conduct of those, who employ a great portion of their time, wealth, and influence, in promoting the welfare of society; and especially, in providing for the poor, feeding the hungry, clothing the naked, healing the diseased, relieving the oppressed, and visiting the widow

\* See Evan. Magaz. April, 1804, Page 180.

and fatherless in their affliction : But surely, in as much as the life of the soul is more precious than that of the body, theirs must be a far nobler benevolence, which tends, as the introduction of the gospel into any place necessarily doth, at once to meliorate their outward condition, to prevent the utter ruin, and secure the everlasting happiness of their fellow men. While you, my much respected hearers, directors, and members of the London Missionary Society, are animated with such divine philanthropy, go on, and prosper ; following the word of God as your rule, keeping in view his glory as your end, and taking his promised spirit for your guide, arise, and be doing, and the Lord be with you. Let that unity in affection, so essential to the Christian character, so becoming the disciples of Jesus, and so conducive to the success of missionary exertions, still prevail. “ When,” as an eminent and much respected father in the church well observes, “ the hearts of God’s people are united in love, and pleading his promises in the fervent exercise of faith and prayer, great things may be expected : such was the happy state of the disciples on the solemn day of Pentecost, they were assembled with one accord, no jars or divisions had as yet taken place among them, they were animated with one desire, and praying with one mind ; when suddenly and wonderfully, they obtained an answer.” However much you may differ, as the best of men while in this state of darkness and imperfection do often widely differ, in matters of opinion, “ let brotherly love conti-

\* Newton of London Review of Eccles. Hist. vol. 5th of his Works, ch. i. p. 79.

nue :” “ Stand fast in one spirit, with one mind striving together for the faith of the gospel.” Be encouraged to think, how many in different places are engaged in the same glorious work ; rejoice in the success which has attended the labours of others, in the countenance which ye yourselves have obtained, and in the assurance that your labours also, shall not be in vain in the Lord. Let no difficulties or disappointments abate your ardour, or slacken your diligence ; the work is the Lord’s, and therefore in the issue must infallibly prosper. Look then with expectation, like the prophet’s servant of old, as from the top of Carmel, look towards the sea, or beyond the sea, even to the remotest parts of the earth ; look again, and again, though it should be seven times, or even seventy times seven ; at length you shall behold, as it were, a little cloud arise, which, though at first only like a man’s hand, shall gradually increase till it overspread the whole heaven.

Again, the subject of which I have been discoursing, suggests, what ought to be the principal employment of Christian missionaries ; it is, to carry to the heathen those good tidings of great joy which we have now been considering, to preach unto them Jesus, and the only way of salvation, through faith in his name. Whatever other instructions they communicate, this must be their leading aim to bring sinners to a saving acquaintance with Christ, whom to know is life eternal. To be fitted for such an employment, no ordinary qualifications will avail ; It is necessary, that missionaries be men of knowledge, of faith, of experience, and zealous of good works.

If either are wanting, there is little or no reason to hope for success.

To my young friends now present, who have engaged in this arduous work, I cannot give a better advice than that of Paul to Timothy his son, in the faith, which, if necessary even in apostolic times, must be still more so now, "Give attendance to reading, to exhortation, to doctrine; Meditate upon these things, give yourselves wholly to them; that your profiting may appear to all. Take heed unto yourselves, and unto your doctrines; continue in them, for in doing this, through the divine blessing, you shall both save yourselves, and them that hear you."\*

To my fellow labourers in the work of the gospel, let me be permitted to say, that amidst the zeal which is shewn, and the exertions which are made for evangelizing the heathen, you and I must not forget the situation of our countrymen around us, and especially of those committed to our care. Under the sweet and powerful impressions of that solemn service in which we have now been engaged, let us return to our several places of abode, prepared to fulfil with increasing diligence the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. Sabbath after sabbath, and from day to day, let us rehearse to them the joyful tidings which this gospel proclaims. Let us tell them what a glorious, compassionate, and all-sufficient saviour Jesus is. Let us be solicitous, if possible, to bring them all to him; that his glory

\* I. Tim. iv. 13. 15. 16.

may be great in their salvation, and his name be remembered throughout all generations.

Finally, my beloved fellow Christians, give yourselves to prayer, and learn to pray always, and not faint, that the Lord's way be known on earth, and his saving health among all nations. We shall never, my dear friends, in this manner again meet together on earth, but we hope that many of us shall ere long meet to part no more for ever, in that temple not made with hands, from which we shall go no more out. In this prospect, though we may be scattered into different remote corners, let us still often hold fellowship together at the throne of grace. Persuaded that there are many wrestling souls now present, I cannot conclude, without preferring to them an earnest request, for my brethren and myself, for all who desire to serve God with their spirit in the gospel of his son "*Pray for us;*" that the word of the Lord may have free course and be glorified, was as it is with you :"\* That we may be wise to win souls, and may have many who shall be our joy and crown when the chief shepherd of the sheep shall appear. Pray that my coming hither may not be in vain ; that my occasional labour here may be blest ; that I may go home to my family and flock refreshed ; and animated, to labour with more than wonted vigour and success in the work of the Lord. In return it shall be, my most earnest, and affectionate prayer, that the God of all grace may bestow a double portion of his spirit, on you who are his ministering servants ; that he may save you his people, and bless his inheritance, may

\* 2 Thessal. iii. 1.

feed them also, and lift them up for ever. "Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

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A  
CALL TO PRAYER  
FOR THE  
SENDING FORTH OF LABOURERS:

*A SERMON,*

Preached before

THE LONDON MISSIONARY SOCIETY,

AT THE CHURCH OF ST. SAVIOUR'S, SOUTHWARK,

*May 11, 1804.*

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BY THE REV. THOMAS SCOTT,  
RECTOR OF ASTON SANDFORD.

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“Is there not a Cause?”... 1. Sam. xvii. 29.

A  
CALL TO THE

PEOPLE OF THE

UNITED STATES

TO

OPPOSE

THE

REVENUE

ACT

OF

1862

## SERMON IV.

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### A CALL TO PRAYER FOR THE SENDING FORTH OF LABOURERS.

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LUKE X. 2.

*Therefore, said he, unto them, the harvest truly is great, but the labourers are few : pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.*

THE propagation of our most holy religion, among those who still remain strangers to its inestimable benefits, should be considered as the common cause of christians, throughout the world : and all attempts to disseminate scriptural truth by scriptural means, should be countenanced and forwarded by every man, according to his ability, and as far as it consists with his other duties and engagements : “ For his name’s sake, they went forth taking nothing of the gentiles—We therefore ought to receive such,” (or help them on their way), “ that we might be fellow-helpers to the truth.”—3. *John*, 7, 8.

Indeed, to withhold any assistance, which we can, with a clear conscience, afford to those, who are endeavouring to rescue from destruction some of the many millions of perishing sinners among the gentiles, merely out of regard to unessential differences in forms or opinions ; seems not less absurd, and in some respects more un-

feeling, than to suffer the destructive progress of a conflagration, and to disregard the cries of such as are perishing in the flames ; while we scrupulously enquire into the tenets of those, who attempt to raise the ladders and work the engines. With the greatest alacrity, therefore, my beloved brethren, and in full confidence that I do not at all act inconsistently with my more immediate relation to another society, formed for the same pious and benevolent purposes, I have acceded to the request of the directors, and am ready to bear my feeble testimony in behalf of the London Missionary Society, to which this peculiar distinction belongs, that it has excited an immensely more general attention to the state of the heathen and the obligations of Christians respecting them, than before prevailed ; and thus has occasioned the establishment of many other societies of the same nature, in Britain, on the continent, and in North America ; the fruit of which will, no doubt, in due time, be made manifest, to a degree not easily to be calculated.

It has indeed been asked, Why preach for both the societies? To which I answer, for the same reason, that I would preach for both the Westminster Infirmary and St. George's Hospital, (contiguous charities, both for the same purposes;) because both are needful and useful, and are entitled to support. 'But this leaves us at a loss, to which we should subscribe : ' Then, if you can afford it, subscribe to both: if not use your own discretion, and follow the dictates of your own judgment. I do not come to urge subscriptions, but to recommend the general cause of missions, and of this society in particular, as

standing forward in that cause : and to intreat at least the assistance of your fervent prayers.

When we hear of several societies for missions, established, and holding their annual meetings, in this metropolis, we are apt to enquire, What need of so many for the same purpose? But when the immensity of the field, which lies open to their exertions, is carefully considered ; there will by no means appear too many. The societies may *seem*, (and probably no more than *seem*) to crowd and interfere with each other in London : but there is no fear, that their missionaries when sent abroad, will be in one another's way, or impede each other's usefulness. Thus the ships, by which our extensive commerce is carried on, are greatly crowded together in the river ; but not so on the vast seas and oceans which they severally navigate. Nay, (the case of war excepted,) the sight of a sail is generally refreshing to the seamen ; when vessels, even of different nations, meet at a great distance from home, they relieve each other's wants ; and often the approach of a vessel, though belonging to a rival company or merchant, gives the most heart-felt joy, that can almost be conceived. Perhaps the comparison may hold still further : and as a greater number of ships of moderate size are generally preferred to a few that are inconveniently large ; so, different societies, if mutually aiding each other, will be found more useful, than any *one* which could be formed out of them all.

‘ It is, however, of vast importance, that the several societies should consider one another, as coadjutors, not competitors, and cultivate an amicable intercourse. In this case many may be preferable to one, though proportionably

‘ larger. One may embrace *this* special object,  
 ‘ another *that* : one may find the readiest access  
 ‘ to this country, another to that country : exter-  
 ‘ nal circumstances may give one an advantage  
 ‘ for a particular kind of service, from which the  
 ‘ other may be precluded : each may, as it were,  
 ‘ bring into circulation the treasure of wisdom and  
 ‘ piety, as well as influence, which is found in its  
 ‘ particular circle ; and they may all profit by the  
 ‘ counsels, plans, observations, success or failures,  
 ‘ of every one ; and help one another in various  
 ‘ ways, when that assistance becomes especially  
 ‘ seasonable. Thus, more methods may be tried,  
 ‘ more talents brought into exercise, more infor-  
 ‘ mation and wisdom acquired, and more exertion  
 ‘ made by several societies, amicably striving to-  
 ‘ gether for the faith of the gospel, than by one.—  
 ‘ As divers kinds of soldiers form a better army,  
 ‘ than if they were all exactly of the same descrip-  
 ‘ tion, armed in the same manner, and formed  
 ‘ into one vast phalanx ; provided they have no  
 ‘ other competition, but who shall best serve the  
 ‘ common cause.\*

‘ One society should not be considered as op-  
 ‘ posing any that are engaged for the same pur-  
 ‘ pose. The world is an extensive field, and in  
 ‘ the church of Christ there is no competition of  
 ‘ interests. From the very constitution of the  
 ‘ human mind, slighter differences of opinion  
 ‘ will prevail, and diversities in external forms ;  
 ‘ but, in the grand design of promoting Christi-  
 ‘ anity, all these should disappear.†

\* First Sermon before the Society for Missions to Africa and the East.

† Account of the Society for missions to Africa and the East,

In general, the interest of a charitable or pious institution, properly speaking, is the power possessed by that society of glorifying God, and doing good to men : and if good can be more advantageously done by another society, it is equally entitled to assistance and support ; and the wise and benevolent will countenance all, in proportion as likely to be useful, and none in opposition to the rest.

These considerations have determined me to undertake the present service, though well aware that some persons might misunderstand my intention, or object to my conduct.—But still, a difficulty of no small magnitude seemed placed in my way.

Almost, if not entirely, every subject relating to missions, has been pre-occupied ; and this, not only from the pulpit, but in the more permanent form of printed sermons, collected in volumes :—What more can be said, or needs be said, concerning the deplorable state of the gentiles ; or the obligations of Christians, according to their ability, to attempt their conversion ? What objection to such exertions remains unanswered, or inadequately answered ? Can any thing, except ignorance, selfishness, indolence, and indifference about the honour of God and the salvation of souls, maintain any further opposition to the general design ? On which side soever the subject is viewed, it might seem to be exhausted ; nay, a peculiar kind of genius is necessary, even to say the same things in another way, and with the appearance of novelty or variety.

There is, however, one encouraging consideration ; that repetition itself, if restricted to the more essential topics, cannot prevent a plain and ear-

nest discourse upon it, from affecting and interesting every compassionate and pious mind.

But in fact, a circumstance, which can scarcely be too deeply regretted, determined me to the text which I have chosen, and to which I now return. I mean the difficulty that has been found, in procuring an adequate number of competent missionaries, especially among our own countrymen, by several of the societies instituted for this important object. This, I am persuaded, has exceedingly tended to prevent success, and in many instances has chilled the ardour and checked the liberality, which would otherwise have been manifested.

I would by no means, be supposed to intimate that nothing, or that but little has been done. My views of the transactions which have taken place, since this society was instituted, are very different. I am persuaded far more important good has been done, and preparations made, and far more extensively beneficial effects will follow, from these exertions, than it is generally supposed, or than do at present appear. Yet the want of a far greater number of missionaries endued with the genuine spirit, has had a greater effect in retarding our progress, than any backwardness of the publick to pecuniary aid; nay, than the unfavourable circumstances of these eventful times; or even the heavy losses and severe disappointments, by which it hath pleased God to try the faith and patience of the active and zealous friends to the cause.

A more particular consideration of our Lord's command to his disciples, as contained in our text, therefore, seems not unseasonable to the occasion: and may he so direct and prosper what



shall be spoken, that it may produce a more general and earnest compliance with the important injunction !

We find the same words, or nearly, spoken by our Lord on two distinct occasions : first, when he appointed the twelve apostles ;\* and secondly, when he sent forth the seventy disciples. The context in the former instance calls for our peculiar attention. “ When he saw the multitudes “ he was moved with compassion on them ; because they fainted, and were scattered abroad, “ as sheep having no shepherd : Then, saith he “ to his disciples, The harvest truly is plenteous, “ but the labourers are few : pray ye therefore the “ Lord of the harvest, that he will send forth labourers into his harvest.”

By comparing this passage with St. Luke, it appears highly probable, that at this important crisis, “ Jesus went up into a mountain to pray, and “ continued all night in prayer to God.”†

At the time, when our Lord gave this injunction, and enforced it by his own example ; the spiritual worship of the true God was at a very low ebb. The Jews were generally satisfied with barren forms and notions, and with human traditions ; their teachers were blind guides and hypocrites ; and their builders disdainfully rejected the precious Corner-stone which God had chosen :— while the gentiles, (that is all other nations,) were sunk in gross idolatry ; except that a few had philosophized themselves and each other into various kinds of practical atheism. So that they were “ without Christ, without hope, and with-

\* Matt. ix. 36, 38. † Luke vi. 12, 13.

“out God in the world.” A remnant no doubt, was found in Judea, and in other countries, both of pious Jews, and of gentiles, who by their means had got access to the Greek version of the scriptures, and, like Cornelius, were earnestly enquiring after the salvation, and the Saviour there revealed: (a most encouraging circumstance to those who are now labouring to get the scriptures, or part of them, translated into different languages, and diffused among the nations!) Yet the state of the world was, in general, most deplorable.—“Darkness covered the earth, and gross darkness the people.”

But it had been foretold, that in the times of the Messiah “the gentiles would come to the light, and kings to the brightness of his rising.” Nay, “that he should be for a light to the gentiles, and for salvation to the ends of the earth.” It was the revealed purpose of God to break down the partition-wall between Jews and gentiles; to revive the power of godliness among a large number of the former, and by their means to bring into the church an immense multitude of the latter: so that, in a short time, the true worshippers of the living God should be increased a thousand, nay, ten thousand fold. This was the plenteous harvest to which our blessed Lord referred, in the words of my text.

But the labourers were few, very few compared with the harvest. There were, indeed, many priests and scribes, who were ministers of religion according to the immediate appointment of God, or teachers of the people, who sat in Moses' chair; and why should not these be employed?

Do you ask Why? the answer is obvious:— Because they set themselves against the Messiah and his cause: and in every age, they who follow their steps, and persevere in so doing, will be laid aside and excluded from any share in the honourable service, however regular their external appointment: and others, from a different quarter, will be sent forth as labourers into the harvest, amidst the objections and opposition of those who are thus superseded.

At that awful crisis, when the scribes, and priests, and rulers stood round the cross of Immanuel, and joined with the multitude in scoffing at his dying agonies, and making even his undeniable and beneficent miracles the subject of their cruel and impious mockery: when the apostles concealed themselves through fear, the seventy disciples seemed finally dispersed, and almost every favourer of the cause was led to despair of it: had any one, at that crisis, I say, stood forth and predicted, that within two months many thousands would trust in the crucified Nazarene, as their almighty Saviour, worship him as their God, obey him as their exalted King, and wait for his coming as their omniscient Judge; and that within twenty or thirty years, unnumbered millions, through a vast extent of countries, inhabited by tribes most discordant in their manners and interests, would determine to glory in him and in his cross alone: and should he have added, that all this would be accomplished by means of heralds or preachers sent forth among the nations; who would so love the despised and insulted Nazarene, as not to value even their lives, in comparison of his honour, and his cause, and the conversion of the nations to him: would

not this, my brethren, have been derided, as the illusion of partial regard, or the dream of frantick enthusiasm? Yet all this was even vastly exceeded!—The disciples, recovered from their stupor, prayed to the Lord of the harvest, and he sent forth labourers, by hundreds and by thousands, whose zeal, courage, patience, philanthropy, wisdom, and self-denial, are above all praise, and even exceed the imagination of most christians, in this laodicean age. Many, who at the time of our Lord's crucifixion, or long after, were either totally indifferent, or determined opposers; became zealous heralds of Immanuel's glory: a multitude of the priests were obedient to the faith; and in all probability employed, as reconciled themselves to God, to proclaim the word of reconciliation. And though the persecutor Saul by no means closed the list of that company, who at length preached the faith which once they destroyed, yet he stands so pre-eminent and distinguished above the rest, that it would have been highly improper not to mention such a signal instance of the omnipotent grace of God, and the efficacy of believing prayer: for doubtless, many, with dying Stephen, prayed for the murderers of that first martyr, and the persecutors of the infant church, among whom Saul stood forth the most active and violent zealot.

From the time that the apostles and the remnant of believers saw and adored their risen Lord, it may reasonably be supposed that they recollected and obeyed the injunction of our text. But it should especially be noted, that from his ascension to the day of Pentecost, the whole company continued in unremitting prayer and supplication, and on the day of Pentecost, they were all with one accord in one place, doubtless engaged

in the same manner, when the Holy Spirit was poured out upon them. Immediately, not only were the apostles endued with the gift of tongues, and animated to a degree of zeal and courage, far beyond what they had before manifested ; but the prophecy of Joel, as quoted by St. Peter, was literally fulfilled,\* and multitudes, like Isaiah, when the Seraph had touched his lips with a coal from the altar, were ready to say, " Here am I, " send me : " though just before, many of them were involved in the guilt of murdering, or consenting to the murder of the "*Prince of Life!*" Such effects were then produced by the Lord of the harvest, in answer to the prayers of a small company ! Let us not forget that he is " the same yesterday, to-day, and for ever."

The zeal, the courage, the compassion for perishing sinners, cannot be so low at present, as it was when Christ died on the cross; believers are immensely more numerous: and prejudices cannot be so strong and general against his cause, nor can the minds of men be so repugnant to the work, and danger, and hardship, of attempting to evangelize the gentiles, as at that crisis. Who then can say, but that within a few years, or even months, hundreds, yea, thousands of labourers, like the first evangelists, may be sent forth into the harvest ?

To fix the impression, which I should hope this plain statement of facts from the sacred records has made, I shall

1st. briefly consider the largeness of the harvest.

2d. the small number of the labourers.

\* Joel ii, 28, 29. Acts ii.

3d. The duty and efficacy of prayer in this behalf.

1. The largeness of the harvest.

And here, my brethren, I must assume those principles, which pervade the scripture; namely, man's fallen and depraved state and character, in whatever part of the globe he inhabits, and his exposedness to the righteous indignation of God on that account: insomuch that, as his soul is immortal, and his body shall rise again; he must be finally lost and for ever miserable, unless he be reconciled to God, and renewed to holiness. Every unconverted sinner on earth, viewed in connexion with the gospel, and the command of Christ to his disciples, to preach it to every creature, and the hope that he may be converted and saved, should in this respect be considered as a part of the harvest.

Now, you well know, my beloved brethren, that even in Christian countries; even in Britain, there are vast multitudes of this description. If indeed regeneration, repentance, faith, love of God and man, and holiness, be necessary to salvation, who can help exclaiming "How strait is the gate, how narrow is the way that leadeth unto life! how few there be that find it!" How few among my acquaintance seem to know any thing of it! Ignorance, irreligion, formality; damnable heresies, or barren orthodoxy; absurd superstition, or wild enthusiasm; pharisaical self-righteousness, or some kind or other of antinomian abuse of the gospel, occupy a very large proportion of the Christian world; in which infidelity of late has made extensive depredations.

View the vast proportion of professed Christians, who still support the tottering cause of the papal Antichrist; and that multitude, who are hood-winked in the half popery of the Greek church! Then view the reformed and protestant churches: and ask yourselves, whether, in case the multitudes of nominal christians should become true Christians, the harvest even here, be not very plenteous?

Then cast your eye on the poor, the pitiable and yet generally unpitied, Jews Through them we have all our light and hope: yet the darkness in which they are enveloped, is darkness that may be felt. All the prophets and apostles were Israelites, and almost all the sacred writers; yea, our Saviour himself was a Jew. Yet how are they neglected! even more than Mahometans, or pagans! Perhaps that nation is now more numerous than it was in the days of Solomon. What a plenteous harvest here then presents itself to our view, and our hope! Oh that some plan of persevering attempts for their conversion might be made!

I will only hint at the vast and populous regions of China, Tartary, Japan, Hindostan; in short all the continent of Asia, containing perhaps four hundred millions of inhabitants; dying, yet immortal; sinners, yet generally without even the means of grace; and how then should they have the hope of glory? Idolaters with their bloody sacrifices and detestable rites; or Mahometans, sunk in sloth and sensuality, and buoyed up with pride, and the ambition of proselyting by the sword!

Nor shall I dilate on the abject state of the unnumbered multitudes, inhabiting much injured

Africa ; nations yet unvisited by avarice or ambition ; who never heard of Christians or Britons, but by report from those distant shores, that have felt the detestable crimes of men, who disgrace at once their country and their religion. Their brethren also, the wretched Africans in our West Indian islands, whom their cruel lords of late seemed determined to deprive of consolation and of hope, in prohibiting the preaching of Christianity to them, by men who have shewn themselves willing to fare as slaves themselves, for the pleasure of imparting to poor negro slaves, the blessed gospel of God our Saviour. What a contrast between the missionaries and the slave-holders ! They seem not to be of the same species : certainly, in one sense, they are not of the same nature.

I have heard, indeed, that this cruel law is repealed ; and cheerfully do I pray, that the legislators of it, and all that counselled it, may repent and do works worthy of repentance ; for their own sakes at least as much, as for the sake of the missionaries and the negroes.

The vast regions of America, the numerous isles of the immense oceans which separate the continents ; all, all inhabited by human beings ; all, living without Christ, and dying without hope !

This, my brethren, is the field from which the plenteous harvest is to be gathered, when labourers shall be sent forth for that purpose.

But let us take another view of the subject.—Have we any reason to hope, that the Lord of the harvest purposes to convert the nations, or any considerable part of them, to the christian-faith ? Or that he purposes to do it ere long ?



Have we any such ground to proceed upon, as Daniel had, respecting the end of the seventy years of Judah's captivity? Or as the Jews had, in the days of Christ, that Daniel's seventy weeks were about to close?

It is very readily conceded, that many vain attempts have been made to apply particular prophecies to the transactions of this extraordinary age; indeed the prophetic part of scripture seems to be, so to speak, a map on too small a scale, to shew every place that appears considerable in its vicinity. Particular interpretation seldom is accurately given, by uninspired contemporaries; who are generally too much interested in the transactions of the times; too much disposed to magnify events, in which themselves are concerned, beyond their due proportion; and too prejudiced in various ways, to be sufficiently calm and impartial for such a work. But beyond all doubt, the scriptures do foretel a season, when all kings shall submit to the Redeemer, all nations shall do him service; when the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ; and when the old serpent shall be bound up for a thousand years, and deceive the nations no more.

Surely it is predicted that the man of sin shall be destroyed by the brightness of the Saviour's coming and glory; that the reign of every Antichrist in the holy city shall terminate; that the veil will be taken away from the hearts of the blinded Jews, and they shall turn in penitent faith to their crucified Messiah, and be grafted into their own olive-tree: that this shall be as life from the dead to the nations of the earth; and that at length all people shall so entirely obey the

Prince of peace, as to beat their swords into plow-shares, and to learn war no more.

To suppose that the Holy Spirit, by these exalted expressions foretold events no way answerable to their exact meaning; and that they are nothing more than highly-wrought figures of speech, like those of eastern poets, and suited to excite expectations in simple-hearted believers, which must be eternally disappointed, savours too much of infidelity, not to say blasphemy, to deserve in this connexion, a serious confutation.

The prophet Daniel and the apostle John, both mark out with great care and accuracy, a period of a "time, and times, and half a time," of three years and a half, forty and two months, or twelve hundred and sixty days: and surely we are as much required to compute these months or days, if we are able, as the Jews were to calculate Daniel's seventy weeks. Now, date the beginning of this term as late as any respectable expositor yet hath done, we cannot be far from the close of it. The seventh trumpet, if not sounding, is about to sound: the witnesses in sack-cloth will soon close their testimony, whatever be meant by their death and resurrection; and the kingdoms of the earth, will soon be the kingdoms of Christ.

It is not reasonable to suppose, that transactions of so vast a magnitude should be accomplished at once—Even the seventy years of the Babylonish captivity had several beginnings and correspondent terminations, as learned men have shewn: and a hundred years is no long term, in the case before us.

But I feel a confidence in giving it as my opi-

nion, grounded on careful examination, that these prophecies will soon begin to be accomplished ; and that within two or three centuries, at furthest “ the earth shall be filled with the “glory of the Lord, as the waters cover the “ sea.”

We, like David, shall not live to build this temple : but it will “ be well, if it is in our hearts ;” and even we may hope to bring stones and timber, and iron, and brass, and silver, and gold, which the true Solomon will employ in that sacred edifice.

Indeed, I cannot doubt, but that the missionary designs of the present period, if prosecuted with persevering zeal and improving wisdom and experience, will be honoured as an introduction to those great events. We shall labour, and others will enter into our labours, (as we have into those of our predecessors :) but at length, both he that soweth and he that reapeth shall rejoice together : for we gather fruit, and shall receive wages, unto everlasting life.

2d. We proceed then, to consider the small number of the labourers.

I would by no means represent the number of the labourers to be less than it really is : but it must be evident that all, who bear the *name of* Christian ministers, are not such labourers as our Lord intended. Beyond doubt, there are now, as there were in old times, “ blind guides,” “ drowsy watchmen who do not give warning,” “ idol shepherds,” with others of like character, who either do not labour at all, or else belong to that company which our blessed Saviour points out, when he says, “ he that is not with me is

“ against me ; and he that gathereth not with me  
“ scattereth.”

In order to constitute a true labourer, scriptural doctrine, (at least in all the grand outlines of evangelical truth applied to holy purposes,) must be connected with an edifying example, and zealous self-denying diligence in the work of the ministry, as the one business and delight of a man's life. There was, indeed, no want of teachers in Israel, yea, authorized ministers of religion, according to the divine law, as to their external commission, at the time when the compassionate Saviour made this affecting remark : yet alas ! neither their doctrine, nor their example, nor their diligence, were at all suited to lead men into the way of eternal life ; nay, their conduct and influence united to keep the people from Christ and his salvation.

On the other hand it is readily conceded, that every minister or missionary in whom these qualifications are found, is a labourer for Christ, in whatever part of the world he is employed, or in whatever way he is distinguished from his fellow christians. If he “ cast out devils in the name of “ Christ,” let us never think of forbidding him, “ because he follows not with us ;” but rather wish him success in the name of the Lord.

The present occasion, indeed, calls our attention chiefly to the gentile world ; yet our subject can hardly allow us to pass over in total silence the state of professed Christians ; among whom, it may justly be feared, the labourers, (such as the Lord of the harvest will at last welcome with these most gracious words, “ Well done, good and “ faithful servant, enter thou into the joy of thy “ Lord,”) are comparatively few. But whate-

ver may be our opinion on this subject, let me remind you, my brethren, that asperity, reproach, and sarcasm are no weapons of our warfare; and that the use of them on this subject, only excites resentment, and strengthens prejudice. We should therefore pity, and pray for those, whom we consider as in error, and as misleading others.

This may be so done, as to give no needless offence; and, (except in peculiar cases) when united to a good example, and a "readiness to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear," is all that ought to be done.

I shall not, however, enlarge on this subject. Whatever may be the case of Britain in respect of faithful labourers; I fear that they are proportionably much fewer in Ireland, though now united with Britain in one kingdom.—But what shall we say of the continent? What proportion of such labourers, as our Lord approves, is found in Italy, Spain, Portugal, and a great part of Germany? even supposing the reformed and protestant churches more adequately supplied. What shall we think of France, hostile France, the religious state of whose inhabitants is enough to draw tears from every reflecting christian, how near soever his country lies to his heart?

Think also, my brethren, on the Jews, dispersed through the world, without *one* faithful stated labourer! View Asia, with her immense population! A few missionaries, sent by different societies in England and on the continent, have been, and are, zealously and ably endeavouring to evangelize the Hindoos and others; among whom the well-known highly venerable name of Swartz is peculiarly distinguished, as employed in

the work, with unwearied diligence, for half a century; and many others, of different names, are entitled to a high degree of our affection and commendation: and I doubt not but many of them will at length be revered and lamented by vast multitudes, in the same manner that the apostolical Swartz and Gericke, now are.

No doubt there are also some, (I hope far more than we know of,) resident ministers of genuine piety and zeal: yet after all, what are these, compared with their sphere of activity? The vast regions of China and Japan, perhaps without a single labourer! I would speak with deference to the judgment of those, who have fuller information, and should be greatly pleased to be detected in an error; but I own, I fear, that all the faithful labourers in Asia would little more than suffice, for the adequate religious instruction of *one* of the largest counties in this little island.

But it is needless to enlarge: a few missionaries from this society, whose labours are very exemplary, and promise great success; some also from other societies, and with no great number of resident ministers in two or three districts, seems the whole provision for the vast continent of Africa!

Wherever we cast our eyes on a map of the globe, or read in treatises on geography, or books of travels; the same reflection on the religious state of the inhabitants forces itself on the pious and benevolent mind, when accustomed to view each individual of our species, in his relation to an eternal world!

The descendants of the European colonies in North-America, may be as well supplied with la-

bourers in the harvest, as the countries from which they migrated; perhaps better: and it is a source of consolation to hear, that several societies have been formed for the purpose of evangelizing the remnant of the ancient inhabitants. But the check given to the missionaries, in some of our West-India Islands, damps the joy, with which we before heard of the unwearied and successful endeavours of the Moravians, Methodists, and others, among the poor negroes: while South America, it may well be feared, is shared almost between the grossest popery and the most abject pagan idolatry!

I do not hint at these things, my brethren, for your information; as many present are capable, on this subject, of rectifying my errors, and instructing my ignorance: but merely, that by converging these scattered rays of intelligence as it were into one *focus*, they may produce the greater effect in animating your exertions, increasing the ardour of your gratitude, zeal, and love, and melting your hearts into compassion for the souls of your perishing fellow creatures.

Methinks some are inwardly saying, 'The state of the world is indeed deplorable, but what can I do to improve it? I have neither strength of constitution, nor vigour of mind, nor qualifications for a missionary:' or, '*my* time of life and engagements forbid me to think of it. I contribute according to my ability to support missions; and perhaps, if an emergency required, I should deny myself in something that might be spared, in order to contribute still more: I am willing also to give a portion of my time to the managing of such matters, relative to missions,

‘ as I am competent for : and what can I do  
‘ more ?’

Another may be reflecting ‘ I have little money  
‘ to bestow, or time to spare, or talent, or influ-  
‘ ence. I indeed wish well to the cause ; and  
‘ that is almost all which I have in my power.’

While some may say, that ‘ a good deal has  
‘ already been done : several missionaries are  
‘ now successfully employed, others are prepar-  
‘ ing, and others are on their voyages to the des-  
‘ tined sphere of their exertions. As many are  
‘ thus engaged as the finances of the society can  
‘ support, though far from what the state of the  
‘ world requires ; and we must not “ despise the  
‘ “ day of small things.” Yet, perhaps, if we  
‘ could announce still greater success of our mis-  
‘ sionaries, and did proper persons offer for the  
‘ work, as far as can be judged from the past, we  
‘ might expect that the publick would come for-  
‘ ward, bad as the times are, and enable us to sup-  
‘ port them also.’

Now the admonition of our Lord, in the text,  
seems exactly suited to thoughts and reflections of  
this kind, which are often made, I doubt not, by  
many in this assembly : “ Pray ye, therefore, the  
“ Lord of the harvest, that he would send forth  
“ labourers into his harvest :” Not only pray for  
the missionaries already sent forth, or about to  
be sent, but earnestly intreat the Fountain of all  
good, to raise up and send forth a more adequate  
supply.

3. On this part of our subject, my brethren,  
let us observe,

That this is more evidently and entirely the  
Lord’s work, than any thing in the whole under-



taking ; and that which above all others leaves us most sensibly almost incapable of attempting any thing, except as God immediately interposes. Active and zealous men may use a variety of methods for exciting the publick attention to the subject, in forming societies and in raising contributions ; and at first, while this is doing with success, some may be ready to think, the grand difficulty is now almost removed : yet after all, the whole may be like a well constructed mill, on a stream which has entirely failed, and all the admirable machinery is quite useless, because no water can possibly be procured.

No doubt the faithful preaching of the gospel, and animated instructions and exhortations on the subject of missions, are proper means of calling forth missionaries. But, as God alone can give the increase even in the conversion of sinners, our dependence on his omnipotent grace, is still more sensibly felt, when christians, fitted for peculiarly difficult services, are wanted. Even a stated pastor, if able and faithful, is a man of *a peculiar turn of mind*, in many respects different from other christians ; and such a turn of mind, as God bestows on some, and not on all, his people ; according to the important question in the ordination-service of our church, ‘ Do you trust ‘ that you are inwardly moved by the Holy Ghost ‘ to take upon you this office and ministration, ‘ to serve God for the promoting of his glory, and ‘ the edifying of his people ? ’ For no one can honestly answer this question in the affirmative, who does not from his heart prefer the work of the ministry, and the glory of God in the salvation of souls, (independently of outward emolu-

ments or distinctions,) to all other employments, however lucrative, creditable, or easy.

But a missionary, such a missionary as the cause requires, is in *the turn of his mind* more distinguished from other ministers, than they are from other christians. He is the hero in the spiritual warfare; he takes pleasure in labours, and hardships, and dangers for the cause of Christ. His bowels yearn, his heart melts over perishing sinners in distant regions, of whom he knows nothing but by report. He is prepared to leave his country, his friends, his prospects, and the comforts of civilized society, to brave seas and deserts, inhospitable and unhealthy climates; he "puts his life in his hand," and traverses the vast forests amid the howlings of savage beasts, and ventures among human beings more fierce than even lions or tigers. He longs to be permitted to live among these wretched barbarians, in their rude and hardy way, that he may, by the best and most effectual method, endeavour to soften their manners and meliorate their character; namely by preaching the doctrine and copying the example of Christ. And every instance of success in the arduous attempt of their conversion, he values more, than the soldier does his spoil or laurels, or the merchant his abundant gain. Having put his hand to the plough, he will not look back, except his impaired health and strength oblige him. When unsuccessful in one place, and driven from it by persecution, and hardly escaping with life, he preaches the gospel in another, with unabated courage and ardour. If disabled for a time, he longs to return to his work, and grieves more because compelled for a while to decline it, than for all his pain and weak-

ness ; and when recovered he makes haste to the scene of his disinterested labours.

Witness your missionary lately in England, who tasted no bread for six months, besides enduring many other hardships, and escaping many imminent dangers ; yet was he all in earnest, to leave the comforts of his native country, that he might return to the scene of his labours, in the wilds of Africa ; and who after severe experience of the Missionary's life, repeatedly refused a very comfortable settlement, out of love to the poor natives among whom he laboured !

Yet all this heroical resolution must be accompanied with a mild, forbearing, and gentle spirit ; with the greatest tenderness and affection ; with command over every passion, a superiority to all those inclinations which enslave mankind in general, and an assiduous perseverance, amidst discouragements often during many years of ill success.

Not to recur to the primitive times, when evangelists, who far exceeded this feeble description, spread the gospel through the nations : Swartz, Elliot, Brainerd, and many among the Moravians and others, stand as demonstrations, that the Lord of the harvest is still able to send forth such labourers.

Yet all this is so contrary to human nature, and to the education and habits of men in civilized regions, and especially in such an affluent and luxurious country as Britain ; that at first view one is almost apt to despond, and to conclude it impracticable to obtain missionaries of this stamp and character.

Sanguine adventurers, indeed, may at any time be found, ready to volunteer their services

almost in any cause: but where shall men of this eminence and excellence be found? "With man it is impossible, but with God all things are possible."

Call to mind, my brethren, the case before stated, at the opening of our subject.

Where, at the time when the Saviour expired on the cross, were the preachers, who soon after carried his gospel through the extent of the then known world? Where were they, who so laboured and prospered, that had others trodden in their steps, it might seem as if our exertions would scarcely have been wanted? All these, almost, were at that time proud and selfish Jews, or blind idolaters, and the rest were prejudiced, disheartened, and cowardly disciples. "Is then the Lord's arm shortened, that he cannot save?" out of these stones he can raise up, not only children unto Abraham, but genuine successors to the primitive missionaries. Nor is there a scoffer, a profligate, an opposer, a coward, or a man buried in the pursuit of worldly riches in this congregation, that he could not endue with all the zeal, and love, and courage, and wisdom of an apostle.

He need only speak with power, and say, as he did to Matthew the publican, at the seat of custom, "Arise, and follow me," and he would "leave all and follow him." Oh, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

Observe again, my brethren, that this is an aid, though of primary importance, in which the poor, and the unlearned and obscure, may concur as effectually as the wealthy, the learned, and the eminent. All cannot give, though inclined to

do it ; but every one can pray, whose heart is so disposed : and every one may beg of God to give him the spirit of grace and supplication, of fervent zeal and expansive philanthropy. And he who prays constantly and earnestly, for the success of missionary designs ; and that the Lord would furnish the missionaries, and prosper their labours, will be found a more valuable friend to the cause, than he who gives his money, or his time ; nay, than he who preaches sermons and writes books to promote it, if he do not also unite with them his fervent prayers.

It may be thought, as the cause is that of God, he will accomplish his own purpose for his own name's sake, whether we pray or no. But let any impartial person simply regard the sacred oracles and the outlines of ecclesiastical history, and ask himself, whether a fervent spirit of prayer, by the remnant of believers, have not always preceded great revivals in religion, and gracious interpositions of God for his church ?

Reasonings against scriptural instruction, and undeniable fact, must be false and vain, however specious. Nothing can be more enlarged and unencumbered, than the promises of God to Israel by Ezekiel ; but after all, it is subjoined, “ I will yet for this be enquired of by the house of Israel, to do it for them.”\* Thus also Jeremiah or rather God by him, “ I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me ; and ye shall go and pray unto me ; and I will hearken unto you ; and ye shall seek me and

\* Ez. xxxvi. 24. 37.

“ find me, when ye shall search for me with all  
“ your heart,”†

Accordingly, Daniel, (as did doubtless many others,) set himself to seek the Lord by fasting and prayer, just before the Jews were restored from captivity.

We have seen that the apostles and disciples continued instant in prayer, before the holy Spirit was poured out at the day of Pentecost. The church of Antioch was fasting and praying, when Saul and Barnabas were called forth to go and preach to the gentiles; eventually to Europeans, whence we Britons have received our marvellous light, and invaluable advantages.

Prayer especially honours God, and God honours prayer: it brings the soul into a humble, dependent, waiting, expecting frame; and prepares the way for thanksgiving: and therefore, it is proper, both in our private concern, and in publick undertakings, that prayer, fervent persevering prayer, should precede every important success.

My brethren, allow me to make a remark thus publickly, which I have often made more privately; namely, that there is in general, too small a proportion by far, of supplication or intercession, in the devotions of Christians in the present day. Selfishness seems even to infect our religion: We seek comfort and perhaps sanctification for ourselves, the company, and our particular circle: but, except on special occasions, we are not apt to enlarge, to multiply our petitions and fill our mouths with arguments, in pleading for our fellow christians and fellow sinners, through-

† Jer. xxix. 10, 13.

out the world; or even for our own country, and the church of God that is amongst us.

A number of christians sometimes agree on a particular emergency, to unite at certain times in some special requests; or meetings for prayer are appointed for such purposes: and doubtless this is highly proper and conducive to much good. Yet prayer (thus called forth) seems to resemble the forced productions of the hot-bed, rather than the natural growth of the soil: they are raised indeed, as water from a deep well; but do not flow spontaneously, like streams from the fountain. A disposition, without any effort, to unite and enlarge, in our families, our social meetings, (and of course in our closets,) as well as in publick worship, or at particular seasons, for the purity, peace, and enlargement of the church; for the illumination, and sanctification, and prosperity of all her ministers; for the conversion of Jews, Turks, infidels, and hereticks; for the sending forth of labourers into the harvest; I say, *such* a disposition for prayer in these and similar respects, does not seem so congenial to the minds of christians in general, as one would suppose it must be, from the principles on which they rest all their hope and confidence.

My sphere of observation is but contracted: and if any say, I have not found it so among my friends and brethren, I congratulate them; but this I confess, is the impression that I have received, during the years of my acquaintance with evangelical persons.

Indeed, it is my decided opinion, that nothing could so effectually promote the cause, not only of missions, but of christianity in all respects, as a general concern among all christians; not only on some special days or hours, but constantly,

whenever they prayed, to remember, either more generally, or fully, the case of unconverted sinners, of the heathen and the poor Jews, with that of missions and missionaries, and the sending forth of labourers; in particular, the raising up of missionaries and ministers among the natives of those countries which we attempt to evangelize; as this alone can give a prospect of enlarged and permanent success. This indeed, would be well calculated to excite a missionary spirit: but it is especially urged from a full conviction, that it will be the introduction, when God is about to "fill the earth with his glory, as the waters cover the sea."

An early acquaintance with the writings of president Edwards, Brainerd, and the New England divines, gave my mind a peculiar turn to this subject. The nations unacquainted with Christ have ever since lain near my heart: and I never thought a prayer complete in which they were wholly forgotten. This was the case several years before societies for missions, (that is, new societies in England,) were established: but I could do no more than offer my feeble prayers.

Since that time new and animating scenes have opened to our view; and now, far beyond my expectation, I have lived, for the second time, to recommend from the pulpit the missionary cause, which I do with the most unreserved cordiality. It ought to be dearer to each of us than our lives: Oh may we then, more than ever, pour out our daily and fervent prayers for its success, whenever attempted; and that the Lord of the harvest himself would send forth labourers into his harvest."

Let us, my Brethren, consider the Saviour himself as in the midst of us; as witnessing our



consultations, plans, and difficulties; and especially our earnest enquiries, 'What more can we do?' and let us suppose, that he, with his own gracious lips subjoined, in the language of authority and love, the injunction of the text; and then let us consider, what effect it would have on our subsequent conduct.

But Oh, how deplorable the case of Britons, of persons acquainted with the gospel, yet living without prayer, or resting only in lifeless form! who cannot pray for their country, or their nearest relatives, much less for the heathen, because they have not yet learned to pray for themselves! It is not however, yet too late: Seek then the Lord "while he may be found; call upon him while he is near."

For "When once the Master of the house is risen up, and hath shut to the door; and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know not whence ye are: depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth: When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south; and shall sit down in the kingdom of God. And behold

“ here are last which shall be first, and there  
“ are first which shall be last.”

A thought at this moment darts across my mind, which gives me pain and discouragement. There are, I know, even religious persons, apparently so at least, who disapprove the design, and endeavour to damp the ardour of those engaged in it; or at least cannot concur in any plan, till a sort of Utopean perfection, according to their notions, can be discerned in the plans and in the managers of the business.

I shall only say, that had such notions generally prevailed in our Lord's days, and in subsequent ages, *we* should now have been idolaters; if, in the times of Luther, and his successors in reformation, *we* must also have continued papists. Join your efforts at least with some of our societies; and let us have your prayers for them all.

Let no christian make unworthiness, or discouragement, or want of liberty in prayer, an excuse or reason for neglecting this bounden duty. In general, prayer for others is the best preparation for pouring out our own complaints before God, with confidence and comfort: and did we more generally begin, as our Lord hath taught us, “Hallowed be thy name, thy kingdom come: thy will be done, in earth, as  
“ in heaven:” we should more generally conclude with animated alacrity, “For thine, O Lord, “ is the kingdom, and the power and  
“ the glory, for ever and ever.” Amen.

\* Luke xiii.24—30.

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# LIST OF CONGREGATIONS,

&c.

THAT HAVE TRANSMITTED

SUMS OF MONEY TO THE TREASURER,

FOR THE USE OF THE

*MISSIONARY SOCIETY.*

from

JUNE 1, 1803, to JUNE 1, 1804.

	£.	s.	d.
Sr. AGNES, Cornwall, Rev. Mr. Wildbore, —	4	16	9
Aston, Tirrold, Bucks, Rev. Mr. Griffiths —	12	19	6
Alton, Rev. Mr. Tracy —	6	0	0
Brigg, Rev. J. Clarke —	11	10	0
Bury St. Edmund's, Rev. Mr. Dewhirst —	31	15	0
Basingstoke, Rev. T. Thorne —	20	0	6
Long Buckley, Northamptonshire, Rev. Mr. Griffiths —	13	0	0
Birmingham, Rev. Mr. Williams —	11	0	0

## NORTH-BRITAIN.

Old Deer, Aberdeenshire —	9	15	0
Glasgow Committee of the London Missi. Soc. —	24	0	0
Kelso Association, —	9	13	0
Perth Missionary Society —	50	0	0
Paisley Branch of the London Missionary Society —	40	0	0
Stirling Society for spreading the Knowledge of the Gospel amongst the Heathen —	10	0	0
	<hr/>		
	143	8	0
Basil Society —	31	17	6
Christ-Church, Hants. Rev. Mr. Hopkins —	24	1	1
Chesham, Rev. Mr. Surnam —	5	5	0
Cottingham, near Hull, Rev. A. Kidd —	10	17	3
Devizes, Rev. Mr. Sloper —	12	1	6
Duxford, Rev. Mr. Pine —	11	0	0

LIST OF CONGREGATIONS.

			L.	s.	d.
Falmouth, Rev. Mr. Wildbore	—	—	23	10	7
Fordham, Rev. Mr. Harris	—	—	9	0	0
Gosport, Rev. Mr. Bogue,					
	Subscriptions	—	33	10	0
	Collection	—	24	8	9
			<hr/>		
			57	18	9
Goring, Rev. Mr. Evans		—	14	0	0
Grimsby, Lincolnshire, Rev. Mr. Smelle		—	4	4	0
Hull, Rev. Mr. Lambert	—	—	49	9	0
Hull, Rev. Jos. Richards	—	—	21	0	0
Harting, Rev. Mr. Tracy	—	—	7	0	5
Kidderminster, Rev. Alex. Steill,					
	July, 1803	—	20	9	10
	May, 1804	—	18	18	0
			<hr/>		
			39	7	10
Kilsby, Rev. T. Spooner	—	—	4	16	6

LONDON AND ITS VICINITY.

*Independently of the usual annual Subscriptions.*

Barbican Chapel, Rev. Mr. Towers	—	22	15	6
Camomile-Street Ditto, Rev. Mr. Buck	—	15	5	9
Cumberland-Street Ditto, Rev. Mr. Brown		15	0	0
Fetter-Lane Meeting, Rev. Mr. Burder	—	80	10	6
Founder's Hall ditto				
	Collection	22	7	0
	Donation	2	12	6
		<hr/>		
		24	19	6
Gate-Street Chapel, Rev. G. Williams	—	36	13	6
Greenwich Tabernacle	—	29	13	0
Holywell Mount Chapel, Rev. W. Platt	—	28	2	0
Hoxton Academy Chapel	—	31	10	0
Haberdasher's Hall, at the Annual Meeting		10	13	0
Miles-Lane Meeting, a praying Society	—	1	13	0
Orange-Street Chapel				
	Collection,	100	15	6
	Subscriptions, &c.	7	13	0
		<hr/>		
		103	8	6
Swallow-Street Meeting Rev. D. Trotter and Rev. Mr. Nicol,	—	20	11	
		<hr/>		
Carried forward	—	397	13	9

LIST OF CONGREGATIONS.

L. s. d.

Collections in London and its vicinity } brought forward	—	425	15	9
Surry Chapel, Rev. Rowland Hill, Collection,	107	10	0	
Subscriptions,	16	6	0	
	-----	123	16	0
Rev. Mr. Steinkopff's church	—	3	3	0
Stockwell, Rev. Mr. Jackson	—	30	1	4
Wells-Street Chapel, Rev. Mr. Waugh	—	22	0	0
Zion Chapel	—	77	13	0
Total collections, &c. in London and its vicinity	-----	682	9	0
Manchester, Rev. Mr. Roby	—	—	30	7 7
Newport Pagnel, Rev. Mr. Greatheed	—	—	16	6 0
Nuneaton, Rev. S. R. Hartnell	—	—	5	17 6
Penrhyn, Rev. Mr. Wildbore, Portsea, Rev. Mr. Griffin	—	—	15	12 8
Collection	—	21	8	4
Subscriptions	—	16	8	0
	-----	37	16	4
Petersfield, Rev. Mr. Tracy	—	—	14	12 5
Peppard, Rev. Mr. Walker	—	—	5	3 0
Reading, Rev. Mr. Tracy, and Rev. Mr. Bickerdike	—	—	70	0 0
Ramsgate, Rev. G. Townsend	—	—	17	10 6
Romsey, Rev. Mr. Bennett	—	—	11	11 6
Salisbury, Rev. Mr. Adams	—	—	13	19 0
Southampton, Rev. Mr. Kingsbury	—	—	—	—
Collection	—	13	8	0
Subscriptions	—	58	15	0
	-----	72	3	0
Sherborne, Rev. Mr. Weston	—	—	15	7 6
Stourbridge, Rev. Mr. Richards	—	—	10	1 2
Sheffield, Rev. Mr. Boden	—	—	26	2 0
Taunton, Rev. Isaac Tozer	—	—	9	12 0
Twrgwyn, Cardiganshire, Rev. Eben. Morris	—	—	10	10 0
Watsfield, Rev. Mr. Hickman	—	—	7	2 6
Wakefield, Rev. Samuel Bruce	—	—	28	0 0

AN  
ACCOUNT  
OF THE  
CONTRIBUTORS  
TO  
*THE MISSIONARY SOCIETY,*  
From JUNE, 1803, to JUNE, 1804.

IN LONDON AND ITS VICINITY.

	L.	s.	d.		L.	s.	d.
ABERLEY, Mrs.	0	10	6	Brought forward	22	1	0
Agace, Mrs. Clapton	2	2	0	Atkins, Mr. Greenwich	1	1	0
Ainsley, Mr. 16, Lemon- street	1	1	0	Austin, Rev. Mr. Clerk- enwell-green	1	1	0
Alers, Mr. Wm. Fen- church-street	4	4	0	Austin, Mr. 18, Cum- berland-street	1	1	0
Alcot, Mr. by Mr. Wilks	2	2	0	Ayscough, Mrs. York- place, Islington	1	1	0
Allen, Martha, Brick-lane, two years	1	1		Backler, Mr. Apotheca- ries' Hall	1	1	0
Allday, Mr. Carlisle-st.	2	2	0	Bacon, Mr. 83, East Smith- field	1	1	0
Anderson, Mrs. 31, Ex- eter-street, Sloane-st.	1	1		Bagster, Mr. 20, Picca- dilly	2	2	0
Andrews, Mr. Old-street	3	3	0	Bailey, Mr. 272, Hol- born	1	1	0
Andrews, Mrs. 100, Pet- ticoat-lane,	0	10	6	Bailey, Mr. 26, Barnard- street, Brunswick-sq.	1	1	0
Applegarth, Capt. Tem- ple-place	1	1	0	Bains, Mr. Jas. Copthall- court	1	1	0
Arrowsmith, Mr. Rath- bone-place	1	1	0	Bainbridge, Mrs. Guil- ford-street	2	2	0
Ashley, Mr. 64, Castle- street, Oxford Market	1	1	0	Baker, Miss, Pinner's-hall court	1	1	0
Atkins, Mr. Thos. 21, Great New-street, Fet- ter-lane	1	1	0				
	22	1	0		36	15	0

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	36	15	0	Brought forward	77	14	6
Ball, Rev. Mr. Gloucester Terrace, New-Road, Mile-end	1	1	0	Blackie, Mrs. Clipstone-street	0	10	6
Banger, Mr. Hackney	1	1	0	Blades, Mr. 177, Piccadilly	1	1	0
Banks, Mr.	1	0	0	Blades, Mrs.	1	1	0
Barnes, Mrs. 150, Minories	1	1	0	Bland, Mr. John, 42, Fenchurch-street	1	1	0
Barnes, Mr. Jas. Copthall Court	1	1	0	Bliss, Mr. — 88, Smithfield	1	1	0
Barton, Mr. 37, Swallow-street	1	1	0	Boase, Mr. Henry, 56, Pall-Mall	1	1	0
Bassano, Mr. Upper Thames-street	1	1	0	Bode, Mr. John, Dalston, two years	2	2	0
Bateman, Mr. P. 6, Bunhill Row	1	1	0	Boggis, Mr. 4, Prescott-street,	5	5	0
Bates, Mr. 150, Minories	1	1	0	Bogie, Mr. St. Martin's Lane, two years	2	2	0
Bates, Mr. Upper Thames-street	1	0	0	Bolton, Mrs. Esther, by Mr. Hawkes	1	1	0
Bates, Mrs. ditto	0	10	6	Bomenarie, Mr. New Compton-street	1	1	0
Beamont, Mr. Beech-st.	1	1	0	Bond, Mr. Compton-street, Soho	1	1	0
Beasley, Mrs. 21, Surry Road	3	0	0	Bott, Mr. Narrow Wall, Limehouse	1	1	0
Beckett, Mr. 49, Barbican	1	1	0	Boyce, Mr. Greenwich	1	1	0
Belgrave, Mrs. 4, Camden-Town	1	1	0	Bracey, Mr. Bishopsgate-street	1	1	0
Bellin, Mr. Homerton	5	0	0	Bradley, Mr. 4, Whitehorse Yard, Drury-Lane	1	1	0
Bent, Mr. Parliament-st.	1	1	0	Braidewood, Mr. senr. Hackney	1	1	0
Bernard, Mr. Green-street, Grosvenor-square	1	1	0	Bramwell, Mr. 55, Greek-street	1	1	0
Berridge, Mr. Ryder-Court, Leicester-sq.	1	1	0	Breamer, Mrs. Orchard-street, Westminster	1	1	0
Bickerstaff, Mr. Pullen's-Row, Islington	1	1	0	Brecknell, Mr. 31. Haymarket	1	1	0
Bickley, Mr. 115, Russell-street, Bloomsbury	1	1	0	Brett, Mr. 4, Berner's-street	2	2	0
Biggers, Mr. 1, Bull-head Court, Newgate-street	1	1	0	Brocklesby, Mr. 65, Margaret-street	2	2	0
Bilger, Mr. 45, Piccadilly	1	1	0				
Binks, Mr. C. 26, King-street, Covent-Garden	5	5	0				
..... Donation	5	5	0				
Birnie, Mr. 96, Mount-street	1	1	0				
	<hr/>				<hr/>		
	77	14	6		108	14	0

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	108	14	0	Brought forward	256	5	3
Brookshank, Rev. Mr.				Burder, Rev. Mr. a Friend			
Wink worth's Build-				by him	50	0	0
ings, two years	2	2	0	----- ditto	1	1	0
Ditto, a friend, by him	1	1	0	----- ditto	1	0	0
Ditto, a day-labourer, by				Burton, Mr. Moore-place,			
him	0	10	6	Lambeth	1	1	0
Brookes, Mr. Alien Office	1	1	0	Burt, Mrs. 9, Warren-			
Brookes, Mrs. 21, Mount-				place	1	1	0
Row, Lambeth	1	1	0	Burchett, Mrs. Ann, Com-			
Brookes, Mr. Cateaton-				mercee-row	2	2	0
street,	1	1	0	Burchett, Mrs. by Mr. Hill	10	0	0
Broughton, Mr. 20, Gos-				Burchett, Mr. 45, Union-			
well Place, two years	2	2	0	street, Bishopsgate	1	1	0
Brown and Stokes, Mesds.				Burkitt, Mr. 7, Poultry	1	1	0
Peckham	2	2	0	Burrows, Mr. Isaac, 32,			
Brown, Mr. 2, Mary-				Piccadilly	1	1	0
hill, two years	2	2	0	Butcher, Mr. 18, Spa			
Brown, Mr. W. by Mr.				Fields	2	2	0
Paty, Hoxton-square	1	1	0	Butcher, Mr. Snow-hill	3	3	0
Brown, Rev. Mr. collec-				Byfield, Mr. 21, Charing-			
tion at Cumberland				cross	1	1	0
Chapel	15	0	0	Byrchmere, Mr. Wilsted-			
Brown, Mr. Deptford,	0	10	6	street, Somers-town	0	10	6
Broydon, Mr. 10, Wit-				J. B. by Mr. Townsend	0	10	6
tam's Buildings, Old-							
street	2	2	0	Capel, Mr. 96, Cornhill	1	1	0
Bryan, Mr. Newgate-st.	1	1	0	Cardale, Mr. 2, Bedford-			
Bryson, Mr. Spitalfields	10	10	0	row,	2	2	0
Buchan, Miss, 10, Barns-				Ditto, a Lady by him	5	5	0
bury-place	1	1	0	Carter, Mr. Wm. Peck-			
Buchan, Miss D. ditto	1	1	0	ham, two years	4	4	0
Buck Rev. Mr. Collec-				Carter, Mr. Royal Exch.	1	1	0
tion at his Meeting, Ca-				Ditto, a Friend by him	1	1	0
momile-Street	15	5	9	Carter, Mr. Blackman-			
Bunnell, Mr. New-street,				street, Borough	2	2	0
Covent-Garden,	2	2	0	Catherwood, Mr. J. J. by			
Bunnell, Mr. Joseph, 16,				Mr. Langton	2	2	0
Southampton Place	2	2	0	Chadwick, Mr. 105, Wap-			
Burder, Rev. Mr. Collec-				ping	1	1	0
tion at his Meeting, Fet-				Chapman, Mr. 151, Fleet-			
ter-Lane,	80	10	6	street	1	1	0
Rev. Mr. Burder, Isling-				Charrington, Mr. Mile-end	2	2	0
ton	2	2	0				
	256	5	3		356	2	3



CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	356	2	3	Brought forward	394	15	3
Chatteris, Mr. 80, Cornhill	1	1	0	Covell, Mr. Gracechurch-street	1	1	0
Chidwick, Miss, 19, Hatton Wall	1	1	0	Covell, Mrs. York-place, Walworth	1	1	0
Churchyard, Mr. Pentonville	2	2	0	Cowie, Mr. 8, Finsbury-square	2	2	0
Clarke, Mr. Wm. Borough	2	2	0	Cowie, Mrs. senr. Islington	2	0	0
Ditto, Donation	5	5	0	Cowie, Mrs. Falcon-sq.	1	1	0
Clarke, Mr. J. J. by Mr. Emerson	1	0	0	Cowell, Mr. Maid-lane, Borough	1	1	0
Clarke, Mr. 15, Brick-lane	0	10	6	Creak, Mrs. Rotherhithe	1	1	0
Clayton, Mrs. Highbury-place	1	1	0	Curling, Mr. Jesse, do.	2	2	0
Clarie, Mr. Castle-street, Oxford Market,	1	1	0	Curling, Mr. Camberwell Grove	1	1	0
Coade, Mrs. Narrow Wall, Lambeth	2	2	0	Curling, Mr. 35, Fish-street Hill	1	1	0
Cock, Mrs. 65, Lower Shadwell	1	1	0	Cutbush, Mr. Thos. 30, Whitechapel Road	1	1	0
Coe, Mr. North-street, Tottenham-court Road	0	10	6	J. C. ....	1	1	0
Cole, Mr. Princes-street, Drury-lane	1	1	0	Daker, Mr. 15, Whitecross Street	1	1	0
Cole, Mr. Homerton	5	5	0	Davenport, Mr. 15, Lime-Street	1	1	0
Colebrook, Mrs. Islington	1	1	0	Davidson, Mr. Essex-st. Strand	1	1	0
Collier, Mr. 8, Long-lane, borough	1	1	0	Davies, Mr. 190, Shore-ditch	1	1	0
Collingwood, Mr. Greenwich	1	1	0	Davies, Mr. Richard 95, Walling-street,	0	10	6
Collins, Mr. Deptford	1	1	0	Davies, Mrs. Stepney	1	1	0
Collison, Rev. Mr. Hackney	1	1	0	Davies, Mrs. Kentish-town	1	1	0
Ditto, a Friend by him	2	0	0	Dawson, Mrs. 2, Jeffrey's square	1	1	0
Cooper, Mr. by Mr. Smith	1	0	0	Dennis, Mr. senr. Excise Office	1	1	0
Cope, Mr. 111, Upper Thames-Street	1	1	0	Dennis, Mr. jun. ditto	1	1	0
Copeland, Mr. Devonshire-street, Queen-sq.	1	1	0	Dent, Mrs. 46, Great Prescott-street	0	10	6
Corbett, Mrs. by Mr. Neale	2	2	0	Denyer, Mr. 18, Smithfield	1	1	0
Corsbie, Mr. Jos. junr. 3, Finsbury-square	1	1	0	Dickson, Mr. 7, Church-street, Spitalfields	1	1	0
	394	15	3		423	0	3

**CONTRIBUTORS.**

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward	423	0	3		464	13	3
Dickson, Mrs. 7, Church-street, Spitalfields	1	1	0	Estridge, Mr. William-st. Blackfriars	1	1	0
Dinwiddie, Mr. Hackney	1	1	0	Etheridge, Mr. Hackney	1	1	0
Dixie, Mr. Wood-street, Cheapside	1	1	0	Eveleigh, Mr. Hackney	1	1	0
Dixon, Mr. 103, Aldersgate Street	1	1	0	Exshaw, Mr. 3, Austin Friars, 2 years	1	1	0
Dixon, Mr. Wm. 147, Cheapside	1	1	0	Eyre, Mrs. Hackney	1	1	0
Dobbs, Mr. 8, Bridge-st. Blackfriars	5	0	0	Faden, Mr. 5, Charing-cross	1	1	0
Dorford, Josiah, Deptford	2	2	0	Fallowfield, Mr. Scotland-yard	1	1	0
Downer, Mrs. 20, Bishopsgate-street	1	1	0	Farquharson, Mr. Great Warner-street	1	1	0
Dunkin, Mr. Jamaica-row	2	2	0	Farquharson, Mr. Plumb-tree-street	1	1	0
Dunn, Peter, a Seaman, prize-money; by Mr. Bellin	1	18	0	Favell, Mr. 147, Tooley-street	1	1	0
Durant, Mrs. 4, Spital-sq.	1	1	0	Fearn, Mr. 12, Spital-sq.	1	1	0
Duthie & Brown, Messrs. Drury-lane	1	1	0	Fenn, Mr. John, 78, Cornhill	4	4	0
Dyer, Mr. Greenwich	2	2	0	Fenn, Mr. 16, Terrace, New Road, Mile-End	1	1	0
—— a Friend by him	0	13	0	Ferguson, Mr. 51, Chambers-street	1	1	0
Egginton, Mr. Dean's ct. St. Martin's-le-grand	1	1	0	Ferris, Mr. Charles, 4, Aldgate	1	1	0
Eland, Mr. 1, Church-st. Islington	1	1	0	Ferris, Messrs. R. & I. 42, Petticoat-lane	3	3	0
Elliott, Mr. Friday-street, 2 years	2	1	0	Filling, Mr. 93, Upper Shadwell	1	1	0
Elliott, Mr. Pump-row, Old-street	1	1	0	Forrester, Mr. 5, Savage Gardens	1	1	0
Ellis, Mr. Rathbone-place	1	1	0	Foster, Rev. Mr. 12, Wilderness-row	1	1	0
Ellis, Mr. Greenwich	1	1	0	Founders Hall Meeting, a Member of	2	12	6
Elwin, Mr. 7, Somers-pl. Somers-town	1	1	0	Ditto, a collection at the missionary monthly prayer-meeting there	22	7	0
Emerson, Mr. Whitechapel-road	1	1	0	Fox, Mr. Bath Place, Peckham	2	2	0
Enouy, Mr. 4, Rockingham-row, Kent-road	5	0	0				
—— years	5	0	0				
—— Donation	5	0	0				
	464	13	3		516	18	9

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	516	18	9	Brought forward	562	10	9
Foyster, Mr. Samuel, Tot- tenham-street	5	5	0	Goode, Rev. Mr. Black- friars	1	1	0
Frazier, Mr. Nightingale- lane	1	1	0	Goode, Rev. Mr. Islington	1	1	0
Friends, two, at Surry- chapel	2	2	0	Gordon, Mrs. 11, Cross- street, Islington	1	1	0
Friend by Mr. Cran	1	1	0	Gordon, Mr. at Haber- dashers'-hall	1	1	0
Friend, at the Tabernacle	2	0	0	Gosnell, Mr. Little Queen street	1	1	0
Friend, by the Treasurer	10	0	0	Gough, Mrs, Camberwell	1	1	0
Frost, Mr. 111, Great Portland-street	1	1	0	Goulding, Mr. Bank-side	1	1	0
Gabriel, Mr. Banner-st.	1	1	0	Graham, Lady, by Messrs. Birch & Co.	2	2	0
Gamon, Mr. Michael, 14, Aldersgate-street	1	1	0	Grange, Mr. Covent-gar- den, two years	1	1	0
Gardner & Co. Tower-st.	2	2	0	Graves, Mr. Thomas, Lewisham	10	10	0
Gardner, Mr. 30, Skinner- street	1	1	0	Gray, Mrs. 13, Apollo- place, Walworth	1	1	0
Garwood, Mr. 50, Man- sel-street	2	2	0	Gray, Miss, 1, Wilder- ness-row	1	1	0
Gaviller, Mr. 9, Hackney Terrace	2	2	0	Gregory, Rev. Doctor, by Mrs. Ayscough	1	1	0
Geale, Mr. Henry-street, Pentonville	1	1	0	Gregory, Rev. Dr. Cha- pel-street, Bedford-row	1	1	0
George, Mr. Tyler-street	1	1	0	Gregory, Mr. 2, Hoxton Fields	1	1	0
Gibbs, Mr. North-street Moorfields	1	1	0	Gribble, Mr. Bank	2	2	0
Gibson, Mrs, 38, Great Prescot-street	0	10	6	Grieg, Mr. Charlotte-st. Surry-rd. two years	2	2	0
Gibson, Mr. Wardrobe- place	1	1	0	—————a Donation	2	2	0
Giles, Mr. Water-lane, Tower-street	2	2	0	Griffin, Mrs. Mare-street, Hackney	1	1	0
Giles, Mr. South-street, Peckham	1	1	0	Griffiths, Mr. 129, Oxford street	1	1	0
Gill, Mr. Clapton	0	10	6	Griffiths, Mr. Orange- street-Chapel	1	1	0
Gillespy, Mr. Stockwell	1	1	0	Groome, Mr. 38, Broad- street, St. Giles	1	1	0
Gillespy, 12, America-sq.	1	1	0	Haberdasher's-hall, contri- butions at the annual meeting	17	12	6
Gillis, Mr. Stockwell	1	1	0				
Gimber, Mr. Admiralty	1	1	0				
Goddard, Mr. Cable-st. Wellclose-square	1	1	0				
	<hr/>				<hr/>		
	562	10	9		562	10	9

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	616	18	3	Brought forward	741	8	9
Hadwen, Mr. 18, Gloucester-st. Hoxton	1	1	0	Heaton, Mr. Bretts-buildings, Walworth	1	1	0
Hale, Mr. 4, Wood-street, Spital-fields	1	1	0	Hemmings, Mr. 31, City road, 2 years	2	2	0
Hall, Mr. 7, Fenchurch-street	5	5	0	Hench, Mr. 15, Great Mary-le-bone street	1	1	0
— Mrs. Ditto	3	3	0	Herne, Mr. 4, Hoxton square	1	1	0
Halward, Mr. 14, Holborn-court, Gray's-Inn	1	1	0	Hearne, Mr. William, jun. ditto	1	1	0
Hammond, Mr. White-chapel	1	1	0	Hill, Rev. Rowland, Surry Chapel, Annual Subscription	2	2	0
Hanson, Mrs. Peckham	5	0	0	— Donation	5	5	0
Harcourt, Mrs. by the Rev. A. I. Knight, two years	2	0	0	— a Collection at Surry Chapel	108	11	0
Hardcastle, Mr. Joseph, Old Swan-stairs	21	0	0	— a Friend by him	1	1	0
Harper, Mr. Jerusalem Coffee-house	1	1	0	— ditto	1	0	0
— Mrs. Ditto	1	1	0	Hill, Mrs. Fore street	2	2	0
Harris, Mrs. at Surry Chapel	0	10	6	— a Friend by her	1	1	0
Harris, Miss, 71, Wood-st. Cheapside	1	1	0	Hipburne, Mr. Long lane, Southwark	2	2	0
Harrison, Mr. G. 6, Helmet-row	1	1	0	Hockley, Rev. Mr. at Haberdasher's hall	2	0	0
Harvey, Mr. Charlotte-street, Portland-place	1	1	0	Hodgkinson, Mr. Stamford street	2	2	0
Haweis, Rev. Dr. a contribution toward the expences attending the subsistence and education of the Otaheitean Oley and Mydow, at Fulneck	45	0	0	Hodson, Mr. Lothbury	2	2	0
— a Lady, by him	20	0	0	Hodson, Mr. G. Pentonville	1	1	0
Hawkes, Mr. 24, Piccadilly	2	2	0	Holehouse, Mr. Union street, Borough	2	2	0
Hawkes, Mr. ditto. a Donation	10	0	0	Holland, Mr. 146, Drury-lane	1	1	0
Hayes, Miss, at Mr. Griffiths's Knightsbridge	1	1	0	Hollingsworth, Mr. Sam. Highbury	5	5	0
				Holman, Mr. 76, Lower Thames-street	1	1	0
				Holmes, Mr. George, 13, Cleveland-street	0	10	6
				Honeyman, Mr. 7, Church-street, Spitalfields	1	1	0
	741	8	9		889	4	3



CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	1020	0	7	Brought forward	1098	7	1
King, Mr. 8, Kingsland-road	1	1	0	Lonsdale, Mrs. 6, Beech-row, Hoxton	1	1	0
Kirkman, Rev. Mr. Spaffields	1	1	0	Lyall, Mr. George, 243, Holborn	1	1	0
Knight, Rev. A. I. Hoxton	1	1	0	———— a Friend by him	2	0	0
———— a Lady by him	0	14	0	Maberley, Mr. John, Welbeck-street	1	1	0
Knight, Rev. Mr. Rockingham-row, Walworth	1	1	0	Maberley, Mr. George, Walthamstow	1	1	0
Knight, Mr. Gainsford-street, Horsleydown	1	1	0	Maberley, Mr. 80, St. Martin's-lane	1	1	0
Knight, Mr. Rich. King-street, Clerkenwell	1	1	0	Machell, Mr. Park-lane	1	1	0
Knight, Mr. 421, Strand	1	1	0	Mackie, Mr. 70, St. Leonard-street, 2 years	2	2	0
Lack, Mr. Wormwood-street,	0	10	6	Madgwick, Mr. Wilderness-Row	1	1	0
Lady, a, by Mr. J. Whitehead	1	1	0	Magnally, Mrs. Norwood	1	1	0
Lane, Mr. Gutter-lane	1	1	0	Maitland, Mrs. 9, Charlotte-row, Walworth	1	1	0
Langston, Mr. Gutter-lane	2	2	0	Maitland, Mr. Robert, King's-arms-yard	2	2	0
Langton, Mr. D. Hackney	1	1	0	Marchant, Mrs. Wilmot-square	1	1	0
Lavrock, Mr. Deptford	1	1	0	Margery, Mrs. Clapham-row	1	1	0
Lea, Alderman, Old Jewry	1	1	0	Marriott, Mr. Hoxton-square	2	2	0
Lee, Mr. Thomas, Homerton	1	1	0	Martin, Miss, Colebrook-row	2	2	0
———— a Friend by him	5	0	0	Maskew, Mr. Nicholas-lane	5	5	0
———— ditto,	0	10	6	Masson, Mr. Stepney	1	1	0
———— ditto,	0	10	6	Mather, Mrs. Hackney	5	5	0
Lees, Mr. Savoy-square	1	1	0	Matthew, Mr. 63, Newgate-street	1	1	0
Lees, Mr. Ordnance-office	1	1	0	Matthews, Mr. 18, Strand	1	1	0
Legg, Mr. 71, Fleet-street	1	1	0	Medley, Mr. 14, Grosvenor-place, 2 years	2	2	0
———— a Friend by him	2	0	0	Medley, Mr. R, 1, George-place, Surry-road	1	1	0
Lepard, Mr. B. James-street, Covent-garden	1	1	0	Medley, Mr G. Ditto	1	1	0
Legacy, by Mr. Robert Douglas, late of Kingsland	47	0	0	Meek, Mr. John, Token-house-yard	1	1	0
Lewis, Rev. Thomas, by Mr. Cowie	1	1	0				
Littler, Mr. 1, Wilderness-row	1	1	0				
	1098	7	1		1139	4	1

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	1139	4	1	Brought forward	1178	7	1
Meriton, Mr. Peckham	1	1	0	Murray, Mr. 28, Exeter- street, Sloane-street, 2			
Meyer, Mr. Leadenhall- street	5	5	0	years	1	1	0
Meymott, Mr. Kew-green	2	2	0	Murray, Mr. Princes-street	1	0	0
Meymott, Mr. Broker's- row	1	1	0	Nairn, Mr. Homerton	1	1	0
Middlemas, Mr. 3, Hoxton- fields	1	1	0	Nash, Mr. Angel-passage	1	1	0
Middleton, M. St. Martin's- lane	1	1	0	Nation, Miss, by Dr. Gre- gory	1	0	0
Miles'-lane Monthly Prayer- Meeting	1	13	0	Neale, Mr. John, Penton- ville	1	1	0
Miller, Mr. Wine-office- court, Fleet-street	1	1	0	Neale, Mr. at the Duke of Cumberland's	1	1	0
Mills, Mrs. Islington	2	2	0	Neilson, Mr. London-fields, Hackney	2	2	0
Mizpeh, Mr. per Mr. Williams	1	0	0	Nelson, Mr. Park-lane	10	10	0
Moore, Mrs. 22, Feather- stone-street	1	1	0	Neven, Mr. 15, King- street, Soho	1	1	0
Moore, Mr. Percy-street, Rathbone-place	1	1	0	Newcombe, Mr. Jerusa- lem-passage	1	1	0
Moreland, Mr. 19, Old- street	1	1	0	Newcombe, Mr. 83, Al- dersgate-street	1	1	0
Moreland, Mrs. 18, Old- street	2	2	0	Newman, Mr. F. S. Crown-street	1	1	0
Moreland, Mr. John, ditto	1	1	0	Newton, Rev. Mr. Cole- man-buildings	1	1	0
Moreland, Mr. Clapton	1	1	0	Nicholson, Rev. Mr. Pell- street	1	1	0
_____, Mrs. ditto	1	1	0	Nicol, Rev. Mr. Hans- square, Sloane-street	1	1	0
Morley, Mr. John, Lad- lane	5	0	0	Noeth, Mr. Gloucester- terrace, Whitechapel	1	1	0
Morley, Mr. 91, Drury- lane	1	1	0	Norman, Mrs. Mark- lane	1	1	0
Morris, Mr. Camberwell- terrace	3	3	0	Oakely, Mr. William, Church-street, Horsley- down	1	1	0
Morris, Mr. 14, New-road, Mile-end	1	1	0	Oates, Rev. Mr. Bray's- buildings, Islington	1	1	0
Morrison, Mr. 68, John- street, Tottenham-court- road	1	1	0	Ogden, Mr. 36, Upper Thames-street	2	2	0
Mum, Mr. 12, Great Ay- liffe-street	2	2	0	Omer, Mr. High-street, Islington	0	10	6
	1178	7	1		1212	7	7

CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	1212	7	7	Brought forward	1346	9	1
Orange-street Chapel, Col- lection at	101	16	6	Pinder, Mr. Samuel, Fal- con square	1	1	0
Over, Mr. Bank, 2 years	2	2	0	Platt, Mr. Stamford street, Surry	2	2	0
Owen, Mr. Shoreditch	1	1	0	Platt, Mrs. 10, Kirby street, Hatton garden	1	1	0
Paine, Mr. Tottenham- court-road	1	1	0	Platt, Rev. Mr. Wilmot square	1	1	0
Pantin, Mr. 88, Smithfield	1	1	0	-----, Collec- lection at Holywell Cha- pel	28	2	0
Parks, Mr. H. S. Kingsland	1	0	0	Pomeroy, Mr. Moor place, Lambeth	1	1	0
Parkes, Mr. 6. Palace-row	1	1	0	Pontin, Mr. Turnmill- street	2	2	0
Parker, Mr. J. Princes- square	1	1	0	Poole, Mr. Cheapside	1	1	0
Parker, Mr. W. King's Mews	1	1	0	Pooley, Mr. 237, High street, Borough	1	1	0
Parkinson, Mr. Bank	1	1	0	Pope, Mr. by Mr. Wilks	1	1	0
Parnell, Mr. 2, George- street, Eastcheap	1	1	0	Pratt, Rev. Mr. Doughty street, 2 years	2	2	0
Parry, Mr. Homerton	0	10	6	Preston, Mr. 26, Miles lane	1	1	0
Peacock, Mr. 17, Finsbury square	1	1	0	Price, Mr. at Mr. Whit- bread's Brewhouse	2	2	0
-----, Mrs. ditto	1	1	0	Pritchett, Mr. Short's gar- dens	1	1	0
Pearson, Mr. Homerton	5	0	0	Pritt, Mr. 15, Wood street	1	1	0
-----, Mrs. ditto	1	1	0	Procter and Brownlow, Messrs. Fleet street	4	4	0
Pellatt, Apsley, St. Paul's Church yard	1	1	0	J. P. a Friend	2	2	0
Pellatt, Thomas, Ironmon- ger's hall	1	1	0	Rainier, Mr. Hackney	1	1	0
Percy, Rev. Mr. Queen- square, Westminster	1	1	0	----- a Friend by him	1	1	0
Perkins, Mr. Great Thorn- haugh street	1	1	0	Rankin, Rev. Thomas, North green	1	1	0
Perry, Mr. 33, Charles street, Hampstead road	1	1	0	----- a Lady by him	1	1	0
Petch, Mrs. Curtain road	1	1	0	Rawlins, Mr. Rotherhithe	1	1	0
Peyton, Mr. by Mr. Herne	1	1	0	Reeves, Mr. Job, 15, Up- per Mary-le-bone street	0	10	6
-----, Miss, by Mr. Spils- bury	1	1	0	Reid, Mr. Old Compton street, Soho	1	10	6
Philips, Mr. Charles Wink- worth buildings	1	1	0	Rew, Mr. 16, Adam street, Adelphi	1	1	0
Philips, Mr. George, do.	1	1	0				
Phillips, Mrs. Goodman's yard	0	10	6				
Pierce, Mr. Greenwich	1	1	0				
	1346	9	1		1107	12	7



CONTRIBUTORS.

	L.	s.	d.		L.	s.	d.
Brought forward	1407	12	7	Brought forward	1450	8	7
Reyner, Mr. Joseph, Shacklewell	5	5	0	Sheriff, Mr. 18, Tottenham court road	1	1	0
Reynolds, Rev. Mr. Hoxton square	1	1	0	Shotter, Mr. William street, Blackfriars	1	1	0
Rhodes, Mrs. 54, Upper John street, Tottenham court road	2	2	0	Shrubsole, Mr. William, Old street	1	1	0
Richards, Mr. Queen street, Bloomsbury	1	1	0	Simpson, Rev. Mr. Hoxton Academy	1	1	0
Risdon, Mr. 89, Gray's Inn lane	1	1	0	Simpson, Mr. Newgate street	1	1	0
Risdon, Mr. Gloucester street, Curtain road	1	1	0	Simpson, Mrs. Princes street, Soho	2	0	0
Roberts, Mr. Lambeth	5	0	0	Sims, Mr. Sun Tavern fields	5	5	0
Robertson, Dr. Greenwich	1	1	0	Slate, Mr. 36, Noble street	1	1	0
Robinson, Mrs. 12, Palace row, 2 years	2	2	0	Smith, Mr. King street, Seven Dials	1	1	0
Roper, Mr. High street, Borough	1	1	0	Smith, Mr. 30, Cateaton street	1	1	0
Roe, Mr. Edward, by Mr. Parker	2	2	0	Smith, Capt. David, 19, Jamaica row	1	1	0
Roe, Mr. Thomas, by do.	2	2	0	Smith, Mr. Rose and Crown court, Moorfields	0	10	6
Roe, Mr. William, by do.	2	2	0	Smith, Mr. Margaret street, Cavendish square	1	1	0
Rose, Mr. 102, Lower Thames street	1	1	0	Smith, Mr. 44, Gutter lane	1	1	0
Rusby, Mr. Islington green	2	2	0	Smith, Mr. Red Lion street, Holborn	1	1	0
Sackett, Mr. Rotherhithe	2	2	0	Smith, Mr. 39, Surry road	1	1	0
Sargent, M. 159, Old Gravel Lane	1	1	0	Smith, Mr. Beech street	1	1	0
Savage, Mr. St. George's in the East	1	1	0	Smith, M. at Mr. Barnes, City road	5	5	0
Sealy, Mr. Lambeth	2	2	0	Smith, Mr. 49, Houndsditch	1	1	0
Season, Mr. 12, Paul street	1	1	0	Smith, Rev. Mr. Homer-ton	1	1	0
Sell, Mr. Bank side	1	1	0	—, Mrs. ditto	1	1	0
Seton, Mr. Greenwich	1	1	0	Snelson, Mr. Sloane square	1	1	0
Shadd, Mr. Aylesbury-street	1	1	0	Soames, Mr. Cateaton street	1	1	0
Sharland, Mr. Cockspur-street	1	1	0				
Shaw, Mr. Stoke Newington	1	1	0				
	1450	8	7		1483	8	1



CONTRIBUTORS.

	l.	s.	d.		l.	s.	d.
Brought forward	1586	1	1	Brought forward	1649	3	7
Trotter, Rev. Dr. Knights- bridge	1	1	0	Warren, Mr. 12, Little Newport-street	1	1	0
And Rev. Mr. Nicols, collection at their meet- ing	20	11	6	Watkins, Mr. Lambs-con- duit-street	1	1	0
Turner, Mr. Hen. Wild- st. Lincoln's-inn-fields	2	2	0	Watson, Mr. Deaf and Dumb Asylum	1	1	0
Underhill, Mr. Cambridge row, Hackney	1	1	0	Watt, Mrs. by the Rev. Mr. Waugh	1	0	0
Underwood, Mr. Deptford	1	1	0	Waugh, Rev. Mr. Salisbu- ry-place	1	1	0
Unwin, Mrs. 1, Somers place	2	2	0	—————collected at his chapel	22	0	0
Upton, Rev. Mr. 3, Bruns- wick-street	1	1	0	Webber, Mr. Whitecha- pel-road	1	1	0
Usher, Mr. Buckle-street, Whitechapel	1	1	0	West, Mr. Pullen's-row	1	1	0
—————Donation	10	0	0	Westley, Mrs. 8, French- row, Old-street	1	1	0
Venables, Mr. George, Tower	1	1	0	Weybridge, Mr. 28, Mil- bank	1	1	0
Vowell, Mrs. Leadenhall- street	1	1	0	Wheeler, Mr. Gray's-Inn- passage	1	1	0
Wackerell, Mr. 80, Bun- hill-row	1	1	0	Whitaker, Mr. Hackney	2	2	0
Waistell, Mr. 99, Hol- born	2	2	0	Whitehead, I. a Friend by him	1	1	0
Wallis, Cook & Hammond Trump-street	5	5	0	Whiteman, Mrs. 18, Hamp- stead-road	1	1	0
Walker, Mr. Harp-alley	1	1	0	Whitwell, Mr. Bethnal- green, two years	4	4	0
Walker, Mr. Turners-sq. Hoxton	1	1	0	Wickenden, Mr. 78, Corn- hill	2	2	0
Walker, Mr. Wells-street Hackney	2	2	0	Wilcoxon, Mr. Lombard- street	1	1	0
Walton, Mr. Little Bri- tain	1	1	0	Wilkie, Mr. Wellclose- square	1	1	0
Ward, Mr. Chas. by Mr. Parker	2	2	0	Wilkinson, Mrs. Wilmot- square	1	1	0
Wardall, Mr. Honey-lane Market	1	1	0	Wilks, Rev. Mr. a Friend by him	52	10	0
Warner, Mr. Fore-street	1	1	0	—————Ditto	1	1	0
Warner, Mr. Gainsford- street, two years	2	2	0	—————Ditto	1	1	0
Watson, Mr. 149, Strand	1	1	0	—————Ditto	1	0	0
	1649	3	7		1751	17	7

**CONTRIBUTORS.**

	l.	s.	d.		l.	s.	d.
Brought forward 1751	17	7		Brought forward 1815	15	1	
Widow's Mite, a	1	1	0	Witton, Mr. 12, Wells-			
Wilks, Mr. J. Hoxton-sq.	1	1	0	row, Islington	1	1	0
Williams, Rev. Griffith				Wolff, Mr. Geo. America-			
Gate-street	1	1	0	square, donation	20	0	0
— a collection at his				Wood, Mrs. Church-st.			
chapel	36	13	6	Whitechapel	0	10	6
Williams, Rev. T. Stepney	2	2	0	Wood, Mr. 102, Shoe-lane	0	10	6
Williams, Mr. T. from a				Wood, Rev. B. Padding-			
Friend for the African				ton-green	1	1	0
mission	2	0	0	Woodman, Mr 44, Lime-st.	2	2	0
Williams, Mr. T. Station-				Woodward, Mr. Hondu-			
ers-court	1	1	0	ras-wharf	1	1	0
Williams, Mr. Hackney-				Wontner, Mr. 115, Mi-			
fields	1	1	0	nories	1	1	0
Willis, Mr. Chatham-pl.				Wright, Mr. Stamford-hill	1	1	0
two years	2	2	0	M. W. by Mr. Burder	1	1	0
Wilson, Ct. J. Camberwell	2	2	0	Well-wisher, A, by Ditto	1	1	0
Wilson, Mrs. Ditto	2	2	0	————Ditto	1	1	0
Wilson, Mr. Goldsmith-st.	5	5	0	————Ditto, Hack-			
Wilson, Mr. 54, Sloane-st.	1	1	0	ney	3	3	0
Wilson, Mr. 113, Longacre	1	1	0	Younger, Mr. Rotherhithe	2	2	0
Wilson, Mr. B. Brokers-row	1	1	0	Young, Mr. Bear-street	1	1	0
Wilson, Mr. W. Ditto	1	1	0	———— Mrs. Ditto	1	1	0
Wichester, Mr. Strand	1	1	0	Zeiglehaupt, Mr. 100,			
Wix, Mr. S. Stockwell	1	1	0	Petticoat-lane	1	1	0
				Zion Chapel, Collection at 77	13	0	
Carried up 1815	15	1			1933	7	1

*Sundry Small Sums.*

An unknown Friend, by Mr. Burder	0	4	6
Friends, by Ditto	0	8	0
I. M. by Ditto	0	5	0
Anonymous	0	7	0
A Maid-servant, by Mr. Hodson	0	7	0
A Servant	0	5	0
A young Man	0	10	0
Mr. Sandes	0	7	0
Mr. Turner, Greenwich	0	5	0
Mr. Barrett, Ditto	0	2	6
Sundry Persons, by the Treasurer	0	16	6

3 17 6

Total Amount of Subscriptions and Donations in  
London, &c. carried to Accont, current

£.1937 4 7

IN THE COUNTIES OF  
GREAT BRITAIN AND IRELAND,  
&c. &c.

	£.	s.	d.		l.	s.	d.
ADAMS, Capt. Robt. Ply- mouth	5	0	0	Brought forward	140	9	0
Adams, Rev. Mr. & Friends, Salisbury	13	19	0	Bath, Friend at, by Mr. Cooper	1	1	0
Aldridge, Mr. G. jun. Christ- church	1	1	0	Beaufoy, Rev. Mr. Town- Sutton	1	1	0
Alexander, Mr. Maidstone, for the distribution of re- ligious Tracts in France	50	0	0	Bennett, Rev. Mr. & Friends, Romsey	11	11	6
Allen, Mr. Richard, Scar- borough, two years	2	2	0	Bernard, Mr. Tho. South- ampton	1	1	0
Allen, Mrs. Botley	1	0	0	Ditto, Mr. Peter, ditto	2	2	0
Allsea, Mrs. Gosport	0	10	6	Ditto, Mr. William, ditto	2	0	0
Alton, a few Friends at, by Mr. Tracy	6	0	0	Ditto, Mr. Colson, j. ditto	2	2	0
Appleton, Miss C. Hull	0	10	6	Bethune, Mr. Divie, New York	2	2	0
Arrowsmith, Mr. J. Newport Pagnel	1	1	0	Binks, Mr. S. Durham	1	1	0
Arthur, Mr. Southampton	1	1	0	Ditto, Mr. C. ditto	1	1	0
Atkins, Mr. Carshalton	0	10	6	Boden, Rev. Mr. and Con- gregation, Sheffield	26	2	0
Baker, Mr. Tho. jun. South- ampton	2	2	0	Bogue, Rev. Mr. Gosport	2	2	0
Band, Mr. John, Southamp- ton	1	1	0	Bottomley, Rev. Mr. Scar- borough	1	1	0
Banister, Rev. Mr. Ware- ham	1	1	0	Bowden, Mr. W. Hull	2	2	0
Banalynne, Mr. R. Greenock	1	1	0	Bowden, Mr. J. S. Hull	3	3	0
Basil Society, by Rev. Mr. Steinkopff	31	17	6	Brice, Mrs. Southampton	1	0	0
Basingstoke, Rev. Mr. Thorne and Congregation	20	0	6	Briggs, Mr. J. Hull	2	2	0
Bates, Mr. by Rev. Mr. Ful- ler	0	10	6	Briggs, Mr. W. jun. Leeds	1	1	0
				Brock, Mr. Chatham	1	1	0
				Broderick, Mr. Geo. Scar- borough	1	1	0
				Brown, Rev. Tho. Dalkeith	1	0	0
				Brownson, Mr. Robert Man- chester, two years	2	2	0
				Bruce, Rev. Mr. and Con- gregation, Wakefield	28	0	0
	140	9	0		237	8	7

CONTRIBUTORS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over	237	8	6	Brought forward	307	2	0
Euchanan, Mr. J. Greenock	1	1	0	Darwell, Mr. John L. South-			
Buckland, Mr. J. Portsea				ampton	2	2	0
two years	2	2	0	Davies, Benjamin Dr. Read-			
Buckland, Miss Gosport	1	1	0	ing	5	5	0
Bull, Rev. Thomas, Newport				Davies, Mr. Aberystwith	1	1	0
Pagnel, two years	2	2	0	Deal, a Benevolent Society	4	0	0
Burn, Mrs. B. Hull	1	1	0	Dell, Mr. Southampton	1	1	0
Burnett, Mrs. Gosport	2	2	0	Denniston, Mr. John, ditto	1	1	0
Bushly, Mr. Garne	1	1	0	Dewhirst, Rev. Mr. and			
Buttery, Mr. P. Hull	1	1	0	Congregation, Bury St.			
Byley, Mr. by Rev. Mr.				Edmond's	31	15	0
Walker Peppard	1	0	0	Dods, Mr. Gosport	1	1	0
				Donaldson, Mr. R. Hall	1	1	0
Caird, Mr. John, Greenock	1	1	0	Doubesley, Miss Durham	0	10	6
Cathay, Mrs. Cook, Bristol	1	1	0				
Charles, Mr. David, Car-				Eastman, Mr. Tho. Port-			
marthen	4	4	0	sea, two years	3	3	0
Charles, Rev. Mr. Bala	1	1	0	Evans, Rev. Mr. and Con-			
A widow Lady, by him	10	0	0	gregation, Goring	14	0	0
Clapham, Mr. W. Leeds	1	1	0	Edinburgh, Editors of Mis-			
Ditto, Mr. John, ditto	3	3	0	sionary Magazine	13	6	8
Ditto, Mr. Samuel, ditto	0	10	6	Egginton, Mrs. E. Hull	1	1	0
Clarke, Rev. Mr. and Con-							
gregation, Brigg	11	10	0	Farley, Mr. Gosport	1	1	0
Clout, Mr. Marden	1	1	0	Fearn, Mr. John Hull	1	1	0
Cobb, Mr. Francis, Mar-				Finch, Mr. Arundel	1	1	0
gate	10	10	0	Fletcher, Mr. Isaac, South-			
Colbourne, Mr. W. South-				ampton	1	1	0
ampton	0	10	6	Friends, two, at Bourton,			
Colebrook, Mr. Southamp-				Glocestershire	4	4	0
ton	1	1	0	Friend, at Trowbridge	5	5	0
Collier, Miss, Scarborough	1	1	0	Friend, Gosport	2	0	0
Cook, Mrs. Bristol	1	1	0	Ditto, ditto	1	1	0
Cook, Mr. Isaac, ditto	2	2	0	Ditt, Scarborough	1	1	0
Conquest, Dr. Rochester	1	1	0	Ditto, ditto	0	10	6
Cornwall, Mr. Scarborough	0	10	6				
Creed, Mr. Geo. Plymouth,				Galbraith, Mr. Greenock	0	10	6
two years	2	2	0	Galland, Mr. Hull	0	10	6
Cripps, Mr. Jos. Newport				Gibson, Mr. Gosport	1	1	0
Pagnel	1	1	0	Ditto, Mr. W. ditto	1	0	0
Crouch, Mr. Gosport	0	10	0	Gittens, Mr. John Shrews-			
Curme, Mr. ditto	1	0	0	bury	1	1	0
	307	2	0		409	18	8







CONTRIBUTORS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward	1196	8	1	Brought forward	1314	19	8
Robinson, Miss, Portsea	1	0	0	Spooner, M. G. Swansea, (seaman)	0	10	6
Roby, Rev. Mr. and con- gregation, Manchester	30	7	7	Spyvee, Mrs. M. Hull	1	1	0
Rosesear, Mr. Bos-Castle, Cornwall, 2 years	2	0	0	Steill, Rev. Mr. and con- gregation, Kiddermin- ster, 2 years	39	7	10
Rusher, Mr. Reading	0	10	6	Stirling, Society for spread- ing the Gospel among the heathen	10	0	0
Rust, Mr. W. Hull	2	2	0	Surnam, Rev. Mr. and con- gregation, Chesham	5	5	0
Sanderson, Mr. John, Ber- wick	2	2	0	Taylor, Mr. Wm. South- ampton	2	0	0
Sanders, Mr. John, South- ampton	1	1	0	----- Mr. John, Portswood	1	1	0
----- Mr. Wm. ditto	0	10	6	----- Mrs. ditto	2	0	0
----- Mr. Rob. ditto	0	10	6	----- Mr. James, South- ampton	2	2	0
Saunders, Mrs. Gosport	1	0	0	----- Mr. S. S. ditto	5	5	0
Sawden, Mr. I. Hull	1	1	0	Thompson, M. T. Hull	1	1	0
Scott, Rev. Tho. Aston, Sanford, 2 years	2	2	0	----- Mr. Gosport	1	1	0
Scott, Rev. Jona. Matlock	2	2	0	Thornton, Mrs. Hull	1	1	0
Scott, Mrs.	2	2	0	Thurston, Mr. Coventry	0	10	6
Shackles, Mr. W. Hull	1	1	0	Todd, Mr. W. Hull	1	1	0
Sherrington, Mr. Gosport	0	10	6	----- Mr. I. ditto	1	1	0
Shuttleworth, Mrs. Great Bowden	5	0	0	Toomer, Mr. Samuel, and friends, Basingstoke	10	10	0
Simons, Rev. Mr. Paul's Cray	1	1	0	Townsend, Rev. Geo. and congregation, Ramsgate	17	10	6
Skinner, Mr. Wm. Bristol	21	0	0	Tozer, Rev. Isaac, and con- gregation, Taunton	9	12	0
Slatterie, Rev. Mr. Chatham	1	1	0	Trower, Mrs. S. Hull	1	1	0
Sloper, Rev. Mr. & friends, Devises	12	1	6	Unwin, Mrs. Castle - He- dingham	5	0	0
Smelle, Rev. Mr. & friends, Great Grimsby	4	4	0	Voke, Mr. Gosport	1	1	0
Smith, Mr. Hornechurch, Hants	1	1	0	Walker, Rev. Mr. & friends, Peppard	5	3	0
----- Mr. John, Durham	0	10	6	Watson, Mr. S. Swanland	1	1	0
----- Mr. Bradford, Wilts	2	2	0	Weaver, Rev. Mr. Shrews- bury	1	1	0
----- Mrs. Scarboro'	1	1	0				
----- Mr. Oxford	0	10	6				
Southampton, collections by Rev. Mr. Kingsbury	13	8	0				
Spencer, Rev. T. Kilsby, collected by him	5	8	6				
	<hr/>				<hr/>		
	1314	19	8		1441	7	0

CONTRIBUTORS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward	144	17	0	Brought forward	1530	18	6
Webb, Mr. Portsea	1	1	0	Wright, Mr. B. Hull	1	1	0
Weston, Rev. Mr. and friends, Sherborne	16	8	6	Mr. E. Earith, Huntingdonshire	1	1	0
Wheaton, Rev. Jas. Lyme, Dorset	1	1	0	Yockney, Rev. Mr. a friend by him, Staines	2	2	0
White, Miss, Durham	1	1	0	Young, Mr. I. Portsea	1	1	0
Wildbore, Rev. Mess. Fal- mouth, Penryn, and St. Agnes	44	0	0	SUNDRY SMALL SUMS.			
Wilks, Mr. Blockley, Wor- cestershire	1	1	0	Servant-maid, Hull	0	2	0
Wille, Mr. sen. Lewes	5	0	0	Friend at Gosport	0	7	0
Williams, Rev. W. and friends, Birmingham	11	0	0	Do. do.	0	5	0
Mr. Thomas, Southampton	2	2	0	Do. do.	0	2	6
Wilson, Mr. D. Hanley Green	5	5	0	Do. do.	0	2	6
Wood, Rev. Mr. Rowell	1	1	0	Mr. Adams, Southampton	0	7	0
Woodford, Mr. Rob. South- ampton	0	10	6	Total Amount of Sub- scriptions, Donations, &c. in Great Britain, Ireland, &c. exclusive those in London and its vicinity, carried to Account Current. } 1537 9 0			
	<u>1530</u>	<u>18</u>	<u>0</u>				

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*ACCOUNT*  
OF  
**DISBURSEMENTS**

FROM JUNE 1, 1803, TO JUNE 1, 1804.

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MISSIONARY SEMINARY AT GOSPORT.

		<i>l. s. d.</i>
EXPENCES attending the same as per accounts delivered by Rev. Mr. Bogue, Gosport	- 566 5 2	
Advanced Mess. Owen and Morrison, Students there	- 13 0 0	
	-----	579 5 2

MISSION TO THE EAST-INDIES.

Outfit of the Mission to Ceylon, and Tranquebar, including the passage of the Missionaries to Copenhagen	- 1055 8 11	
For their passage, &c. from Copenhagen to the East-Indies	- 1096 3 10	
	-----	2151 12 9

SOUTH AFRICAN MISSION.

Expences incurred by Mr. Kicherer and the Hottentots—		
Advances made on account of the South African Mission, and new Missionaries intended for their station	- 725 6 2	
Mr. Faden, balance of his account for printing charts, &c.	92 9 6	
Disbursements made by Rev. Mr. Wilks on account of G. Warner, Missionary Student, as per accounts delivered	- 92 17 5	
Advanced G. Warner	- 10 0 0	
	-----	3651 11 0
		-----

DISBURSEMENTS.

	l.	s.	d.
Brought forward	3651	11	0
Advanced, on account of the late Missionary, W. Hodges	60	0	0
C. Taylor, for engraving	6	9	6
Pares, Heygate, and Co. for hose	3	2	3
Dr. Okely's drafts on account of the Qtaheitan youths at Fulneck, now deceased	*69	0	0
Advanced on account of Rev. I. Hillyard, Missionary in Newfoundland	75	0	0
Advances made on account of the Quebec Mission	61	10	0
Ditto made on account of Rev. Mr. Cadoret, late Student at the Gosport Seminary	117	4	6
Edinburgh Missionary Society, for advances made by it on account of the Missionary Students, Mess. Taylor and Laurie	75	0	0
Disbursements made by Rev. Mr. Waugh, as per accounts delivered	58	13	7
Ditto per Rev. Mr. Townsend, as by ditto	2	14	2
Ditto per Rev. Mr. Wilks, as per ditto	15	11	9
Ditto per Rev. Mr. Burder, as per ditto	7	13	6
T. Williams, bookseller, balance of his account with the Society	38	14	0
Duty on a legacy of 100l. 3 per cent. reduced, left by Mrs. Cath. Fleureau, late of High Street, St. Giles's	3	7	3
Mr. D. Langton, Under-Secretary, his salary and disbursements for one year	68	15	3
Mr. W. Lee, Collector, expended on account of the Society	3	5	6
Ditto, his per centage on annual subscriptions	42	0	0
	45	5	6
Incidental expences attending the annual meeting, including travelling charges of Ministers, &c.	55	0	0
Small charges for carriage, postages, &c.	46	16	2
Total amount of disbursements carried to the account current	4461	8	5

\* Of this sum Dr. Haweis has paid 45l. which is entered under his name in the List of Contributions, independently of a further sum paid by him on the same account through another channel.

GENERAL STATEMENT.

<i>Dr. the Treasurer of the Missionary Society.</i>	<i>Per Contra</i>	<i>Cr.</i>
<i>l. s. d.</i>		<i>l. s. d.</i>
1804.	June 1804.	
June 1. To amount of Collections, Donations, and Subscriptions, in London and its Vi- cinity, as per the pre- ceding list	By balance of last year's account	147 8 9
	By amount of disburse- ments as by the preced- ing account	4461 8 5
	Balance remaining in the Treasurer's hands	100 16 5
To ditto of Collections, &c. &c. in the Coun- try, as per preceding list		
Error in account from Sir Rob. Smyth, & Co. re- lating to the publica- tion of the Scriptures in France		
Received from Mess. Jef- fries & Co. on account of the copyright of the Missionary Print		
Ditto of Rev. Mr. Grove for advancement made to his son through the South African Society		
Ditto of Mess. H. and S. Cox for the amount of 2 guns belonging to the Duff sold by them		
One year's dividend on 16,000l. three per cent.		
Do. do. on 9,037l. 10s. four per cent.		
Do. do. on 3,300l. five per cents.		
4709 13 7		L.4709 13 7

London, June 18, 1804, Audited  
and found correct

} WM. ALERS,  
WM. SHRUBSOLE,  
JOS. TARN.

Public Securities at present belonging to the Society, viz.

L.16,000 three per Cent. Consols.  
9,037 10 four per Cent. ditto.  
3,300 five per Cent. 1797.  
100 three per Cent. reduced, left by Mrs. Catherine  
Fleureau, late of High Street, St. Giles.

JOSEPH HARDCASTLE, Treasurer.

PUBLICATIONS OF THE SOCIETY,

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